

God's People

Grace Fellowship | Cory Hughes | Genesis 24:50-67

This is the third and final week that we will be in this chapter of Genesis, and you can probably guess what we're going to see in this part of the story with all of the drama that we've seen so far in the service. The songs, the prayers, the call to worship—it's all been about a bride and a bridegroom uniting. And that's precisely what we're going to see. Abraham's only son, the promised seed, will have Himself a wife, and therefore God's promises that He made to Abraham of having offspring as numerous as the stars will remain intact.

And don't miss that last part lest you forget the point of the Old Testament. All of Old Testament history is about the coming of the Son. The coming of the Son. The promised offspring that we're told in Genesis 3 will crush the serpent's head and redeem a people for Himself. The Old Testament is meant—it's written in a way that would have us anticipate that Son's coming. To sit on the edge of our seat with every story we read and go, "Is He the one? Is the time now?"

And that's one of the reasons why we've spent three weeks in this story in Genesis 24, because it gives us so many pictures of that redemption that God is working. So far, we've seen how the Father plans the redemption of the people. Then last week, we saw how a faithful servant accomplishes the redemption. And now this week, we're going to see how the redemption is consummated through marriage.

And marriage is one of the clearest displays that we have of redemption in all the Bible. "My people will be Your people," right? Like, this is a coming together. Paul says in Ephesians 5:31 and 32, "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This is what he says: "This mystery is profound, and I am saying that it refers to Christ and the church."

So get this: God doesn't merely point to marriage and say, "Yeah, that's what My redemption is like." No. God created the institution of marriage so that we would have a picture of what His redemption is like. Does that make sense? Like, I want you to know—I just want you to sit in awe this morning as you think about what I'm about to say. This is true of all of life.

Everything that we read in the scripture—God's special revelation—is pointing to redemption. Everything created in this world... I was driving down Quintard with my kids this week, and they're privy to get to hear—they're old enough now where I can preach this to them before I preach it to you—and I'm telling them, because they're asking me questions, "What does it mean, everything in the world is pointing to God's redemption?" And I'm saying, "See how these trees are dying? They're groaning, asking for the Redeemer

to come and make them new, where there will be no winter, there will be no death, ever, ever again."

So everything we see this morning points to redemption. And let me go a step further. For the Christian, everything in this world doesn't just point to redemption, but is sovereignly being used by God as a means of your redemption. Like, He is redeeming you through everything you experience. The hard pew you're sitting on this now, this morning, is being used for your redemption. Everything.

This is what Romans 8:28 means: "And we know that for those who love God all things work together for good, for those who are called according to His purpose." I hope that blows your minds this morning. Like, nothing is insignificant.

And here's the thing: what I'm telling you isn't just philosophically true. It's been historically proven. This is why God gives us biblical history, in order to provide reliable accounts of His sovereign orchestration in history to redeem a people for Himself. So that we can see, so that we can read our Bibles and we can see how His sovereign orchestration through the twists and the turns, setbacks and failures, and even impossible circumstances still work out as a means of redemption to the praise of His glorious grace.

Like, your Bible gives you confidence and hope in what He is doing. And that's what the story in Genesis 24 does. It continues the story of God's redemption of a people through the promised heir taking a wife. And this morning, I'm calling those people that God is redeeming, God's people. So the title of this morning's sermon is God's People.

And as I've mentioned, the story—just so the lead-up if this is your first week with us—the first part of this story, the father lays out a plan that was very clear to his servant about the people, the select people. Select people that his servant was to go to. His plan was confidently rooted in God's providence. When the father made that plan, he said, "My God will work this out."

Then last week, we see a faithful servant execute the plan by going to those select people and sticking to the script. He doesn't make stuff up. He obeys what his master told him, and he bathes moments—tense moments—in prayer.

And now today, we're going to see the response of Rebekah's family and of Rebekah. Will Rebekah become Isaac's bride? Well, we kind of know the ending, don't we? But we'll walk through like we don't.

Let's begin in verse 49 with the question that the faithful servant poses to Rebekah's family after he lays out the master's plan. Verse 49. He says, "Now then, if you're going to show steadfast love and faithfulness to my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."

