

The recent New York Times bestselling book *Four Thousand Weeks: Time Management for Mortals*, written by Oliver Burkeman, opens with these first words: "The average human lifespan is absurdly, terrifyingly, insultingly short." Four thousand weeks is the average human lifespan. When you put it in those terms, what he's getting at makes sense. That seems terrifyingly short, doesn't it?

The point he makes is that for all of human history, philosophers and thinkers have always wrestled with the brevity of life. Consider the New Testament writer James, who in chapter 4 wrote, "Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes." My personal favorite is the psalmist in Psalm 90 who says, "Teach us to number our days that we may gain a heart of wisdom."

It's likely that none of us need to be convinced of the brevity of life; even the youngest among us tend to realize that life feels like it comes at you faster and faster. So in one sense, nobody needs to convince you that there doesn't seem to be enough time. We're obsessed with our inboxes, our ever-lengthening to-do lists, perpetually haunted by the guilty feelings that we ought to be getting more done. Entire industries of productivity and the Getting Things Done movement seem to rise up in what Burkeman would name that arguably time management is all life is. How do we manage these brief amounts of time?

The tension we tend to feel is that there's not enough time to get all the things done, so we seek methods of efficiency and seek methods of greater speed in which we can accomplish certain tasks. That's, in some ways, what this whole area we live in is built on. How do we get things done faster and quicker and with greater efficiency? But the problem with that is we max out every day to accomplish more and faster on the path we're on.

We fail to ask the question: Is the path I'm on forming me into who I want to become? Is the person I'm becoming and growing old into the actual person I want to become some 50 or 60 years down the road? Because here's the rub. If the path you're on isn't shaping you into the person you want to become, then the faster and more efficiently you do that simply means you get off center faster and more efficiently.

We get caught in all of these methods and means and tasks, and I can't help but think of the poet T.S. Eliot who said, "Where's the life we've lost in living?" We're all becoming a certain person right now. We're being shaped, molded, formed by the thousands of choices and the conditions of our life. And if we're not

careful, we will, in fact, lose our life in all of the living. The writer and thinker David Brooks, in his 2015 book, *The Road to Character*, contrasts the difference between resume virtues and eulogy virtues. He says this:

The resume virtues are the ones you've listed on your resume, the skills that you bring to the job market and that contribute to external success. But the eulogy virtues are deeper. They're the virtues that get talked about at your funeral, the ones that exist at the core of your being, whether you are kind, brave, honest, or faithful, or what relationships that you've formed. Brooks

I have the strangely fortunate privilege of attending more funerals and end-of-life ceremonies than the average person. It goes with the job. But one of the strange fortunate realities of that is it causes me to think about the brevity of life maybe a bit more than the average person. What I've found in the many services that I've attended and led is that Brooks is absolutely right.

At the end of your life, when you're gathered in a room to celebrate who you are, very few people will list your resume virtues. Very few people will care about your LinkedIn profile. They'll care about the things that you've accomplished. But every single person that you care about will start listing the eulogy virtues: the person you are, what you meant to them, the spouse or friend or neighbor or coworker or parent or whatever it is. That is what will matter the most in that moment.

Can I ask the uncomfortable question? Who are you becoming? We're all becoming a person, shaped, molded, formed by the thousands of choices and the conditions of our life. And every last one of us will awaken one day to find out that we've become a person. The question is, when you look in the mirror, will the person looking back at you be who you intended to become or who you accidentally became along the way?

We often think of who we are as the result of major twists or these monumental decisions and crossroads in our lives, but the reality is that the majority of us, if not every single one of us, the formation into who we become will be much quieter, slower, and more subtle than that. The cumulative effect of thousands of small decisions every single day that turn you into a certain type of person will not be your effectiveness and efficiency. It will ultimately be who directs who you become.

Every one of us lives leaning forward, following someone or something, some vision of the good life, and so the question

before us is: Who is that person or thing? I'm a pastor. You're here on a Sunday. You know where this is going. Ultimately, what shapes you most will be your rabbi. It will be, in the biblical language, the person that you follow. It will be the disciple that you are, because every single one of us, Christian or otherwise, is a disciple of someone or something. That's what it means to be human.

