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Series: The Gospel of John
Message: Free at Last

Transcribed Message
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John 8:30-36

In our study of the Gospel of John, we've noted on more than one occasion that John in his Gospel does give to us some of the best-known verses in the Bible. Some verses that are so well-known, they're known not just by people in the church, but from John's Gospel there are verses that people who hardly, if ever, go to church also could, at least at some level, relate to a verse from the Gospel of John. For instance, we mentioned back in the third chapter in verse 16, most people have seen at some time or another some guy holding up John 3:16 at a sporting event. They may have no idea what that verse means or what it says, but certainly you and I know that verse from a very young age, and many people who don't even go to church at least have some form of understanding of that verse.

Of course, then when we came to the eighth chapter in verse 7, Jesus in that interaction with the woman that was brought to Him said, yeah, if you're without sin, you go ahead and cast the first stone. Often repeated in many contexts, unrelated to the one that Jesus is lifting up, but it's a familiar verse. It's a familiar verse to us, it's a familiar verse often to people, again, outside of the church.

And that is going to be true again this morning in verse 32. When in verse 32 we come to this verse, you will know the truth and the truth will set you free, it will make you free. That verse actually appears in all kinds of contexts. It's on a lot of university campuses all across this country. Students walk, professors walk in and out of a building every day of the week, and over the entry point of many of these buildings is that statement. You will know the truth and the truth will set you free. And I would imagine that many of those who walk underneath that sign and that verse have no idea as to its origin and maybe don't have any idea as to what it means. So, we get to look at that verse this morning along with some others.

We're in John 8. And as we look at verses 30 to 36, here's what I want us to see. Salvation is an absolutely free gift of God. We just sang about it. But to be a fully devoted follower of Christ, a fully devoted disciple of Christ is going to be costly.

Where did we leave off? Well, last week we left off with these four things. Still the day after the Feast of Tabernacles so we're still in Jerusalem. Jesus is still on the Temple Mount. This whole 8th chapter seems to be spread out over a whole series of conversations and discussions that took place on this day, at this place, all through this 8th chapter. Jesus is bearing witness and testimony to who He is. You literally had to be blinded to the truth to not hear what it was that Jesus was laying claim to, and of course we see that repeatedly.

And then we left off last Sunday with Jesus' interaction with this group of people and John telling us that many believed. So, let's pick up there and look at this matter of truth and freedom. And I want to start by just simply asking the question, what does it mean to believe? What does it mean to believe? We've interacted with this truth as we've gone through John's Gospel. We see it again here in verse 30, as he was saying these things, many believed in him.

I want to start off by reminding you again, what is the purpose of John's Gospel? We saw that in our introductory lesson way back, right? And in the 20th chapter, in the 31st verse, John tells us the very reason he's writing this Gospel is so that those who read it will understand that Jesus is the Christ, the Son of God, and that believing they might have life in His name. So, of all the books of the Bible, it is the Gospel of John that uniquely self-identifies as being a Gospel tract. It's a little longer than most Gospel tracts, but John tells us that he's purposely writing this Gospel so that those who read it will understand the truth claims that Jesus is making, that He's the Christ, that He's the Son of God, that He's the Messiah, that He's come to give His life as a ransom for many. All of that He lays out before them. And of course, all of Scripture points to Jesus, but John uniquely tells us, here is why I'm writing. I want you to believe.

Now, the second thing we can say with that is the proclamation of that truth and of that Gospel. John has been faithfully delivering it all through these eight chapters to this

point, and what he has repeatedly told us, the one necessary condition to be freed from our sin, to experience the gift of eternal life, John repeatedly says, is to believe. In fact, as we have said numerous times, 98 times in the Gospel of John, 98 times, John says what you need to do to have eternal life is you need to believe.

Now, because this is going to be so important to our lesson this morning, I'm not going to take that for granted. I'm going to take you back to the first chapter in the 12th verse when in that initial statement, John said, as many as receive Him, He gave the right, the authority to become the children of God, even to those who believe on His name. So right out of the gate, the first chapter of the 12th verse, John says, what do you need to do? How do you get saved? You believe. You believe that Jesus is the Christ, the Son of God, and that believing might have life in His name. So then, of course, you get to John 3:16, this most familiar verse, for God so loved the world that He gave His only Son that whoever believes in Him should not perish but have everlasting life. And then you go to verse 18, He says the same thing. You go to chapter 5 and verse 24, He says the same thing. You go to chapter 6 and verse 33, verse 37, John 8:30, all you have to do is believe.

