

Exodus chapter 7, here we go.

Let's start by reading the text, verse 8, ending in verse 13.

This is what's recorded.

Then the Lord said to Moses and Aaron, when Pharaoh says, do you prove yourselves by working a miracle?

Then you shall say to Aaron, take your staff and cast it down before Pharaoh that it may become a serpent.

So Moses and Aaron went to Pharaoh and did just as the Lord commanded.

Aaron cast down his staff before Pharaoh and his servants and it became a serpent.

Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts.

For each man cast down his staff, and they became serpents.

But Aaron's staff swallowed up their staffs.

Still, Pharaoh's heart was hardened and he would not listen to them as the Lord had said.

This is the word of the Lord for us this morning.

Let's pray.

Father, would you help us now, God?

Would you help us see what you would have us see in your word?

Would you give us wisdom?

and insight that can only come from the leading of your spirit as he orchestrates things in our hearts.

God, I pray more than anything that we would see Jesus this morning and the beauty of the gospel, which is your power for salvation to everyone who believes.

God, help us in our unbelief for your glory, we pray in Christ's name.

Amen.

All right, so before we really dig into the meat of what's going on underneath this,

I want to just think about the mechanics of what's going on in the text.

And to do that, we need to understand the surrounding context.

Now, if you think back to when God first called Moses to this task that he has for him.

You remember the dialogue that happened around the burning bush and then moving forward.

Moses basically said, look, God, who am I?

that I should do this thing.

Like, I don't speak well.

I'm not that smart.

Like, I can't represent you.

Who am I that I should do this?

And God's like, don't worry about it, man, because I'm going to be with you.

And my paraphrase, right?

That's what God said.

I'm going to be with you so it's not really important who you think you are or who you think you aren't because I'm God and I'm the one doing the work.

And yet Moses still objected and said, yeah, but nobody's going to believe me.

Like when I show up and I tell them these things after all this time in the land of Egypt, nobody's going to believe me.

And that's when God gave Moses three signs.

The first sign, God said, I want you to just go grab a bowl and take some water from the Nile and pour it on the ground in front of the people and it will turn to blood.

The second, you might remember,

was Moses putting his hand inside of his cloak, his arm.

And then when he takes his arm out of the cloak, all of a sudden he's got leprosy.

And his arm is white as snow because it's decayed.

And then when he puts it back into his cloak and takes it back out, his arm has returned to normal.

That was the second sign.

And then the third sign, the final sign, was Moses taking the staff of God and throwing it on the ground.

And it would turn into a snake.

And then when he picked it up by the tail, it turned back into a staff.

You remember that?

Now, the first of these two signs, the first two signs, many commentators talk about how they're just sort of incorporated into the plagues that God brings.

Of course, the water turning to blood is an obvious one, right?

Where God would turn the river Nile and all the water in Egypt to blood.

But some also equate

That leprosy with the plague of disease that killed the livestock.

But that's, honestly, that's not really what's important here.

What is important is this sign that Moses and Aaron performed in front of Pharaoh.

And the context involved in that scene is critical for us to understand if we're going to understand the magnitude of what's happening.

So the crown that Pharaoh would wear, Pharaoh was a king, right?

And so he had a crown.

And the crown that he would wear upon his head had the emblem of a serpent on it.

It was actually a female cobra specifically.

Now, if you're a history nerd, you can do a deeper dive on everything that lies behind this.

But that cobra that was on Pharaoh's crown was the symbol of a goddess over lower Egypt.

Egypt was once divided, much like God's people were into two kingdoms, Israel and Judah with God's people.

She had northern and southern Egypt, these two kingdoms.

And when lower Egypt was conquered and all that was unified, which is about 3100 BC, Pharaoh took that symbol and

and he incorporated it into his crown it was it was meant to be a picture the snake was of his authority his power his rule the fact that there's nothing that he can't take that there's nothing he's not sovereign over and he's ruling over the mightiest empire on earth so understand what's happening here God didn't just randomly pick a serpent and do this thing

His intention was to come clearly and directly against the perceived authority of Pharaoh, against his rule and his reign.

And you need to understand culturally that Pharaoh would have gotten the message loud and clear.

In fact, what happened in this scene would have been an unimaginable offense.

