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**Grace Fellowship Church, Port Jervis, New York**

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**Do All Things Without Grumbling or Disputing**

**Philippians 2:12-16**

**Prayer:** *Father, we just again thank you for gathering your church together, whether it's via You Tube or physically present here at the church and we just again thank you for gathering us together to be able to celebrate who you are, to celebrate the gift that you've given us of your word. And Lord, we just again, this is the time when we unpack that word a verse at a time and we just pray that you would give us the grace, the strength and insight and wisdom that comes only from your Holy Spirit and that you would make it of permanent value. And we pray this in Jesus' name. Amen.*

Well, Paul as we've been watching is writing to the Philippian church and he's writing to them from a jail cell. He's been speaking about Jesus, he's been speaking about servanthood and the profound humiliation that Jesus underwent and the subsequent exaltation he's going to receive. Paul goes on to say that we too should pursue servanthood understanding that it too will result in a great reward as God works out the faith that he's placed within us. This is *Philippians 2:12-16*. Paul says: *Therefore, my*

*beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence -- because he's obviously in jail right now -- work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. What Paul is looking for here is attitude. What he's wanting to see is he wants us to work out the faith that God has worked into us with fear and trembling and without grumbling and disputing. Paul knows all about grumbling and disputing because his people were famous for it. 1 Corinthians 10 says: We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. And Paul was referring to his people, they're quarreling with Moses, they're disputing with God about why he placed them in the desert. He took them out of Egypt and then he stuck them in a desert. This is what happened in Numbers 21. He says: From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to*

*die in the wilderness? For there is no food and no water, and we loathe this worthless food." Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died.* Now you have to understand, these were the very same people who witnessed ten supernatural plagues take place in Egypt and then they marched out on dry ground right through the middle of the Red Sea. So this is all in their immediate past. These are folks who were afflicted with the disease of, yeah, but what have you done for me lately? It led to grumbling. It led to disputing. God knows that every one of us have within us a tendency to grumble and a tendency to dispute. And they really are two different sides of the same coin. To grumble actually means to murmur to yourself sort of under your breath kind of thing. The word is really onomatopoeic, if you remember that from your high school English. It means that it's a word that is formed from the sound that it makes. You know, that's what onomatopoeic words are like "bark" or "growl" or "sizzle." Grumbling is just what it sounds like, it's this murmuring that you do, kind of do under your breath. It's when you're saying under your breath that you're unhappy with your circumstances. Grumbling is how you feel towards God when you feel like he hasn't treated you well.

Disputing is taking up an argument with or about God. Like he doesn't care for us or maybe he doesn't know what he's doing.

That's what the Jews in the desert were famous for, disputing like that. But God is so familiar with that fallen part of our character that he has an entire Psalm that is devoted to addressing the attitude that leads to grumbling and disputing. It's *Psalm 73*. Let me just read to you the first part. It says: *A Psalm of Asaph. Truly God is good to Israel, to those who are pure in heart. But as for me, my feet had almost stumbled, my steps had nearly slipped. For I was envious of the arrogant when I saw the prosperity of the wicked. For they have no pangs until death; their bodies are fat and sleek. They are not in trouble as others are; they are not stricken like the rest of mankind. Therefore pride is their necklace; violence covers them as a garment. Their eyes swell out through fatness; their hearts overflow with follies. They scoff and speak with malice; loftily they threaten oppression. They set their mouths against the heavens, and their tongue struts through the earth. Therefore his people turn back to them, and find no fault in them. And they say, "How can God know? Is there knowledge in the Most High?" Behold, these are the wicked; always at ease, they increase in riches. All in vain have I kept my heart clean and washed my hands in innocence. For all the day long I have been stricken and rebuked every morning. If I had said, "I will speak thus," I would have betrayed the generation of your children.*

