

Harris Creek Baptist Church  
Jonathan Pokluda  
Series: More Than Conquerors  
August 21, 2022

Free From What?

Romans 8:1-4

**<sup>1</sup>Therefore, there is now no condemnation for those who are in Christ Jesus, <sup>2</sup>because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. <sup>3</sup>For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, <sup>4</sup>in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.**

I was in Waco, round one, went to college here: TSTC, the Harvard of the South, as they call it (*audience laughs*). I ran with some Baylor fraternity guys. I was not walking with the Lord. And so, on this particular evening, I'm not 21 of age, but we've been partying. That is Christianese for drinking (*audience laughs*). It's a different opener than most pastors this morning, but it's the truth. And so, we go to Sterling Apartments, which I think are still there, kind of around the Ferrell Center. And just some guy friends and I were hanging out; we're in the hot tub and the Baylor police comes. They pull us out of our little swim session there and the officers separate us. He hands me a breathalyzer and says, "I want you to blow in this." Nice enough officer. I said, "Well, do I have to?" to which he said, "No, you don't have to." And I was like, "Well, that's good news because I don't want to" and I was like, "No, I'm good. I don't think I want to." When I said no and declined the breathalyzer, they put me in handcuffs and put me in the back of the police car. And I didn't see that coming. So now we are driving to the Highway 6 jail. And I just got to tell you: this was a really terrible outcome. This was quite a mess that I had made. Okay, I just want to remind you in case you're a guest, I was not walking with the Lord at this time. I didn't know Jesus. When I didn't know Jesus, I did a lot of things that people who don't know Jesus did. This was one of them and this one had real consequences.

They put me in a jail cell with a stranger who doesn't speak English, so I don't know if he's in there for murder or whatever. I am scared out of my mind. I am terrified of so many things. I'm terrified of this guy who might hurt me. I don't know how long I'm going to be in there. I didn't tell anybody goodbye. Is this a life sentence? What's going on? I'm in there and it's midnight or beyond and now I'm supposed to sleep? Not a chance. Right? So, I've got all night just to think about what is going to happen to me? Am I going to go to court? Do I have to stay in here to go to court? I just don't know all of these things. And then the real "oh, no" hit me because at some point, I don't know if my parents are going to read it in the paper or what, but my parents are going to know about this. That's when I just felt the heaviness and the weight and the condemnation of that moment and I sat there and I just thought, "I have made a mess of things."

And I began to relive all of the decisions that got me to that place. Why did I take a sip of alcohol? Why did I say "yes" to those friends? Why did we go there? Why did I say "no?" I just

start reliving. “**Why do I do what I don't want to do and the good that I want to do I don't do?**” And I'm feeling that all evening. I don't know if you've ever been there. If you've ever been under the weight of the condemnation of a choice—maybe you were caught cheating, maybe you were running from something, maybe you know you're supposed to confess something to your Life Group, but you're concerned with what they're going to say to you and the thought of that just sounds awful. It just sounds terrible. Maybe you're looking at something that you shouldn't. Maybe you're in this place where you're asking, “Why do I do that? Why do I care so much what people think of me? Why do I beg for attention in that way? Why?” You're reliving conversations. “Gosh, I shouldn't have said that. Why did I say that?” And you're stuck in your head and in the downward spiral of choices that you made, thinking, “Why do I do these things? I have made a mess.” If that's been you, or if you've ever been there, you probably have heard that “Jesus sets you free.” But what does that even mean? “There's freedom in Christ.” Freedom from what? Because sometimes it just feels like God's mad at me. And now that I'm in Christ, I remember when I used to do things like drink with friends and enjoy it. Now, I can't even enjoy those things. The freedom in Christ feels more like a prison cell. How is there freedom in Christ? It's just confusing.