So offensive would this have been to Pharaoh that I think, personally, the bigger miracle in this story is not the staff turning into a serpent.

I think the bigger miracle is that Moses and Aaron weren't immediately put to death.

And that's not hyperbole.

That's how bad this was.

It's only the protective power of God that would have stayed Pharaoh's hand in this moment.

I was thinking about it this week and trying to illustrate how bad this is, trying to come up with an analogy.

Here's the best I could come up with.

If you were to travel to North Korea, probably not the best idea, and you were somehow granted an audience with Kim Jong-un, and you were standing right there in front of him in whatever his palace or throne room is or whatever, and he's got the pantsuit on and the hair, the whole deal, and you were to take a picture of Kim Jong-un, it's said that every North Korean family

Has to have a picture of Kim Jong-un hanging in their house.

And it has to be kept so that there's no dust on it or it's not crooked.

Because if they come in and that thing's crooked, that family can be arrested and thrown into a prison camp.

That's how crazy this is.

So let's say you take that picture.

And you throw that down at his feet.

And by the way, you take the North Korean flag to boot.

And you throw that down as well.

And put some lighter fluid on it.

And light it on fire.

That's pretty close to the level of offense.

By the way, we would not see you again.

I mean, that's the point.

That's pretty close to the level of offense.

That what Moses and Aaron did in front of Pharaoh would have communicated to Pharaoh.

And it's crazy that Pharaoh didn't immediately try to have them killed.

Another example of the fact that God's doing all of this.

God's not reacting like, well, let's see what Pharaoh does next, and then I'll plan my next move.

Do you know, by the way, I think we could end the sermon.

I could say this, and we could end the sermon right now.

Some of y'all want to do that, but we're not going to.

God doesn't have any plan Bs.

Right.

Did you know that?

There are no plan B's in God's economy.

God's not reactive in any way.

Everything that's playing out is playing out under the umbrella of his providential work and his ordination and nothing surprises him.

So that thing you walk in and you're like, oh, I just totally disappointed God.

God knew that was coming.

And Jesus took that to the cross.

And that's what the author of Hebrews talks about in Hebrews 12 when he says, for the joy that was set before him, he went to the cross.

The joy that was set before him was your redemption, or sorry, yes, but your repentance in that thing because he already knew about that from before the foundation of the world.

Nothing's taking God off guard here.

God has ordained all of this.

He's the one doing it.

So instead of Pharaoh trying to have Moses and Aaron killed, he responds the way God wants him to respond.

He brings in these magicians and they reenact this somehow.

Each one of them throws their staff on the ground.

It turns into a snake.

You say, Jeff, how did that happen?

I have no idea.

I wasn't there.

I mean, I'd be fascinated to know how this happened.

It could be some kind of sleight of hand.

Could be an illusion.

I even read a couple commentators were talking about like snake charmers can do this thing where they can make snakes go stiff and stuff like that.

I don't know.

Could have been some demonic or occult type of power.

We don't really know.

But the truth is it doesn't really matter.

Because that's not the main point of what's happening.

The point that we're meant to see is found in the second half of verse 12.

It says it very clearly.

Aaron's staff swallowed up their staffs.

That's what God wanted to put on display.

And this is where our hearts are meant to be taken because this is a, if not the, predominant theme that we see woven throughout the pages of Scripture.

I'll give it to you as plainly as I can.

If you're a note taker, you can write this down, but you're not going to need to.

It's only two words.

God wins.

God wins.

That's the clear theme that we see played on repeat throughout the Bible.

God wins.

The better staff swallows up the lesser staffs because God wins.

You know, the Egyptian army would soon after this be swallowed up by the Red Sea because God wins.

Death has been swallowed up by life with the resurrection of Jesus from the grave because God wins.

One day the enemy and all wickedness along with him will be swallowed up for all of eternity because God wins.

Can I tell you some really good news this morning?

The complete and total victory of God over all his enemies has never once been in doubt.

From the moment that Satan and his demons rebelled against God and were cast out of heaven to this moment as we navigate this broken world.

in all the mess of our sanctification, all the way up to the point where the Lord will make His enemies a footstool for His feet, the victory of our God has been sure throughout.

And that is what God is communicating here.

He wins.

Before God gets into, you know what?

We're going to have some fun with the plagues.