Now understand, Paul is sitting in a jail cell right now and his Philippian brothers and sisters are just beginning to start experiencing persecution, so it's the perfect setting for grumbling and disputing to reassert itself. And Psalm 73 is God's answer to that. Now a few years back I spoke about this Psalm, saying the answer to grumbling and disputing is found in considering God. What's considering God? Well "considering God" happens when I take the time to work through my feelings about God's love, about God's concern, about God's fairness when I see bad things happening to good people and good things happening to bad people. I mean you see your neighbor who laughs at your God, he laughs at your faith and he's doing quite well, thank you. You see bad guys get good things; you see good guys get bad things. And even in church you see a vastly unequal distribution of gifts. Maybe you wonder where is God in all of this? Well, surely you're not alone. I mean Asaph the psalmist knows exactly what I'm talking about. In Psalm 73 he complains bitterly to God about how unfair all of this seems. I mean he's about to burst with anger and bitterness over God's apparent lack of fairness. He says, God, I'm looking at the bad guys, I see they're prosperous, they've got no pangs of conscience, they have great physical health, trouble seemed to avoid them, I mean these people are proud and violent and they laugh and they mock and they spout off, not just against me but against you. They mock you, God. They shake their fist at you. *Verse 8: They scoff*

*and speak with malice; loftily they threaten oppression. They set their mouths against the heavens, and their tongue struts through the earth.* Asaph goes on to observe what we see all the time. He also sees that people are immensely attracted to success no matter what package it comes in. I mean, the wicked have no shortage of people who love them merely because they're successful. *Verse 10: Therefore his people turn back to them, and find no fault in them.* Our friend Asaph is concerned with the fact that these people seem to be getting away with murder. And time and again they do incredibly wicked things and God does apparently nothing. *Verse 11: And they say, "How can God know? Is there knowledge in the Most High?"* Well finally Asaph gets to the heart of the matter. He says in *verse 13: All in vain have I kept my heart clean and washed my hands in innocence. For all the day long I have been stricken and rebuked every morning.* And what he's saying is, look, I try to do everything right, I mean, I try to lead a life that brings honor and glory to you, God. I keep my heart clean, I keep my hands innocent and every single day I get mocked for it. Well, he's kept all these thoughts inside for so long but now they're about to burst forth and he knows that it's not going to be pretty. He says in *verse 15: If I had said, "I will speak thus," I would have betrayed the generation of your children.* And to paraphrase Asaph, what he's saying if I said out loud what he's thinking inside, your kids would be scandalized. But then something

happens. Asaph begins to consider God's will and God's ways. And at first it's pure struggle. He says in verse 16: *But when I thought how to understand this, it seemed to me a wearisome task.* But then the struggle gives way to understanding, and understanding gives way to peace. Let me just finish. This is Psalm 73. He says: *But when I thought how to understand this, it seemed to me a wearisome task, until I went into the sanctuary of God; then I discerned their end. Truly you set them in slippery places; you make them fall to ruin. How they are destroyed in a moment, swept away utterly by terrors! Like a dream when one awakes, O Lord, when you rouse yourself, you despise them as phantoms. When my soul was embittered, when I was pricked in heart, I was brutish and ignorant; I was like a beast toward you. Nevertheless, I am continually with you; you hold my right hand. You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. For behold, those who are far from you shall perish; you put an end to everyone who is unfaithful to you. But for me it is good to be near God; I have made the Lord GOD my refuge, that I may tell of all your works.*

So how did Asaph move from almost scandalizing the children to say: *Whom have I in heaven but you? And there is nothing on earth that*