We're going to be in Romans 8. It's a new series that starts today. We've called it “More Than Conquerors,” which is a little phrase that comes directly from this chapter. Romans 8 is rich in theology. It's written by the apostle Paul to both a Jewish audience and a Gentile audience who were both Christians in Rome about 57 A.D. Paul's writing this from the city of Corinth. He pens this letter to Jewish Christians and Gentile Christians who are living in Rome, calling them to unity and really presenting them, over and over and over, with the Gospel. In fact, it's been said by others: if the Bible was a ring, the book of Romans would be the cluster of stones in the middle. Romans 8 would be the solitary stone hanging high from gold facets set apart, and you might hear that and think, “Well, what about the Gospels?” No, that's just it. Romans 8 is the Gospel in every way, from every angle that it can be preached. There's a lot about this chapter that just feels like God or the Holy Spirit is just rubbing our face in the Gospel so that we see it. All of the basics: both the simplicity of the Gospel and the deep theological trenches that come from the Gospel.

As we move through four verses today, verses 1-4, we're going to look at *how we are free from punishment, how we are free from the law, and how we are free to live*. Today is really about what it means to be free in Christ: that we're free from punishment, that we're free from the law and we're free to live. The first word there in Romans 8:1 is what? “Therefore.” So, we've got to back up and say, “Why is he saying ‘therefore?’” We'll look at Romans 7, where he says: **I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing.** And then he jumps to Verse 24: **What a wretched man I am! Who will rescue me from this body that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave**

**to the law of sin.** Quite possibly the most relatable text in all the Scripture. “Why do I do what I don't want to do? But the good I want to do I don't do.” Why do I think that? Why do I do that, like a dog to his vomit? Why did I call him? Why did I return to that? Why did I look at that again?

Verse 1: **Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.** The reason we are teaching one chapter over many weeks is because you read that and you're like, “Man, that's amazing. What did he say?” There's a lot of words and it's really poetic, but I'm not sure what it means. The first point that we're going to pull from verse 1 is:

1. *We are free from punishment*

The word there is condemnation. We don't say condemnation often. It could translate today to punishment, like we've done something wrong and receive a punishment. **Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.**

Where it says, “the law of the Spirit who gives life”: in the Greek, that's what's known as a *Hapax legomenon*. Bless you (*audience laughs*). *Hapax legomenon* is a phrase or a word that just shows up one time in the Scripture. There's no real cross reference for it. There's no other place to look at that word or phrase in another context. It just shows up right here in Romans 8. Well, what does that mean? He starts off by saying, “There's no condemnation for those of you who belong to Jesus. At the end of this life, regardless of what you've done—how many people you killed, how many banks you've robbed, how many people you've ripped off—if you are in Christ, you will hear the gavel of the Eternal Judge come down and say, ‘Not guilty.’ But more than just being found not guilty, He will declare you innocent.” That makes no sense to us. It's not fair. And it's not. It is not fair; it's grace.

Sin under the sun—in this world—does have consequences. Sometimes you drink as a minor and end up in jail. But God is not following along with this metaphorical belt, waiting to give you a spanking when he catches you doing something wrong. It's not how he works. Under the sun, sin has consequences. The biggest consequence that we experience, as a believer, is that our relationship with God through Jesus seemingly suffers. God feels far. He's not, but because of Genesis 3, because of the Fall, because of shame—remember, they were naked and there was no shame and now there is shame—you sin and God feels far to you. Your quiet time is suffering and God feels far. Ask yourself: “is there something that I've done wrong?” But if you've trusted in Jesus, no matter what you've done or doing or will do, there is no condemnation. No eternal punishment for you. If you really understand it, it will provoke a “but what if I--?” “What if someone--?” God's not afraid of that. He addresses it in Romans 6: **shall we go on sinning so**

**that grace may increase? By no means!** But as He presents the Gospel, He's not at all, "but if you \_\_\_\_." Grace. He says the law of the Spirit gives life to those in Jesus.

Jesus did not die so that you could continue to sin. This is the correction of that thinking. He did not die so that you could continue to sin. That thinking is flawed. It doesn't realize that sin causes death. Everything God asked me not to do is actually harmful to me. He's not trying to withhold good from me. He's trying to protect me from that which seeks to kill me. Jesus did not die so that you could continue to sin. Jesus died so you could live. Jesus died so you could find life. Jesus died so you would have freedom.