Because again, God could have done this any way he wanted.

We already talked about this.

God could have rolled into Egypt, said, bro, I'm God.

You're not.

Sit down.

Shut your mouth.

My people are coming with me.

You don't think God could have done that?

Now, and we've talked about why.

Why didn't he do that?

Oh, right, because he wants to develop and deepen the faith of his people, right?

Why doesn't God just save us and then beam us up to heaven?

Because he's doing a work to actually deepen and develop our faith over time and our sanctification.

But God could have done that, and he chose not to, right?

The reason that God is doing this whole thing is because he's displaying his victory, his sovereignty.

All the six things that I just showed you all come back to the fact that God wins.

Right?

So before he's going to unpack the specifics of each of these plagues with Pharaoh, he sets the tenor and the tone in a way that is unmistakable.

God even invites this situation with these magicians.

I think he's essentially saying, give me your best shot.

Just give me your best shot.

And then God proceeds to swallow up that best shot because he's better, because he's bigger, because he's sovereign, because he always wins.

Now, I want to unpack all of that.

That's kind of the mechanics of what's happening here.

I want to unpack all of that in a little bit more detail and really get to the meat of what's happening and how this is meant to point us directly to Jesus.

But before we dig into that, I don't want to move too quickly past a point of reflection and application for us here that I think is important.

So think about this and really think about these questions.

Just a few questions.

Where are you living as though God is not victorious?

Think about that.

Where in your life are you living practically as though God doesn't win?

Like where are there areas of your heart where you just don't believe that God holds the keys to the grave in his hands?

Where you don't believe that the enemy can do nothing in your life without God allowing it to happen.

And oh, God has purposed all of those things for his glory and for your good.

Where is your heart controlled by fear that is pulling you away from experiencing freedom and joy in him?

Listen, I want to encourage you because there's not a single one of us in this room that doesn't have those areas.

If you pretend like there aren't ways where you're not afraid at times, or that you're not riddled with unbelief at times, or you don't doubt the victory of God and his goodness at times, or when you're walking through the ringer of an awful situation, don't act like there aren't moments where you're like, God, I don't know how you're good in this.

I don't know how this is for anybody's good or your glory.

Let's not act like we don't have these areas.

We all do.

And that's where I want to encourage us together, me included, to run to God in those areas of unbelief.

That's the important point.

You know, that's how God's actually deepening our faith and developing our faith is he's causing us to run to him.

Did you know that God has called us into a childlike posture of dependence upon him as we delight in his presence?

And that's not a bad thing.

Do you know that?

Like, that's God's intention?

You know, I think a lot of times we're like, well, I'm a burden on God.

Because you think about a small child with their parent, and they're just, they're honest.

I'm afraid.

I need you.

They're clinging.

And they're just, they want to be around their parent.

I think what we think theologically or spiritually is, okay, yeah, that's fine when I'm a new believer or whatever, but I want to graduate.

I don't want to bother God with this stuff.

I don't want to bother.

I want to be able to handle some of these things on my own because I'm mature enough so I don't need God.

So we think about our independence the way we think about it when we grow up and mature as people, right?

No, no.

Independence is immaturity.

Greater dependence is maturity.

When you and I embrace our childlike posture before the Lord where we refuse to not cling to his leg and delight in his presence like he's the best thing in all creation because he is.

When we refuse to do that, that's what it looks like to abide.

That's what it looks like to experience maturity and be conformed more to his image.

Listen, the enemy would have us separated from God in our hearts.

Feeling consumed by fear and anxiety and doubt and worry, which we all struggle with at times.

In fact, I think the enemy comes and whispers to us that those fears and doubts and worries and that anxiety should actually keep us from God.

That A, we shouldn't feel those things.

And so B, we don't deserve to come to God until we figure that stuff out and make ourselves more presentable to Him.

But that's exactly when we must run to God.

It's exactly in the midst of that stuff where we're meant to run into God.

In our brokenness, our messiness, our fear and uncertainty.

That's when we need him because he's the only one who can actually take that stuff and order it rightly in our hearts and help us in our unbelief.

He's the only one who can actually make sense of the mess that's going on within us.

And as we've discussed a lot lately, he's the only one who can actually make us clean and bring us increasing freedom.

