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Series: The Gospel of John
Message: An Important Question

Transcribed Message
September 21, 2025
John 7:14-24

Some of you may remember, just last month, I referenced an article that was available in the foyer on reasons why I love expository preaching. And remember, expository preaching is what we attempt to do week to week. It's simply taking a book, a chapter, verses, and trying to determine what was the original intent of that author under the guidance of the Holy Spirit, and how does that apply to our life today? Well, you remember in this article, the author lifted up a whole bunch of reasons why he loves expository teaching, and some of them were that it just puts before us the whole counsel of God. It causes us to go to passages and chapters that are hard, that are difficult, it takes us to chapters and passages that might not normally engage us or pull us in. And so, he gave all kinds of reasons. Someone asked me for that article this week and I sent it to him, and it caused me to review some of those same points again. And then I'm studying John chapter 7, and I'm thinking, this is a perfect application to this article, because when you look at John chapter 7, John 7 is something of a transitional chapter. We find John covering a lot of different things in this chapter, and sometimes we're not altogether sure where exactly this is going. It's not one of those passages that you would necessarily read and go, man, this will really preach. I can't wait to teach this passage.

We're going to see this morning again if that's an illustrated truth or not, but we are in John 7, and we're in John 7 because we're just going through the Gospel of John together. We're looking this morning at verses 14 through 24, and here's what we want to see. Every follower of Christ is called to be a thinker. I mean, there is so much in the Word of God regarding this matter of our mind and thinking, right? As a person thinks in their heart, so are they. The reason it's so important, and Paul underscores it in Romans 12, don't let the world transform you. you let the Word transform your mind, because you can't live the way God wants you to live if you're not thinking right. If you're thinking right, you can live right, but if

you're not thinking right, you can't live right. It just focuses our attention on the importance of the mind. Of course, it all begins with thinking right about the Lord Jesus Christ.

So, let's begin with a little bit of a reminder about John's Gospel. You remember, in these introductory thoughts, the first one is that John's Gospel is a Gospel that's very doctrinal, and it's very Christocentric. We said this in our introduction to the Gospel of John. John is a theologian of the writers of the Gospels. He delves into doctrine and theology perhaps more than the others. He begins that way, doesn't he? The opening prologue of the very first chapter and the first verse, taking us to the fact that in the beginning was the Word, and the Word was with God, and the Word was God. You open the Gospel of John, and you immediately dive into some of the deepest truths that you have to contemplate. And then you get to the fifth chapter, and you have one of the greatest chapters in the Bible regarding the deity of Christ. That's what we're seeing all through the Gospel of John is this Christocentric nature of John's Gospel.

Secondly, John spends more time in Jerusalem than any of the other Gospel writers. When we talk about the synoptic Gospels – Matthew, Mark, and Luke – there's similarity there with them, isn't there? Similar, synoptic, so they're very similar. John's different than those Gospel writers. Those Gospel writers, at least some of them, spend a lot of time talking about Jesus' Galilean ministry. Jesus ministered in Galilee for like 18 months. When we open this seventh chapter, if you look at that seventh chapter, what does it say in verse one? After this, Jesus went about in Galilee. So, he gives a sentence, literally, to about 18 months of Jesus' ministry in Galilee. He does that because John, again, has written this Gospel so that we might believe that Jesus is the Christ, the Son of God, and that believing have life through His name. So, John is very focused on Jerusalem. Jerusalem is the epicenter of the opposition to Christ. Jerusalem is ultimately going to be the place of the cross, and so you see John spending way more time in Jerusalem than the rest of the Gospel writers.

