

# Extraordinary Covenant

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Date: 06 June 2021

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[ 0 : 00 ] There we go. Good morning, everyone. Great to be in church with you this morning. When I first became a Christian, I was 23. I did a 15-week evangelism training course, not dissimilar to the one that some of you are doing now with Kel. The training course was Evangelism Explosion. It was very formative for me in my early days as a Christian, getting clarity on what it is that I believe and the ability to be able to communicate that to others. I remember it as a time of very significant spiritual growth. There you go. Another plug for you.

I encourage you to get into that thing with Kel this afternoon or straight after this service. EE, as it's known, used two diagnostic questions as its foundation, if you like, in terms of communicating. The first question is, you're speaking to someone, you say, imagine that you were to die now. Would you be certain that you would go to heaven? Answers, yes or no. The issue raised how assured you are of your salvation and your eternal future. The second question is, imagine that you did die and you ended up standing in front of God and he asked you, why should I let you in to heaven? What would you say? So that question, first question highlights your assurance. Are you saved or not saved? The second question basically is getting to the point of where is the basis of your assurance? Where is your confidence for your eternal life?

So armed with that training and those two questions, I found myself in a lengthy discussion with a guy that I knew from high school and it was late one night and I hadn't seen him for many, many years and I used those two questions on him and he did not understand the point of them at all. And I repeated them again and again and again. It just made no difference to the discussion whatsoever. About a week later, I'm standing in Woolworths lining up to buy some groceries and across from the other side of the supermarket, this is in a small country town, across the other side of the supermarket, I hear this guy yell out, hey Fox! Now Fox was the nickname I had at school because I used to have red hair. In fact, I used to have hair.

Anyway, so from across the supermarket, hey Fox! And of course, all eyes are on the guy who best suits the description, Fox in that moment. And you know, small country town, the only guy with red hair, they're all looking at me. So he walks up to me and he says, those two questions you asked me the other night, what were the answers again? And so I repeated the questions and then talked him through the answers as this, you know, blip, blip, blip going through the supermarket.

[ 3 : 04 ] He then said, can I have your, can I have your shopping list? And I grabbed his shopping list, he pulled a pen out of his pocket and he wrote down, now tell me again, what were the answers? And you know, I explained to him and he wrote them down, the answers to each question.

He then folded up the piece of paper and put it in his pocket. And then he, and I'm like, what are you doing? And he said, well, just in case I do die, I now have the answers when God asked me those questions.

And he said to me, I can't believe it is so easy to get into heaven. And out he went. And I'm like, you have totally missed the point.

And yet you've got the point. You've totally missed it. And yet you've got it at the same time. Is it really that easy to be saved? Whenever you hear the radical claims of salvation by grace, which you should be hearing again and again and again and again from this platform in this church, which is the DNA of this church, you must be prompted to think at some point, it can't be that easy, can it? Is it really that easy?

We've been journeying through Exodus this term. The whole nation of Israel has been rescued from Egypt by God's mighty hand and by his grace.

[ 4 : 35 ] And we should, again, we should have heard it many, many times already. Israel has not lifted a finger. They've done nothing. Even in the process of rescuing, they've been disobedient.

And God now takes it to Mount Sinai and he gives them this extensive law, just a little bit of what we've read, but we've got five chapters of it in front of us now. Where does this law fit? Where do all these instructions fit to salvation by grace? Where does the law obedience fit into their salvation and what part does it play in our life as Christians now?

All of our questions about how to live as Christians are linked to that central question. What is the relationship of the Christian to the law of God?

Now, today what I'm going to do is I'm going to do a helicopter view. I'm not going to go through. You'd be glad to know and explain each law and how it fits. This is a helicopter view.

[ 5 : 43 ] We're going to dip in and out of Exodus. But my focus is going to be in Galatians 3 to help us to understand Exodus about the law and the Christian. So if you've got the St. Paul's app in front of you, it'd be great.

Open that up. Get the app open. You've got three points there. What the law does not do. What the law does do. And the place of the law in the life of the Christian.

This is a helicopter view across the whole thing. We're not going to explain why you shouldn't cook a baby goat in its mother's milk. All that sort of stuff. We're not going to do all that. Okay? This is a helicopter view. So what the law does not do.

The first thing to tackle is what John tackled last week. And that is the law does not save. The law does not save.