Look at how they respond in verse 50 and following. Then Laban and Bethuel answered and said, "The thing has come from the Lord. We cannot speak to you bad or good. Behold, Rebekah is before you. Take her and go, and let her be the wife of your master's son, as the Lord has spoken."

What an answer. "This thing has come from the Lord, let it be as the Lord has spoken." They essentially are saying back to the faithful servant, "Like, you're posing us to this as if we have a choice. The Lord has spoken this. This is what the Lord has said. We don't have a choice in the matter."

And so the first thing I want you to see this morning about God's people is that God's people fear His word. God's people fear His word. Proverbs 9:10 says that the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. This is precisely why Abraham wanted his servant to go back to his people, to secure a bride for his son, because they fear the word of the Lord.

I want you to remember back to Genesis 20. In fact, flip back over to Genesis 20. I want you to see this. This is when Abraham is sojourning in Gerar, and for the second time, he lies about his wife Sarah. This time, he lies to a man named Abimelech. He tells the same story just like he had done in Egypt, telling him that—that she, Sarah, is his sister, not his wife.

So we're told, in—in chapter 20, that God confronts Abimelech in a dream, saying to him—I want you to begin in verse 3 with me, and we're just going to read this. God comes to Abimelech in a dream and says to him, verse 3, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife."

Now pay close attention to the following verses. Now Abimelech had not approached her. So he said, "Lord, will You kill an innocent people? Did he not himself say to me, 'She is my sister,' and she herself said, 'He is my brother'? In the integrity of my heart and the innocence of my hands I have done this."

Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against Me. Therefore I did not let you touch her. Now then, return the man's wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours."

So Abimelech rose early in the morning and called his servants and told them all these things. And the men were very much afraid. Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you that you have brought on me and my kingdom a great sin? You have done to me things that ought not to be done." And Abimelech said to Abraham, "What did you see? What did you see that you did this thing?"

And look at what Abraham says. "I did it because I thought, there is no fear of God at all in this place. That's why I lied."

Okay, several things here. First, do you see what Abraham's putting together? Abraham believes that those who do not fear God should not be trusted. But why? I mean, that seems harsh. Don't trust those who fear God—who don't fear God? Why?

Well, I want you to think about it. What restrains someone who doesn't fear God and His word? What restrains that person? What holds back their evil? What keeps them from doing what ought not to be done?

This is one of the scariest things that's happening in our country and all over the world. More and more people are becoming functional atheists. God is not a part of the decisions they make. God is not taken into consideration when they act immorally. There is no fear of God nor His word among them.

And so I know that Carlton last week spoke directly to our singles in the room who were trying to find a spouse. By the way, we're here to help you. But here's what I want to state really boldly this morning. And this may be offensive to you. I hope it's not. Those who do not fear God's word are the most dangerous people on the planet.

Those who do not fear God's word are the most dangerous people on the planet. We don't think about them like that, do we? We just think, "Ah, I know Bob, he—he doesn't serve the Lord, he doesn't go to church, he—he doesn't care what the Bible has to say, but he's a good man. He's a good guy. He's got—he's got a lot of integrity." That's not where the scriptures lend themselves. It doesn't matter how nice people are. To not fear God's word puts you in a very bad category.

And we're right to think that Abraham lied to Pharaoh also because he believed Pharaoh had no fear of God. And I don't think he was wrong about Pharaoh. You can take a look for yourself this afternoon. Go compare the story of Abimelech and Pharaoh and see how God dealt differently with the two. Stark contrast.

And we also know that hundreds of years from now, God will send another faithful servant to Pharaoh and say what? "Let My people go." And Pharaoh will say what? "No." And God will strike him with plague after plague after plague, and does that work? Does then Pharaoh begin fearing God after he gets plague after plague? Oh no, the heat just burns hotter. And the Egyptians do not fear God even as that wall of water is—is crashing upon them and they take their last breath that the God they hate has given them.

To not fear God puts you in a very dangerous category. But Rebekah's family fears the word of the Lord. Even though Laban is a tricky man who likes to scheme, as we're going to see later in Genesis, there is still fear of God in him. And so he and his father answer with this: "The thing has come from the Lord. We cannot speak to you bad or good."

