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ROMANS 12:15

Romans Series: How God Changes People

[PRAYER] Lord, this is a very solemn time for us as we come to that time in the week this week when Jesus Christ was crucified on that cross. Very painful experience for Him and challenging for us as we remember it. We know that you did that, Lord, because you love us and it's part of your plan to redeem us and to allow us to have a personal relationship with you. So it's out of grateful hearts that we come to you and we ask that you would help us to be ever mindful of that this week. Lord, I pray that this week as we just live our lives that on Thursday, Friday, Saturday we would be sensitive to the events that took place many years ago. They impact our personal history even now. Heavenly Father, we're going to look at your word now and we thank you for providing it for us. As we do we ask that you would teach us and help us to understand more about how you want us to live in these important areas of our life. In Jesus' name, amen.

Please open your Bibles to Romans 12:15. Romans 12:15 is the one verse we're going to look at today. It's in a list of verses that we're focusing on in Romans 12. But in Romans 12:15 it reads this way: *Rejoice with those who rejoice; mourn with those who mourn.*

Now I want to spend some time talking about an area that's very important in everybody's heart. I think when this area is misunderstood and then becomes mismanaged then bad things happen in our lives. It has to do with emotions that exist in the heart.

I'm going to take you on a little theology trip here so that you can understand how this is important as God has given us emotions. He wants us to work with those emotions. And then we're going to come back and look at this specific verse which is an application of emotion in our lives. I want to point out something to you first of all – emotions are in the heart of a person. I want to point that out and actually show you from the Bible where that's true because it will help us understand more about our hearts and how our hearts get filled with emotion.

Just to point out some verses that remind us that emotions exist in the heart, Nehemiah 2:2 says the king looks at Nehemiah when he's downcast and says, *"This can be nothing but sadness of heart."*

In Colossians 3:15 Paul wrote – *Let the peace of Christ rule in your hearts.*

In the Mosaic Law it says – *do not hate your brother in your heart.*

Proverbs 17:22 says – *a cheerful heart is good medicine.*

The point I'm trying to make in all of these verses is that emotions take place in a heart of a person. And that heart becomes this very sensitive place. When we understand emotions we can use them for good.

Now emotions can be used for bad. Even a good emotion or a positive emotion like excitement can be used for bad. We're often trying to settle kids down because they're so exuberant and excited. Not children, but adults talk too much or they overdo it even with a good emotion. So we want to be able to manage emotions well. It's important for us to recognize the power that emotions have in our lives. So I want to suggest that there are lots of different kinds of emotions that we experience.

As we try to understand the value of these emotions, here's some things that come. So there are several benefits that we have from emotions. One is that they enable us to connect with another person's heart. Not just intellectually, but because emotions are in the heart and somebody else's emotions, we can connect with that other person on an emotional level.

Another thing is that emotions provide information about ourselves and others. God designed emotions to pass through our hearts. What they do is they give us information.

Some of you are emotionally sensitive people. Emotionally sensitive people can walk into a room and they can sense that something is going on that other people can't pick up on because those people pick up on emotional cues. It's a gift. They can see someone hurting over there. Other people may not pick it up, but they say I think something's wrong over there. And that emotional sensitivity then can be an asset for them because emotions provide this information about people.

Emotions make life fun and interesting and engaging. Some of you married an emotional person because you want to have fun and you like that person because they're engaging and interesting. It's their emotions that you're attracted to. You may also be disappointed and frustrated with their emotions at times, but it's emotions that make life interesting and engaging and fun, and so they're a real asset in that regard.

Of course we know that emotions can physically relieve stress in our bodies. So laughing and those kinds of things can reduce some of the stress that we experience.

But here's an interesting point that we see about emotions. Negative emotions, emotions like anxiety or anger or sadness, all have the potential to point out areas that we need to change. Let me just use those three as an example.

Anger is like a light flashing on the dashboard. Something's wrong here. You need to do something about it. Now we don't know whether the something wrong is in our heart or whether it's out there. Maybe I'm just being selfish and that's why I'm angry. Or maybe somebody else is being selfish and so I'm being angry with them. We don't know what it is. But anger says something's wrong; I need to do something about it. Now when we use anger to solve problems we get into trouble. But anger is good for identifying problems.