John took us there beginning of Exodus 20 last week. Exodus 20 verse 2. I am the Lord your God who brought you out of Egypt. Out of the land of slavery.

[ 6 : 43 ] They're already saved before this moment. Then in chapter 22 verse 21 and chapter 23 verse 9. The reason that they are to treat foreigners so well.

Is because you were a foreigner yourself in Egypt. It's because you were a slave in Egypt. They've already been rescued from slavery.

Before they were given the law. The law does not save. Secondly though. The law does not keep you saved. You don't get in by God's grace.

And stay in by your effort. By your righteousness. And so at this point let's jump into Galatians. Galatians chapter 3. In his letter to the Galatian Christians.

Paul was addressing some false teachers. Who were turning back to the law of Moses. And enforcing it as a guide for Christians. In the Galatian church.

[ 7 : 42 ] In the Galatians. These were Jews. Who believed that Jesus was the Messiah. They believed that Jesus was the Messiah. But they still wanted to keep traditional Jewish religious laws and rituals.

As the way to be truly saved. And that was the problem. The problem was they had the order wrong. The order was wrong. The false teachers were saying this.

Step 1. Believing Jesus Christ. As the Messiah. Step 2. Keep the Old Testament law. And step 3. Then you can be guaranteed you're truly saved. And in the first couple of chapters. The Apostle Paul establishes that we're saved.

We're justified. We're redeemed. Only by faith in Jesus Christ. And not through any law obedience. And so what Paul does.

[ 8 : 43 ] He says. Actually the gospel order is this. Step number 1. Believe in the Lord Jesus Christ. Step number 2. You are saved in that moment.

Step number 3. You've now been saved. You've been set free. To live a life of obedience to God. One order.

Is a dutiful obedience. It's a religious order. The other is. I'm loved by God.

In Jesus Christ. And so I delight to obey and serve him. One's a religious order. The other's a gospel order. These are not two versions of the same faith.

These are opposites. These are opposites. Not a different reading. They are opposites.

[ 9 : 43 ] They're not compatible in any way. And Paul pushes this point. In chapter 3. The bit that Kel read out to us. Chapter 3 verses 15 to 18.

By revealing to us. How the Old Testament law actually works. Just as no one can set aside. Or add to a human covenant. That has been duly established. So it is in this case.

He says what I mean is this. The law introduced 430 years later. Does not set aside the covenant. Previously established by God. And thus do away with the promise. For if the inheritance depends on the law.

Then it is no longer depends on the promise. But God in his grace. Gave it to Abraham. Through a promise. He's saying they're not compatible.

They're two opposites. The very concept of promise or gift. And law and works are mutually exclusive.

[10:45] Paul says they don't go together. Law is not an extension of. Or a development of a promise. They're opposites. I think what he's trying to get at here.

Is that for a promise. To bring a result. It only needs to be believed. But for a law.

To bring a result. It has to be obeyed. So imagine. Imagine this scenario. I say to you. I've got five dollars here behind this pillar.

And I'm willing to give you that five dollars. I'm willing to give it to you. That is my promise to you. The only way you fail to receive the promise.

Is fail to grab the five dollars. Fail to accept the claim. If on the other hand. I say. I've got five dollars behind this pillar. And I'm willing to give it to you.

[11:44] But the condition is. In order to get your five dollars. The requirement for you to receive that five dollars. Is you must give me a foot massage first. One's a promised gift.

The other is a law wage. One only needs to be believed. In order to receive the five dollars. The other one. You must. Give me the foot massage.

You must achieve something. You must work at something. If the law of Moses. Was intended. To be a means of salvation. Or even to maintain salvation. Then the covenant promise.

God made to Abraham. Is a lie. It's all false. Paul also alludes to God.

Sealing his promise. To Abraham with a covenant. So. In verse 15. Just as. No one can set aside. Or add to a human covenant. That has been duly established.

[12:45] Show it is in this case. Now what Paul's alluding to there. In Galatians. Is Genesis 15. Genesis 15.

And. If you've read through Genesis 15. You will know. It's a bit of a weird scene. It's an odd thing. In the ancient Near East. The way they signed off. In a covenant agreement.

Was. Slightly different. Than the way we would sign off. On something nowadays. Where you put your signature. On a piece of paper. Back in those days. They would slaughter animals. Cut them in half. And lay the carcasses.