So I want to ask you: is this how you live? Fearing the word of the Lord. No matter what He says. Or—like, are you falling under conviction right now because you rarely consider what God thinks about the things you do on a daily basis? You rarely think about God's—what God's word has to say to the decisions that you make, how you speak, think, and act.

Rebekah's family has been put in a tough spot. Here they are minding their own business, probably enjoying life, and all of a sudden God's servant shows up to their doorstep and says, "Hey, God has told me your daughter, she needs to come with me. God wants to use her." But they fear God. They are wise.

And here's what I believe. I believe they have insight to know that God is good and that He doesn't ever take from us to harm us, but whatever He takes from us, He always multiplies and makes it even more. Like, think about the boy that day who Jesus said, "Come here. Give Me your lunch." He thought he was losing his lunch, but he got what? He went home with more food than he even brought to the place, and a full belly. God's people fear His word.

Verse 52. When Abraham's servant heard their words, he bowed himself to the earth before the Lord. And the servant brought out jewelry of silver and gold and garments and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments. And he and the men who were with him ate and drank and they spent the night there. When they arose in the morning, he said, "Send me away to my master." Her brother and her mother said, "Let the young woman remain with us a while, at least ten days. After that she may go."

So after the faithful servant hears that Rebekah's family is going to submit to God's word, he bows himself in worship and essentially throws a party. This is a good reason for a celebration. A bride has been found. A bride has been secured. Let's party.

But the next morning when the servant awakes and is ready to be on his way, Rebekah's family is hesitant. Hesitant for her to go this instant. They ask for ten days. Now, we're not sure why they asked for ten days. Some have speculated, but it really just seems that they're not ready for her to go at this moment. It's like, "Can—can we wait? We really enjoyed partying last night, and we're really excited about the opportunity for her to go, but let's just slow things down a bit. I mean, you know, she still got some clothes she needs to wash, some chores she needs to finish up."

But this is what the servant says. He said to them, "Do not delay me, since the Lord has prospered my way. Send me away that I may go to my master." The servant doesn't budge on his timeline. He is a faithful servant, and while he's not rude about the desires of Rebekah's family, his primary concern is about pleasing his master. That's what he's fixated on.

But he also knows the tendencies of people. Do you know sin has made us fickle? You know what fickle means? I always like defining words because maybe when I say fickle you think something else. Here's what fickle means: it means to change frequently, especially in regards to one's loyalties, interests, or affections. You flip-flop. You're back and forth. "Well, I'm over here, I really like this. Well, now I—I don't really like that anymore, I like this."

And as much of us—as much as some of us would like to reject this kind of characterization, Jesus seems to make it a broadly comprehensive statement in John 2:23. There, when He was in Jerusalem at the Passover feast, many believed in His name when they saw the signs He was doing. But Jesus, on His part, did not entrust Himself to them because He knew all people.

What does that mean? What did He know about all people? He knew they're fickle. When He's multiplying food and drink, raising loved ones from the dead, flipping tables of oppressors, He is the man. Everybody wants to be Team Jesus. You can bet somebody started wearing the—probably started doing the WWJD bracelets at that time. Started making swag for Jesus. "We're Team Jesus."

But when He begins preaching about the cross, calling others to sell all that they have in order to come and die with Him, people ghost Him. Even those who He followed Him most closely, He asked, "Are you going to leave too?"

Perhaps this was Rebekah's family. At first, when they see the wealth, and when they hear that God has chosen Rebekah, they think, "This is great!" But after the party ends and they wake up to the reality that their daughter, that their sister, that Rebekah is leaving them, now they become hesitant. "Ah, I don't know." They say, "Let the young woman remain with us a while, at least ten days, and after that she may go."

All they're asking for is a little bit more time. Just a few more days with Rebekah. Like, what's the big hurry? According to Carlton, it's going to take you 18 months to get back. I mean, it's ten days, right? Just add on that. What's the problem with waiting?

Well, here's the problem. Fear likes to dress itself up as prudence and convince us that waiting is always better. Fear likes to dress itself up as wisdom, as prudence, and convince us that waiting is always better. The servant knows this. He knows what's happening. Rebekah's family fears God, and so they're not going to outright disobey His word, but what's wrong with a little bit of waiting?

