

The State of the Union

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Preacher: David S Randall

[0 : 00] So 2 Corinthians 5, my title for this message is going to be the State of the Union. The State of the Union.

And as you will know, the State of the Union address is something that is very important in the American political calendar. When in January, the President gives a report to Congress on the State of the Union.

Again, focusing especially on economic matters. Well, this State of the Union address is going to concern a different union and is going to have a different focus.

Which is going to be our union with Christ. Where it is not economic or political health that we are thinking about, but our spiritual health that is in view.

Union with Christ is an important New Testament description of the relationship that God gives to us with his Son.

[1 : 05] Emphasizing the depth, the profundity and the significance of our relationship with Jesus. Union with Christ really does go to the very heart of the Christian faith.

For all that God has to give us, he gives us through his Son, the Lord Jesus. Every spiritual blessing comes to us through this relationship God gives us with his Son.

And by the grace of God and through our responsive faith in Christ, we are said to be in Christ. And Christ is said to be in us.

That is the language that the New Testament repeatedly uses to describe this relationship between Christ and the believer. And it is through this union with Christ that we receive not just Christ himself, but indeed all of the benefits of the gospel.

So this speaks of a close and personal relationship. And the right understanding of union with Christ speaks into every aspect of the life of faith.

[2 : 18] In his saving work, all that is true of Jesus becomes true of us. He died.

And we, the New Testament tells us, we share in his death. He rose again. We likewise share in resurrection to new life in him. He ascended.

And so we are assured we too shall rise up. He reigns in heaven. And we are promised we shall reign with him. He is glorified in heaven.

And we are told remarkably in the scripture that we shall share in his glory. He shall graciously share with us. So all the saving benefits of Christ's atoning work come to us through our union with Christ.

And without that union with Christ, we would have no part in what Jesus has done. In the words of the reformer John Calvin, we must understand that as long as Christ remains outside of us and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us.

[3 : 38] Therefore, Calvin says, to share with us what he has received from the father, he had to become ours and to dwell within us.

And he goes on, we also, in turn, are said to be engrafted into him and to put on Christ. For, as I have said, all that he possesses is nothing to us until we grow into one body with him.

So says John Calvin, to illustrate that point further, imagine yourself along the road at the airport. You're about to board a plane to Glasgow.

And so the question is, what relationship do you need to have with the plane at that point? Would it help to be under the plane? To submit yourself to the plane's eminent authority in flight?

Or would it help to be inspired by the plane? To watch it fly off and whisper, isn't that wonderful?

And one day I hope to be able to do that.

[4 : 49] Or what about following the plane? You know it's going to Glasgow, so it stands to reason if you set off in the same direction and just keep going, then surely you too will eventually end up there in Glasgow as well.

Well, none of that's really going to do it, is it? The key relationship that you need to have with the plane is to be in the plane. Not to be under it or inspired by it or behind it so much, you need to be in it.

And then you see, what happens is that by being in the plane, the question of what happens to you becomes part of a larger and bigger question, which is what happens to the plane.

The question, did you get to Glasgow, becomes part of that larger question of did the plane get there to Glasgow? And whatever happened to the plane will have happened to you as well. And that is not a bad picture, I think, of the biblical idea of being in Christ.

According to the New Testament, to be in Christ is to say that by union with him, whatever is true of him is now true of us. And the wonderful thing is that through union with Christ, and if you've never thought about this before, it's going to seem like almost too great and wonderful a thing to say, but through union with Christ, we as believers are as secure in the household of God as the Lord Jesus himself.

[6 : 20] If we are in Christ, that is the promise of God. And so I want to come at this subject from the two angles that the New Testament takes on it. First, you in Christ, and then second, Christ in you.

So that we have a full-orbed view of this relationship that God gives. And as we consider you in Christ, from 2 Corinthians 5, we see that the result of being in Christ is that you are a new creation. So you in Christ equals a new creation. And that is radical, isn't it? It's as radical as could be. It's no minor alteration to your life when you come to the Lord Jesus.

It's death and resurrection. It's a whole new life that you are given. To be in Christ is to be united with Christ through faith. To acknowledge the person of Jesus.

To be God the Son. The Word become flesh and come to us. It is to acknowledge our own sinfulness and unacceptability before God in our own stead.

[7 : 27] And then it is to believe the gospel message. That Christ died as a sinless substitute for the guilty. Just as we were thinking last evening. That forgiveness of sins is available through faith in his blood shed on the cross of Calvary.

