

Two Different Unions

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[0:00] Romans 5.12 and we'll go on into chapter 6 and verse 7. Verse 12. Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men because all sinned.

For before the law was given, sin was in the world, but sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command as did Adam, who was a pattern of the one to come. But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many?

Again, the gift of God is not like the result of the one man's sin. The judgment followed one sin and brought condemnation.

But the gift followed many trespasses and brought justification. For if by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ?

[1:37] Consequently, just as the result of one trespass was condemnation for all men. So also the result of one act of righteousness was justification that brings life for all men.

For just as through the disobedience of the one man, the many were made sinners. So also through the obedience of the one man, the many will be made righteous.

The law was added so that the trespass might increase. But where sin increased, grace increased all the more so that just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ, our Lord.

What shall we say then? Shall we go on sinning so that grace may increase? By no means. We died to sin. How can we live in it any longer?

Or don't you know that all of us who were baptized into Christ Jesus were were baptized into his death? We were therefore buried with him through baptism into death in order that just as Christ was raised from the dead through the glory of the father, we too may live a new life.

[3:06] If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.

Because anyone who has died has been freed from sin. Have you ever bought something that you already owned because you forgot that you owned it?

Perhaps it's a gray sweater. You were at the store, you saw it. You said, wow, I'll look good in that. So you've tried it on, you fit right, and so you bought it.

And then when you got home, you found one just like it, already hanging up in your closet. Maybe it doesn't happen to you. Something like that happened to the newspaper king, William Randolph Hearst.

Hearst liked to collect fine art. It was a little high for our taste, I imagine. But one day he was reading in some books and he saw some art pieces that he would like.

[4:24] And he decided he wanted to add those to his collection of art. And so he had his agent go and find these pieces.

So months later, the agent returned and reported, I found them. I found where they were. And Hearst said, well, where did you find them at? And he said, they're in one of your warehouses. You already bought them. So Hearst had owned these things for years, but he forgot what treasures he already owned.

And I think we have a tendency to forget or to not realize the treasures that we have in union with Christ.

So Paul said in Colossians that he had a task and it was to make known to the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

[5 : 25] So there's treasures, there's riches. It's in union with Christ. And Paul's task is to preach it, to make these things known. So that's what I want to do for you tonight.

I want to take you back to the warehouse to remind you of what you already own in Jesus Christ. If you are a blood-bought son or daughter of God, you are rich.

You are fabulously wealthy because you're joined by faith to Christ. And if you are unconverted, you're not saved.

Then I want to show you what could be yours. What you're missing out on. A couple weeks ago, we looked at some pictures of what our union with Christ is like.

And tonight we want to look at another picture. It's a little bit different. It's not like those other pictures because it's more like the mirror image of our union with Christ.

[6 : 26] And it's our union with Adam, the first man. So hopefully you have your Bible still open to Romans 5. I want you to look at verse 14.

And notice the last bit, especially as I read it. Nevertheless, death reigned from the time of Adam to the time of Moses, Adam was a pattern of Jesus Christ.

He's the mirror image of Jesus Christ. And we have a connection by birth with Adam. We are in Adam by birth. And so our union with Jesus Christ is just like our union with Adam, except different. Except everything is the opposite. So everything that is left is right when you look in the mirror. And everything right is left in the mirror. And for the sake of this illustration, everything up is down.

And everything bad is good in our union with Adam and our union with Christ. Now, this connection of our union with Adam is like our union with Christ is fundamental to Paul's thinking.

[7 : 50] And you will see this as you read through his epistles. You see again and again, Paul has in mind, as is the background of what he says, there's these two great divisions.

He's always contrasting two great eras. He's always saying things like we were once like that or it was like this or in Adam we are like that.

But now it's like this. It's something different. So Paul has two big columns. One is Adam and one is Christ.

Now, under Adam, in Adam, what do we experience? Well, he has all sorts of things that he puts into that column. He puts sin there and he puts death, the old man, the old creation, slavery, orphans, even the law, flesh.

But in Christ, things are all different. So when we are united with Christ instead of sin and death and the old man and the old creation and all the rest, there's righteousness.

[8 : 57] There's life. There's grace. There's the new man. There's the new creation. There's freedom. There's the spirit. There's sons, sonship and heirs. And he'll say things like, like he does in chapter six, you're not under law, but you're under grace.