Now when it comes to sadness, sadness is often when we're grieving about something. It means we need to readjust our values. If we have a loss, you lose a job, for example, or you lose a loved one, there's a process of grieving that takes place and it's an adjustment of our values that when we lose a loved one we're able to go to a funeral which helps us grieve. We take the memories of that person forward and release the person so that we can enjoy those memories. It's a process of grieving that takes place and sadness then points to this area where we need to make some adjustments, some changes in our lives. If we don't then we end up in a depression and sadness, for example, that gets us into trouble.

Anger can turn into a bitterness. Sadness can turn into a depression.

Another one is anxiety. Anxiety is a good emotion that points out an area that we need to adjust because sometimes the anxiety has to do with control. I can't control the outcome here and so I'm starting to feel upset about it and I need to change, I need to entrust myself to the Lord more in this area and give Him the burden that I'm weighing.

So emotions have a lot of benefit and we can learn a lot from them. The point is that we don't have to be afraid of emotions. Rather we want to learn to manage and use them effectively in our lives. The passage that we're looking at today is one of those passages that helps us do that. Because in this passage we're going to talk about two emotions and those emotions are rejoicing and mourning.

This is our passage. In Romans 12:15 it says, *Rejoice with those who rejoice; mourn with those who mourn.* We're going to take these two emotions, rejoicing and mourning, and we're going to talk about how to use them because Paul now is going to zero in on them and he's going to say that these two emotions are going to be helpful for us as we try to move forward in relationships. This is one of the verses that is responses to other people in Romans 12:14-21. So as we look at verse 15 he's talking about these two emotions and how we can engage others.

Now let me take the verses apart for you so you can understand the words just a bit. In Romans 12:15 it says, *Rejoice with those who rejoice.* Now the word *rejoice* is to have joy. I decided in this case to copy just straight out of the Greek lexicon for English-speaking people exactly what it says so that you can see what it says in the lexicon. This is just such an interesting idea of what rejoicing really should be and then it will give you a greater understanding of the depth of the word *rejoice*.

The word is *chairo*. These letters are English versions of Greek letters and the Greek letter *χ* (or it's the letter *chi*) is what starts the word named Christ. It has a 'k' sound, not an 'x' sound. So *chairo* is the name rejoice. That's the Greek word for rejoice, *chairo*. It comes from the root *char*, which means to be favorably disposed or to lean towards something. That's what it means. That's why you rejoice. Because this is good, I like this.

However, interestingly enough it comes from or it has a cognate, a related word, *charis*. Do you see how *charis* has the first part *char*, just like *chairo*? And *charis* is the word *grace*. The word *grace* that we talk about, the gifts that God gives us, the blessings that He gives us. So properly if we look at *chairo* or *rejoice* properly it means to delight in God's grace or to rejoice. Literally to

experience God's grace or favor and be conscious or glad for that grace that takes place. Now that brings some depth, I think, to the concept of rejoicing and what it means for us to rejoice because real rejoicing takes place inside of our hearts because we see God's grace.

I'm going to tie this in a little bit more to rejoicing with other people who rejoice, but I just want you to understand that joy is different than happiness.

Joy is something that's internal and it's steady. It's internal and it's steady because it has to do with the grace of God that is steady and it's permanent and it's regular. I mean that's God's grace that He gives us in any situation. It's God's grace that keeps us going every day. Even in the midst of trials we have God's grace.

Happiness is a different word and I think we confuse the two sometimes, but happiness comes from the English word happenings. It implies circumstances. So if circumstances are good then you can feel happy. If circumstances are bad then you don't feel happy. We're not talking about happiness. That's based on externals. We're talking about something internal that's inside of us and that internal thing is joy that's based on God's grace.

When you understand this idea about God's grace and joy and rejoice and being internal and steady, when you have that understanding, then it makes sense when you look at Paul's writing in Romans 5 when he says *rejoice in your sufferings*. See, we would not be able to understand those words, *rejoice in your sufferings*, if we didn't understand this idea of God's grace being present in the midst of them. The reality is that even when we suffer God gives us the grace to endure that suffering. We have this internal joy. In the midst of the pain of life God is doing something here.

Now that idea of rejoice becomes really important as we kind of work through the passage that we're going to look at, *rejoice with those who rejoice*, and understand what that means. The verses from 14-21, the second half of this section in Romans, talk about reactions that we have toward other people. We're spending some time understanding what it means to be a Christian in our reactions.