I sat in that cell all night. The officer comes the next day and slides open that door of bars. And he looks at me sitting on the ground and he says, "Son, it's time for your phone call." It's a real thing, evidently. I'm at my lowest moment.

"Officer, who am I going to call?"

"I don't know. Call your dad." (*audience laughs*)

"No, how about I call your dad? (*audience laughs*) I'm not going to call my dad."

And he says, "Son, you need to call your dad." We walk over to this phone hanging on the wall in the office of this jail. I'm just sitting there and it feels like every ring is an eternity. And my dad answers, "Hello."

"Dad"—and I'm wondering what he's going to say—"I'm in jail."

And he says, "Well, we got to get you out."

Now, I could have written down a million things that I would have thought he would say to "I'm in jail." But I did not, under any circumstance, anticipate him responding so quickly with, "Well, we got to get you out." And if I said that Jesus is a Get-Out-of-Jail-Free card, it would probably make you uncomfortable. But He is. He's not just that. That is a small, tiny fraction of what He is. So often we focus on that and we miss all of the other things that Jesus is. Yes, because of Christ, eternally, you get away with it. But it doesn't mean, "Okay, now let me go purge and let me go live out my indulgence." You've missed who Christ is and what He's done for you if that's where you're at.

See, the old law says you break the law, and you pay. There's a new law: the law of the Spirit. The new law says you break the law and it's been paid for. It was already paid for. So, if you are in Christ, you are free from the death that comes with sin because Jesus has paid for that death.

**Verse 2: Because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh.** Where it says, "For what the law was powerless to do because it was weakened by the flesh," and it says, "comma God did"--in the Greek, it's like (*voice increasing in volume throughout the sentence*), "What the law was powerless to do because it was weakened by the flesh, (*shouts*) God! In the Greek, it's this like grand crescendo. It doesn't say the other words we put around that we've had to use to make

sense of what the author is trying to say—what the Spirit is trying to say. It's like, "There's this, and there's this, and there's this, and there's *God!* *God* did what the law couldn't do. *God* did." Our flesh made the law ineffective. You see this repeated: our flesh weakened the law, but Jesus, who was in the flesh--it's this circular writing. Our flesh made the law ineffective, so Jesus, in his flesh, defeated sin for us. **What the law was powerless to do because it was weakened by the flesh** means that the law requires perfection, and your flesh keeps you from being perfect. So, the law is powerless to help you to get to God because your flesh holds you back.

Let me illustrate this. I think I can make sense of this because right now it's like, "But what does that mean?" Imagine if I said, "Okay, here's what I want you to do. I want each of you to do this. I want you to jump and touch the ceiling. Okay, don't worry; I'm going to tell you how to do it. The way that you jump is you bend your legs. You get down in a squatting position, and then you're going to explosively stretch out your legs, right? And when you stretch out your legs, reach up with your hand. And I'm giving you great instruction. This is how you touch the ceiling. Here's the instruction: you bend your legs, jump up, and reach."

You say, "But I can't."

Why? "My flesh won't let me."

But I'm telling you exactly what you need to do. I'm giving you the law. "Yeah, but I can't. I'm not enough on my own to do that."

The law exposes your insufficiencies. You're not enough. You're not enough; you'll need a Savior. This is what Jesus says to the rich young ruler when he comes up and asks, "Good Teacher, what must I do to inherit eternal life?" Jesus says, "What must you do? You must keep the law perfectly," which is where the rich young ruler should say "I can't." But he doesn't. He says, "I have." And Jesus says, "That's your problem. You think that, on your own self-sufficiency, you can get to God and you must realize that you can't." But it says we're free from the law. That's my second point.

## *2. We are free from the law.*

As you share your faith, you're going to run into this objection. It's going to be something like, "Why do you have a sexual ethic, if you eat shellfish?" Okay.