You know. In a row. Half of the carcasses in a row. Two rows. Half an odd side. If you like. And. What they would do. Is. Both parties. Would walk between the carcasses.

The row of the carcasses. And in effect. Agreeing. That may this happen to me. If I break this covenant. May my blood be shed. If I break this agreement.

[13:45] In Genesis 15. God. Is the only one who walks. Between the carcasses. Abraham.

Is asleep. God commits himself. To his promise. To Abraham. And is in effect.

Saying here. I will die. Before. This covenant. Is broken. This covenant promise. Is broken. The covenant promise.

Of salvation. Through Abraham's. Seed. I will die. Before this is broken. And what Paul is simply pointing out. Here in Galatians.

Is the impossibility. Of God. Adding obedience. Demands to his covenant promise. God has guaranteed. That he will keep. His promise.

[14:40] His promise. And so friends. It is essential. That we understand. The purpose of the law. Otherwise. We get the Christian faith. Totally wrong. Not just skewed.

A little bit. I mean. Totally wrong. I think Charles Spurgeon. The. 19th century preacher. Had a nice way. Of capturing this thought. He liked to say.

When he talked about the law. And the purpose of the law. He used to say. A hand saw. Is a good thing. But not to shave with. A hand saw. Is good for cutting wood.

But not facial hair. And if you put your hand saw. To that sort of use. You'll wind up losing. More than your hair. A good thing. Is not a good thing.

When it's taken out of place. So. What does the Lord do? That's our second question. And there are three things. I want to.

[15:34] Touch on here. Firstly. It points us to God's will. God doesn't have one set of behaviors. In the Old Testament. And then we get to the New Testament. He goes.

Well that didn't work. Let me come up with a new set of behaviors. His will is fixed. And it's eternal. How his will is expressed. However.

Does vary. The law of Moses. Moses expresses. God's will. To a specific people. In a specific context. In a specific moment.

The context for Israel. Is only 50 days. Before these chapters. They were oppressed.

As slaves. In Egypt. Just 50 days before. And to former slaves. The recipient of these laws.

[16:30] Are like a breath of fresh air. In our modern context. We read these things. And we think. Oh my goodness. These poor people. That's not how they receive them.

These here laws. Are liberation. They are a declaration of freedom. Under Pharaoh's rule. 50 days earlier. The powerful. Had complete power.

Over other people. Under God's exodus rule. We read in Genesis. Sorry. In Exodus 20 verse 3. The very first commandment. Declaring that God's authority.

Prevents people from claiming. Power over. Other people. Under Pharaoh. Production and consumption. Went on unrestrained.

Under God's exodus rule. The Sabbath sets limits. To production and consumption. Under Pharaoh. Vulnerable workers. Are exploited. And overworked. Every single day.

[17:29] Wore them out. Under God's exodus rule. There is rest for everyone. Protection for the vulnerable workers. Under Pharaoh. The weak. Are vulnerable. To violence.

And even state organized genocide. Under God's exodus rule. There is respect. For every single human life. I could go on.

And on. And on. And on. And on. And show you how. Every single law here. Is a declaration of freedom. Where God is putting constraint.

Around human sin. These laws are about freedom. And liberation. And love. The law of Moses expresses something. Of God's eternal will.

His good. And perfect will. For his world. And frankly. It is not difficult. To discern. What is timeless. And universal. In the law of Moses.

[18:25] The law shows us. What it means. To love God. And love others. In fact. That is how Jesus summed up. The whole thing.

Mark chapter 12. Love God. Love people. What the law does. Is it puts. Those two. Key principles. Of loving God. And loving people. Which still stand today.

Into the context. Of Israel. At the time of Moses. In an Agarian society. In an Agarian society. That is why most of it. Has to do with livestock.

We don't generally need laws today. In Chatswood. About what to do. When my bull. Gores your sheep. Don't need that. Maybe a law.

If my dog. Eats your cat. Maybe. This list of laws here. Is in no way. Comprehensive. For all of life.

[19:23] Although they do cover. All aspects of life. One commentator. Says this about. Exodus 21 to 23. It makes a very significant point. No attempt.

Is made. To develop. An all. Embracing. Law. Code. For all people. Instead. God provides. Paradigms. Authoritative. Patterns.

Which allow. Israel. And the church. To this day. Still. To think through. How to apply. Basic. Ethical principles. In a variety. Of situations. Love God.

Love people. The second thing. The law does. Is it reveals. Our sin. The law. Shows us.

