



“The Lord of the Dice”

Acts 1:12-26

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23:26

I wanna invite you to grab your Bible and make your way to Acts, chapter 1. We're gonna be looking at Acts 1 verses 12-26 this morning. If you didn't bring a Bible and you wanna follow along, there's a little black one underneath of your chair, or maybe the chair in front of you were on page 1114 in those 1114. And this week, we're going to be diving into kind of finishing up chapter 1. But last week, in the beginning of Acts, in Acts chapter 1, verse 1 through 11, we saw Jesus promise to send the Holy Spirit. He tells the apostles to wait in Jerusalem until he sends the Holy Spirit. And then Jesus returns to heaven. Jesus is out of there. And so this week we pick up the story. This morning, the disciples are leaving the Olive Garden.

24:13

Some of you may have heard it described as the Mount of Olives, but whatever, right? Just terms. They're leaving the Olive Garden, and Jesus just departed from there. Jesus returned to heaven. And now the disciples are left to kind of prayerfully sit around in anticipation, waiting for Jesus promise to be fulfilled. He tells them that they need to go back to Jerusalem to wait in Jerusalem for the Holy Spirit. And then they also, in this week's passage, they determine that they have to replace Judas as the 12th apostle before they enter into this new season of ministry. So, I want to read through our passage this morning. Then we'll go back and work our way through it. So I invite you to read along as I read Acts, chapter 1. We're going to start in verse 12.

24:58

And we're going to continue down through the end of the chapter. It says in verse 12. Then the apostles, the disciples, they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. And when they had entered, they went up to the upper room where they were staying Peter and John and James and Andrew, Philip and Thomas, Bartholomew, Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. And all these, with one accord, were devoting themselves to prayer together with the women and Mary, the mother of Jesus and his brothers. In those days, Peter stood up among the brothers. The company of persons was in all about a hundred and twenty.

25:39

And he said, brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry. Now this man acquired a field with the reward of his wickedness. And falling headlong, he

burst open in the middle and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field was known in their own language, Akeldama, which is field of blood, for it was written in the book of Psalms. May his camp become desolate, and let there be no one to dwell in it. And also let another take his office. Verse 21.

26:21

So one of the men who have accompanied us during all of that time that the Lord Jesus went in and out from among us, beginning from the baptism of John until the day when he was taken up from us, one of these men must become with us a witness to his resurrection. And they put forward two Joseph, called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, you, Lord, know the hearts of all. Show us which of these two you have chosen to take the place in this ministry, an apostleship from which Judas has turned aside to go to his own place. And they cast lots for them. And the lot fell on Matthias. And he was numbered with the 11 apostles. This is the word of the Lord. Would you pray with me?

27:05

God, we thank you for your word. We thank you for the privilege of being able to open it together this morning and to consider what you would say. God, we pray that you would speak and that you would give us ears to hear what you have to say it's in Jesus name we pray. Amen. All right. Well, as we dive into this passage, we see the apostles go back to Jerusalem. And they were simply told last week to wait here until the Holy Spirit comes. But in verses 12 through 15, we see some. Some working while they wait. In verse 12, we pick up the story. It simply kind of tells us what's going on here. It tells us that they traveled back to Jerusalem, that it was about a Sabbath day's journey.

27:41

That would have been about a half a mile to maybe 2/3 of a mile, because that was all that the Mishnah, the oral tradition of the Jews, would allow them to travel on a Sabbath. Right. God said, rest on the Sabbath. And so, they knew they needed to make some rules and figure out exactly how far that was allowed to be. So, they would have been walking about a half mile to maybe 2/3 of a mile, but they make their way back to Jerusalem. And in verse 13, it tells us that the disciples, they get back to Jerusalem. It tells us they go to the upper room. In verse 13, it says when they had entered into Jerusalem, they went to the upper room where they were staying.

28:18

Peter and John and James and Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. Now, this was possibly the same upper room where they had shared the last supper with Jesus back in Luke 22. This may have been the same upper room where they had hidden out when Jesus was crucified. They all went into hiding. You remember they were hiding in a room and had the doors locked. When Jesus walks through the wall and shows up and appears and makes himself known to them, it appears this was quite a large room. At this point, we see the crowd described here. There's the 11 remaining apostles, the disciples that are mentioned as being there. But the crowd was much larger than just 11 men that are mentioned in verse 13.