And to believe that we are given a right standing before God on account of the righteousness of Jesus. It is to live, to be in Christ, is to live with Christ.

Not just as Savior but also as Lord. These things go together. These things belong together.

Therefore to live a life of faith and worship. Therefore to obey the commands of Christ.

Therefore to grow in Christ likeness day by day. And in writing about this new creation. Paul points to two aspects of this transformation.

The one positive and the other negative. First, the negative one is that the old has gone. When you're a new creation, the old has gone. Which is to say that sin is dealt with.

[8 : 34] So verse 19 where we see that by reconciling the world to himself in Christ. First, God chooses not to count men's sins against them.

God chooses not to count our sins against us. Now, it's very important to understand that the fact that God chooses not to count our sins against us.

Does not mean that he changes his mind about sin. Does not mean that he regards sin as no longer being as important. Does not mean he decides he's just going to turn a blind eye and let it go.

That would in fact be impossible. God not only will not overlook sin. God cannot overlook sin. For God to overlook sin would be to deny his essential being and nature of perfect holiness and purity and righteousness.

For God to overlook sin would essentially be to un-God himself. And thereafter nothing would be certain if there was even anything left at all. But no, the astonishing truth of the gospel and its amazing grace is that to forgive us.

[9 : 48] In order not to count our sins against us. What God does is he counts our sins against his own perfect sinless son.

He counts our sins against Christ. And what we have to do to understand the enormity of all of this is to grasp the extent and the severity of our sin.

And the alienation from God that it has caused. Our sin is not just some minor misdemeanor that we could overcome if we could just rise up above it.

That we could make good on ourselves. Because our problem is not even the sum total of all of the sins that we have committed and will ever commit. That's not so much our problem as it is that we have sinned at all.

The fact that we have sinned at all. I mean there is no league table of sin. But if it could be shown that the only one sin you ever committed was the most minor possible offense. You would still be a sinner under the just condemnation and wrath of God.

[10 : 53] It's not just sinful deeds. It's the sinful nature that we possess that is our problem. We are natural born sinners. It's the doctrine of original sin.

It's not that we sin and that that then makes us sinners. It's that we sin because we are at heart and by nature rebels against God. Who choose to go our own way and to reject God's law.

And to reject his honor. And to not care about his glory and his worship. We are by nature rebels against God. And the Bible teaches that the wages of sin is death.

Death in the spiritual final sense of alienation from God. Coming under his judgment and consequent wrath. The Bible further says that we are dead in transgressions and sin.

Therefore the only way for this alienation to be overcome. Is if the reconciliation comes from God's end. If you're dead in sin.

[11 : 56] Dead men don't do much. Take a walk through the cemetery. The proof of it is there. Dead men are not doing anything. Dead men are not able to raise themselves. Dead men. Dead people do nothing.

The only way for reconciliation of this alienation to come. Is if it comes down to us graciously. As a condescension from God. But the good news of the gospel is that this is precisely what God does in his son.

The Lord Jesus Christ. And through his atoning sacrifice at Calvary. It's at the cross that our sin is dealt with. It's at the cross that the old goes.

It's at the cross that we become new creations in Christ. So that was the negative aspect. The old is gone.

Sin is dealt with. What about the positive? Well the positive aspect is that the new has come. What is that? It is the righteousness of God.

[12 : 55] We receive as a free gift from God. His own righteousness. It's the glory and the wonder of the great exchange. That is described in verse 21.

Where God made him who had no sin to be sin for us. So that we in him might become the righteousness of God. So the old is gone.

Sin has been dealt with. But it's not just that we press the reset button. It's not even just that God presses the reset button. It's not just that we go back to the beginning and get a chance to start over.

As if all of that sin hadn't happened. The gospel is greater than that. We need more than that. If that's all it was. If what Christ has done on his cross was just to forgive us our sin.

And put us back to the start. What would happen? We would just go and do it all over again.

Wouldn't we? And our lives since our salvation confirmed that. Because we continue to flirt with sin.

[13 : 56] We continue to sin. If all that God's forgiveness was was our going back to the start and starting again. We'd just foul it up all over again. But the gospel is greater than that.

God's gift to us is greater than that. The new has come. And that is the righteousness of God. How does it come to us? Well it comes to us through our union with Christ.

Christ becomes sin for us. We become the righteousness of God. That's the great exchange as the scholars like to call it.

Jesus takes my sin upon himself. And gives to me in exchange his perfect righteousness. And gives me that as a standing before almighty God.