Our problem. Not. How to solve. The problem. It doesn't. Attempt. To solve. The problem. For us. Paul writes. These words. To the. Christians.

[20:17] In Rome. Therefore. No one. Will be declared. Righteous. In God's sight. By the works. Of the law. Rather. Through the law. We become. Conscious. Of our sin.

As we understand. The will of God. What he requires. Of humanity. We realize. We fall way. Short of that. The law.

Has the power. To show us. That we. Are not. Righteous. But it. Cannot. Give us. The power. To be. Righteous. The first. Commandment.

Is. You shall. Have. No other. Gods. Before me. So. I ask you. Have you ever. Made. Anything. Else. More important. Than God. In your life. Have you ever.

Loved yourself. First. More than. Anyone else. More than. God. The second. Commandment. Not to make. An image. Out of God. Have you ever.

[21:11] Formulated. In your own. Mind. What you think. God is like. And what you think. He should do. Ever. Ever. In a moment. Of crisis. Cryed out to God. And said. What. What are you doing here?

This is not how you should do it. Ever done that? Ever. Thought. God. God.  
 God. God. God. Should be like this. Based on my observation. My. Deming. Ignore. Ever. Ignored.  
 God's self-revelation. Of who he actually is. Third. Commandment. Do not take the Lord's name.  
 In vain. Have you ever. Damaged. God's reputation. By the way you live. By the things that you've  
 said. Ever. Damaged his reputation. I'll keep going.  
 Ever. Got your identity. Or security. From your work. And broken. In the Sabbath law. Have you  
 ever. Bristled under authority. And rejected authority. Ever. You know. Rejected your parents.  
 [ 22 : 05 ] For instance. Have you ever. Harbored violent thoughts. Or plotted. Or imagined.  
 Someone else's downfall. Have you ever. Had a lustful thought. Ever imagined. Sexual intimacy.  
 With another person. Who's not your spouse. Ever. Harbored greedy thoughts. Consumeristic  
 thoughts. Ever. Decided. Or told. Deceived.  
 Or told a lie. Or even just. The part truth. Or not the complete truth. Ever wish someone. Didn't have  
 something. Because you don't have it. And the answer. Of course. Is yes. Yes.  
 Yes. This is who we are. And more. People are capable. Of great good.  
 But we are not people. Who just simply slip up. Occasionally. We are not good people. Who  
 occasionally. Who occasionally. Bristle under authority.  
 [ 22 : 58 ] Or look at porn. Or feel discontent. In life. You and I. Are God rejecters. We are God  
 reducers. We are God. Are disgraces.  
 We are God. Replacers. That is who we are. As human beings. We are rebels. We are murderers.  
 We are adulterers. We are thieves.  
 We are liars. We are envious. We are sinful. To the core. You will never know forgiveness.  
 And freedom from sin. Until we face. That reality. Denial is no way forward. And it's certainly no way  
 out.  
 I think it's worth quoting. The great John Stott. At length here. After God gave the promise. To  
 Abraham. He gave the law to Moses.  
 [ 23 : 56 ] Why? He had to make things worse. Or he could make them better. The law exposed sin.  
 Provoked sin.  
 Condemned sin. The purpose of the law. Was not to lift the lid. Of man's respectability. And  
 disclose. What he really is underneath. Sorry.  
 The law was. To lift the lid. Of man's. Of man's respectability. And disclose. What really is  
 underneath. Sinful. Rebellious. Guilty. Under the judgment of God.  
 And helpless. To save himself. And the law. Must be allowed. To do. It's God. Given. Duty. Today.  
 We must. Never. Never.  
 Bypass the law. And come straight. To the gospel. It is only. Against the inky. Blackness. Of the  
 night sky. That the stars. Begin to appear.  
 [ 24 : 51 ] And it is only. Against the dark. Background of sin. And judgment. That the gospel.  
 Shines forth. And so the law. Reveals.  
 God's will. It reveals. Our inability. To live up to it. But. It also. Points us to a solution. A savior.  
 Galatians 3.19.  
 We read. What then. Was the purpose of the law. It was added. Because of transgressions. Was  
 added. Because of sin. Until. The seed.  
 To whom. The promise referred. Had come. In Matthew. Chapter 5. Jesus. Jesus. Gathers.  
 God's people. To himself. On the mountaintop. Reference. To. God. And Moses. Right here. In the  
 reporting. Of the law. And Jesus. Teaches. The people.  
 [ 25 : 49 ] The word of God. And he says. I've come to fulfill. The law. He perfectly. Embodies. Love  
 for God. And love for people.  
 He's the only one. To completely fulfill. The requirements. Of the law. Totally. He's the embodiment.  
 Of the good life. The reality is. No one. Ever. Live.  
 Like Jesus Christ. Lived. It is a fact. Of history. That he has. A character. That is. Untouchable.  
 Even. Atheists.  
 Admire. The integrity. And the purity. Of Jesus Christ. Even in his own time. He was regarded. As  
 flawless. And so.  
 He fulfills the law. By obeying it. By completing it. But he also. Fulfills the law. By meeting the  
 needs. The law exposes. He is God's. Glorious.