29:04

Let's read 13 and then go all the way down through 15 again, kind of figure out who all was there. Verse 13 it says when they had entered, they went into the upper room where they were staying. And Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. But then also all these with one accord, were devoting themselves to prayer together with the women, Mary the mother of Jesus and his brothers. And in those days, Peter stood up among the brothers. The company of all the persons that were there was in all about 120. We've got this list of all

of these people. This had to have been a relatively large room because we see the 11 apostles. We've got Mary and the women who were described in several different places.

29:53

These were the women who probably supported Jesus ministry, the financial backers who had followed Jesus around. We know women like Mary Magdalene. We also see Mary of Clopas and Susanna and Joanna and Mary of Bethany, Mary and Martha. You remember them right. All these women were often referred to simply as the women. Many of these were the ones who went to the tomb early on that first Easter morning to find that Jesus had been raised from the dead. We also see mentioned here, Jesus brothers were there. We know Jesus had four brothers at Mark chapter 6, verse 3. It tells us about Jesus brothers. This was James and Joses and Judas and Simon. Then there's these other at least 100 other disciples and followers who had been with them, who had followed Jesus throughout his ministry.

30:46

They had been a part of what was going on there. There was this crowd. It wasn't just the 12 who had gone around and followed Jesus. There was this crowd of people who had made it their lives. They had devoted themselves to following Jesus, hearing him teach, watching what he was doing. And they had given everything they had to follow Jesus. Sounds like this group that was there hiding in the upper room probably outnumbered us sitting here today. But as they were gathered there together in that room, it tells us that they were. That they were at work. But what were they doing? Did you guys catch it? As were reading through. Let me go back and read verse 14 again. It says that all these people. It gives us this roll call section.

31:28

But in verse 14 it tells us all these with one accord, were devoting themselves to prayer. Jesus had given them a promise just moments or perhaps a couple of days earlier. Jesus had told them that the helper was coming, that they were going to be his witnesses and take the news of the Gospel to the ends of the earth. He was going to empower them to do the work that he had assigned them to do. But as the disciples were told to sit there in Jerusalem and wait, they didn't just sit around waiting. They were being prayerfully dependent on God. They were constantly seeking God, looking to God, saying, God, we need you. They were acknowledging that their hope was not in simply sitting around and waiting. Their focus was on God and was on waiting for him to move.

32:16

They needed God to work before they were going to do anything. There was no wavering in any of these men or women. There was no doubt. There was no skepticism. They were simply looking to God with heartfelt prayer and expectation. But as they're preparing for what God was going to do, as they were waiting, no doubt, no skepticism, only heartfelt prayer and expectation, I have to ask the question, because it was eating at my mind this week. Do you and I look to God with the same anticipation, with the same faith that we see in these men and women? Do we rely on him with the same conviction that we see from these men and these women here in Acts, chapter 1?

33:05

Because I think that the biggest barrier that many of us have in our faith today, we all have things that kind of hold us back, don't we? But it's not, at least for most of us, it's probably not a lack of information. We live in a world, we live in a context where there is constantly information available to us, even good biblical information. We are blessed to be able to have our Bibles printed and lined up on the bookshelf. Most of us have at least a few of them, right? My wife and I, were looking at our bookshelf this week and realizing just how many Bibles we have. We have plenty of information available to us. We've got tools on our

phones and our devices that help us to understand the Bible more clearly. We have podcasts that we can listen to.

33:49

We have all kinds of things that help us to understand what God wants for us, what God has spoken to us. We don't have a lack of information. That's not the thing that holds us back in our faith. I think we have a lack of dependence. I think we have a lack of faith. I think we have a lack of expectancy like we see here from the disciples. We don't need another podcast. We need to pray and we need to look to God in dependent anticipation, like we see here from the disciples in that upper room. They weren't just sitting in the room waiting. They were looking to God, crying out to God, saying, God, we need you. Would you come and would you work in us, and would you work through us? They were expectantly praying and waiting for God to do something.

34:37

We continue now in verses 16 through 20. And we're going to see Peter just kind of clearly outline that Judas was gone. Judas is gone. Verses 16 through 20. In verse 16 and beyond, Peter sets out an important task for the 11 remaining apostles. He tells them it's time for them to replace Judas Iscariot, the traitor. So Luke gives detail here in this little section about what happened to Judas after his betrayal of Jesus. Because verses 18 and 19, if you look in your Bible, I know the ESV does this. Some translations don't, but many of them, they put these parentheses around verse 18 and 19. We see these little parentheses around the text. And it shows us that this is an added note from Luke.