This is one of those verses that talks about different reactions that we can have. Out of the ten different reactions this is one of them – *Rejoice with those who rejoice; mourn with those who mourn*. I don't know if this is one of them or two of them. Let me just check real quick. If you would like this particular brochure, it's at the table in the back. No, this is just one of them. *Rejoice with those who rejoice; mourn with those who mourn* is a response that we have to other people when we're trying to deal with this.

Now last week if you were with us we talked about anger. Do you remember that? We talked about anger turns into bitterness if we don't handle it well. It's interesting that Paul is taking three emotions, which are anger, joy, and sadness, as he's talking about this. The reason it's interesting to me is because those are the three emotions that we teach preschoolers to deal with. These are your basic emotions. Sad, mad, and glad. Just like there are primary colors from which all the colors come, there are primary emotions (sad, mad, and glad) from which other emotions come.

Now as people get older and more developed and more sophisticated in their emotions then sadness can involve disappointment, and anger can turn into bitterness, or it can even have frustration or exasperation. It becomes more complex. But in its basic form these three emotions are present in this passage and talking about them.

It's interesting that in this passage it doesn't say be anxious with those who are anxious. That wouldn't be too helpful. It doesn't say be angry with those who are angry. Although that is the temptation in the family. I just got to tell you, I'm sure that you would say this. If someone gets angry in your home, you tend to feel angry and may often react to anger to match the level that's there. I think that's why in Proverbs it says *a gentle answer turns away anger*. So God is saying let's not match anger with anger, as He's talking about in these other emotions.

In these particular emotions, joy and sadness, he chooses those to be connecting emotions and He uses those to open up another person's heart. So when you rejoice with someone who's rejoicing you're able to connect with that person's heart in a more significant way. When you mourn with someone who's mourning, you're sad with someone who's sad, then you're able to connect with that person. These are connecting emotions that God has given and He's reminding us here in this passage that we need to do that.

Much of the work that we do in our society, I would suggest, in our communicating, is through texting. So I find it fascinating that somebody in their wisdom decided to create emoticons so that you can communicate your emotion while you're texting. Because it's not just data that's being transferred, it's the emotions that are also being experienced.

Now in our verse we talked about rejoice, but let me also just say it also says *mourn with those who mourn*. Really that means to cry. To cry with those who cry. That's what it's saying in the Greek. But there are two words for crying that could be used. One is to cry quietly and the other is to cry out loud. This is the one to cry out loud. The point being made here is be expressive in your emotion, crying, with someone else who's being expressive in their crying. When we do that, we're able to connect emotionally with that person.

I think the application for us in this passage is very important. We each come to this a little bit differently, but we need to enter into the emotions of other people. For some people that's easier than others. In a marriage relationship this is really significant and important for the husband and wife to be able to enter into each other's emotions, especially rejoicing and sorrow. Not particularly anger and anxiety, but to be able to connect emotionally and be able to work with them.

I want to communicate to you the difference between sympathy and empathy. Both of them have a relationship to do with feelings and experiences in someone else. The word *pathos* has to do with feeling. They both contain the word *pathos* or *pathy* in them.

But the word *sym*, the prefix to the first word has to do with going along with. When someone is sad, I am sad with them. I'm sad because they're sad. When you go to the store because someone has suffered a loss and you get a card for them, we call it a sympathy card. We don't call it an

empathy card. We call it a sympathy card. It's like your heart is beating with their heart. They're sad and we feel sad because they're sad. That's what sympathy is. It's a very important way to connect with someone. It's a way of acknowledging their pain. So sympathy is important.

But I want you to understand the difference between that and empathy. Empathy, the first part comes from the word in, *em*, and that means to be in that experience. In essence here is what happens. When the person who's empathetic experiences that connection with the other person, they actually feel the other person's pain. They can imagine that pain happening and then they feel it.

Maybe you've experienced this. You're in a conversation with someone and you feel like the conversation is kind of going the way everybody is agreeing with you, so all of a sudden you make some kind of sharp or cutting remark or some sarcastic remark about that person because you think everybody's kind of going with you. And then that person says, "That wasn't very kind." You're thinking, "What happened there?" It seemed like we were going along and it seemed like the natural thing to make this comment. This person in that period of time somehow connected empathetically with the person and felt the pain in that moment. That's empathy. I think we all experience it at times.