That is the wonder of union with Christ. That we actually are given that just righteous standing before God that we need. And we're given it as a free gift of grace.

[14 : 58] Christ's righteousness irrevocably imputed charge given to us. This then. One of the great benefits of our union with Christ.

To be declared righteous in God's sight. On account of Christ. That being the case. Something else follows on from that naturally and necessarily.

And it is that we seek to close. We seek to close what I call the righteousness gap. That is in our lives. You know what I mean by that?

It's the gap between what we have been declared in Christ by God to be. That positional sense of righteousness that we are given. In our standing before God from Jesus.

There's that. And then the gap. Is the gap here on this side. Is what we presently morally today are. Am I perfectly righteous today? No I am not. And so there is a gap that exists.

[15 : 58] Between what God and Christ has declared me to be. And what today in my life I am. And the calling of our lives. From when first we know the Lord. Is to work and to strive. To close that gap down.

To close it down. And we're not going to be able to get it completely closed down perfectly. That will be for the glory. But there is this gap in our calling as Christians. Our calling as Christ followers. Is to close that gap.

And to come nearer. To come nearer in everyday reality. To what we have been declared by God in Christ to be. Is it obligatory?

To go on in this way? Well but that's not the right question. Is it? If you truly have union with Christ. That question does not arise.

You're not going to pursue wickedness. And reject his ways. For sure you will still sin. But that's not the way you're going now. And your repentance.

[16 : 59] And your confession of sin. Before God. Will confirm. That these sins. That's no longer the theme song of your life. You're now going Jesus way. And these sins are mistakes. That you made.

And that you turn from. Even the ones you have to repent of repeatedly. Don't ever let Satan tell you. One of the devil's greatest successes. Is when he manages to persuade us.

That we cannot come back before God. And say Lord it's me again. And it's that again. Because you know there can be a thing where. If we keep stumbling into the same old sin.

We find it hard to go back to God. And confess. It's the devil telling you you can't do that. Now for sure. Repentance needs to be real. And we need to be determined to go on.

And not fall down into the same old sins and mistakes again. But nevertheless. God's grace is greater than all of our sins. Don't let yourself become alienated from God.

[17 : 55] On account of sin that God has prepared to forgive. It's just that you find it hard to confess. Keep coming. Keep coming back to God. Is it obligatory to go on in this way.

Of closing that gap. Of becoming more like Jesus. Does in daily life. That's not the right question. As we say. You know when the newlyweds. Wake up the morning.

After their marriage. The occasion when they were united. To each other. The smitten husband. The smitten husband. Is not going to ask. I hope. If it is obligatory.

For he and his young wife. To now go off together into the sunset. In the same direction. You know. To ask that question. Would be to make a mockery of the vows. That they had just taken the day before.

To ask that question. Would be to deeply upset. And offend. His lovely new wife. It's not going to be a matter of obligation. It's going to be a matter of desire.

[18 : 51] Because he loves this girl. And he wants to go. And he longs to go. The same way as her. And he wants to please her. And he wants her to be happy. And he wants her to be pleased with him. And in him. And you can translate that across.

Can't you? Easily enough. Into the spiritual relationship. That we have with Christ. Is it obligatory? Well I suppose it is. But that's the wrong question. If you are in Christ.

And Christ is in you. It's not a question at all. Because your love for Christ. Will ensure. That your deepest desire. Is to please him. To love him. And to have him.

Take pride in you. And in your spiritual maturity. That is coming in you. New creations. New creations.

Don't then try to. Uncreate. Uncreate. Themselves. And go back to the old ways. On the contrary. We move forward. With joy. And with vigor.

[19 : 47] With commitment. Delighting to live. The new life. That we have been given. So it is then. You in Christ. What a great privilege.

That is. And I want to switch over now. To think about the other dimension. Of this relationship. Which is Christ. In you. Where we are filled. With the fullness of God. To help us do that.

Would you just flip on a few pages. In your Bible please. If you still have it open there. Which I hope you do. To Paul's letter to the Ephesians. Just a few pages really. Further on. Ephesians 3.

And a few verses. At verse 14 there. Ephesians 3.

Verse 14. Verse 14. Where Paul writes. For this reason I bow my knees. Before the Father. From whom every family in heaven. And on earth is named.

[20 : 45] That according to the riches of his glory. He may grant you to be strengthened. With power through his spirit. In your inner being. So that Christ may dwell.