So here's my encouragement to you and to my own heart this morning, is run to God in the midst of your struggles.

Run to God in the midst of your mess.

Don't let doubt and fear keep you from him, but let those things propel you into his arms so that you can actually experience true freedom and rest and joy the way he intended.

Are you guys tracking with me on that?

That's important.

The enemy wants to use that stuff to steal, kill, and destroy our joy.

And God purposed to use those things to drive us into him where we can experience all the joy in his presence.

So let's dig on what's happening here with Pharaoh.

And let's think about how this dynamic that we see playing out with him has actually always been around.

What does Ecclesiastes say?

There's nothing new under the sun.

In fact, I would suggest that what we see happening with Pharaoh is something that we've all probably done with God at times.

Notice how Pharaoh demands to see a sign.

Now, you're like, I didn't read that in what you just read.

It's implicit in the text because God said to Moses, when Pharaoh says to you, prove yourselves by working a miracle.

So that's what this means.

It means that Moses and Aaron went in, they delivered God's word, and then Pharaoh said, prove it.

Show me a sign so that I know this stuff is legit.

By the way,

Just so we're clear, it is an act of mercy that God would even give Pharaoh a sign, isn't it?

Even that is an act of God's mercy because God didn't have to give Pharaoh anything.

But he chose to show him this miracle and still Pharaoh didn't believe.

You know why Pharaoh didn't believe?

Because he's dead.

It's because he's dead.

His heart's not pointed toward God because he's ruled by pride and unbelief.

It's because he's spiritually blind.

I sat down on Monday to start studying this passage more in depth.

And as I began to read and study, my mind immediately went to another interaction where a group of people demanded to see a sign.

It was in Matthew chapter 16.

You might be familiar with the text.

Jesus is having a back and forth with two religious groups of leaders, the Pharisees and the Sadducees, who interestingly enough can't stand each other, but they're unified in their hatred of Jesus.

And so they're together arguing with Jesus.

And as this back and forth is going on, these two groups of religious leaders say, hey, listen, Jesus, if you are who you say you are, then show us a sign from heaven.

Now, just so we're clear, that came after Jesus had done a whole bunch of very public miracles, right?

He has, up to Matthew 16, he's healed countless people.

He's cast out a number of demons.

He's even walked on top of the water.

That one wasn't public, but I'm sure word of it probably got around.

Peter can't keep his mouth shut.

He's probably talking about it to everybody.

He's like, not only did he walk on water, I walked on water too.

So everybody knows Jesus walked on water, but he fed thousands and thousands of thousands of people with the kids ancient Lunchable you better believe everybody heard about

that when that one was public all these incredible signs and wonders were done by Jesus and Yet they say show us more Dance for us Jesus perform another miracle then maybe we'll believe Here's how Jesus responded.

It'll be on the screens.

I

He says, you know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.

An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.

Now you're like, what's the sign of Jonah?

Well, you know the story of Jonah.

So just as Jonah was in the belly of the fish for three days before he was thrown up on the shore, so too would Jesus be in the earth for three days before he was raised victorious over sin and death.

Jesus was essentially saying, all that you need to see will happen soon when you put me to death and then I'm raised from the dead in victory three days later.

So Jesus wasn't going to perform a miracle for them and jump through their hoops because it wouldn't have helped because they were dead and they were blind.

You see?

Listen, there are many, and perhaps this is you right now if you would be so bold as to be honest with God in your heart.

Maybe this is you.

There are many who say, if God will just do this,

If God will just do that, if God will change this thing or give me that thing or heal this relationship or work in this way, then I'll believe.

You won't.

You won't.

Because the biggest miracle in the world won't change your heart.

The only miracle that can change your heart is the regenerating work of the Holy Spirit to take out your dead heart of stone and replace it with a heart of flesh.

That's it.

And short of that, you're a spiritually dead thing who simply will not believe.

Because you can't believe.

This is what we talked about last weekend.

The fact that that happens only by the grace of God as He gives you faith in the work that Jesus Christ has done as your substitute.

Where He hung on the cross for you.

Taking your sin, your guilt, your shame upon Himself.

And giving you his righteousness in return so that you can be reconciled to God.

Listen, Pharaoh was never going to believe because of his dead prideful heart.

The Pharisees weren't going to believe in that moment because of their dead hearts.