"Why do you have a sexual ethic, Mr. Christian, if you shave the sides of your head?"

It's an educated person who understands enough Bible if they've given this objection. They know that in the Levitical law, in Leviticus 11, it says that you are not to eat shellfish. That's the law. It says, in Leviticus 19, that you are not to shave the sides of your heads or trim the edges of your beard. That's the law.

So, he says, "Hey, why if you don't keep that part of the law, then why would you keep this part of the law?"

Let's talk about it. Something that's been helpful to me is to classify the law into three classifications: ceremonial, civil, and moral.

Ceremonial laws, in Leviticus and Old Testament law, set God's people apart. They help them be distinguished from the rest of society. They would burn incense; they would smell a certain way; they would eat certain things; they would have a different appearance. Guys would have long

sides of their hair that would mark God's people. They would make sacrifices to things. They wouldn't eat certain things. These were ceremonial laws to set God's people apart.

Then you had civil laws. For civil laws, think about our legal system today. Civil laws are when you break the law. Civil laws are like, "If you take my goat, you have to pay me two goats." If you do something against me, it's a crime against a person. There are instructions or laws that will tell you how to make that right: civil laws.

Moral law: this is "do not steal"; "do not kill"; "do not sleep with your sister." These are laws of morality.

Jesus himself said in Matthew 5, "**Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.** Jesus is the fulfillment of the law. But what you're seeing here and in the thrust of the Scripture is that He gives you His Holy Spirit. He removes your heart of stone and gives you a heart of flesh. The Spirit now convicts you according to morality and righteousness, showing you the way you should go. The Spirit is guiding and leading you toward loving others and living a righteous life. He convicts followers of Jesus of their immorality. How and why?

There has been a sacrifice in God's son that was one-and-done. It was complete. He was complete. This is interesting because it's an impossibility. For there to be someone that was going to pay for your sins, three things would have to be true. It's impossible. First, they would have to be made in your exact likeness. They'd have to be fully human to be able to pay for your sins. Easy enough. But then #2: they'd have to be eternal because your sins are against an eternal God. Your sins require an eternal payment. For this person to pay for your sins, they would have to be an eternal being—so fully human and an eternal being. But then this third one is really tricky. If they have sinned themselves and they die for your sins, they're actually dying for their sins. So, the only way that they could pay for your sins is that they would have to be completely innocent. So, the impossibility is that they'd have to be fully human, eternal, and completely innocent of all wrong. Impossible, right?

*God.*

That's what he's saying.

*But God.*

This is where he's writing. This is what Jesus has done for you, as an innocent, eternal human. Because of this sacrifice, we don't follow the law. We follow the Spirit.

I'm going to ask some of you to out your age here with this question: anybody remember MapQuest? Anybody ever used MapQuest? You printed out 16 pages of directions? Okay, so for my Gen Z friends, at the birth of the Internet, there was this really amazing technology that would allow you to get turn-by-turn instructions printed out for you. If I'm trying to go somewhere, I could put in the destination--I could even put in my location--and it would tell me step-by-step how to get there. I would have to print those out because it was too much information for my phone at the time. I print out pages. I remember one time flipping through the pages printed out by MapQuest and they said: "Take a left at the stop sign." I took a right. I followed all of the rest of the directions perfectly. I ended up an hour from where I was supposed

to be with a car full of people. We ended up an hour from the lake house we were trying to get to because of one wrong turn.

But what happens now? Now, we have something better. We have Waze, we have Google Maps, or, if you don't care about getting there, we have Apple Maps (*laughter*). It will give you turn-by-turn instructions. It will speak to you. It will tell you to take a right here or exit here, 34 B. If you take a wrong turn, it will show you a recap: "Hey, you want to turn here, to backtrack, take a U-turn." It will convict you of your wrongdoing and show you the right way to go.