*I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. Well, how did he do that? How did he have that kind of transformation? Well, he did it by doing what bewildered believers have done since the Garden of Eden. He considered his God. Scripture is filled with that very term "consider," particularly the Psalms. Let me just give you a bunch of them. It says this in Psalm 119: I meditate on your precepts and consider your ways. Psalm 77: "I will consider all your works and meditate on all your mighty deeds." Psalm 107: Whoever is wise, let him attend to these things; let them consider the steadfast love of the LORD. Psalm 119: Then I would not be put to shame when I consider all your commands. Psalm 8: When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place. And Psalm 143: I remember the days of long ago; I meditate on all your works and consider what your hands have done. You see when times are good, we give God praise. When times are tough, we give God consideration. And those are not my words, those are basically God's words. This is what he says in Ecclesiastes 7: When times are good, be happy; but when times are bad, consider this: God has made the one as well as the other.*

So one of the things I would like us to consider is this whole idea of blessings themselves because I think we have this whole notion



of blessings out of whack. Let me explain by way of an illustration. One of the strange things that I've noticed about this fall is the complete absence of nuts on the trees. I mean there's that -- I look around, there's no walnuts, there's no acorns, there's no hazelnuts, hickory nuts. I think it's going to be a very rough winter for squirrels and chipmunks. And it reminded me of a few years back there was this enormous bounty. There were nuts everywhere. One day I was walking up the road that I walk on and it was strewn with walnuts. And I came across a chipmunk and then another and then another all squashed flat as a pancake on the road. And I was struck by how unusual that was because, I mean, we usually, maybe once a month or so we'll see something that's killed and I'm always remarking -- this is the road that Janice and I walk on every day. I'm always remarking to Janice that it's a road that sees very few cars in a day and yet somehow or others animals manage to get themselves squashed on it. And I said, you know, these roads are empty 95 percent of the day and some animal manages to dash out right in front of a car and get himself squashed, and I'm always remarking on that and Janice is always rolling her eyes at how stupid that remark is. So I'm wandering about these chipmunks and I come upon a fourth chipmunk who's very much alive and he's feasting on these walnuts that have been fallen and been cracked open by cars driving down the road. And then it occurred to me, to this chipmunk this is a blessing of

epic proportion. I mean everywhere he looks he sees squashed walnuts. But little did he realize as he's feasting away that he's sitting smack dab in the pathway of an oncoming car, hence the three other squashed chipmunks. So what's the point? Well, it's really the same point that Asaph got when he began to consider God's ways and that sometimes cursings look like blessings and blessings look like cursings. Here's what Asaph discovered about the so-called blessed. He said in verse 18: *Truly you set them in slippery places. You make them fall to ruin. How they are destroyed in a moment, swept away utterly by terrors! Like a dream when one awakes, O Lord, when you rouse yourself, you despise them as phantoms.* You know God is telling Asaph, he's telling them you know, all those fat and sleek mockers, you know the ones with the proud looks and the violent ways, the ones that scoff and speak with malice while they threaten with oppression? They're being set up. They're just like those chipmunks who thought they were being blessed when in fact they were being cursed. And the more Asaph considers God's ways, the more he -- quote -- "went into the sanctuary of God," the more he understood the big picture and the more he understood and discerned their end. The more Asaph went into the sanctuary of God, the more he saw himself blessed and the mockers as cursed. You see, the mockers have no idea how slippery their status was. They had no idea that destruction was going to come suddenly and that in a moment they were going to be swept away

accompanied only by terror and that the very God that they mocked would be their sovereign judge who would now be full of righteous wrath who would now -- quote -- "*despise them as phantoms.*"

Asaph considered his God. Now do you consider God? Do you ever engage like Asaph engaged? I mean do you look around at you at all of the fat and sleek neighbors who behave just like Asaph's tormentors did and do you see them like Asaph saw them? Or maybe you just ask the same question that Jeremiah did in *Jeremiah 12*, he says: *Why does the way of the wicked prosper? Why do all the faithless live at ease? Why do all the faithless live at ease?* Asaph answered his question again by considering God, by connecting his life to eternity, to the kingdom of God, to the sanctuary of God. There and only there does the short term injustice we see all around us become the long term justice that separates the cursed from the blessed. You see the goal here is to replace grumbling and disputing, which we all are tending towards, to replace that with fear and trembling, and the way to do that is to consider the God that we serve. And what I want us to see this morning is three different roles in understanding blessing and cursing that Asaph's quandary illustrates. There's three of them. There's the devil's role, there's our role, and there's God's role. And Asaph by considering God and his kingdom got to see all three of the different roles and it made a huge difference in his life.