So, what do you think John means when he says to have eternal life, you need to believe? What do you think he means? If there is, in this 30th verse, this statement, as he was saying these things, many believed in Him. If those people described in verse 30 did not get eternal life, something's very wrong. If those people did not move from darkness into light, something's wrong in the presentation that John is making. If those people are somehow still thirsty, after Jesus has promised that He is the living water and if you drink from Me, you'll never thirst again. If those people in verse 30 don't have eternal life, and if they're still thirsty, and if they're still walking in darkness, John must be trying to deliberately confuse us. And you say, what is the point of all this?

Here's the point, I could go grab eight commentaries off my shelf in my office and come to John chapter 8 and verse 30, and almost to a person, they say, now we understand that the people in John 8:30 didn't really believe. We really aren't sure if they believed or not. That is the consistent presentation of many regarding what we're looking at this

morning. And so, we're going to step into that, we're going to see what it means to really believe.

And here's the problem, there's a legitimate issue here that is raised. And of course, it is this, how do you reconcile what we have recorded in verse 30, as he was saying these things, many believed in Him, and then look at verse 37. What does it say in verse 37? I know that you are the offspring of Abraham, yet you seek to kill me. Well, there's a problem there, isn't there? In verse 30 it says many believed; in verse 37 it says you want to kill me. Well, if that was the only one, okay, maybe we could find a way, but then look at verse 44. In verse 44 he says, you are of your father the devil. And now, you know, we've got people who not only have believed, but do they want to kill Jesus? And does Jesus literally say to these people that you are of your father the devil, and then of course the verse that we've referenced before, verse 59, is they're taking up stones to kill Him.

So, I would begin by saying this, this problem, this apparent problem, verse 30, we have a group of people who have believed. We read a few verses later, and there are people who evidently want to kill Jesus. In response, Jesus says back to them, you're of your father the devil. When I look at this, I want to say this, first of all, this is not a textual problem, and this is not a linguistic problem. This is not a language problem. This is not a word problem. It is the exact same Greek word for "believe" in John 1:12, and in John 3:16, and in John 5:24, and in John 8: 30. It's the same word, the same basic Greek construction is used in these same places to say what sounds like these people have believed, and the message to those who believe is that you get eternal life.

So, the question we have to ask then, is this faith that is expressed in verse 30, is it a genuine faith? Is it a real faith? Or is it to be seen as a false faith? That is the view that I said most take, that this is not a genuine faith, that this is somehow a false faith. As soon as we ask that question, is this a genuine faith in verse 30? Is this a true faith? We're introducing language that I have spoken of before that I don't think is helpful, because what after all is genuine faith? How is it different from a faith that is false? Is there a special faith? Is there something that we can categorize as saving faith, and all that that faith does is it saves people? Are we to have in our mind categories about the word "believe" and the word

“faith”, and sometimes it's genuine, sometimes it's real, sometimes it saves, sometimes it doesn't? That seems like that's going to be a challenge.

So, here's how I would answer this problem, this question before us. Faith in itself doesn't save anybody. Faith in itself doesn't save anybody. What is it that saves you? It's Jesus. Jesus saves you. It's not your faith that saves you, for by grace are you saved through the avenue of faith, but your faith is not what saves you. It's not your faith. It is what? It's the object of your faith. We started off and said the big idea this morning is that it isn't so much about what it is that you are putting your faith and trust, the sincerity of that, it's ultimately who you're putting it in, right? You can have a lot of faith, you can have a very sincere faith in something that is never going to save you. Every other world religion is encouraging their followers to sincerely follow after a works-based salvation. They can have all the faith in the world, but it's not going to save them. The object of our faith is in this chapter and in this book, the one who is lifted up as being Jesus, the Son of God.

All through this, remember just in our lesson last week in verse 28, Jesus had said to them, when you have lifted up the Son of Man, then you will know that I am He, and that I do nothing of my own authority, but speak just as the Father taught me. That's the object of our faith is Jesus. When we believe in Jesus, we are given the gift of eternal life. When we believe in Jesus, as He has declared Himself to be the Son of God, our sins are forgiven. When we believe in Jesus, we're no longer thirsty. He has quenched our thirst forever. We're moved out of darkness spiritually into light. All of that transpires, all of that happens.