Then thirdly, John's timeline includes three, some suggest four, but we see three, for sure, Passovers. Now that's important because, remember, John drops these time stamps all through his Gospel. One of the clearest ones is his indicators of when a Passover comes. If you look at the timeline, Jesus appears, right? He appears in chapter one. In chapter two, you have

the first Passover. In chapter six, you have the second Passover. Well, now we're in chapter seven. This is this transitional chapter, and it's in the fall of the year, September, October. Jesus is in Jerusalem. He's at the Feast of Booths. He's at the Feast of Tabernacles. I just want you to understand it within the timeline of the life of Christ and the Gospel of John. We're six months away from the cross. We're in the fall of the year before Jesus is going to be crucified. So, this is September, October. Come spring, we're going to be at the final Passover in Jerusalem. And so, you see all of this unfolding in 11 through 17, the third Passover comes, and then we go right on into the narrative of the cross.

Well, let's leave what we looked at last Sunday, which was really debating about Jesus, and let's step into some more of this doctrinal truth that He puts before us. And let's start, though, by taking just a quick glimpse at where we left off. If you're back in chapter seven again, and just note with me at verse 11, the Jews were looking for Him at the feast and saying, where is He? And there was much muttering about Him among the people. While some said, He is a good man, others said, no, He's leading the people astray. Yet for fear of the Jews, no one spoke openly of Him.

So, what do you have? When we left off and they're asking this question, who is He, there's, John says, two answers that are being given. One, He's a good man. Two, He's not a good man at all. And so, there was a very divided opinion. Probably good man in the sense that they're seeing, they're hearing Jesus has done good things, hasn't He? He's healed people, there have been miracles, He's provided miraculously in very specific situations. So, how could you not, considering what they have known and have heard, and in many cases seen, how could you not say this is a good man?

But then there's another whole opinion. They're saying that not only is He not a good man, He's worthy of death, because the description that they give of Him is He is leading people astray. Under the law, if you're a false teacher, if you're a deceiver, you are worthy of capital punishment. So, a very divided opinion about Jesus, and that really sets the stage for what we look at. So, let's do that.

Let's pick up where we left off from last week, and we do so in verses 15 through 24, and we start by looking at Jesus' teaching. Now, interestingly, in verse 14, we're not told what

Jesus taught, but we are told this. Look at verse 14. About the middle of the feast, Jesus went up into the temple and began teaching. So, the shift is, in a sense, from who is He, to now, what is it that He is teaching? John doesn't tell us what He's teaching, but He tells us the setting, and He takes us to the temple area. About the middle of the feast, Jesus went up into the temple. As you think about the temple area, and as you think about the temple mount, those of you that have been to Israel can visualize this area. It's almost certain that this reference that John makes to the temple is not like going into the temple. He didn't go into the holy place. He didn't go into the holy of holies. He's not even in the court outside of that. He's almost certainly in the very outer court, the court of the Gentiles, where even Gentile people could come and hear about the God of Israel. And so, you have this massive area. It's three football fields long by three football fields wide. It literally can hold hundreds of thousands of people.

in Jerusalem, at the Passover, when all men were required to come, it literally, Josephus said, would not be unusual for those kinds of numbers to have descended upon Jerusalem. And so, here's what happens. You have all these rabbis that would gather in this season for the Passover, because everybody's coming to Jerusalem. You would have rabbis all over this Temple Mount, Temple Court area, teaching their followers. So, it'd be like we were on the Temple Court. Now, you couldn't be sitting, you'd have to be standing, right? There could be ten people listening. There could be a hundred people listening. I've got a feeling with Jesus there was a good number of people listening. That's what he's doing here, John says.

The timing of it is in the middle of the feast. So, if the feast is eight days, then we know that we're in day three or four. Back in verse 10, remember what we read back there. But after his brothers had gone up to the feast, then he also went up, not publicly, but in private. And you remember, if you were with us, that his brothers wanted Jesus to go to Jerusalem, kind of get the popularity train going again. They wanted him, of course, to go with the rest of the family and the entourage, and Jesus says, no. I'm not going to do that. But now we learn that here he is, standing out in public, in the outer court, where there are thousands and tens of thousands of people.