I was thinking this week, I haven't heard this in a long time, but every once in a while a man will refer to his wife as "the old lady." Whenever I hear that I just go "oh." I feel painful about that because I feel that is so disrespectful and hurtful to make that kind of a statement.

But even for me, I was thinking this week, when someone criticizes another pastor, even a pastor I don't particularly like or value that much, but when I hear someone criticizing him I feel the pain. That's empathy. I'm sure there are times when you experience that empathy.

When you enter into the emotions of another person you're doing it with sympathy or empathy, but there's this way of connecting with that person that feels their pain. So God is making this clear that this is a great application that we can have in our own life so that we can connect significantly with others. There's some real blessing that comes to this as we move forward.

Now let's take all of this that we've learned here and I want to apply this to this idea of rejoicing with those who rejoice, and mourning with those who mourn. I would suggest that when we do this there's this sense of connection, closeness, and edification that takes place. When I say edification I mean building someone up. So we're building someone up to strengthen them by connecting in that particular way.

I think it's a way of being Christ-like. It may not be our first tendency, but in part when we're rejoicing with someone we're getting in touch with the grace that God is doing in their life and they're rejoicing about something. Maybe they're not spiritual even, but we see God is doing something. So we can rejoice and identify with what's going on or we can get in touch with the pain that they're experiencing and we can feel sad about it.

I find it to be difficult, and so I was trying to imagine this week why is this hard sometimes for us to rejoice with those who rejoice and to mourn with those who mourn. Why is that such a

difficult thing for us to do at times? I came up with some reasons I think that that's the case. I identified them as challenges.

The first challenge is because I want to fix your problem or take you to the next step. So the fixer has a hard time rejoicing with those who rejoice or mourning with those who mourn. I'm a fixer. I like to fix things. So over the years I've had to really learn how to discern when it's best to fix something and when it's best to just care for someone by connecting with them emotionally.

Last night on the way back from the homeschool conference I walked into the airport lobby area just in time to see a young lady, a college student, talking on the phone and yelling. "I don't know what to do! I just missed my plane! Nobody's here to help me!"

So I just said, "I will help you." Out loud. Everybody's around, nobody is helping this poor young lady.

I said, "I will help you."

She said, "Nobody's going to help me!"

"What do you want? I can help you."

She said, "My plane just got canceled. I don't know what to do."

I said, "Come with me. I will help you."

I walked her to the different counters and tried to help her solve her problems. I'm a fixer. If you get stuck, you want to be with me because I'm going to help you get out of that.

Some of you are like that. If there's a problem, you can fix it. Sometimes as fixers we're not too empathetic to people. What we want to do is we just want to fix their problem. So we have to be sensitive to whether the person wants to be fixed. Because sometimes we come in and we want to fix the problem and the person just says, "Would you not try to fix my problem? Don't try to fix me. Just try to empathize with me." That's what we're talking about here. We're just trying to care for someone and love them. That's in the sadness part if someone's sad.

But when they're doing well, we go, "Okay, you've done this well, now this is the next step for you." And the person says, "Would you just rejoice with me in the minute before you take me to the next step." So those of us, I think, who are fixers need this verse because this verse is telling us that we as fixers need to learn how to empathize. We need to learn how to rejoice with those who rejoice and we need to be able to mourn with those who mourn.

I think that sometimes when we do that we earn the right to fix. In other words, we care for someone enough to listen to them and empathize with them, and then maybe they're interested in some help. In that case, we can start doing our fixing job that God has called us to do.

Here's another problem I see in this particular area. You got yourself into this mess, so the idea is that somebody's sad and you go, "Man, if they had done what I told them to do, they wouldn't be in this place," or "how many times have I told them don't do this, and here they run out of gas again because they only keep the bottom quarter of the tank full when they could keep the whole tank full. So here they run out of gas. That's not my problem. I'm not going to feel sorry for

them.” This passage is really directed toward us who sometimes we feel self-righteous and we feel like if people would just do what we said they wouldn’t have this problem.

Paul is reminding us here that when someone is suffering, even if it’s self-inflicted suffering, we can come in and empathize with that person. They got into this mess, yes, but maybe we can help them get out of it. But the idea is we’re going to first just empathize with them.