35:25

This isn't something that Peter included in his conversation there in the upper room with the other followers, with the other disciples. Peter didn't need to explain to the other disciples what had happened to Judas. They had all been around and heard the news. But Luke thought it would be valuable for the readers that came afterwards. People like us who were going to need to know what happened to Judas, thought he should provide some context and an explanation to the reader. So let's read verses 16 through 19 again as we see Peter describing Judas' passing and their need to fill his place.

36:03

Verse 16 it says, Brothers, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus, for he was numbered among us, was allotted his share in the ministry. Now this man acquired a field with the reward of his wickedness. And falling headlong, he burst open in the middle and all of his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field in their own language was called in their own language a Akeldama, that is, field of blood. Judas, after having betrayed Jesus, having received those 30 pieces of silver, and rushing off to go lead the soldiers and the religious leaders to Jesus, identifying Jesus there in the crowd by giving him a kiss.

36:53

On that night before Jesus was crucified, Judas, after that day, he realized his error. Judas, having betrayed Jesus, is described in the Gospels as someone who was tormented by that decision. Matthew 27, Matthew also tells us of Judas post betrayal actions. Matthew tells us that Judas had great regret that he was haunted by this, that he tries to go and to return the pieces of silver back to the chief priests, tries to give it back. I don't want it anymore. It tells us about Judas being haunted to the point where he goes and he hangs himself. And now Luke here in Acts, chapter 1, gives us. He puts a little extra color in the story because it says here that Luke describes Judas as hanging himself, but then that he fell headlong and his bowels gushed out.

37:49

Seems appropriate to me that the land would have become known as the field of blood. Luke does an excellent job here of reminding his readers of the root cause of everything that he's describing here in verse 16 at the beginning of this section. And then down at verse 20 at the end, we see him point back to the cause of why is all of this being described? In verse 16 he says, Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas. Verse 20 he continues down and he quotes in a couple of different Psalms. In verse 20 he says, for it is written in the book of Psalms, may his camp become desolate. Let there be no one to dwell in it. And then another quotation, let another take his office.

38:38

Those are quotes from Psalm 69 and Psalm 109 pointing back. But in these two verses 16 and 20, he says the Scripture had to be fulfilled. And then he says a little later, it was written in the book of Psalms. This has been talked about even in the very midst of what certainly must have felt like a very chaotic couple of months for the disciples. The last two months or so, we've seen Jesus. They were just going around following Jesus. They were listening to him, learning from him, watching him perform miracles and doing all these incredible things.

39:15

And over the course of a month or two, we see Jesus march into Jerusalem, we see Jesus falsely accused, we see Jesus killed, we see Jesus resurrected, we see Jesus back and forth with them, teaching them about the kingdom of God, spending 40 days there with them. And now Jesus has said, I'm going back to heaven, help is on the way. And he leaves. But in the midst of what has felt like a very chaotic, very up and down couple of months, it's important for them to never forget that God is in control. Everything that had happened over the last couple of months, all of this was a part of God's plan. Never forget God is in control.

39:59

Luke is pointing it out here in verse 16 and in verse 20 as he points back, saying the Scriptures that were written thousands of years ago had to be fulfilled. One of the key men that Jesus chose to walk among his selected group, to walk alongside of him, to minister alongside of him. One of those 12 betrayed him, leaves us to ask the question, how could this happen? How could this happen? Could it even be true? Well, it did. It was even prophesied about all the way back in Psalm 69 and Psalm 109, which was written about a thousand years earlier by King David. God knew that all of this was going to happen. So Peter, even in this moment, he also goes along to tell them God knew that Judas was going to do what Judas was going to do.

40:54

But Peter also tells them God has another man appointed to step into this position. There was a new 12th apostle that was going to be selected. And so they needed to select that 12th man to come and to be a part of their group as they were preparing to go into this new season of ministry. So Peter notes for them that Judas is gone. But in verses 21 through 26, we see them trading the traitor. Trading the traitor. So as Peter declares that it is time for them to fill Judas spot, he continues now in that same breath by explaining how they would do that. What were the criteria that Peter lays out for the replacement? We've got these hundred or so people that were there in the upper room with them.