They didn't have eyes to see.

And that same dynamic is being played out today.

Void of the rescuing power of God to move in and regenerate a dead heart.

There is no faith.

There is no belief.

There is no softening of the heart.

Which is why we must be pointed directly to Jesus Christ and his exclusive power to save us as a gift of God's grace.

You know...

I don't know if you thought about this with the serpent and all this stuff, but this isn't the only time that God drew people's attention to a snake in order to lead them to the rescuing power of His grace and mercy.

About 40 years after what we just read in Exodus, God was leading His people through the wilderness.

And boy, was that a journey.

You know, constant rebellion.

And they hadn't yet crossed over into the promised land.

So Moses was still alive.

You know, Moses didn't get to go into the promised land.

We'll discover why later in Exodus.

But Moses is still alive.

But Aaron had died.

And his son, Eleazar, was installed as the high priest.

And God had just given his people this amazing victory in battle over the people of Arad and had continued to just faithfully provide for his people and care for them.

And how did the people of God respond to all of this faithfulness and kindness from God?

Kind of like they always responded.

Kind of like you and I respond to God sometimes with unbelief and discontent and grumbling and complaining.

This is what's recorded in Numbers chapter 21.

It says, from Mount Hor they set out by the way to the Red Sea to go around the land of Edom.

And the people became impatient on the way.

And the people spoke against God and against Moses.

Why have you brought us up out of Egypt to die in the wilderness?

There's no food and there's no water and we loathe this worthless food.

By the way, do you see the inconsistency and the irrationality in that one sentence?

It's like a small child who is outside of their mind.

right?

You haven't given us any food and the food you have given us is gross.

Wait, what?

It is so good that I'm not God because he does something here that I would just do all the time on repeat without interruption if I were God.

I just smoke people left and right.

We'd all be done.

Look at what God does.

And he does it for a reason because he's bringing the hearts of his people in our hearts somewhere.

Then the Lord sent fiery serpents among the people and they bit the people so that many people of Israel died.

Just imagine that for a second.

You're in a moment of rebellion against God.

You and a large group of people and God's just like, here's what we're going to do.

And just sends these super poisonous snakes into the midst of you.

And they just start biting people.

And people start dropping dead left and right.

By the way, that is a picture of God's divine judgment and wrath.

Which is right and just against our sin and rebellion.

God is reminding us of the horror of sin...

And the fact that his holiness will be upheld.

Side note.

Can I just say.

And I'm not even going to bring you into my mess.

This is just me.

But I think it's all of us.

How often do we treat our sin.

Like it's a pet.

Like it's a little kitten.

Cat.

House cat.

That we can control.

And just keep over to the side.

And we sort of just coexist with it.

And pet it every once in a while.

Our sin is not a house cat.

It is a roaring lion that is wild and untamed and will eat you alive.

You understand the horror of all those things that we tend to gloss over and excuse and be like, well, that was a mistake.

Well, that wasn't that bad.

Not as bad as this other guy.

I could be doing these other things.

How we try to minimize our sin is nonsensical.

It is a horror and an affront to the holiness of God.

And I just got to be honest with you.

Any sin, whether it be external or motivational in the heart, deserves death.

Read Romans chapter 3.

That's what it says.

We all fall short of the glory of God and the shadow of sin is death.

That's the penalty.

Because God's standard of holiness cannot be messed with.

God's revealing that here.

So people are not very comfortable in this situation.

They're getting bit by snakes.

They're dying left and right.

Remember last week we talked about how our circumstances change.

We just want to be comfortable a lot of times.

So when God brings discomfort, we relent.

But has our heart really been changed?

Or do we just want to be comfortable?

That's what we see happen with Pharaoh throughout all the plagues.

Well, check this out.

This is what happens.

People come to Moses, and they said, we've sinned.

So they're like, okay, yeah, yeah, we get it.

We're all dropping dead from these snakes.

We've sinned.

We've spoken against the Lord and against you.

Moses, would you pray to the Lord that he would take away these serpents from us?

I want you to think about Moses real quick for just a second, how patient this man is.

Time and again...

The people grumble against him, complain, rebel against him, complain against God, rebel against God, go the opposite way, act a fool constantly, and Moses continues to intercede for the people.

Man.