Well, here's what's wrong. Often with time, conviction tends to fade. Have you felt that? Like, if you're really convicted, maybe even in this sermon or by today's worship service or in the equipping hour, that you should do something—here's—here's a tool to fix that: just wait 24 hours. Just wait 24 hours. I can promise you that conviction tomorrow will not be as strong as it is today.

Why? Well, because you'll have done a lot of self-talk since then. What you think to be self-talk. When really, these rulers and principalities are working against you through the means of others, telling you why you should not obey God. Why you should not do that. Why that seems to be very radical and more than God requires.

You can almost hear like that Screwtape Letter kind—kind of thing of, "But it's wise to wait and see. Just wait and see." Not true. Do not let your fear of consequences keep you from obeying God now. Now. Today. After this service.

You know what I'm convinced of? I'm convinced that every time we come together, God speaks to us. You know why I'm convinced of that? Because we preach from His word, we sing His word, we pray His word, we see His word, we listen to His word. And He's speaking. And you know what I'm convinced of? That many of us make it a habitual thing to hear, reason, forget.

Hear. "Yeah, probably should go to them. Yeah, should probably make that right. Yeah, should probably have this conversation. Yeah, should probably fix this. Yeah, should probably da-da-da-da-da-da-da." And now let's go to lunch and forget. "Man, this food's good. Man, I'm so glad I get to take a nap today. What—what's on the docket for this week? We got a big week."

Obey God right now. Right now. So here we are in the narrative at a standoff. Rebekah's family is hesitating, asking for more time, and the servant, he's unwilling. "I'm not budging on my timeline," he says. Can you sense the tension? Well, right in the middle of this tension is where we find our second point.

God's people are consecrated for His service. God's people are consecrated for His service. You know, oftentimes in life, God places us between a rock and a hard place, doesn't He? We don't like those places, do we? Well, that's precisely where Rebekah finds herself in the story.

She's aware that her family wants her to stay. And does she want to disappoint them? No. She loves her family. She doesn't want to disappoint her family. She doesn't want to upset her family. But she also knows that the God who created her has sent His servant 500 miles and found her and said, "You are to come with me and to marry Isaac." God has called her out and said, "I want you to serve Me in a specific way."

Verse 57. They said, "Let us call the young woman and ask her." And they called Rebekah and put the question to her, "Will you go with this man?" The decision is hers. Her family is no longer making choices for her. What will she do? She says, "I will go. I will go."

Please don't miss this. Those moments where you feel that either answer you give or either decision you make is going to upset or disappoint someone, look to God. Look to God. And

here's why. Because He has sovereignly orchestrated this specific tense moment of a rock and a hard place for your consecration to Him. That's what He's doing.

We see God test people all throughout the scriptures. And I want you to know, God has not stopped testing His people to see if they will be faithful to Him. God's people must be consecrated as an individual to His service. And I believe Rebekah's family's hesitation in following through actually serves God's purpose.

It serves God's purpose, their hesitation serves God's purpose? Absolutely. It's evident that God desired that this decision to go with the faithful servant be Rebekah's decision. Just like when God called Abraham out of Ur, now God is calling Rebekah out of Ur. "Will you go, Rebekah?"

And church, this is how God deals with all of us. Yes, He deals with us corporately as Grace Fellowship body, just like we said this morning through our membership agreement. We are all one in this body. But He also deals with us personally. It's wonderful that Grace Fellowship is serving God here and there, doing this and that, but what is God calling you to do? What role are you playing right now?

I'm getting emotional again because I watched this play out just this morning. Like someone in this body who sought God... like, they—this person has a special circumstance in their life and they sought God on how He might use that. And now I watch this person serve someone else in such a niche and special way because they sought God and said, "How will You use me in this body?"

It's beautiful. Like, it was beautiful what I saw. I'm not going to share it, but it was beautiful. You can come ask me afterwards and I'll tell you. Because I do—I want to—I want to shout it. Like, it's incredible when you see this. How are you consecrating yourself for God's service? Specifically you. This is what we see Rebekah do; she consecrates herself for His service.