So first let's look at the devil's role. I mean Asaph was upset to see the wicked prospering and the faithless living at ease and what he didn't realize until he fully considered God was who was behind that ease. *1 Peter says: Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. James 1 says: When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.*

Russell Moore has written a brilliant book about temptation. It's entitled *Tempted and Tried: Temptation and the Triumph of Christ*. And one of the things that he focuses in on in this book is how important it is for the tempted to not realize what is going on, to not realize what's taking place. He compares the enemy's temptations of us to the very latest in techniques in slaughterhouses that are used by this woman who was extremely adept at designing new slaughterhouses so that animals would not know they're about to be slaughtered. This is what this text says.

She says: "Workers shouldn't yell at the cows, she said, and they should never ever use cattle prods, because they are

counterproductive and unneeded. If you just keep the cows contented and comfortable, they'll go wherever they're led. Don't surprise them, don't unnerve them, and above all, don't hurt them (well, at least until you slit their throats at the end). Along the way, this scientist devised a new technology that has revolutionized the ways of the big slaughter operations. In this system the cows aren't prodded off the truck but are led, in silence, onto a ramp. They go through a "squeeze chute," a gentle pressure device that mimics a mother's nuzzling touch. The cattle continue down the ramp onto a smoothly curving path. There are no sudden turns. The cows experience the sensation of going home, the same kind of way they've traveled so many times before. As they mosey along the path, they don't even notice when their hooves are no longer touching the ground. A conveyor belt slowly lifts them gently upward, and then, in the twinkling of an eye, a blunt instrument levels a surgical strike right between their eyes. They're transitioned from livestock to meat, and they're never aware enough to be alarmed by any of it. The pioneer of this technology commends it to the slaughterhouses and affectionately gives it a nickname. She calls it 'the stairway to heaven.'

Don't think for a moment that the god of this world doesn't see us this way. Part of considering who God is consists of understanding who we are in God's great plan, and we are the creatures alone that

bear the image of God. And for that reason alone we are the subject of intense scrutiny by creatures who have studied us 24 hours a day, seven days a week since Adam walked on this earth, and believe me, they do not have our best interest in mind. In fact it is our utter destruction that is their ultimate goal for us. They can't read our minds but they certainly know how creatures like we act and behave because we've been the subject of their intense study for forever. And the one thing that they know that is absolutely critical for their success is we not realize what they are doing.

Russell Moore goes on to say this. He says: "Forces are afoot right now, negotiating how to get you fat enough for consumption and how to get you calmly and without struggle to the cosmic slaughterhouse floor. The easiest life for you will be one in which you don't question these things, a life in which you simply do what seems natural. The ease of it all will seem to be further confirmation that this is the way things ought to be. It might even seem as though everything is happening exactly as you always hoped it would. You might feel as though your life situation is like progressing up a stairway so perfect it's as though it was designed just for you. And it is. In many ways the more tranquil you feel, the more endangered you are. As you find yourself curving around the soft corners of your life, maybe you should

question the quietness of it all. Perhaps you should listen, beneath your feet, for the gentle clatter of hooves."