So, we're still left with a question though, aren't we? We still have the question before us, are these people in John 8:30 through the rest of the chapter, can we rightly call these people children of God? Or as Jesus has described them, are they children of the devil? And so, we still have an issue, don't we?

Here's the solution that I would suggest. I think what we have is, first of all, two different groups of people. We have two different groups of people here. We have the group in verse 30 to 32 who, as Jesus interacts with them, they have believed. That's what John said, many believed. He did not put at that point in his gospel a little asterisk and say, see notes below. He didn't say these people may not have genuinely believed. We are not sure

about their belief. He didn't do that, did he? He has consistently said all through his gospel, if you believe you have eternal life. And I take him at his word here as well.

The people I think then in verse 33 all the way to verse 59 are a part of a group led primarily by the religious leaders who are very hostile towards Jesus. We've seen that all through John's gospel, haven't we? These that are described as "they and them". So, I look at this, and I say there is a large group of people that are milling about on the Temple Mount the day after the Feast of Tabernacle. John is recording these discussions, these interactions that are happening periodically throughout the day. Within this large group of people that are very hostile to our Lord are the religious leaders that are leading this.

But within that larger group, there evidently is a smaller group and this smaller group is described very clearly in verses 30 through 32 as those who have believed. So, we have two different groups of people, and I think we have two different truths in view. And those two different truths in view are the first is the truth about salvation. The truth about salvation and the gospel. How is it that the gospel comes to us? It comes to us by grace. It comes to us freely. There is no cost. We don't read in any of these verses about believing. What is it that you need to do in addition to believing? John simply says that if you want the gift of eternal life, believe that Jesus is the Christ, the Son of God, and that by believing in Him, that object of faith which is in the very Son of God, you have eternal life.

The other truth is the truth of discipleship. And that's what Jesus is going to be describing in these verses. And what do we know about discipleship? We know discipleship is not free. Discipleship is costly. Let me read to you what Jesus said about those of us who would consider being His disciples. Now great crowds accompanied Him and He turned and said to them, if anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, yes, even his own life, he cannot be My disciple. Whoever does not bear his own cross and come after Me cannot be My disciple. For which of you desiring to build a tower does not at first sit down and count the cost? And then at the end of that section, verse 33, so therefore any of you who does not renounce all that he has cannot be My disciple.

That sounds costly. That sounds like Jesus is calling us to something beyond belief. He's calling us to count the cost of what it is going to look like in my life if I'm going to be a fully devoted follower of Christ. As you look at that, it seems to me discipleship is a call to forsake everything and to follow Christ. That's what He's asking us to do. Is that what John says in John 3:16? Does John say in John 3:16 that if you want eternal life, then you need to count the cost and you need to hate your father and your mother and you need to make sure that there isn't any competition? No, of course He doesn't. He says what you need to do is believe.

What has been a consistent issue and problem in the church from the first century to the 21st century? It's all through the epistles and it's even in the book of Revelation. One of the consistent messages that the Holy Spirit gives to the church through the apostles is there are a lot of people sitting in your church week to week who have believed. They simply are not growing in their walk with God. They have never counted the cost of what it means to be a fully devoted follower of Christ. They're very satisfied to live with one foot in the world and one foot in the church and to think that somehow that fulfills God's desire and will and plan for their life. First Corinthians chapter 2. What does Paul say to the believer? If there's ever a church in the New Testament epistles that is a church that needs to be implored and admonished to move on in their walk with God, it was the Corinthians, wasn't it? Paul said to them, man, I would love to be giving you guys more of the doctrines of the grace of God, but I can't because you're still sucking on a bottle. You're still drinking the milk of the Word. What's wrong with you people? That's the basic challenge. The writer of the book of Hebrews says the same thing in chapter 5 and verse 14. I'd love to give you the meat of the Word, but I can't because you're still babies. You're still eating pabulum.

You have this consistent message all the way through Scripture in which God is challenging His people to understand what it means to count the cost and be a fully devoted follower of Christ. There are so many Christians sitting in church week to week that simply are not willing to commit to live every day of their life, every area of their life open to whatever it is that God is calling them to do and be. They want to exercise lordship

over certain areas of their life. They don't want to yield those areas to Christ. They have not yet counted the cost. We would simply say they haven't been disciplined.