So who are you becoming? And is your rabbi, the person you follow, directing you in the way to become the person that you desire to be or that you were created to be? Two thousand years ago, Jesus wandered around the Middle East, and he made this invitation very simple. He simply said, "Follow me." He didn't say, "Listen to me." He didn't say, "Learn from me." He didn't say, "Believe in me." The invitation was simply, "Follow me." And that invitation was as broad as humanity itself to every man, woman, and child.

To the fisherman, follow me. To the sex worker, follow me. To the tax collector, follow me. To the elite and the marginalized, follow me. To the betrayer, the addict, the failure, follow me. To the successful and the self-sufficient, follow me. The invitation has always been, follow me. And that invitation is at the core of who we are as a church. It's what we founded ourselves on way before I was around. It was this goal to make and mature more followers of Jesus. That's the mission. That's what we currently exist for, and it's who we will continue to exist to be. this morning

We are taking a break from the Gospel of John for a few weeks as we look into a vision series that is an annual reminder of who we are and what we're trying to be about. So for the next six weeks, we're going to talk about what it means to be a follower of Jesus Christ, because that's who we are. That's the invitation of what we want to be about.

Now, in the ancient world, a follower is the word disciple. That's a word we're used to, but sometimes we're so familiar with it that it becomes unfamiliar. I'm going to spend most of our time just talking about what it means to be a follower or disciple of Jesus. In Greek, that word is *mathetes*, which means learner, student, disciple, or follower of Christ.

A learner or student is a pretty good translation of that word, but the problem is that when you and I hear student or learner, we think back to third grade, and bring all of this baggage of the educational system, which looks a lot like what we're doing now. You, sitting facing forward listening to someone talk, in hopes that you figure out how to divide fractions or something. That's the image of what learning is in our modern world.

However, learning in the ancient world was far different because education was much more robust. It was a fully embodied way of being. It would be something more akin to being an apprentice. Because an apprentice is someone who is learning from a

master, but it has this connotation of activity, of doing certain types of things. An apprentice is someone who's learning from their master everything about a particular topic. That definitely means you will sit and spend time listening to the teachings of a master, but it also implies you're going to get your hands dirty.

Think of the categories in which we still have apprenticeships now. Think of an electrician. Yes, you'll sit and listen to someone who knows far more about that topic than you do, but at some point, you will have to start running wires because that's what an apprenticeship is. In the biblical world, Jesus was a rabbi who called apprentices disciples. But his field of interest wasn't electricity; it was the Kingdom of God. That was his set of teachings. So you come and follow him to learn and take on everything he knows about that topic. But you also get your hands dirty. You begin to live into what it means to live and exist and extend the very Kingdom of God that Jesus talked about.

So how does discipleship work? Well, around here, we have reduced discipleship into two broad categories that help capture this idea of apprenticeship to Jesus. The two things that any disciple does are these two goals: presence and participation. The first is presence to your master. The second is participation in the work that he's on about. In some sense, a disciple organizes their life around these two categories: presence to Jesus and participation in his work. So let's look at each of these in turn.

Presence

The first task of the disciple of Jesus is presence. Now, it seems obvious, but sometimes we don't always understand, or we look over the obvious things. At the very beginning of John's gospel in chapter 1, the scene opens with the disciples and John the Baptist encountering Jesus, and Jesus feels them following him. He turns at one point and says, "What do you want?" It's the first words that John records Jesus saying in his gospel. It's a beautiful and fairly provocative question if you sit with it long enough because Jesus is getting beyond the surface, asking, "What do you desire at your core?"

The disciples wrestle with what it is, and eventually they say, "Rabbi, where are you staying?" That word, staying, is the word *meno*, which is a very important word in John's gospel. It's what we also translate as the word abide, which Jesus has a very long teaching about what it means to abide in the vine. That's the metaphor he uses. The point is the disciples are saying, "We don't know where you're going. You have invited us to follow you, and now we need to abide in you. We need to go where you are going." Presence to a particular master or rabbi is the very first fundamental task of discipleship.