And by the way, Moses got nothing on Jesus.

Moses is just pointing to the true and better Moses because Jesus does this perfectly.

Anybody ever thought they could exhaust the grace of Jesus Christ in the gospel?

Like he gives you a coupon book when he saves you, and every time you screw up, you give him a coupon, and you're like, well, it's a big coupon book, but it's got to run out sometime, right?

Nope.

Romans 6 says God's grace is super abounding.

There's no limit to the coupon book.

There isn't even a coupon book.

Because once and for all Jesus paid for your sin.

I love how this patience in Moses points us to the true and better Moses.

The great high priest who can sympathize with us.

And who's paid for all of our sin.

Moses prays for the people.

He intercedes.

And the Lord said to Moses.

Make a fiery serpent.

And set it on a pole.

And everyone who is bitten, when he sees it, shall live.

So Moses made a bronze serpent and set it on a pole.

And if a serpent bit anyone, he would look at the bronze serpent and live.

You see what's happening here?

It's a staggering picture of God's grace and mercy toward his people.

That was intended by God to point us directly to the work that Jesus did on the cross.

As he became a curse for us.

So that you and I could live.

Listen.

These people deserve to die.

Because of their sin and rebellion.

And so do we.

So do we.

And yet God in his grace.

Has made a way.

for us to look.

Made a way for them and has made a way for us to look and live.

It was an act of faith.

It is today an act of faith.

God asks us only to look at Jesus and live.

Do you notice in this thing, he didn't ask these people to cure themselves.

He gave them one means of healing and life or they all would have been wiped out.

And that means was to look in faith and live.

God does not ask you to cure yourself.

If he did, he'd be cruel because you can't.

God does not ask you to heal or to fix what is broken in you by your own working.

That's impossible.

That's impossible.

God only asks that you look at Jesus in faith and find life.

That's it.

That's the gospel.

Listen, Jesus himself interpreted this event for us in John chapter 3.

He's explaining to Nicodemus how he has to be born again in order to be saved and to be reconciled with God.

And Jesus says this clear as day in verses 14 and 15.

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up that whoever believes in him may have eternal life.

Romans 10 says, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

He says, for with the heart one believes and is justified and with the mouth one confesses and is saved.

For the scripture says everyone who believes in him will not be put to shame.

The invitation from God to us right now this morning

is not to be better or do better or try harder.

It's to run to Jesus.

The invitation to salvation is not to look at something else, but to look at Jesus, the only one who can save you, the only one who can sustain you, the only one who can make you holy and who can keep you blameless to present you before the glory of God one day.

God is inviting us to run into his arms and simply look and live.

That's the gospel.

And that's what we do when we celebrate communion.

You know what we do when we come to the Lord's table?

Is we run into the arms of Jesus.

And we remember that there is no other way for us to be rescued, for us to be saved, for us to be sustained.

It's only through the sacrificial work of Jesus Christ to make us whole, to reconcile us with God.

It's why we take a little cracker and this cup of juice.

It's to remember the fact that Jesus' body hung on that tree in your place and mine.

That's it.

And listen, before the judgment seat of God one day, somebody's paying for your sin.

Somebody.

It was either Jesus dying for you or it's you standing in your own merit and it will not go well.

He hung on the tree for us.

His blood was shed.

That juice that we drink is a symbol of His blood that was shed completely for the forgiveness of our sins.

We come to this table and we remember the Lord Jesus.

He said it.

He said, every time you do this, you do this in remembrance of me.

When you take the bread and you take the wine, you take the juice, you do it to remember me.

It's like we're putting on in a fresh way remembrance of what Jesus has done to rescue us.

And that's what repentance looks like.

Did you know the word repentance, which is a fancy church word, just means to have a change of heart and mind and to return.

To go back a different direction towards the Lord.

Did you know that that's what Jesus has enabled?

Our ability to do that as we come to his table.

So here's my thing.

This heartland is not a place where you're going to hear, be better, do more, figure it out, stop being a knucklehead.

It's not.

Heartland's the place, which should be every church where you hear we are all knuckleheads.

And there is not a single moment where we don't need the sustaining grace of Jesus upon our lives.

And let's just all be grace-filled, joyful people figuring that out together as we look to Jesus and run to him.

That's what the church is.