We're no longer following the law. "Okay, what do I need? How many ghosts do I need to kill? What incense do I need to burn?" We're now following the Spirit. "Where do I go, God? What do I do? Oh, I did something wrong. I need to confess and repent, to turn around." This is what we do now. You have the Holy Spirit. Do you see why a relationship is so important? It's so easy to take a wrong turn at the stop sign and to get really far from where you want to be.

Back in verse 3: **And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.** I read that and I'm like, "Man, but I don't know. Sometimes it seems like I still live according to the flesh." He's projecting this onto us. "Jesus-followers don't live according to flesh anymore. They live according to the Spirit." And then you think, "Wait, am I not a follower of Jesus? Sometimes it seems like I mess up and make mistakes."

There's this thing happening in Romans 8.

(*Sound of rain.*) It's raining. In case you were like, "Is God coming back right now?" I wish he was, but it's just rain, I'm afraid. Actually, praise God. Hey, thank God for the rain (*audience claps*). Thank you for the rain, God. That's an answer to prayers. What was I saying? (*Laughter.*)

Sometimes it feels like I do live according to the flesh. There's this profound reality happening in Romans 8: God sits outside of time. There's something theologians call "already-not-yet theology," where He's going to say, "You've been justified." But you're like, "Justified means declared righteous." But then he's going to say, "And you've been glorified." You're glorified, which means presented pure and holy before God, but, "No, I haven't been glorified yet."

But God sits outside of time. Whenever you're doing something really, really, really good? It sits right beside all of the things that you've done that are really, really, really, really bad. Whenever you're doing something really, really, really, really bad, it sits right beside all of the things that you've done that are really, really, really, really good. That's why it has nothing to do with what you do and everything to do with what you believe—what you've done with Jesus Christ. You can reject it. You can say, "No, that's too simple. It can't be that. If it's that, people are going to rob banks, kill people, and do all kinds of crazy things." Not if they live according to the Spirit. Not if they walk according to the Spirit. Not if they listen to the Spirit. Jesus fulfilled the law for us. The law is fulfilled in us when we live according to Him. It's what this Scripture is saying. My third and final point is:

3. *We are free to live in Christ.*

Galatians 2:20 says, **I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave**

**himself for me.** Now, we show the world the way to live according to the Spirit, which means three things.

One: surrender to the spirit. We're asking God: "Spirit of God, what would you have me do? How would you have me act? Who would you have me love?" We have a relationship with God by His Holy Spirit. We live in gratitude to the Spirit. "Spirit, thank you for saving me from my sin. Thank you for showing me the way. Thank you for being involved in my life." We live in the freedom that comes from the awareness of what the Spirit has done, is doing, and will do—that he saves you from your sin. In the same way the Spirit of God resurrected Jesus from the grave, that's going to happen for you. You walk not in fear; perfect love casts out fear. What if I do something wrong?

Every single Sunday, we meet with the Tech Arts team. There's an amazing, large group of people that make all of this happen. You've never seen them. They hide behind walls and cameras back there and computer screens. When you're singing a note and you don't know the next sentence, at the right time, they push a button, and it appears, so you can continue to stay in worship. You can imagine how nerve-wracking that might be because if they mess up, everybody sees it; their mistakes are on display. Right? I know that that can be a little nerve-wracking because I've done this before. I just say, "Listen, if you mess up, there is a net of grace that catches you. You need to know that." We give them this illustration: a true story about the the constructing of the Golden Gate Bridge.

Most Sundays, we'll put up a picture of the Golden Gate Bridge and say, "Hey, did you know that when they were making the Golden Gate Bridge, in the first half of the construction, 23 people fell to their death?" It got really bad press. People were saying, "What are they doing wrong?" They had to figure something out. What they did was stretch this net underneath the construction of the Golden Gate Bridge (*image on screen*). Now, 23 people fell first half. After they put the net there, only 10 people fell. But not only that--they were all safely caught in the net, they all lived, they are all fine--but production, efficiency and effectiveness increased by 25%. When people weren't afraid of falling to their death, they were free to do their job. This is what guides us. That there's neither height, nor depth, nor rules, nor principalities, nor anything in all of creation that's going to separate you from the love of God.