Think about it in any other category. If you are learning to code and do software engineering, you're going to be present to some teacher who will lay the foundation of what that is. If you're wanting to learn violin, you'll have to sit with a master of

the violin and listen and learn what it means to hold the right posture and finger patterns and so on. It will take being in the presence of a master to solely absorb it. Here's the reality that's true in any capacity of life. You become like what you give your attention to

It was the poet Mary Oliver who said, "Attention is the beginning of devotion." That which preoccupies your mind will give shape to your life. If you are consumed with the frenetic pace of news headlines day after day, you will absorb that anxiety within your person, and you will become an anxious person because it's the fixation of your attention.

If, on the other hand, you are caught up in the beauty and the wonder of Jesus, that will slowly be absorbed into your person and into your character, and it will begin to shape your interiority. The beginning of devotion is attention because attention is the fundamental task of a disciple. Attention is a sign of being present to, desiring to take in that rabbi's being, essence, and personhood.

The beautiful thing of following Jesus is that as we grow in attentiveness to him, as we grow in presence to him, we're reminded of the promise at the very end. The very last words that Matthew records in his gospel is Jesus saying, *"And surely I am with you always, to the very end of the age."* The promise of Jesus is that his presence will never depart from us. He is always readily available.

The task is to make our lives available to him. That's the first task: presence. How do we cultivate a life in which we are present to Jesus because he is present to us? We cannot develop and mature in the life with Jesus if we're not present to Jesus, in the same way that you will not develop and mature into a violin player if you don't show up to your teacher over and over and begin to take on that way of living.

This shouldn't surprise us, and it goes a little bit without saying that presence and love go hand in hand. If I were never present to Lindsay, you all would eventually question my love for her because attention is the beginning of devotion. Presence and love go hand in hand, and you know this intuitively because, in your moments of celebration and greatest tragedy, you care deeply about who you share those moments with.

It's one of the simple lessons I've had to learn, and am learning as a pastor, is that I want to believe that my task is to say the right thing, to offer the right answers, to have the right verse at the ready when the crisis hits. But you all know you just want me to shut up and be with you. You just want presence because presence communicates love. Presence and love go hand in hand, and Jesus is always present to us.

But our attention is often divided between the tasks that we're trying to accomplish, the callings, all those things that are morally neutral things. They're often good, healthy things that God has invited us into, and yet we allow them to consume our life.

They become more than the positioning God wants for those things.

What does it look like to be present to Jesus and allow him to be invited into your email tasks and the making of dinner and the cleaning of the house and talking with your neighbor? Jesus is always present to us. The question is, are we present to him? Everything in our life is vying for our presence.

Economists now talk about the attention economy because the world makes money with our eyes and attention being fixed on one ad or another. Everything in our lives is vying for our presence. Everything in our lives makes demands for our presence. So who are you becoming? Who consumes your attention? Who consumes your presence?

Followers of Jesus, we often get this wrong. We think that the presence of God means constantly sitting in contemplative prayer with incense burning or something beautiful like that, when in reality, it needs to look more like Brother Lawrence and *The Practice of the Presence of God*. The very ordinary, mundane things of your life.

The presence of God is not reclusive. It is not pulling away from the ordinary in your life. It's becoming aware of God's presence in the ordinary things, using those as opportunities to come awake to the presence of God. It's about growing in your constant awareness of how you meet God in the ordinary, mundane, and the mountaintop experiences of your life. God is present in all moments of life. We must simply cultivate a life that is present to him.

Participation

The second task of being a disciple is participation. Flash back to the metaphor of the electrician. The goal is not to absorb all sorts of information or to become best friends with the master electrician. The goal is to wire a house. In the same way, our presence to Jesus is about slowly becoming the person in which the character of Christ is formed in us so that we go about our life extending the work on Earth as it is in Heaven, as Jesus would teach us to pray. The goal is to come and to see and to understand what God is on about in the world. And then begin to actively participate with him in his work in the world.

Ultimately, the Kingdom of God is a reality that's present and available to all of us. That's the Gospel—that the Kingdom of God has come near—we then become participants in that. Jesus takes our ordinary tasks of talents, time, and treasure, our very lives, our vocations, our jobs, and our calling, and says, "These are the very spaces in which you are called uniquely to extend the Kingdom of God."