You're not controlled by the flesh. You're controlled by the spirit. He talks about the old man, the old self, and then he'll talk about the new man and the new self. Second Corinthians five, he says, if anyone is in Christ, he is a new creation.

The old is gone. The new has come. So old creation, new creation. Now, Romans five is an elaboration of that theme of what is ours in Adam?

What do we get by being united with Adam? And then what do we get? What is ours by our union with Christ? So it's our poverty in Adam and it's our riches in Jesus Christ.

That could be the summation of Romans chapter five, that last half. And so tonight we want to look at what are some of these riches that we have in Christ?

[10 : 06] And the way we're going to do it is contrast it with our poverty in Adam. And so we begin in verse 19. We're not going to go in an orderly fashion through this. It's not my goal to just exposit this whole passage.

I just want to take out certain ideas that show us what our riches in Christ. And we're going to begin in verse 19 with our identity. We have an identity in Adam.

We have a new identity in Christ. So verse 19 for justice through the disobedience of the one man, the many were made sinners.

Sinners. That's our identity in Adam. Well, what does that mean? It means we become those who sin. We become those who are God haters, God opposers.

We are put on the wrong side. God now is opposed to us. We are classified as sinful sinners.

[11:08] Not righteous, as he'll say later, as what we are in Adam. And so what happened in the garden? What did Adam do? Well, Adam is our representative.

He's our covenant head. We're all in him. We're participating in his action. And so what does he do? Well, instead of humbly and independence and reliance on God, let God say who he is.

Let God supply what he needs. Adam tried to take his place beside God. And so he saw that the fruit was good for making him wise.

And he took it. He didn't want to be wise in God's way. He wanted to be wise in his own terms, in his own way. And so he stepped out of fellowship with God.

He stepped out of communion, out of faith and out of love with God, and he opposed God. And so now the core of who he is, his identity, is no longer defined by a faithful reliance on God, but its opposition to God.

[12:21] So he becomes a sinner. Now in Adam, we became sinners. sinners. That's our identity from the womb.

We're condemned. We'll see. We're guilty. We're going to see that later. And from the very beginning, we're going our own way.

David, in his confession, in Psalm 51, he says, In sin my mother conceived me. This sin thing, it's not new for me.

This is who I am from birth, he says. And so, in Adam, we become sinners. At our most basic level, we are not athletes, students, businessmen, fathers, mothers, male, female, black, white, rich, poor. We are sinners. We are those who are opposed to God. Those who are guilty before God, who don't have fellowship, who can't have communion with God because he's holy.

[13:30] And so that's our identity in Adam. It leaves us in a totally impoverished state. So we're estranged from God. But now notice what happens when we are joined by faith in Christ.

We get a new identity. Verse 19. For just as through the disobedience of the one man, the many were made sinners, So also through the obedience of the one man, Jesus Christ, the many will be made righteous.

Sinners, righteous. Those are the opposites. So what happens in Jesus Christ? We are reconciled to God. We are brought back to God.

We are brought into good standing with him. And so our identities are totally changed because our identity is always in relationship to God. We like to think of ourselves as independent from God, but we are made in the image of God.

And so at the core of who we are, our identity is going to be in reference to God. And so now once we were apart, we were opposed, we were guilty, condemned.

[14:37] And now our identities are changed. So what do you have in Christ Jesus? Look at this treasure.

You have a new identity. You are no longer an enemy of God, but a friend. You're no longer a child of wrath, but you are a son of God. You're no longer condemned and guilty, a convict.

You're brought in. You're no longer estranged. You're adopted. And so you're a justified one, a righteous one. Now, is that how you look at yourself?

Is that how you think of yourself? Or do you still work under the thinking that you're still that old person, that old man, that old identity where you're a sinner?

And so you're basically on the outs with God. And if you really try hard to obey him, he'll tolerate you. But that is to act like a pauper when you are a prince.

[15:42] That's to act like you don't have a new identity in Jesus. But in Christ, you're not what you used to be. The old is gone. The new has come. You are righteous.

You're a good standing with God. Now, remember the story of the prodigal son. The younger son was thinking while he was on his way back from the pig pen, he was thinking, I'm going to, you know, I'm going to talk to my dad and I'm going to ask him if I could be a hired hand.