That's the devil's role. See it's absolutely critical for his success that we not be aware of his presence. He's far more clever and far more experienced in dealing with human beings than we are in dealing with demons. Our only hope is to trust in the wisdom that God will give us if we only but ask. And Paul made it clear when he spoke about the importance of forgiveness to the Corinthian church that God will give you that wisdom. This is *2 Corinthians 2:10*. Paul says: *Anyone you forgive, I also forgive. And what I have forgiven -- if there was anything to forgive -- I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes. You see it's only by considering God and his kingdom that we start to become aware of the enemy's schemes.*

Now that we've understood the enemy's role in this, it's important to understand next what our role is as well. I mean when Asaph considered God he also considered his ways, and the more he understood God's ways, the more he understood how perfectly upside down his initial reaction was. I mean he thought the fat and the sleek, he thought they were the ones who were being blessed by God and that's what upset him. He quickly came to see that instead of

being blessed by God they were being cursed and set up for the slaughter by the devil. And he realized his understanding of blessing and cursing was perfectly backwards. Now how did Asaph come to that conclusion? He did it by considering his God. Only by thoroughly thinking through what his Spirit-opened eyes saw and his ears heard was he able to do that. With an understanding that only comes when we enter the sanctuary of God could we come up with an alternative way of seeing how life genuinely works. I mean just stop and consider for a minute about those things that we think of as blessings and things that we think of as curses. I mean maybe it's a job that we did or did not get, maybe it's a relationship that we thought would go one way and wound up going another, maybe it's a sickness that we either caught or avoided. They all may be blessings, they all may be curses, and only God can reveal which is which.

Another example. A few years back we had a dear brother, we saw him succumb to the fatal disease ALS, one of the worst diseases you could possibly imagine, a disease that has every single earmark of a curse. And yet the effect of that disease was to bring this brother back into the fold, to have him repent of his life-style and leave this earth fully prepared to meet his Maker. I mean if you could ask him today -- he's in heaven today. If you could ask him today was your ALS is blessing or a curse, there's no doubt in



my mind he would say it may have looked like a curse but it was a blessing. See maybe we have this idea of blessing and cursing backwards. Why is it that every time that we get something that is rooted in this world, we automatically think of it as a blessing? We've been blessed with a new job, we've been blessed with a new car, a new house, a new whatever and it might be a blessing, but it might not be as well, particularly if the God who created us and loves us is looking for our well-being not just today but 500 and 5,000 and 50,000 years from today as well. Wouldn't he have the right to bless us according to what he thinks is best and not us even if those things that appear to be blessings and curses are perfectly backwards?

Scott Dannemiller has a blog, he calls it "The Accidental Missionary" and in it he sums up perfectly the problem that we have with this idea of cursing and blessing. This is what he says. He says: "Calling myself blessed because of material good fortune is just plain wrong. For starters, it can be offensive to the hundreds of millions of Christians in the world who live on less than \$1.00 per day. You read that right. Hundreds of millions who receive a single-digit dollar 'blessing' per day. The problem? Nowhere in scripture are we promised worldly ease in return for our pledge of faith. In fact, the most devout saints from the Bible usually died penniless, receiving a one-way ticket to prison or

death by torture. If we're looking for the definition of blessing, Jesus spells it out clearly. Matthew 5:1-12: Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. And he opened his mouth and taught them, saying: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.'

This is God telling us precisely what a blessing is. And it's my guess that for most of us these -- quote -- "blessings" have all the earmarks of a curse. Poverty of spirit, mourning, persecution, insults, lies, God says those who are suffering those things because of the kingdom of God are in fact blessed. Clearly God's idea of blessings and ours are oftentimes polar opposites.

Dannemiller goes on to say of the beatitudes: "So there it is. Written in red. Plain as day. Even still, we ignore it all when we hijack the word 'blessed' to make it fit neatly into our modern American ideals, creating a cosmic lottery where every sincere prayer buys us another scratch-off ticket. In the process, we stand the risk of alienating those we are hoping to bring to the faith. And we have to stop playing that game. The truth is, I have no idea why I was born where I was or why I have the opportunity I have. It's beyond comprehension. But I certainly don't believe God has chosen me above others because of the veracity of my prayers or the depth of my faith. Still, if I take advantage of the opportunities set before me, a comfortable life may come my way. It's not guaranteed. But if it does happen, I don't believe Jesus will call me blessed. He will call me 'burdened.' He will ask, 'What will you do with it?' 'Will you use it for yourself?' 'Will you use it to help?' 'Will you hold it close for comfort?' 'Will you share it?' So many hard choices. So few easy answers. So my prayer today is that I understand my true blessing. It's not my house. Or my job. Or my standard of living. No. My blessing is this. I know a God who gives hope to the hopeless. I know a God who loves the unlovable. I know a God who comforts the sorrowful. And I know a God who has planted this same power within me. Within all of us. And for this blessing, may our response always be, 'use me.'"