This is so important in parenting. There are seven categories of consequences in the Bible to use on your kids if you’re going to correct them. One of the categories of consequences is natural consequences. That’s when life teaches a lesson. The child who’s on the skateboard is being crazy and falls off. Or the child pulls the dog’s tail and gets bit. So parents make a choice in that moment whether they’re going to align themselves with the consequence by saying, “I told you not to do that.” If they do that then they’re aligning themselves with the consequence. Or we teach parents you can align yourself with the child. You can say, “Oh wow. Come on. Here. Boy when a dog bites that sure hurts, doesn’t it?” So we’re empathizing with them. Why? Because life is teaching them a lesson already. So we can come along and we can mourn with those who mourn, even if they got themselves into this mess.

So sometimes they are tempted to not want to empathetically connect with someone because they got into a mess. Paul is giving us an instruction here that helps us.

Here’s another one, and this is probably the most difficult one that we wrestle with. How can I rejoice when I disagree with what you’ve done? Maybe the person’s even done something sinful and somehow now we’re supposed to rejoice about something that’s happened here. This is really hard. How do you rejoice with someone when they’ve done the wrong thing? This is a hard one.

Somehow in the wisdom of God (and each situation is different, I’m sure) we want to acknowledge the person that we value and the joy that they’re experiencing or whatever. Somehow we’re trying to connect with them and encourage them in their happiness without encouraging their sin or the mistake that they’ve made. But it seems to me this is a challenge that makes rejoicing with those who rejoice a challenge that we need to work through and somehow maybe be able to rejoice with them at the same time acknowledging or communicating sometimes that what they’re doing is not right. So that’s hard. I don’t know all the answers to that one.

The next one I think addresses jealousy that we have. I want what you have, so it’s hard to rejoice with you. We’re in a business environment; somebody gets a raise, but I wanted that raise or I wanted that promotion. Or somebody else got a new car. It’s hard to rejoice with that person because they got a new car and I wanted a new car. I mean, it’s this sense of jealousy that sometimes we have and it’s hard to rejoice with someone who rejoices.

This verse is particularly helpful in sibling conflict, I think, because children who are in conflict often want to be first or best. They want the best piece or they want the first turn or they want to be first in line. So if you’re playing a game and someone else wins, it’s hard for the other kids to rejoice in that. But it’s one of those things we practice in order to help them overcome some of

the sibling conflict. In essence I think this verse, *rejoice with those who rejoice; mourn with those who mourn*, is therapy for sibling conflict as we're trying to work with those things.

It's not just for kids. Sometimes we are jealous of what other people get and God does this in our heart. He helps us to be able to work on this in our own lives.

So we look back at our verse. Our verse says, *Rejoice with those who rejoice; mourn with those who mourn*. When you ask a person who's suffered deeply, what most helped you in your situation as you were grieving? It's usually not the person with slick words and advice. It's the person who had a presence, the ability to come alongside that person somehow. Maybe they didn't even say anything.

I know when someone's hurting sometimes you don't even know what to say. In those moments I think it's important for us to realize that sometimes in trying so hard to say the right thing we forget that the language of feeling speaks louder than words. That's what the verse is communicating to us here. Sometimes we need to skip the words and we just need to *rejoice with those who rejoice, and mourn with those who mourn*, and connect emotionally.

One of the things that this does is it strengthens a marriage relationship. When two people who are married are able to connect emotionally in addition to connecting physically and connecting intellectually, they're able to connect emotionally, then closeness can result from that. So what we want to do is be able to apply this passage, take Jesus home to our own homes, and ask the question, how can I rejoice more with my spouse? And how can I be sad with my spouse more? What can I do to increase that emotional quotient inside the marriage relationship in order to strengthen that?

Now some people, I think, are just emotionally sensitive people. They just have a natural ability to do this. I admire those people. Some people don't like it that they're emotionally sensitive.

I was working with a seventeen year old boy sometime back. He's coming because he finds himself in other people's business all the time and he gets discouraged by it all. We were talking and he said to me, "Why do people keep coming to me and talking to me about their problems? I feel like I have a sign on my forehead that says, 'Tell me about your problems. I want to hear about your life.' I don't always want to!"

I said, "Well you must be communicating something that says that you're an easy person to talk to, that you listen to people, and that the way you acknowledge them when they're talking, you pay attention. It's a real gift that God has given to you."