I'll work and hopefully, you know, he'll let me work and pay off this huge mistake that I made and how I messed everything up. He wasn't thinking full restoration.

He wasn't thinking you're going to be brought in. And yet, what did the father do when the father saw him a long way off? He ran to him and he put his arms around him and he embraced him.

And the son started talking and telling him his plan. And before he could even get any of it out, he says, quick, get the best robe, get the ring. Those are the status of the family.

[16:48] You're now completely brought in. The relationship was completely restored. And brothers and sisters, that's what you have in Christ. When you are joined to Jesus, you are brought into this good standing.

Once you were far away, now you're fully accepted. So you aren't a pig pen, hog slapping sinner anymore. You're a son of God. You're no longer on the outs.

In Christ, we have a new identity. Now, in Adam, we had an identity and we also had a status. And that's what we're going to see next. So what's our status in Adam?

As we are joined to Adam by birth, as we come out by nature, what's our status? We were condemned. We're sinners.

And so that naturally follows that our status is condemned. So in verse 16, in the middle of the verse, it says, the judgment followed one sin and brought condemnation.

[17:52] Adam sinned and was condemned. In Adam, we sinned, verse 12 says, and so we were condemned. This is where our union with Adam gets us, takes us.

It brings us to the state of condemnation. We're born in sin. We're born under sin. And so we're born under condemnation.

By nature, we are children of wrath. We're not innocent. We're bankrupt and guilty and condemned. Adam's sin is imputed to us. Verse 12. Because all sinned in him. We sinned in him. And so we're condemned in him. And someone might say, that doesn't seem fair.

That doesn't seem right. And perhaps it doesn't seem fair to you. Perhaps it doesn't seem like the right thing. We are a very individualistic, independent society.

[18:55] And we have a difficult time understanding or even swallowing the fact that someone else's actions should have such a profound effect on our life. On my life.

And yet, all around us in the world, people are taking actions outside of us that do have profound effects on us. We aren't these individual islands that we think we are.

But to refuse to believe that we are condemned in Adam is to deny reality.

The Bible says we are. But it's also to deny the only hope of salvation that we have. And this is what I mean. Because if it's always unfair that one person's deeds should count for another person, then I have no hope of salvation.

Because I need someone to obey for me. Because I haven't obeyed. You need someone to obey for you.

[19:58] Because you haven't obeyed. And that's exactly what Jesus did for us. And so in Adam, we all sinned. But in Christ, as we are joined to him, it's like we all obeyed.

His righteousness, his obedience is given to us. And so instead of condemnation, what is our status now? It's justified. The judgment followed one sin and brought condemnation.

But the gift, it followed many trespasses and brought justification. And so now, no longer is God standing over us with a gavel saying, guilty, guilty, guilty.

Instead, we're justified. And it's not that we're just not guilty. We are declared positively righteous.

It's not that he just brought us back to a state of innocence.

He brought us to a state of positive righteousness. It's not that we just didn't disobey. It's that we, it's like we've always obeyed.

[20:59] We've absolutely obeyed. Because he sees us in Christ's righteousness. And so in Romans 8, Paul says, who will bring any charge against God's elect?

Against whom those whom God has chosen. It's God who justifies. Who is he that condemns? Christ Jesus, who died more than that, who raised, who was raised to life, is at the right hand of God and is also interceding for us.

So do you see the riches that we have because we're just, we are joined and united to Christ? Paul asked, who will bring a charge? Who's going to step forward and say something against us?

Satan is silenced. The law is silenced. He has hushed the law's loud thunder. He has quenched Mount Sinai's flames.

We sing. So who will condemn? The answer is no one. No one will condemn. Who can say anything against you?

[22:06] Christ Jesus is at the right hand of God the Father. And he's interceding for us. He's the righteous one. And he's speaking for us. Now, should we go around with a burden on our back like

Christian and pilgrims progress before he went to the cross?

Some of us have gone to the cross and yet there's still some of that burden left. Always weighed down, waiting for God to strike us down. We shouldn't be like that because in Adam we are condemned.

But we are no longer in Adam. We are in Christ. The old is gone. The new has come. And so there's a new status. So live like it. Believe it. Rest on it.

Draw comfort from it. What does John say? If we confess our sins, he's faithful and just and will forgive us our sins and purify us from all unrighteousness.