41:39

Seems like certainly the replacement is going to come from this group. But what does Peter lay out as the criteria for the replacement? Well, I'm glad you asked. Let's Continue reading. Verse 21 says, so one of the men who have accompanied us during all of the time that the Lord Jesus went in and out from among us, beginning from the baptism of John until the day

that he was taken up from us, one of these men must become with us a witness of his resurrection. This verse reminds us that while we often hear about the 12 disciples, right, we think of there were 12 of them that were following Jesus around. No, no, no. There were others. There were others who followed Jesus. There were many more disciples who had been there even all the way back from the beginning of Jesus ministry.

42:25

Peter says, one of the ones, one of this group who have been with us from the moment of Jesus baptism, when John the Baptist baptized him, he comes out of the wilderness, is prepared for his earthly ministry, and then John baptizes him, and off he goes to begin his ministry. There were others besides the 12 who were there following along, watching, listening, witnessing what Jesus was doing from the beginning of his ministry. Peter says, one of the ones who have been with us from Jesus' baptism all the way through to his return to heaven, one of them is going to be the next apostle. We don't know exactly how many people fit that description, but we know that there were at least two. There were likely many more that were there in that hundred.

43:11

But we know that there were two men who are presented as the best potential options. We see in verse 23, it says that the apostles that they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias, seems a little unfair. Joseph got three names and Matthias only got one. But with these two men that were there before them, it tells us that the apostles that they pause again to reflect their dependence on God as they look to him for guidance. Verses 24 through 26, it says that they prayed. They said, lord, you know the hearts of all. Show us which one of these two you have chosen to take the place in this ministry, an apostleship from which Judas turned aside to go to his own place.

44:01

They cast lots for them, and the lot fell on Matthias and he was numbered with the eleven apostles. Seems a little strange to me. But this was not out of character for them. Just a passage, just a few verses earlier tells us that everything that they did was bathed in prayer, was bathed in dependence. That the disciples, as they gathered together, hiding out in this upper room, waiting for the Holy Spirit to come, the helper that God had promised tells us that they were gathered together, they were united. It says verse 14 that they were in one accord. It's not a car. Means that they were of one mind. They were praying for God's plan to unfold before them. And in verse 14, it says that they were devoted. They devoted themselves to prayer.

44:49

Now Again, in verse 24, they acknowledge God's leadership as they ask him to guide their decision. God, we need you to show us what this means. God, we need you to lead us in our decision making. They were constantly dependent, looking back to God, saying, God, we need you. God, we need you. God, we need you. Verse 24, they acknowledge God's leadership and ask him to guide their decision. And then in verse 26, what do they do? They flip a coin. All right, they cast lots for who it was going to be. Was it going to be the one, Matthias, or was it going to be the other, the man with three names, Right? Justus or Matthias, or. I forget where was it lost his name. Barsabbas, Joseph, Justus. Right? They cast lots. What does this mean? They simply rolled the dice.

45:45

They flipped a coin. Is this really how we should decide God's will on a matter of this significance? There's no New Testament prescription. The Bible doesn't tell us in the New Testament anywhere that we should decide, what does God want from my life by rolling dice. Yahtzee is not anywhere in the plan. He's not telling them to. He's not prescribing this for us. But this was, however, a common way that God's people used in the Old Testament

to determine how God was leading them in different ways. In the Old Testament, there were two stones or coins or whatever they may have been referred to as, the Urim and the Thummim. These were stones that were kept attached to the high priest's breastplate. The Nation of Israel.

46:37

They had this ornate outfit that the high priest would wear, and these two stones were attached to his breastplate. And they would be used to determine God's direction by casting lots. Now, the Bible doesn't explain to us how that was done. It simply refers to them casting lots to seek God's decision. I don't know if it was heads as yes and tails is no, whatever it was. But while rolling dice or casting lots seems random to us, what should we do? Should I go to USC or should I go to UCLA? I don't know. Flip a coin? Yeah. See, it's easy. Something as simple as is it A or is it B, they find themselves in this position and they simply cast lots. What we see here is that the Israelites believed so clearly that God was fully in control of all things.

47:38

They believe that even in these little moments, as they prayerfully say, God, we need you to lead us, we need your direction in this, they would then turn their attention to, well, maybe we should just cast the lots. Maybe we should just roll the dice. Maybe we should just flip a coin. Even in the smallest moments in the world, they believed that God would guide their decision making. That God could make it heads if that's what he wanted, that God could make it tails if that's what he wanted. That these moments of chance were not moments of chance at all, but that God was in sovereign control of all of these things. So. So as we see all this happen, what do we do with a passage like this?