In your hearts. Through faith. That you being rooted and grounded in love. May have strength. To comprehend with all the saints. What is the breadth.

And length. And height. And depth. And to know the love of Christ. That surpasses knowledge. That you may be filled. With all the fullness. Of God.

See in the middle of this New Testament epistle. To the Christian church at Ephesus. Paul takes a moment. On paper.

To pray. For his fellow believers. At Ephesus. And at the center of that prayer. In verse 17. Is the desire that Christ. May dwell. In their hearts.

[21 : 39] Through faith. And so this is the other side. That Christ comes to dwell. In the hearts of believers. Christ in you. It's by grace.

Certainly that we can be in Christ. And it's equally by grace. That Christ comes to be in us. This is the Pentecost gift of God. To all who believe.

Verse 16. Speaks of believers being strengthened with power. Through Christ's spirit. In our inner being. And this is the spirit of Jesus. Who brings not only the presence.

But also the power. Also the blessings. Of Christ. Right into our lives. And it's through the indwelling presence. Of the Holy Spirit.

That we experience the presence. Of Jesus. In our lives. The other side. Of this union with Christ. That we treasure. He comes.

[22 : 35] To fill us. In every part. I am. I recently succumbed to a virus. That knocked me off my feet. For a few days. It was a while ago now. So you needn't worry. I'm not infectious with this anymore.

But these things are horrible. Aren't they? These virus. They come. And they knock you off your feet. And it affects all of you. A sore throat. And a cough. And a runny nose. And trouble breathing. And a headache.

And congestion. And aching limbs. And general lethargy. And difficulties in sleeping. And general fatigue. And well I know. Some of you ladies are thinking. Yes obviously it was full blown man flu. That you were. You were suffering from. So my wife was very sympathetic. I can tell you. But it wreaks havoc. Because this virus comes into you. And it just gets everywhere. It goes all through you. And the point of the illustration.

Is to draw a contrast. Just as something can come into your system. And devastate it. In all of its parts. So the Holy Spirit. Comes into our hearts.

[23 : 32] And blesses our whole being. With the power. And the presence. And the blessings of Christ. We are filled in every part. We are filled with God's blessing.

We may not always feel like it. There will be times when we sense. The presence and power of God. More than at other times. But nevertheless. All who believe. Are indwelt by the spirit of Jesus. Who brings all of that to us. And these blessings. Expressed by Paul here in two. Two broad ways. First. In the love that surpasses knowledge.

He's praying. Verse 18. That we may have power together. With all the saints. To grasp how wide. And long. And high. And deep. Is the love of Christ. And to know this love. That surpasses knowledge.

It's almost a conundrum. That Paul presents to his readers here. We are to have knowledge. Of a love. That passes knowledge. Is that even possible?

[24 : 33] We ask ourselves. Well no. It isn't humanly speaking. But. By God's power within us. Because Christ is in us. We may begin to grasp something.

Of the enormity. And the magnitude. Of the love. Of Christ. Paul speaks in verse 18. About how wide. And long. And high. And deep.

Is the love of Christ. Christ. What does he mean by that? Well I wonder if it's illustrated. By this. What I think is a moving story.

Of a man who. Having been imprisoned. Because of his faith. In Christ. Left a memorable. Testimony. To the reality. Of life with Christ.

Of union with Christ. In the prison cell. Where he had been. Incarcerated. It was when a prison cell. That had been in use. By the Spanish Inquisition. Was opened. That the remains.

[25 : 25] Of this prisoner. Were found. He had been left. To rot. And had died there. In his incarceration. The dungeon was underground. The body had long since decayed.

Only a chain. Fastened around. An ankle bone. Was there. To testify. To this man's confinement. But he had left a witness. And on the wall. Of the cell.

Of this Christian martyr. He had scratched. The shape. Of a cross. And all around it. Were words in Spanish. Well four words.

Above the top of the cross. It said height. Underneath the bottom of the cross. It said depth. And on the left. It said width. And on the other side. Length.

Clearly. A prisoner. Who wanted. A Christian. Before a prisoner. Who wanted. To testify. To the surpassing. Greatness. Of the love. Of Christ.

[26 : 19] How do we measure. The love. Of Christ. Well it's the length. And height. And depth. And width. Of a cross. Isn't it? That's the only measure. That there is.

Of the love. Of God. Given to us. In Christ Jesus. Paul's desire. Is that we know. This love. That surpasses. Knowledge.