Do we still sin? Yes. Do we still need forgiveness? Yes. So what do we do? Well, we come as justified sinners to our father and confess our sins and he is faithful and just to forgive them.

[23 : 19] It's very interesting. He doesn't say he's gracious and kind to forgive them, even though he is. He says he's faithful and just when God forgives.

The justified in Christ Christian, he's not doing not just doing the gracious thing. He's doing the right thing. He's doing the just thing.

He's doing the faithful thing. How can that be? It's because of who we are. It's because of who we're joined to. We're joined to Christ. And so it's faithful and it's right for God to do so.

Now we have another status in Adam. We're condemned in Adam. And then we're also slaves of sin.

That's our status. Slaves. Condemned. Slaves. That's what Romans 6 talks about. He says we've been joined. So that we've been joined with Christ so that we would no longer be slaves to sin.

[24 : 23] So at one time we were slaves to sin. But through our union with Christ, we've been freed from that. We've been freed from our sin.

So in Adam, we're born slaves. Religious people are slaves to sin. Irreligious people are slaves to sin by nature.

So listen to me, unbeliever. You think you are free, but you are not. You say, but I don't really do bad things.

I'm not a bad person. I do good things. I sing. I believe in Jesus. I even talk about Jesus with my friends. And when people fight against that and stand against them, I stand against them.

So how can you say, I'm a slave? I don't look like a slave. I don't feel like a slave. But I tell you, if you are in Adam and you are still outside of Christ, you are still a slave to sin.

[25 : 24] Let me ask you, do you say no to your pride? Do you say no to your self-righteousness? See, sin is okay with religion.

Sin is okay with doing and saying and believing all sorts of things. It just doesn't want you to think that you need God to save you. It just doesn't want you to think that you can't save yourself.

You aren't free. No matter how you feel. No matter what it seems like. And you can't free yourself because you're owned. You're mastered.

You're controlled. And sin will let you do all sorts of good things. It will let you do all sorts of good things. But it won't let you unshackle yourself from that last chain that holds you.

Your own righteousness. Your own righteousness. That's what keeps you from freedom. But see what can be yours in Christ.

[26 : 33] Freedom from sin. If the son sets you free, you'll be free indeed. So, brothers and sisters, what do you have because you're joined to Jesus?

You have a new status. No longer slaves. No longer slaves to sin. Now you have actually the status of slaves to righteousness.

Slaves to God. You are free from sin. And now you've taken upon yourself a new service, which brings you life. Slavery to God. And so, the old is gone.

The new has come. So, on January 1st, 1863, President Lincoln issued the Emancipation Proclamation. And from that day on, all slaves in the rebel states gained a new status.

They were freed. Their legal standing totally changed. Now, Booker T. Washington was a boy. He was nine years old. And he was a child of a slave in Virginia.

[27 : 37] And he remembered that day. As a little boy, later on, he wrote about it. Listen to what he wrote. As that great day drew near, there was more singing in the slave quarters than usual.

It was bolder, had more ring, and lasted later into the night. Most of the verses of the plantation songs had some reference to freedom. Some man, who seemed to be a stranger, a United States officer, I presume, made a little speech and then read a rather long paper, the Emancipation

Proclamation, I think.

And after the reading, we were told that we were all free and could go when and where we pleased. And my mother, who was standing by my side, leaned over and kissed her children while tears of joy ran down her cheeks.

She explained to us what it all meant. That this was the day for which she had been so long praying, but fearing that she would never live to see.

Brothers and sisters, Jesus has written your Emancipation Proclamation in his own blood. Sin cannot reign over you because you have died to sin because you have died with Christ.

[28 : 58] And if the slaves sang louder and longer because of their freedom, what should our songs be like? And if they cried tears of joy, then what should our joy be like?

If we have been set free from that poison, that condemnation, that death, that is sin, then what should our joy be? Sin is not your master.

Now listen to me, brothers and sisters. This is something that you can take with you tomorrow morning and tonight. Sin is not your master. It might yell and scream. It might expect you to obey just like you always have.

It might threaten you, but you are free. It might act like the master, but it's not the master anymore.

It might want you to do what it wants you to do, but you do not have to obey.

Because if you have a new status, you are free. You're free. So when sin comes knocking and when sin comes commanding, do you have the right to say no?