Verse 59. So they sent away Rebekah their sister and her nurse and Abraham's servant and his men, and they blessed Rebekah and said to her, "Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him." Then Rebekah and her young woman—women—arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.

This blessing that they give Rebekah, commentators believe it to be prophetic. It's so similar to the promises that God has already made to Abraham. I do believe this family knows that Yahweh is the God who multiplies, the God who possesses the gate of those who hate him, and so they—they bless Rebekah in this way as she is going off to marry the son of the patriarch of the faith.

At this point in the story, we shift back to the Negev, the place where Abraham and Isaac have been dwelling. And we see that Isaac has been at Beer-lahai-roi. You see that in the text? And if you don't remember, Beer-lahai-roi is the well that Hagar named when she was sent out by Abraham and Sarah. She goes and—and she sees this well, and she names it Beer-lahai-roi. Do you remember what it means? "The God who sees." Because God saw her in her suffering, saw her in her waiting. The God who sees.

So here's Isaac, waiting several years for the faithful servant to return. Hopeful that he will have his bride, but probably battling doubt like the rest of us do. And we're told in verse 63 that Isaac went out to meditate in the field toward evening. This is your last point. God's people anticipate His return. God's people anticipate His return.

Isaac has been praying in anticipation for the faithful servant's return. He's been at the well meditating on God's promises, reminding himself that Yahweh sees. Yahweh sees him. Even though he may feel forgotten about, he's just lost his mother, his father's growing old, probably near to death.

This is a turning point in Isaac's life. Isaac knows what's been promised. He knows that all of God's promises are about to rest on his shoulders when his father passes away. He knows that he will soon inherit all of his father's household. Like, I just want to take a moment and just say that: like, when you're a very godly man and you have a son who walks in your shadow, that's difficult. Like, that's difficult.

And so here Isaac is, the son of the patriarch of the faith, Abraham, whom everyone esteems, and this mantle is about to be placed on him, and he doesn't even have a wife. The pressure is mounting for Isaac; it's mounting. It's a big moment. And I want to say a word about these kind of moments.

First off: pressure is a good thing. Pressure is a good thing. I was telling this to my basketball team this last week before we played in a big game, and I could tell they were just nervous as cats. Like you walk in a room and you can just feel the anxiety. But I asked them, I—I said, "Do you feel this—this nervousness in your gut? Do you feel that?" And I told them, I said, "You need to get used to that feeling. Because that feeling tells you that you're exactly in the right spot."

I've felt that feeling over and over in my life. The moment I stood at an aisle and waited on my bride to come down and marry this woman. The moment I'm having my first kid and complications happen and we're told my wife's going to have to be in—put into surgery. Like this—this feeling, this pit, this pressure. "What can I do?" When I make the decision to move my family to a different state. When I make the decision to buy a house or sell a house. Say "no" to a job, "yes" to a job.

I'll always remember when I was in Richmond and I was discussing my future plans coming back here with one of my pastors there. And I told him, I said, "Man, I—I really feel led and I

want to go back to this small church in Alabama where I'm from, small town, and pastor small congregation." Like, this looks like the right thing. And I don't know, I guess he sensed something in me that led him to think that I was choosing to do this in order to escape the possibility of a large ministry that I could not control, perhaps. And he asked me, "What if that congregation in Alabama turns out to be 2,000 people? What do you do then?" And I just—I—I had not pondered that.

But I think what struck me in that moment was: I'm trying to make decisions at times based on what I think I can control. Not based on what God may want to do that I'm not ready for and I'm just going to have a pit in my stomach. But here's the thing about these decisions: like, when you're faithful to the Lord and you're in the right spot, He's constantly going to be doing this to us, isn't He? Like, I've not been living here at six years at Grace Fellowship without a pit in my stomach; I got a pit in my stomach every week.

Like, God continues to give things that—it's just like, "I—God, I—I'm overwhelmed. I don't know what to do here." So here would be my admonition to you, same as to me: don't waste your time trying to avoid big moments because you don't like the pressure. Don't do that. Instead, take whatever mantle God gives you and go to Him in prayer. Go to Him in prayer.