I'm not asking you to do this, but it would be fascinating to me if we were to all stand together and I said, everybody here that is standing and you're a follower of Christ. You have believed. If you have experienced from the point of your coming to Christ, somebody engaging you in a meaningful way in your life and helping you to grow in your walk with God, explaining to you what the spiritual disciplines are, and you engage in that process and you begin to step into that process and you begin to just grow in your new walk with God. If I said all of you people like that just be seated. I dare say there would be a lot of people left standing who came to Christ, sometimes at an early age, sometimes as a teenager, sometimes in college, sometimes later in life, and they came to Christ, they believed the gospel, but there was nobody there to explain to them what does it mean to grow in your walk with God. How do you do that? What are the demands that Christ places on my life now that I have believed and he is my savior? The church, my friends, is filled with immature Christians, with believers who've never engaged in any kind of meaningful discipleship process, who are satisfied to come one day a week, maybe, maybe one day a month, and meet in a place like this and hear a message and sing some songs and think that's the Christian life. Jesus is, in fact, calling us to a much greater cost, and I think that's why you have all the warnings that you have.

You know what Peter says? One of my favorite chapters, 2 Peter chapter 1, he lists off all the virtues that we should be growing in, and then he gets down to about verses 10 or 11, and you know what he says? He just whacks us upside the head with a two-by-four, and he says, do these things so that you aren't a useless and fruitless Christian. Can you imagine? Can you imagine getting to the end of your life, standing before Christ at the judgment seat, and the verdict of your life? He says to you, you lived a basic, fruitless, and useless Christian life. That's the account that we're going to give. That's what we're called to. That's why Jesus says, it's almost like you hate your mom and dad. He's not saying hate your mom and dad, but he's saying your passion for Christ, your love for Christ, your love

for His Word is so great that everything else pales in significance. And yet, the call is there, but not everybody is answering, right?

Look what he says secondly. What does it mean to abide? Verse 31, so Jesus said to the Jews who had believed Him, if you abide in My Word, you are truly My disciples. The meaning of the word “abide” is just the Greek word *meno*. It's just translated here abide. It's an invitation to follow. It's an invitation to answer this call of discipleship. Believing takes place at a point in time. Believing is instantaneous. Believing is irreversible, right? And a discipleship call is an ongoing daily response of obedience to the Word. The condition that you have to meet to be a fully devoted follower of Christ is you have to abide in the Word. You have to abide.

John uses the word “abide” 34 times in this Gospel. In chapter 15, he does like 20. You go to 1 John, and 1 John has as its theme, it's about fellowship. Twenty times John uses the word “abide” in 1 John. The word by definition simply means to endure. It means to remain steadfast. And it's always used in reference to a believer. An unbeliever is never told to abide in the Word, and they can't do it. It's impossible.

Notice in that 31st verse, so Jesus said to the Jews who had believed in Him, if you abide, that's called an if of potential, which simply means to say some of you will and some of you won't. That's literally what Jesus is saying. I am calling you to be a fully devoted follower. I know some of you will and some of you won't. It is not a certainty in other words.

So, what is this abiding connected to? What are we to be abiding in? Well, He tells us, right, we're to be abiding in the Word, abide in My Word. If someone asked you, how do you get saved? Like they did Paul in Acts 16:31. They say, how do I get saved? Would you ever consider saying to somebody who asked you that question, well, what you really need to do is you need to abide in the Word. They wouldn't have any idea what you're talking about. Paul didn't say to the Philippian jailer, abide in the Word. You want to be saved? Abide in the Word. Of course not. He brought in the Gospel. Believe on the Lord Jesus Christ, *pisteo*, believe on the Lord Jesus Christ and you will be saved.

But to grow in your walk with God, you have to abide in His Word. There isn't anybody here this morning that has grown in their walk with God from the moment that

they trusted Christ as their Savior to today who hasn't accomplished that or realized that apart from the Word of God. It's the essential thing to grow in Christ, to follow Him. You have to know what it is that He wants of you, what it is that He expects of you. You have to be in the Word and, oh, by the way, you have to be a doer of the Word, right? You have to be a doer of the Word. The word "you" is emphatic. You, yeah, you. I'm talking to you is what Jesus is saying. You have to be in the Word.