So let me ask you. Have you spent much time. Recently. Knowing. The love. Of Christ. Actively. Experientially.

Earnestly. Knowing. This love. That surpasses. Knowledge. I wonder sometimes. If because. Maybe we feel. We don't deserve.

Such love. Maybe we. Find it. They've got to love ourselves. Very much. Sometimes. Maybe we deny ourselves. Some of the blessing. Of this knowledge. Of the love. Of Christ.

[27 : 14] And if I can remind you. Today. That this is. This is the extent. To which Christ loves you. Beloved in the Lord. Then. If I can encourage you. With that. Then I'll have done. Something worthwhile.

Here. Today. We. Are. Loved. By Christ. Loved with a love. That surpasses. Knowledge. According to this prayer.

I think we need to make it. A real. Priority. In our lives. To know. In increasing. Measure. The love. Of Christ. For us. We can be prone.

I think. To self-pity. I can be prone. To self-pity. Maybe you can as well. While all the while. In whatever. State. Or position.

Or situation. We find ourselves. The cross. Is quietly. Pointing. Us. To how wide. And how long. And how high. And how deep.

[28 : 08] Is the love. Of Christ. For us. And the longer. We go on. In Christ. The greater. Appreciation. We ought to have.

Of this love. But never getting to the end of it. You never could. Because it surpasses. Knowledge. And so. Therefore. For the.

For the newborn. Christian. On day one. Of his or her. Christian life. There is more to discover. Of the love of Christ. Christ. And for the oldest. Christian. In the world.

Who's been following Christ. For decades. There is likewise. More. To learn. Of the love of Christ. That's the. That's the wonder of it. Isn't it? The love of Christ.

That surpasses. Knowledge. One of the great blessings. Of union. With Christ. One of the great blessings. Of Christ. In. Us. The other blessing. That Paul identifies here.

[29 : 01] Is more wide ranging. It is a fullness. That fills. To the measure. So he prays. Not only. That his fellow believers. In Ephesus. Will know. The all surpassing.

Love of Christ. But he also. Desires. Verse 19. That they may be filled. To the measure. This is how the NIV puts it. They may be filled. To the measure. Of all the fullness.

Of God. Yeah. Now. Now. What God has given us. In the gospel. Is infinitely wonderful. Far. Far. Beyond anything. That this world. Knows.

Or understands. Or even imagines. Infinitely. Wonderful. Indeed. The primary thing. God gives us. In the gospel. Is himself. And the relationship.

With him. A relationship. That had been estranged. By our sin. But which is restored. Reconciled. By the redeeming. Work. Of Christ. And that relationship.

[29 : 54] With God. Is marked. By the deepest. And the most wonderful. Blessings. That we can know. Indeed. Earlier in the letter. Ephesians 1 verse 3. Paul writes.

Of the God. And father. Of our Lord. Jesus Christ. Who has blessed us. In the heavenly realms. With every spiritual blessing. In Christ. There's that phrase again.

In Christ. It is so significant. All of these blessings of God. Come to us. Through our union. With Christ. And if we take a quick survey.

Of New Testament references. To our union with Christ. We can gain some appreciation. Of what exactly. All of these great blessings are. With which we can be filled. To the fullness.

So we are. Initially united with Christ. In regeneration. Ephesians 2. God makes us alive. With Christ. Raises us up. With Christ. And seats us.

[30 : 49] With Christ. In the heavenly realms. Not only that. We are justified. Through our union. With Christ. 2 Corinthians 5. 21. God made him.

Who had no sin. To be sin for us. So that in him. We might become. The righteousness. Of God. We continue then. In this relationship.

This union. Through faith. Galatians 2. 20. I have been crucified. With Christ. And I no longer live. But Christ. Lives in me. And then we are sanctified.

Through our union. With Christ. 1 Corinthians 1. 30. We are in Christ. Who has become. For us. Wisdom. From God. John 15.

Remain in Christ. And he. Will. Remain. In you. Not only that. But we persevere. In the life of faith. Through our union. With Christ.

[31 : 45] Romans 8. 38. 39. Neither death. Nor life. Angels or demons. Present or future. Or powers. Or height. Or depth. Or anything else. In all creation. Can separate us.

From God's love. To us. In Christ. And in the end. Of all of that. We shall be eternally glorified. With Christ. Because Paul. Colossians 1.

27. Tells us. Christ. In us. Is our hope. Of glory. See then. The blessings. That come to us. Through. Our union.

With. Christ. Christ. And by the way. As we think about being filled to the fullness. It is not of course. A mere. Passive. Receiving.