This is precisely how we're to anticipate His coming. When you're faithful with a little, guess what He says? You're going to get more to be faithful with. Faithfulness actually leads toward harder to be faithful with. We aren't to bunker down till He arrives, going, "I—just want to stay safe until He returns." Like we have a parable of that, don't we? The one who hid his—hid his stuff. Said, "Well, I knew You to be a tough man and I didn't want to lose what You gave me."

He gave it to you to multiply it. To take risks. To trust that I am going to take care of that pit in your stomach. And that pit in your stomach is actually Me sanctifying you. Teaching you not to trust in what you can do, but trust in Me. That's the means of sanctification.

But I'm telling you, it's unbelievable how often I am just flat on my face again, going, "Yeah, the reason I feel this way is because I've been trusting in myself again. Again." Here's what we're to do until He returns. We're to do business with excellence. We're to enjoy the things that He's given us. We're to suffer through the illnesses He's allowed into our life with grace and hope.

And when the worst situations and circumstances hit our life and we're sitting in sackcloth and ash, we're to be looking up and asking, "But where is the redemption in all of it? Like, where is my Redeemer? I know He lives. I know He's coming again. I know this is not just to crush me." Asking questions, crazy questions. Like, "How is our family going to be blessed through this?" Because I know that's what God is going to do. He's going to bless our family through it.

Remind yourself again and again that He sees you. Go meditate on His word and cast your cares upon Him, knowing that He cares for you. That's what Isaac is experiencing here. Perhaps wondering if the servant will ever return, but going out to the field to cast his cares upon Yahweh, to meditate on His promises.

Look at verse 63. And in the evening he lifted up his eyes and saw and behold, there were camels coming. And Rebekah lifted up her eyes and when she saw Isaac, she dismounted from the camel and said to the servant, "Who is that man walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into the tent of Sarah his mother and took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Church, here's the good news that I have for you this morning: God's faithful servant will return. He is going to return. He has promised us that He is coming again. Listen to me: if you don't hear anything else I say this morning, hear this. Jesus Christ condescended, took on flesh, lived perfectly, taught us all that we needed to know, made sure it got recorded, was crucified for our sins, was raised on the third day in victory over death and hell, and has now given us a down payment of His redemption of us through His Holy Spirit that now dwells within us. He is coming back, and He has told us what we're to be doing until He returns.

In Matthew 24 is one of the places He does this. And I want to leave you with His words this morning, because I think they tie together what we've seen. In Matthew 24:46 Jesus is telling about His future coming, and He says this: "Blessed is that servant, that servant, that servant Abraham, Isaac, Jacob, you, me, whom his master will find so doing when He returns."

What is "so doing" mean? What does that mean? Well, we could say that it means fearing God and His word, consecrating ourselves for His service, while anticipating, meditating, and praying for His return. That's what "so doing" means. May we be doing that. And when He returns, He will not be returning with us a bride because we will be His bride, and He will be our bridegroom, and we will be united with Him forever and ever. And we will be comforted. Amen?

Let's pray.

Father, we thank You for Your word today. Thank You that every week, God, we open Your word, it has robust, wonderful, captivating, gloriously exciting, hope-filled news for us. And today is no different, Lord.

Father, I pray for some who may be sitting in this room dull to Your word. And with all the words I just used to describe Your word, they don't feel any of them. Lord, would You please show them grace this morning? Would You please turn their hearts toward You?

Would You please show them how their hearts are currently set on themselves and the world? And grant them repentance this morning, that they may have deep affections for You, that they may love You with all their heart.

We pray this in Jesus' name. Amen.

We're going to get to come and take the Lord'S supper this morning, and this—this supper is for all those who are in Christ. And it's representative of the—the meal that we will eat in glory with Christ. Uh, we're going to sing about that this morning. "We will feast in the house of Zion." And when our bridegroom returns and He takes us and we're one with—one with Him, we will eat with Him together. And we take this meal every week to remind ourselves of that.

There is coming a day where we will be one with Him. We will be united with Christ. But until then, Christ has told us what to do. He said, "When you gather, take this bread and remember My body that was broken for you. Take this cup and remember how your sins are forgiven, not through your righteousness, not through obedience of your own, but through My righteousness and My perfect obedience."

So as you come this morning, remind yourselves of that once again and rejoice.