Now obviously it can be discouraging if you get sucked down by people's problems and they start to drag you down, you get overly involved in those things that are happening. But it's a real asset for those who are able to somehow practice this easily in and out of relationships. It's just a great thing.

Then there's the rest of us who may not have this ability to empathize come naturally in our lives. I even want to challenge the statement coming naturally. Sometimes parents will say to me about their children, "Is this normal? My teenager is doing this. Is this normal?"

I want to say, "I don't think you want normal. I think you want something different."

"Well is it natural?"

"I don't think you want natural either. I think we want spiritual." Because as He's working in our lives, He wants to empower us, I think, in some significant ways.

I just want to take you to a verse of scripture that I think may give you some insight in how this is something that is spiritually empowered in each of our lives. That's why I want to take you to the fruit of the Spirit, through the Holy Spirit verse because just the first three parts of the fruit of the Spirit are emotions.

The fruits of the Spirit are love, joy, and peace. Those are Holy Spirit-filled emotions. What I mean by this is these are not natural things. So I think that we can come before the Lord and we can say, "Lord, would you please empower me with Spirit-filled emotions so that I can be more emotional with my kids," or "I can be more emotional (in a good sense, connecting with them) with my spouse." That emotion can be a connecting piece. Especially when I'm talking about rejoicing and mourning or sadness, because they are key ingredients that help us.

They are challenges for the rest of us that aren't as emotionally sensitive that have to do with maybe the teachers in life. The teachers are the how-to people. "I'm going to tell you how to do it." Or the engineers in life. The engineers are the ones who are great about pulling a computer apart and putting it back together, and working up business plans, or developing some software, or being able to look at roads. Those engineers are often great at that, but often poor at the emotional connectedness in relationships.

I would suggest that we all can grow in this in some powerful ways and it comes through spiritual training and obeying God's word in this particular area.

God has given us here in this passage a principle of rejoicing with those who rejoice, and mourning with those who mourn that is a ministry tool that we use to others certainly in the fellowship as we see someone in pain and we care for them. But even in the family, in our relationship with each other in the home, we're able to use those significantly to bring closeness in the midst of that. It's something that God wants us to do and He wants to do in us. So it's a spiritual exercise, I believe, and that's why it's included in the list of ten responses in Romans 12:14-21.

I know that there are times in our lives when all of us experience challenges. So at the end of our teaching time I often want to do now a ministry time, as we've done the last several weeks, which have prayer counselors up front and allow you to come up for prayer. This is not like if I have this major problem in my life. These are minor things that are going on. If you need healing today, you've got a problem going on physically, I encourage you to come up and ask. I believe in a God who heals people. So come up here and let's pray that God will do the healing in your heart or in your body that you need. If you're struggling with something that's going on at work or at home, come on up for prayer.

We believe in prayer because God uses prayer to change us and He uses it to make us sensitive. He uses prayer to allow us to rely on Him and He often uses the faith of someone else in the midst of that prayer to bring that about. So group prayer or someone praying for you is powerful.

I just want this ministry time to be an opportunity for us as we come and fill our heads, maybe, with some cerebral information. I tend to be more cerebral in my teaching as I present material to you. But I want it to be very practical in the sense that we come before the Lord and we say, “Okay God. I see this is helpful for me and I just need prayer.” Or maybe you come, it doesn’t have anything to do with what we talked about today, but maybe there’s something in your heart that you’d like prayer about.

So in just a moment we’re going to have another song and during that song we’re going to have prayer counselors up here ready to pray for you. As we do, I encourage you to come on up and let’s pray. That song will be a little quieter than the other songs, an opportunity for you to sing along with the song if you want, or just to pray on your own in your seat, or to pray for those who are up here if you know something that’s going on in someone’s life. But let’s just have a time together where we’re relying on the Lord and letting the Lord speak to us in the next few minutes. Okay?

Would you stand with me? Let’s pray together before we sing this song.

[PRAYER] Heavenly Father, we now ask that you would do a deeper work in our hearts as a result of coming in contact with your word. We know that your Spirit convicts us of sin and that you teach us and guide us in all truth. Lord, we need that. We are weak. We’ve got problems – problems in our bodies, and problems in our emotions, and problems in relationships and finances – and we need your grace. So now, Lord, as we spend some time allowing you to minister to our hearts, we ask that you would do that. In Jesus’ name, amen.