As we're present to Jesus, we see him in all of his enemy-loving, sick-healing, relational-restoring, injustice-confronting, joyful-feasting, grief-empathizing, and on and on, and we are present to it, allowing it to form our inner being so that we, too, can

become the enemy-loving, sick-healing, relational-restoring, injustice-confronting, humble people of Jesus. The task is presence that flows to participation. We have been invited to participate in the cosmic drama of God reconciling every corner of creation back to himself.

Part of a story that begins in Genesis 1 and extends all the way to Revelation 22. There is no part of your life that is left untouched by Jesus. The second goal of discipleship is participation, and it includes both the explicit religious parts of your life, like what you're doing now, and what we would call the ordinary. Presence and participation are the invitation for all who want to be a disciple of Jesus.

Now, it is that simple, but I can hear the skepticism. That's all well and good, Kevin, but that's not quite for me. That would require far more than I signed up for. I'm too distant, I'm too far gone, I'm too caught up in this or that, or what if Jesus messes with my ideologies? What if he messes with the things that I love?

I bring us back to where we started. The problem with that statement is the assumption that you aren't already following someone. You are discipling under somebody. Somebody is giving aim to your life, whether you know it or not, whether you're intentional about it or otherwise. So the question comes back to, who are you becoming? Who is your rabbi? Who is the person who's directing the contours of your life?

Right towards the end of the *Sermon on the Mount*, the longest set of teachings of our Rabbi, Jesus, he comes on the scene and says,

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it. Matthew 7:13-14

According to Jesus, there are two paths before us. In a polemic in which he draws these two apart, he says there's the broad way that many find, but it leads to death, and there's this narrow life that very few find, but leads to life. The word road is the word *hodos* in Greek, and it means way, road, or journey. It means quite literally like the road you'll drive home on, but it also has a metaphorical meaning for the way in which you live your life. It's a very common word in the New Testament. Jesus uses it often.

In fact, it became so common that those early followers of Jesus became known, in the book of Acts, as followers of the way. They began to imbibe and live a certain way of life in what Jesus called that narrow way, that was so radically different and radiant among their Gentile peers or Jewish friends so that their life stood out and they became known as followers of the way. There are two ways on offer—one leads to death—one leads to life. Bringing it back to the question I'm going to pepper you with

over and over this morning, which road is your rabbi leading you down? Which road is your rabbi moving you towards? Is it the one that leads to death, or is it the one that leads to life?

The word narrow can also be translated as the compressed way, which I like that understanding of it. It isn't just that it's narrow to get through, but it forces you into a particular shape and way of being. It compresses who you are. We can map this onto any other thing. If you want to become a world-class violinist, there is a very narrow way you will have to live. You will have to make a litany of sacrifices with your time, with your commitments, with the things you give your attention to, so you can focus on becoming that person. Just look at any athlete, and you can understand the same. To become a world-class athlete will require you to change your diet, to change your day, to change your workout habits. Everything about you will be "compressed" to lead to the goal you're trying to get to.

The same is true of Jesus. He will compress your way of life. If you want to experience what Jesus in John 10:10 says, "*Life and life to the fullest*," it will require you to compress your life in a way that feels rigid because you don't just wake up and love your enemies. That requires a way of living. You don't just wake up and think, "I'm just going to give 10 percent of my income away." But do we trust our rabbi to say it is better to love than to hate; it's better to give than to receive?

Jesus is very ruthlessly practical. He's putting in front of all of us a way of life that says this one leads to life, and the invitation is to interrogate the way you're currently living to see if it leads to life or death. Jesus lays it out and says there is a path that leads to life, but it will require you going through a narrow way.

Salvation is the absolute gift of God that doesn't require you to do anything other than turn your heart and allegiance to him. I think one of the reasons we get in trouble is we tend to think of the biblical understanding of salvation as limited to something that's either happened in the past or will happen in the future. But there are three tenses in the New Testament about salvation—past, present, and future.

Without question, salvation is about what Jesus has done for us in the past. We'll celebrate that at these tables. The death of Jesus is the only way in which we experience that, without question. And without question, salvation is about what Jesus will do in the future, welcoming us into the new creation and the reconciliation of all things without a doubt. But it's also about your life here and now.