[30 : 06] Do you have the power to say no? Yes, you do because of who you are in Christ. Now, finally, we have a new destiny in Christ. We have identity in Christ.

We have a status in Christ. And now we have a new destiny in Jesus Christ. The wages of sin is death. What's our status in Adam? What's our destiny in Adam?

Our destiny is death. Sin entered through one man and death through sin. And in this way, death came to all men. God said the day you eat of it, you shall surely die.

And what happened? Adam ate. And the day that he ate of it, he died. Not physically, but he was cut off from God.

His identity as righteous, as in good standing, as in someone who can walk with God in the cool of the garden, gone. And his relationship with God started to unravel.

[31 : 09] And his relationship with Eve started to unravel. For the first time, there was shame. Adam didn't want Eve seeing him. And Eve didn't want Adam seeing her.

And so they had to hide under the clothes from each other. And then their physical body started to die. And in the end, if God let them go, it was eternal death.

Now, my lost friend, you are cut off from God. And all of you is starting to unravel.

Your relationships are unraveling. Slowly, slowly, slowly. Your relationship with God is unraveling.

And you are going deeper and deeper into poverty.

And what waits for you is a terrible destiny. The eternal death. The second death. The lake of fire. Where you'll be forever unmade.

[32 : 14] Forever ruined. Forever being undone, but never disappearing. Forever unraveling. Becoming less and less and less.

Becoming poorer and poorer. Forever. And that is our destiny in Adam. That's what we are going to. We're marching to. It's inevitable.

As long as we're in Adam, we are going to step over the edge. And we are going to go to hell. But then, Romans 5.

Paul is always saying, it was bad. This was bad. But look at how grace has abounded. What is our destiny in Adam?

It's death. Death now. Death forever. But see what Christ has done for you. Dear brother. Dear sister. Look what Christ has done for you. Verse 18. Consequently, just as the result of one trespass was condemnation for all men, saw also the result of one act of righteousness, was justification that brings life.

[33 : 27] Life for all men. Eternal life. The wages of sin is death. But the gift of God is eternal life in Christ Jesus our Lord.

Where is eternal life? It's in Christ Jesus. So what is eternal life? John talks about what eternal life is.

He says it's to know God and to know his son, Jesus Christ. It's not. Eternal life is not duration. It's not just merely existing forever and ever. It's relating, knowing, loving, having dealings and fellowship with God.

And God forever loving you. So when you start, when you are joined with Christ experientially by faith now, you start to experience eternal life.

And so you're sort of like on the brink of the mine, and you're picking up the pieces of gold, and pretty soon you're going to be tipped over and drowned in the treasure.

[34 : 28] Or you're like on the shore of the ocean, and the waves are lapping at your feet, but pretty soon you're going to be thrown in to swim in the goodness of God.

Listen to Ephesians. And God, just listen to the union language, the connection with us and Jesus. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus in order that in the coming ages he might show the incomparable riches of his grace expressed in his kindness to us in Christ Jesus.

So what is your destiny, brothers and sisters? If you are in Christ, there's a glorious destiny of finding out just how kind and good God is.

And you have this promise. God says, I will love you forever and ever. I will never stop doing you good. I will delight in doing you good. And that's life.

And that's life in Christ. That's what it means to be in Christ. You start to experience it now, and then we will experience it. Now, if you're an unbeliever, you're lost, you're outside of Jesus, lay your headly doing down.

[35 : 59] Lay it down at Jesus' feet. Lay all your sins, all your righteousness. There's no life in you. There's no destiny, a good destiny for you in your law keeping.

There's no life in your righteousness. There's only hell and misery and death because all the life you need is in Jesus. So come confessing your death, your sin, your slavery, and come just as you are and live.

Now, brothers and sisters, do you see how rich you are in Christ? You have a new identity that can never be taken away from you. You have a new status that you live in every day, and you have a destiny that's waiting for you that is glorious, so glorious that it's...

men haven't even thought about how good it's going to be. Now, how do you apply these things? I just have three very brief points. First, cherish Jesus.

Cherish him. We treasure what is valuable to us. How valuable is Jesus to you?

[37 : 13] If Jesus is your life, your everlasting life, and your emancipation proclamation is written in his blood, and his righteousness is your righteousness, then you should cherish him.