[ 26 : 44 ] Solution. To our sin. Even. As. His. Enemies. Broke the law. And murdered him. His heart. Was not filled.

With hatred. And he prays. Father. Forgive them. Forgive them. He was crucified. Not because. Of his. Flawed character. He was crucified. For his. Claim. To be God. Himself. Come into this world. And Jesus.

Declares. I'm going. To the cross. My blood. As a God. Of this world. My blood. Will be shed. To keep. My promise. His plans.

Were dominated. By his desire. To give. His own life. In order. To give. Others. Life. To trade. His sinfulness. His sinlessness. For our sinfulness.

[ 27 : 41 ] To shed. His blood. For our covenant. Unfaithfulness. For rejecting. God's will. For our lives. We didn't get to read this.

But this section of the law in Exodus. Closes with a wonderful scene. Of covenant confirmation. In chapter 24. So we've got five.

Chapters of law. And it closes in chapter 24. And Moses relays. All that God has said to his people Israel. About his will for them and their life.

And they all declare with one voice. In verse 3. Everything the Lord has said. We will do it. We're going to do it. We will obey all this law.

Of course. Next week we'll keep reading. And we'll see how quickly that unravels. And then. Then in that moment. The covenant is sealed. They declare covenant faithfulness.

[ 28 : 46 ] The covenant is then sealed. As it was with Abraham back. In Genesis 15. In this case here. In Exodus 24. By the shedding of blood. God. And in this case.

The people are sprinkled. With the blood of the sacrifice. Setting them apart. As God's people. Of covenant obedience. The covenant agreement is sealed.

And it symbolizes. What is required. If the covenant is ever broken. Your life. If you break this covenant. As you said.

You won't. Your life will be demanded of you. Your blood will be shed. You will die. And what happens immediately.

Immediately after that moment. Is extraordinary. Because if you've been reading through Exodus. You'll notice. In Exodus 19. There are dire warnings.

[ 29 : 48 ] Do not approach the mountain of God. Do not touch the mountain. You do not walk into my presence. Or I will strike you down. Even if your dog touches it. The dog must die.

And then. In Exodus 24. Having sealed the covenant with blood. Verse 10.

11. The leaders. Approach God. In the mountain. And they didn't. Die. And more than that.

Not only did they not die. They actually. Saw God. And they. They drank with him. The promise of covenant obedience.

And the shedding of blood. Meant. That a meal. Could now be had. In the presence of God. They are now communing with God. In his presence. This extraordinary moment.

[ 30 : 46 ] On the mountain. Was repeated. On the night before Jesus died. In Luke 22.

It tells us. That after supper. Jesus. Jesus. Took the cup. And he says. This cup. Is the new covenant. In my blood. Which is being poured out.

For you. It's being poured out. For you. Not your blood. For covenant disobedience. My blood. For your covenant disobedience. He made a new covenant.

With his people. His death. The shedding of his blood. On the cross. Would turn the anger of God. Away from all those. Sprinkled by. His blood. And the shedding of his blood.

Brings us to God. It draws us. Into fellowship. With God. God. You see friends. Salvation is not just having your sins forgiven. It's being drawn into fellowship with God.

[ 31 : 51 ] To be brought into his presence. And every time we celebrate communion. We look back to the shedding of Jesus blood. Which reconciles us to God.

And we look forward by faith. To the eternal feast. Where we will enjoy the full and glorious presence. Of God forever.

Described multiple times in the New Testament. As the feast that will never end. Okay. So where does the law fit now for the gospel life for Christian?