Sometimes, I've heard this before, sometimes people say something silly like, yeah, you Christians, you're like bibliolators, aren't you? You worship the Bible. I think on its face that's one of the silliest things that I've heard. I wish more Christians could be charged with bibliolatry, frankly. Not that we would elevate the Word in a way that shouldn't, but how do you know what it is that God wants you to do? The living Word and the written Word are inseparable. Of course, we love the Word because it's in the Word that we meet our Savior. It's in the Word that we get to understand what it is that He wants of us and expects of us. You can't possibly know how to be a fully devoted follower of Christ if you're not in the Word. And I would argue you need to be in the Word every day, because it's your sustenance, it's your food, Peter says. Like a newborn babe, desire the milk of the Word that you may grow thereby.

Some of you maybe got the text that I did this week from YouVersion, the YouVersion Bible, and they had their one billionth download of the YouVersion Bible. It is obviously one of the most amazing things that God has done in the 20th and 21st century. How it was that that idea was developed and put in such a form that people literally all around the world in multiple languages could download the Word of God and have it in their own tongue. Now, it's just an amazing, amazing testimony to what it is that God does in and through His Word.

Then we have this promise to every believer, verse 32, and you will know the truth and the truth will set you free. What does Jesus not argue in verse 32? He doesn't argue about the existence of truth. He says, you will know the truth and the truth will set you free. He is putting forth, first of all, the centrality of the truth of the Word of God, the centrality. Truth exists. Francis Schaeffer, whenever he wanted to emphasize something, he would

repeat the word twice. So, he would often talk about true truth. True truth, to Francis Schaeffer, was absolute truth. It was unchanging truth. It was the truth of God's Word.

One of the greatest threats to our country, to our culture, is the fact that we no longer believe there is such a thing as truth. We see it all the time, don't we? Every day, the tragedy of seeing shattered, broken lives of people who are so confused, they have no understanding that God has even given us this revelation of Himself and of ourselves and they believe every lie and every wind of doctrine. You can have your truth, and I can have my truth. It doesn't matter if your truth is 2 plus 2 equals 5 and my truth is 2 plus 2 equals 4. We can all just get along in the world ... until we can't because there is such a thing as truth.

Jesus then points us to the effectuality of the truth, right? You will know the truth and the truth will set you free. What does truth do? Truth sets you free. The believer abiding in the truth is set free from the bondage of sin. You and I didn't stop sinning the moment we believed. Amen? You and I did not stop sinning the moment we believed. Of course not. We struggle in this state of the other side of glory every day against the world, the flesh, and the devil. We fail and we sin. But you overcome sin by, as Jesus says, learning to abide. You go to the Word every day and the Word is like a mirror that is revealing your heart and showing you the sinfulness of your heart, the selfishness of your heart, the pride that exists in your heart. It's showing you your jealous thoughts, your lustful thoughts, all of that. That's what the Word does. The Holy Spirit uses that truth when we abide in the Word to reveal that to us, all those things. The Word equips me to overcome so that Paul can say in 1 Corinthians, there's no temptation taking you but such as is common to man. But God is faithful who will not allow you to be tempted above what you are able but will with every temptation make a way of escape.

That's why he says in 2 Corinthians 10 that we're to bring every thought into captivity to Christ. What happens when you start taking every thought into captivity to Christ? Well then you are no longer living in bondage to fear and to jealousy and to anxiety and to worry and all the things that pile on us and try to distract us.

In verses 33 to 36, what does it mean to be in bondage? He's going to describe this. I think at this point, as we'll see, the conversation shifts from the many who believed in verses 30, 31, and 32 to these hostile listeners. They hear Jesus talking about freedom. They hear Him talking about bondage and they just lose it. Verse 33, they answered Him. They. Who are the they? I think they're the people previous to this section that we just looked at. We are offspring of Abraham and have never been enslaved to anyone. How is it that you say you will become free? I mean, they immediately do what we've seen all through the Gospel of John in these interactions with these people and Jesus. They immediately lose sight of the fact that Jesus is talking about spiritual things and they're thinking physical, right? So, they're looking at the physical. Jesus is talking about the spiritual. We are offspring of Abraham. We've never been enslaved. Jesus is speaking spiritual truth. They immediately think of the physical. We're Abraham's descendants. We're the covenant people. We're the chosen people of God. We've got the prophets. We've got the law. We've got everything going for us. Yes, Paul would agree with that, wouldn't he, in Romans. We belong to Abraham. Jesus, are you questioning our heritage? Are you questioning our lineage? Are you calling that into question?