You should love him. You should treasure him. Your union with him is everything to you. Without him, you are nothing.

Without him, you have no hope. So I say cherish him. Second, rejoice in him. Rejoice in him. In Christ, you are rich.

You are so rich. So should we be gloomy people? No. We're rich in the things that matter, and so Paul says, rejoice in the Lord.

Rejoice in the Lord always. And again, I say, rejoice. So that's the second thing. Rejoice in him. Take time to be happy in Jesus.

[38 : 13] He's been so good to you. Rejoice in him. And the third, start each day with Jesus. Start each day reminding yourself of who you are in Christ.

Do you... Do you... This is what I have the tendency to do. I wake up and I say, today I've got to do better.

Today I'm going to do those things that I said I was going to do. I'm going to fight this sin. Yes, I am. I'm going to do it. And I'll not eat so much. I won't be so angry here. I'll do this and I'll do that.

And I'm saying, don't start there. Start with Jesus. Open your eyes and say, Jesus, you are the vine and I am a branch.

Everything that I have, everything that I need is in you. You're my faithful husband. You're my king. You're my priest. Everything I need, I have in you, Lord Jesus.

[39 : 17] I'm justified by your grace. I have your righteousness. I'm free because of you. There's nothing that can separate me from the love of God that's for me in Christ Jesus.

Don't start off your morning and your day saying, with yourself and what you have and what you do. That's to start off with your poverty.

That's to start off right away and your own weakness. So start with Jesus. In him you are rich. In him you are wealthy. In him you are strong.

In him you are righteous. And in him you have everything you need for life and for godliness. A man saved up to buy a ticket to go on a cruise, on a cruise ship.

And he spent all his money on the ticket. And so he didn't have any money left for food. And so he packed a suitcase, a whole suitcase full of peanut butter sandwiches.

[40 : 21] And at the beginning of the cruise it wasn't so bad. Eating peanut butter sandwiches all the time. But on about the third or fourth day, as he saw, you know, tray after tray of delicious steaks and beautiful lobsters going to the other rooms, he finally couldn't take it anymore.

And he stopped one of the waiters and he said, I am dying for something really good. Just give me some of that food. I'll do anything that you want.

Just let me have some of it. And the waiter said, well, you bought a ticket, right? The man said, yeah. Well, you get all the food you can eat with the ticket.

You can have whatever you want. Now, brothers and sisters, don't try to live on the peanut butter sandwiches of your own making, of who you are and what you can do when all the steaks and all the lobsters that you could ever want are, you already have in Christ Jesus.

You have the ticket and with the ticket you have everything else that you could want. So let's pray. Our Heavenly Father, we thank you for the gift of your Son.

[41 : 46] Thank you that it was not a gift that you gave once and then took away, but it's a gift to us for all time and eternity. Thank you that we will experience the riches of Jesus Christ 10,000 years from now, a million years from now.

it will just be like a day gone and we'll have so much more to see of how good and how kind you are. Thank you for this new identity that we have in Jesus of righteous.

And thank you that we have this new status as free and justified and that we have this glorious destiny awaiting us. I pray that we would cherish Jesus.

Lord, hear my prayer and I pray that you would just as we go away from here that we would be thinking more and more about Jesus.

That we would be thinking more and more about how good He is and how He's everything we need. He's the perfect Savior for us. Will you help us to believe and live upon Him and love Him and serve Him and obey Him.

[42 : 57] I pray that you would help us to narrow our focus more and more on Him so that He fills our thoughts. He fills our vision.

He fills our hearts so that when we speak we will speak out of the overflow of a heart that is full of Christ. And when we act we'll act out of this out of a heart that is overflowing with Jesus.

I pray Spirit come and make that real to us and make it powerful to us so that we can live changed lives so that your fruit will come out of our lives as we're joined to Jesus the fruitful vine.

Pray Lord that you would show sinners their poverty unbelievers their poverty and show them the goodness of the gospel that they don't have to be rich.

The gospel is for those who are poor. The gospel is for those who can't keep it together who can't be righteous who are tired of living life without God and who can't do anything to fix their problem.

[44 : 05] The gospel is good news for sinners. I pray that you would make that real to them and save them. Do it tonight for your glory. Pray in Jesus' name. Amen. Amen. Amen.