Does this mean that we just now to forget the law? We don't need it now? And the answer of the New Testament is absolutely not.

Absolutely not. Nowhere in the New Testament will you read that the Christian no longer has any relationship. To the values and the principles of God's law.

[ 32 : 54 ] It is unhelpful. And hear me say this. It is unhelpful. When I hear Christians say. Well. The ceremonial laws.

And the sacrificial laws don't apply anymore. Just the moral laws apply now. That is a total misunderstanding of the law. Every single bit of the law still applies.

But every single bit of the law has been fulfilled for us by Jesus. Jesus. Jesus has set us free from the slavery to sin by his death and resurrection.

Now that we are set free. Set free in Jesus. What is Paul's instructions to the Galatian Christians? Chapter 5 verses 13 to 14.

You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh. Rather, serve one another humbly in love.

[ 33 : 55 ] For the entire law is fulfilled in keeping this one command. Love your neighbor as yourself. The salvation that Jesus freely brings and offers as a gift to everyone by faith.

Is the freedom to live according to God's will. It's the freedom to live as God intended.

It's a life in conformity to the character of God and his revealed will. Love of God, love of others. All of the Old Testament laws are summed up on those two principles.

Salvation is so much more than just forgiveness of sins. It is so much more than being able to answer a couple of questions in the right way at the right time. Grace and the law, grace of God and the law of God work together to allow us to love God.

And enable us to show true love in grateful obedience to him. And so where is your confidence and where is your assurance?

[ 35 : 09 ] Right now, some of us are hearing this. And what you need from the law of God. God is you need for your sinfulness to be exposed. That's what you need.

You need for God's word here to shine light on your soul. To break through the hard heartedness. To break through the self confidence.

To break through the pretense. The self righteousness. The judgmentalism. And for your life to stand beside Jesus' life.

And to be measured by his perfect righteousness. And you need to be humbled and broken. To see that you are flawed. And you are sinful. And you need a savior. In other words, for some of us here, we need the law right now to give us a good solid kick up the butt.

Some of us. Trusting Jesus. And we need something different in this moment.

[ 36 : 17 ] We are so aware of our failure. So aware of it. And maybe this week you've tried super hard.

Super hard. To be a good mother. And to love your children. But now you're feeling, right now you're just feeling utterly defeated by that. Maybe you've accessed porn.

And you hide a deep sense of shame and failure. You've failed so many times. And you just think, I've just got to give up on this. Or maybe you're expressing anger.

And to people that you love. And it just eats you up inside. You've failed so many times. And you feel after decades, you're just feeling defeated by that.

Maybe you're trying to be a good leader of a church. But it feels so precarious. And setback just brings you crashing down again and again.

[ 37 : 20 ] And you're acutely aware of your own failure. Your own sinfulness. Maybe you're unsettled. You're disconnected. You're envious of the lives of others.

Maybe you don't, in fact, even like your life. Maybe you feel God has let you down. Maybe you feel God has let you down. When you measure your life against God's standards, you know you fail.

And there are plenty of people reminding you of it. And so acknowledge it. Feel it.

And then turn to the gospel. Every act of love. Every act of obedience. Every right word he spoke.

He did it for you. He did it for you. Our goal over the next five years is to see each one of us grow in faith in the Lord Jesus Christ.

[ 38 : 25 ] You know what that means? It means to grow downward and out of self-confidence and more upward in God confidence.

That's what it means. That's what our goal is. For you to grow more in confidence in Jesus Christ and the gospel. This is what we need to grasp more and more. If you have faith in Jesus, then God places you in Jesus.

And all of those things that he has done for you are credited to you. Every time you break God's law, remember that Jesus kept it for you.

Saints reminding you, oh dear, oh dear. Remember he did it for you. Every time you fail to do God's will, remember Jesus perfectly obeyed it for you.

God the Father has put you in Jesus and he treats you as Jesus' record deserves. And the verdict that is written across your life, you are my child.

[ 39 : 34 ] You are my child whom I love. And with you, I am well pleased. Five dollars.

A promised gift just needs to be received. Just needs to be received. Believe it and receive it.

A law wage needs to be earned. Any of you could have walked up here in the middle of my talk and grabbed that five dollars and I wouldn't have stopped you. It just, my word just needed to be believed.

And for you to receive it. It just needs to be served. We are TJ And we are short-term relationship.

And tonight, we are in the next