It's about entering into a way of life that leads to eternal life. Look at this in John 17. Jesus says, "Now this is eternal life," which means whatever follows is, at least in this moment, how Jesus is defining eternal life. "*Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent*" (John 17:3). Notice that for Jesus, eternal life is not so much

about the duration of life but the life you're experiencing now. This is eternal life: that you would know God.

Don't bring your knowledge of the word know from a modern mindset. It's much more robust. It's knowledge in an experiential way. It's for you to live into the reality of a relationship with God now. We sometimes minimize the salvation work of Jesus to a past or future reality, but when we do that, we exclude the present reality of how Jesus is inviting us to experience eternal life now. Put in a different way, the way of Jesus matched with the truth of Jesus brings about the life of Jesus. In John 14, Jesus is speaking about his departure that's to come, and Thomas, the one who often doubted, says,

Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. John 14:5-6.

Notice the way that Jesus interconnects way, truth, and life. All of a sudden, we create the possibility that if we divorce the way from the truth of Jesus, we create the possibility of having salvation without being a disciple, but that is completely foreign to the New Testament. The invitation was always, "Follow me. Be my disciple." The way of Jesus, married to the truth of Jesus, gives way to the life of Jesus. Salvation is a past, present, and future reality. Eugene Peterson, in his excellent book *The Jesus Way*, wrote,

The Jesus way wedded to the Jesus truth brings about the Jesus life. We can't proclaim the Jesus truth but then do it any old way we like. Nor can we follow the Jesus way without speaking the Jesus truth. But Jesus as the truth gets far more attention than Jesus as the way...We cannot skip the way of Jesus in our hurry to get the truth of Jesus as he is worshiped and proclaimed. The way of Jesus is the way that we practice and come to understand the truth of Jesus, living Jesus in our homes and workplaces, with our friends and family. Peterson, *The Jesus Way*

To Jesus, your life matters immensely, and just to say it very point-blank, Jesus is interested in changing your behavior. He does, in fact, want you to live a transformed life. But not because he wants to heap on you guilt or shame, but because it is the life that leads to the life. Do you see the connection there? We often have created this divide because of a good tension with the connection between grace and works.

Sometimes we get caught between those things, not realizing that the invitation from Jesus to live in a different way isn't to earn his love. That's been freely given, but it's for you to experience a new life. "I am the way, the truth, and the life," is what Jesus said. The anchor point in our life as a disciple is that you will never lose the love that God has for you, and you will never

exhaust it. There is not a thing you can do to make him love you more or less. He invites you to grow and mature in what it means to follow Jesus. That is the invitation. To walk the narrow path.

To walk that narrow path will require cooperation between you and the Holy Spirit to cultivate an internal life in which we are present to Jesus and participating in the works that he's doing. But how do we go about that? Well, we're going to spend the next five weeks talking about just that, about how we go about it, but here's a bit of a teaser. Look a little further in Matthew 7. Try to catch Jesus elaborating this idea of the narrow road and the broad road.

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash." Matthew 7:24-27

Jesus ends his longest teaching by saying, "If you hear these words," the truth of Jesus, "and put them into practice," the way of Jesus, "you'll be like a house built on a rock that endures all seasons," the life of Jesus. The way, the truth, and the life. Those things are on offer before us if we put his teachings into practice.

The unique offering of Jesus is that the free grace of God is channeled into us as a means through which we experience maturity. So as we talk about practicing Jesus and all of his methods of living and in the invitations of what he commands us to do, don't get caught in thinking that you have to do that to earn the love of God. Grace is not opposed to effort; it's opposed to earning. That is the difference. That is ultimately what this tension is about.

So how do we do this? Well, we go about living the way of Jesus. However, I want to make a distinction that John Ortberg makes in his book, *The Life You've Always Wanted*. He makes the distinction between trying and training. Most of us think that when we live the way of Jesus, we just have to try really hard. But let me elaborate on the difference between trying and training. If I were just to try to follow Jesus really hard tomorrow. If I were to love my enemy, just show up and love them, I'm going to try as hard as I can without any training; that would be a whole lot like me trying to run a marathon tomorrow.