Folks, that's what our role is. I mean we've seen the role that the devil takes. He wants nothing more than to see us as cattle being fattened up for the slaughter. And he fattens us with curses designed to look like blessings. Asaph came into the sanctuary of God and that's exactly what he saw. He said: *Truly you set them in slippery places; you make them fall to ruin. How they are destroyed in a moment, swept away utterly by terrors! Like a dream when one awakes, O Lord, when you rouse yourself, you despise them as phantoms.*

Well, having seen the real role of blessing and cursing, Asaph considered his God and then he saw himself and then he saw the role that we have. He said in verse 21: *When my soul was embittered, when I was pricked in heart, I was brutish and ignorant; I was like a beast toward you. Nevertheless, I am continually with you; you hold my right hand. You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you.*

And finally we look at all of the blessing and cursings in our life by filtering through the role that God has in all of this. We do that by filtering him through our consideration of God and his kingdom. And so I ask myself, have I been blessed of God lately? Have you been blessed of God lately? Have you considered that

those blessings may come disguised as stress or discomfort or sickness or pain? Can you see that God's plan for us is to make us less dependent on this world and what it has to offer us and more dependent on him and the eternal kingdom that he has waiting for us. Have you been tempted by the enemy with curses that look just like blessings? It's a fair question to ask, and obviously it poses the second question: How do I tell? Well, you do what Asaph did. You consider God. He says: *But when I thought how to understand this, it seemed to me a wearisome task, until I went into the sanctuary of God; then I discerned their end.* I mean God has told us that this race that we're living is in fact a race. He told us that we run this race and we're surrounded by a whole cloud of witnesses. He says in *Hebrews 12: Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.* God's advice to us in running the race is no different than the advice he gave to Asaph. We fix our eyes on Jesus. We consider our God. We let him tell us what is a blessing and what is really a setup by the devil. We put everything into the context of eternity, what it is that God wants our lives to be. Jesus Christ took on flesh and he lived a perfect

life and then he went to the cross to exchange his righteousness for our sin in order to ransom and rescue individuals from every tribe and tongue and nation who would glorify God by uniquely representing him. That's us. We are here to be shaped and molded into that image of God's Son, and everything that takes place in our life has that goal in mind. So the next time you're feeling either cursed or blessed and you're tempted to either grumble or dispute, take a moment and consider.

*You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. For behold, those who are far from you shall perish; you put an end to everyone who is unfaithful to you. But for me it is good to be near God; I have made the Lord GOD my refuge, that I may tell of all your works. Let's pray.*

*Father, I thank you for your word. I thank you. It's so easy to be like Asaph, to start grumbling, to start disputing, to start looking around at all of these people who don't care a wit about you or your kingdom who seem to be doing so well. Lord, they're being set up. The enemy of their souls is setting them up and just like a chipmunk sitting in a road unaware that there's cars bearing*

*down on them, they are just going through life thinking all is just fine but it's not. I think of the privilege that you've given to us. You've taken us into your sanctuary, you've given us the ability to see the big picture. We get to see the devil's role and our role and your role in all of this. And Lord, part of the responsibility of having that privilege is warning others when they are being set up. Give us the grace, give us the ability, give us the insight and the courage to do just that, I pray in Jesus' name. Amen.*