48:20

I think there's some spaces that we can kind of step into, and there's danger on both sides of this passage. As we look at how they lived this out, there's errors on both sides of this because we can fall into a space of fatalism, or what I'm going to refer to as modified humanism. Or maybe there's another alternative that they could look to. There's errors on both sides of this. If we're not careful, we can wander into either of these things. The first option is this form of modified humanism. That is to say that we believe in our own minds that we can control things if we just work hard enough. If we just do the right things, if we just control things in the right way. We believe that we can achieve our desired result by just working harder. Right.

49:10

Anybody ever had that thought run through your mind, I just need to accomplish this. I just need to buckle down and discipline myself, and I just need to do it. I just need to bear down and get through this. Sometimes we as Christians can even we can do the same thing, but we can make it a little bit more spiritual, right? We can somehow believe that if we just pray harder, maybe I'll fast, maybe I'll go hide in a closet and I'll pray, pray until God gives me what I want. Then somehow we can accomplish what we want by simply muscling down. God is going to be compelled to give us what we want if we just pray harder.

49:53

The other side of this, the other error on the opposite end of the spectrum is fatalism, is to believe that everything is predetermined, and it really doesn't matter what we do. Why should I pray? Why should I share my faith? Why should I do anything? If God's in control, why does it matter what I do? God's going to do whatever he wants to anyways. And so I might as well just go have some fun, or I might as well just go do whatever I want because God's in control. What do my actions matter? I think this passage actively refutes both of these extremes. It actively warns us against both of these options. And so I think the third, the appropriate option for us is faith in God's sovereignty.

50:41

Because while the disciples were waiting here in the upper room, they did put action to their belief. They applied their faith that they were passionately praying, seeking God and God's direction in whatever it was. They were passionately praying for God to come and to work among them. There was no indication that they thought that they could manipulate God or control God. That God, we really want it to be Matthias. So if you could really. They sat there and prayed real, real hard and anointed Matthias and then just left the other guy sitting over there while they flipped the coin. We don't see any indication of that they thought they could control God. But they did know that Jesus had made a promise to them that the Holy Spirit was going to come. They did know.

51:25

Peter knew that God had intended for them to replace Judas Iscariot with another man. But in the midst of all of that, even as they knew these things to be true, even as Jesus had promised that he was going to provide, even as God had made it known a thousand years earlier the prophecies that David wrote in the Psalms, God was going to allow Judas Iscariot to betray Jesus, that another one would be selected to take his place. Even knowing all of those things, these disciples still prayed passionately. They were seeking God's plan with patience and with diligence. There was no hint of determinism there was no sit back and well, I guess God's just going to do whatever he wants. But they also knew that God was ultimately in control of all things, that he was going to guide their decision.

52:23

They put forward two men who they believed to be excellent choices, to be apostle number 12. As they put these two choices forward, they did their best. They put two men forward, but then they also, they trusted God. They knew that God was in control and that God was going to guide their casting lots of to reveal his perfect will. So to try to summarize all of this, I've got a few questions for you. First question is, do our actions matter? Yeah, they do. Second question, is God ultimately in control of whatever happens? Yeah, he is. How can those two things exist simultaneously? Yes. Right? Yes. Simply stated. Yes. Now, I know that crawls all over some of us, right. I want to understand everything. I want to know how it works.

53:22

I want to dissect it, take it apart, figure out how does this machine work. And I don't like things that I can't fully understand. But the reality is that we are finite, that our minds are limited by what we can understand, and that God is so much greater and so much more vast than anything that we can understand. We are finite. And being able to fully grasp the depths of the mind of God is beyond our capabilities. Both of these things are clearly taught in Scripture. That our actions matter, that we have personal responsibility for our actions, that we need to step up and to work hard and to do the things that God tells us to do. The Bible tells us to work out our own salvation with fear and trembling.

54:07

There's some personal responsibility and action that's a part of our life of faith. But at the same time, the Bible tells us that God is in control. So how are those things seemingly mutually exclusive? How do they fit together? Well, the good news is we don't know. You can dig, you can pull, you can try to understand. I've got some really thick, like this big textbooks upstairs. Specifically on the topic, if you want to come raid my office, you are more than welcome to do so. I got a thousand pages on the topic that I read this past summer when I had time to sit and read a thousand pages. And you know what? I come out the other side of it going, oh, yeah, it's still kind of hard for me to understand, right? How do we make sense of all of this?