You laugh because you look at me and you're like, "He's not running a marathon tomorrow." I can try really hard. I could show up tomorrow and try everything in me to run 26.2 miles, but I can promise you, with little convincing, I'm not ending at 26.2 miles because I have not entered into a means of training.

The first step in me running 26.2 miles would start with going on a long walk tomorrow. And then the day after that, I'd probably add just a little bit more distance, maybe a touch more pace, and then I'd probably take a day off. Then the next day, a little more distance, a little more pace, and over time, I could become the person for whom running a marathon is well within my grasp, but it is not readily available tomorrow.

That's the difference between trying and training. Willpower is a depleting resource. You cannot just show up tomorrow and be like, "I'm going to do everything I can to follow Jesus. I just try really hard, then I'll get there." That's not going to work. Rather, you need to train. That's true if you want to play piano, make lasagna, master the art of pottery, swing a golf club, or become the person that reflects the character of God into the world.

Whatever it is, what you need is not more willpower. You need a reliable pattern of training that eventually wells up the life that you desire. We don't think of it often: Jesus was the person who loved his enemies. It was more natural for him to love than to hate because he had created a way of living in which love was his inner disposition. It simply came out into all the different avenues of his life.

Now, where that metaphor breaks down in trying and training is that training, in the example of a marathon, assumes my own individual power. The beautiful thing about following Jesus is we don't train alone. We train with the very power of the Holy Spirit inside of us, and it is the Holy Spirit that does the transformative work. You don't transform yourself. All you do is open up your life to the work of the Holy Spirit, and that takes presence to Jesus and the Holy Spirit that enables us, in our participating, to have the Holy Spirit work through us. Christ enters in us, and then Christ goes through us.

Over the centuries, at different times, the Church has created a reliable pattern for this, known as a "Rule of Life." This is different opportunities in Church history where they said, "We need to form against the way that the culture is forming us and uniquely step into a different way of living so we can cultivate a pattern of opening our life up to the work of the Holy Spirit." So for the past four years as a church, we've been rolling out a Rule of Life.

I stood here and presented a message quite similar, in which we said there are four practices that we believe as a church that we want to organize our life around. It is not the only way to follow Jesus, nor do we think it's the be-all and end-all. Rather, as a community, we're saying there are unique pressures that the Bay Area is trying to form us into their image, ways that the Bay Area is becoming our rabbi that we need to counter-form against. So

we prayerfully considered what these four practices could look like: attentiveness, renewing the mind, hospitality, and vocation.

Each of these practices is lifted directly from the life of Jesus. We believe we see Jesus constantly pulling away to grow attentive to his Father. We see him renewing his mind through the study and embrace of scripture. We see him with radical acts of hospitality and welcome of the other, and we see him living intimately into his vocation.

So it's Jesus as our rabbi saying these practices seem to be helpful for us in our particular time. They are not the only things we'll do as Christians, but rather something in this moment that we want to commit to. To say we want to follow Jesus. We want the inner life of Jesus formed in us. So here is an attempt, as a community, that we can rally around and organize our life together around.

For the next four weeks, we'll take one of these—attentiveness, renewing the mind, hospitality, and vocation. We have a litany of resources on our website if you go to cpc.org/rule. We have had four years of teaching and practicing and trying things out. This is the opportunity annually for us as a community to say, "This is what we desire to be about. Let's recommit and reinvoke others into this method of how we follow Jesus with intentionality." It won't just happen. We have to collectively come together, practicing these things, opening our lives up to the work of the Holy Spirit.

I want to bring us back to the question at the beginning, because I don't want us to lose the forest for the trees. Who are you becoming? Ultimately, if all of these things lead us into some self-righteous Pharisaical club, we've missed the mark.

Paul is very clear on this. If you do all of the things, if you pray the songs, and you speak in tongues, and you read and memorize the scripture, and yet you have not love, you're nothing more than a resounding gong. I'll be the first to say, if any of those practices hinder you from becoming like Christ, drop it because it's missed the point. The point is for Christ to be formed within us. So who are you becoming? Are you becoming like your rabbi?

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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