As if we just. Open up. And wait to be filled. Like a. Like a jug. Into which water is poured. It's not that we're some. Inanimate object.

[32 : 38] Into which. All of this. Is poured. It is rather. An active. Earnest. Desire. On our part. To receive all that God. By the power of his spirit.

And the presence in us of his son. Wants. To pour. Abundantly. Into our lives. Out of his infinite. And glorious. Riches. It's an active desire.

To pursue holiness. To. Possess. Christ. And the marvelous knowledge. Of his love. That surpasses knowledge. It is to receive. The spiritual blessings.

And it's no less than this. It is to receive. The spiritual. Blessings. Of heaven. Here and now. In this earthly life. Not in the fullness. The fullness of it.

Is still out there. I don't believe those. That say you can have heaven. Here and now. Because this. This earthly life. Is broken down. In so many different ways. The fullness of it all. Is as yet in the future.

[33 : 34] For us. When Christ returns. But nevertheless. The blessings of heaven. In Christ. Have broken. Into. This. Earthly. Life. It's about being.

Always. Filled. And yet. Never quite. Fully. Satisfied. You know what I mean by that? In a way. We are satisfied. Of course. Fully satisfied.

In all that God has done for us. And is doing in us. And has promised. Finally to do for us. And yet. Isn't it also true. That as we desire. More of God. We're never satisfied.

With where we've got to. With God. We're always longing. To know more. Always longing. To go deeper. Always longing. To get more knowledge. Of this love. That surpasses knowledge. Until. We are filled. To the measure. Of all the fullness. Of God. What then. May I ask you. In closing. What then.

[34 : 30] Is the state. Of the union. Today. What then. Is the state. Of the union. Between you. And Jesus. Today. As you come. Into this.

Communion. Weekend. I've been asking myself. That question. And I now invite you. To ask yourself. That question. How is the union. Looking. Today. The thing is.

That union. With Christ. Doesn't just inform. Our theological. Understanding. Of a relationship. With God. No. It impacts. Or. Should.

Ought to impact. The. The practicalities. Of everyday life. We. Are in Christ. That has to mean something. We are new creations. The old has gone.

Sin is dealt with. We're no longer. Living that life. Of pursuing sin. And delighting in sin. And being comfortable. In sin. The old is gone. And the new has come. That righteousness.

[35 : 27] Which is both. Our. Standing. Before God. On account of the cross. And also. Our daily. Choice. Of. Lifestyle. We are in Christ.

That means something. And Christ. Is in. In us. That too. Has to mean something. In the ordinary. Practicalities. Of everyday life. Christ.

Is in us. His presence. In us. To justify us. And sanctify us. His power. In us. To preserve us. And to enable us. To persevere.

His law. In our minds. His love. In our hearts. His example. Before us. To guide us. His name. Before us. To worship. And honor. His glory.

To live for. And seek. His kingdom. To build. His church. To be a part of. If you understand. The relationship. That you have.

[36 : 21] With God. As being. Union with Christ. Then that has to. Make a massive impact. In ordinary. Everyday. Living. Make a difference.

To the things. That you say. And the things. That you do. Make a difference. To the things. That you. Like on Facebook. Maybe. Make a difference. To the decisions. That you make.

Make a difference. To the thoughts. And attitudes. That you entertain. And that you form. Internally. Make a difference. To your diary. And to your bank account. Make a difference. To your viewing schedule.

Make a difference. To the priorities. Of your life. And if you do understand. All this. All right. Well. If you do understand. All of this.

You will never cease. To be amazed. At the cross. And at the grace of God. That he should do. Something like this. For what you were.

[37 : 13] For what I was. Before grace. Took hold. And what's more. For us in particular. This weekend. If you understand. Union with Christ.

A right. Then you will have confidence. If you are in Christ. And Christ is in you. You will have confidence. To come. To the table.

Of the Lord. Won't you? Except there will not be confidence. In yourself. That would always be. Misplaced. But if you are in Christ. And Christ.

Is in you. Well. What more do you need? If you are in Christ. And Christ is in you. You are ready for eternity. Your preparations are made. And you are ready. For eternity.

If you are in Christ. And Christ. Is in you. Then his invitation. Is to come. To the table. His command. No less. Is to come. To the table.

[38 : 08] The one who invites you. If he is the one who indwells you. Then you ought. To be here. Let us pray.