54:57

So in the meantime, here's the takeaway for us. Here's what do we need to do with this Information today. How do we look at watching the disciples prayerfully say, God, you're in control. And then they also are getting after it. They're doing their work. Here's the takeaway. Number one. Work hard doing the things that God has told you to do. Pray, seek him, put the disciplines that God has given us. Put them to work. Do the things that God has given us and told us to do. He has given us these disciplines. He told you, read your Bible. So if you want to hear from God, read your Bible, right? He's told us to pray and to seek Him. So if you want to grow in your faith, well, pray and seek him.

55:47

These things that God has given us, they are the tools that God has for us to grow in our faith. So work hard doing the things that God has told you to do. But also take a breath and remember that God's in control. If God can guide the dice, can orchestrate the events here to reveal his will to the disciples, I think the best thing for us to do is just to take a breath and to remember that God is in control in your life. That we can rest easy knowing that whatever happens, that God's ultimately on the throne, that we can rest easy knowing that a good God, that our good Father is in control of all these things and that we can rest in him knowing that our future is in his hands. St. Augustine, I thought about putting it in.

56:43

I decided not to stick it in and now I'm going to go ahead and quote it anyways. But St. Augustine or Augustine, however you want to pronounce his name right, he once said, about 1500 years ago, he said, work like everything depends on you and pray like everything depends on God. I think there's. I think there's value in kind of that mindset now. There's flaws in that, right? Everything doesn't depend on us. God's ultimately in control. But he's telling us, without picking that too far apart, he's telling us that we've got work to do and that God is in control. Those things are not in conflict with one another. Those things work together, that God has created the world to function that way.

57:26

So when you wake up and you lay out your day planner and you start praying and you start reading and you start doing the things that God has told you to do. Get up and get after it and do your best. Work hard like you're working for God, not for men. Scriptural, right? Work hard and get after it. But when you get to the end of the day, and you lay your head on your pillow, rest easy knowing that God is in control, that what you accomplished today is exactly what God wanted you to accomplish. That what happens with the results of your hard work, it's not ultimately in your hands, it's in God's hands. And so we can work hard when we wake up in the morning and we can rest easy at night knowing that God is in control.

58:09

The disciples, they're going to get after it in the next few pages, in the next few chapters, in the next few months. As we work our way through the Book of Acts. There is hard work that goes in from these guys. They get after it, but they also acknowledge openly this isn't us, this is God at work in us. Let's try to find that happy medium, work like everything depends on you, and then acknowledge that it doesn't. Pray like everything depends on God. Our prayer team is going to be down here after the service. They would love to pray with you about whatever it is that you've got going on in your life. We've got our prayer wall. If you go out the back doors and look to the right, you can write those prayer requests down.

58:56

And our prayer team tomorrow night when they gather together for their prayer meeting, they will passionately pray for your needs, if you will, write them down and leave them back there in our prayer wall. So come get some prayer after we're done. But I want to invite you now. Would you pray with me as we close out? God, we thank you for God, for this beautiful

reminder. God, a passage that. That doesn't seemingly have a whole lot of just really pointed teaching in it. God, we see Judas being replaced and the disciples casting lots to determine that Matthias was going to be the next disciple. But, God, in the midst of this, I do believe that we are challenged and encouraged in something that is just a really active part of our daily lives.

59:47

God, the reality that you have work for us to do and that it takes discipline, it takes hard work for us to get up and to work out our faith in practical ways in our lives. God, we need to get up and we need to get to work. But, God, we also need to rest in knowing that you are ultimately in control. God, I think we see that really beautifully illustrated here with the disciples as they were seeking your plan for the future. God, we pray that you would help us to seek you and to seek your plan for our days, to seek your plan for our moments, that we would seek you in everything that we do, that we would do everything that we can to the best of our abilities.

01:00:33

And God, that we would rest easy at night knowing we serve a God who is in control. God, we thank you for your love for us. We thank you for the good news that you are in control. God, we worship you as our savior. But God, we praise you as our king, as the one, the only sovereign who is in control of all things. God, we praise you. And we worship you this morning because you deserve it. You are sovereign over us and we thank you for it. It's in Jesus name we pray. Amen.