And then they make the most ridiculous statement maybe in the Gospel of John. We've never been enslaved to anybody. That's so ridiculous that you almost want to look for another explanation because obviously they spent 400 years in slavery in Egypt. The Assyrians had something to say about that, didn't they? The Babylonians had something to say about it. The Syrians had something to say about it. The Greeks had something to say about it. The Romans right now have them in bondage. You see how their eyes are so darkened to the truth.

So, Jesus says, let me be clear, verse 34, Jesus answered them, truly, truly, amen, amen. Pay attention, pay attention. I say to you, everyone who practices sin is a slave to sin. That's just a general life principle. That literally applies to believers and unbelievers alike. Sin enslaves. Sin is addictive. Sin always promises you way more than it can deliver, right? And here Jesus is simply saying sin captivates. Sin puts you in bondage.

We look at that, and we know what that looks like. We see people who are captured by alcoholism, by drug addiction. We see people caught up in pornography. We know what those addictive behaviors are. They're visible oftentimes, so easy to see. But it's not just that, is it? It is the other sins. It's the sins of the heart. It's the sins of the mind. When we give ourselves over to worry and anxiety and fear and jealousy and resentment and bitterness and unforgiveness and all of that, that holds believers in bondage, just as it does unbelievers. It's destructive. It ruins lives.

So, what's the answer? Jesus says in verse 35 that the answer is ultimately in the freedom that we find in Christ. The slave does not remain in the house forever. The Son remains forever. So, if the Son sets you free, you will be free indeed. This is going to carry on in our lesson, Lord willing, next Sunday.

But, you know, in Galatians, I want you to listen to what Paul says in Galatians regarding what Jesus just said. When he says the slave does not remain in the house forever, the Son remains forever. Listen to what Paul writes in Galatians 3:16. You can't just read it and go, oh, I get it. You've got to press into this verse a little bit. But listen to what he says. Now the promises were made to Abraham and to his offspring. That's basically what they're claiming, right? We're the descendants of Abraham. We've got all the promises. Paul says, and to his offspring. It does not say, and to his offsprings, referring to many, but referring to one, and to your offspring who is Christ. That's what was in view. Verse 26, this is what he says in verse 26, for in Christ Jesus you are all sons of God through faith. That's adoption into God's family because of one Son, Jesus, that we are able to be free forever. Verse 29, and if you are in Christ, then you are Abraham's offspring, heirs according to promise. Your faith in Christ, this believing, puts you into Abraham's line. You are a part of this eternal family group forever.

And then in your daily practice, you're called to walk in newness of life. So that as Paul will say in Galatians 2:20, I am crucified with Christ, nevertheless I live. Yet it's not me, it's Christ who lives in me. And the life which I now live in the flesh, I live by faith in the Son of God who loved me and gave himself for me. That's what Jesus is pointing to here. Our position before God, by believing, places us into God's family forever. In our daily walk, we

experience freedom from the bondage of sin by abiding in the word and doing it. And doing it.

So, what do we take away? True freedom is not liberty to do anything and everything we please. Go ask the person on the street, what does it mean to be free? What is true liberty? More than likely they'll say I can do anything I want. I can do whatever I want. Nobody can keep me from doing it. No. No. True freedom is the freedom to do what God is pleased with. True freedom is doing what pleases God, right? True freedom is walking as a fully devoted follower of Christ in the truth of God's word. Now, we abide in that truth. That truth sets us free.

And of course, it begins as John begins his gospel. As many as received him, to them he gave the right to become the children of God, even to those who believe on his name. If you've never believed Jesus, the Son of God, for salvation from sin and eternal life, we extend that invitation right now, right where you're sitting. You can just agree with God. Say, God, I want what Jesus alone can offer. I want my sins to be forgiven. I want eternal life. And I believe that what Jesus did, He did for me. And I know that there's nothing else that I can do.

Let's pray. Father God, thanking you again for your word, thanking you for our Savior. Thank you for Jesus. Thank you that by placing our faith and trust in Him, we are adopted into your forever family. And Father, now as your children, we want to walk by faith and not by sight. We want to walk in the truth. We want to abide in the truth. We pray that by your Spirit, we will walk in step with your Spirit and that we will listen to the voice of your Spirit. We pray that we will listen to the voice of your Spirit through this Word, and that we will experience all that you have for us. To your glory, to your honor, we pray in Jesus' name, amen.