You think prom night is. You think it's that time you drank too much. You said that thing. The way you acted. "No, God, you're not big enough to forgive that." He's like, "I delight in forgiving that. It is fun for me." It's what He does. And it is the most difficult--in my humble opinion—reality for us to grasp: He loves us in spite of us.

In summary: we live free from punishment, we live free from the law, and we are free to live in Christ.

This week, it was a big week in the Pokluda home because we're going back to school. If you know, you know. I don't know why that's such a big week. It just is. That transition just has some challenges attached to it: school shopping and supplies and where the classes are and all the things. It's just a big week. Weston, my nine-year-old, on this particular day before school, just keeps making a mess. I walk in and he's in the garage doing something. "Buddy, I can't get through this walkway. You just left this stuff out. You have to pick up after yourself. You have to clean up after yourself, son. You've got to pick up your mess." Then I come in the house and there on the island, they left out all these supplies and whatnot. I'm like, "Son, you've got to pick



up your stuff. You've got to pick up your mess. You made a mess." Night comes and it's time for bed. I go to sleep. Monica and our whole family are sleeping. At about 1:30 in the morning, Weston comes in the room and opens the door.

I don't know why I do this, but whenever I'm sleeping, if somebody wakes me up, I pretend like I'm not asleep. I don't know why, but he walks in, and I'm like, "Hey Weston, what's going on, man? What's going on? Buddy, what are you doing?" He says, "Dad, my stomach hurts." The other thing that's true of me when I'm sleeping is that I lack any and all compassion. He's like, "Dad, my stomach hurts" and I'm like, "Son, that's interesting; go back to sleep" (*laughter*).

Then I go back to sleep. I guess he walked in our bathroom and I'm sound asleep, but I wake up to a sound like Niagara Falls—like a gushing of some sort of liquid. I'm thinking, "What is that? Did we break a water main? What happened?" I sit up to realize he's in the bathroom vomiting. I go in there and he didn't make it. He's alive (*audience laughs*), but he didn't make it to the toilet. It's just everywhere. He's just sitting in it. I see him and it's a really sad sight.

What I didn't say: "Weston, you've got to clean up your mess."

I didn't say that. I knew that my lot, for the rest of the evening and into the early morning, was getting paper towels and Lysol. He doesn't have what it takes. In fact, if he said—and he didn't—but if he said, "No, Dad, I'm going to clean it up," I would have been like, "That's cute, buddy. No, you're not. If you try to clean this up, you're just going to make a bigger mess. It's just going to get all over you and get all over everything. You don't have what it takes to clean it up." In that moment, I'm able to be moved with compassion toward him because he's sick. He has something inside of him where he can't. He could sit there all day long and say, "I'm not going to throw up. I'm not going to throw up. I'm not going to throw up. I'm not going to throw up." But when he does, I move toward him. "You sit in the tub. I'm going to clean this up."

Some of you are at this place; you're so good and gifted. You're like, "No, no, no, I'm going to clean this up. No, I've got it, God. All these things I have kept since I was a boy. All these things I have kept since I was a girl. I'm going to do it myself." It will keep you out of the Kingdom. What you're not doing is turning toward a Savior and saying, "I need that. I need you to clean me up. I need you to clean me up." I'm just telling you He wants to. He wants to.

Let me pray.

Would you help us to believe that? That you want to. That we don't have what it takes. That we're not enough. That we're just going to keep making a mess of things if we try by our effort. Even as we hail King Jesus right now in song, I pray that your Spirit would convict us of sin but turn us to how much you love us, in spite of our sin, and how you look at us. You're free to love us, even in our sin. Just as we have made a mess of our lives, you, God, made a mess of the cross. You allowed a mess to be made—but you cleaned it up with an empty tomb, giving us the hope of eternal life. I pray that your Spirit would show this church the Way. That we would know where to go. That you would be that subtle voice behind us saying, "This is the Way; walk in it." Help us to hear you. Help us to know you. In Jesus' name, Amen.