We understand, again, the insight of what Jesus has repeatedly said, my hour has not yet come. The time is not yet. And what is it? It's not an issue of secrecy. It's not an issue of

privacy. It's an issue of timing. And so here he is, he's in the courtyard, and he's teaching. Again, obedience to his Father was priority to our Lord, wasn't it?

John doesn't tell us what he's teaching but look at what he does do. He tells us how he taught. In verse 15, Jesus teaches, and the only way Jesus knows how to teach is the way Jesus teaches all the time. Look at verse 15, the Jews therefore marveled, saying, how is it that this man has learning when he has never studied? This is kind of fascinating. Whenever Jesus taught, he taught as one who had authority. Jesus' teaching, if it was anything, it was always authoritative. And so, so much so that we read in that 15th verse, the Jews therefore marveled. That same word is translated other places, they were astonished. They marveled at his teaching. They were astonished at his teaching. It's the same Greek word that's used of the disciples when they're in the boat, and Jesus calms the storm, and they marveled. They were astonished, and they're asking themselves, who is this man? How does he do this thing? How does even nature listen to him? That's the same word that is used here, so it kind of speaks to the sense of the impact of Jesus' teaching. Matthew chapter 7, verses 28 and 29 and Mark chapter 1 and verse 22, what do we read in those Gospels? We read in those Gospels that when Jesus taught, the people marveled because he taught as one who had authority, not like the rabbis. So in their mind, there was a clear distinction when they listened to Jesus.

But here's the point, here's the point of this 15th verse. They knew he hadn't gone to one of their schools. They knew he hadn't been taught by one of their rabbis, so it's almost as if in their mind he hasn't studied. It's almost as if in their mind he's got no diplomas on the wall. He's got no letters behind his name. he's not credentialed. How is it that he could do this when he hasn't gone through the proper accreditation? And I have to say, on this Sunday morning when there will be a memorial service for Charlie Kirk, that was very much like that, wasn't it? He'd go to these university campuses. He'd go to Oxford or Cambridge, and he would debate with students that frankly, some of them had a little too much of themselves, right, when they would debate with him. And I remember one video where a young man was mocking him because he had no formal educational training, and yet he couldn't stay with him, and that's exactly what this is. They can't figure out how it is that somebody who hasn't gone through the proper channels of education possibly speak the way he does with such authority, and yet here

it is. You aren't accredited, but you are really good. That's kind of an interesting thing. But it wasn't just authoritative.

Would you notice too that it was Scriptural? It was Biblical. That's what is communicated. How is it that this man has learning? Remember, we saw this last week. That's a pejorative phrase. That's a phrase of contempt –this man, who does he think he is? That's the way this reads for us to see here. But here's what I want you to see. When it says, the Jews therefore marveled, saying, how is it that this man, who we have contempt for because he hasn't gotten accredited the way we think he should, how is it that this man has learning? And that's the word that I want you to focus on. Learning is the Greek word *grammata*, which could be translated letters. And it could be understood, it's not the way we were to take it, but it could literally be understood as, oh, he can read and write. Well, a lot of men in the first century could read and write, so that was not the point they were making. The point that they're making is this word *grammata* is the same word that's used in 2 Timothy 3 and verse 15. When Paul writes to young Timothy, and he says, Timothy, just remember that from a youth, from being a young man, you have been brought up in the writings, in the letters, in the Scriptures, which are able to make you wise unto salvation.

It's a very insightful verse. It should be very encouraging to us on so many levels to realize that, yes, when Jesus said don't keep the little children from coming to me, there's a reason that you don't keep the little children from coming, because they can receive God's Word. They can hear God's Word. They can grasp elements of God's Word. I want you to hold on to that thought, because we're going to come back to that in just a minute.

But you know what is amazing to me? You know what's astonishing to me? You know what I marvel about when I read this 15th verse? This is what I marvel about. Here's the Son of God Himself, very God of very God, standing before them in the flesh, and in their ignorance, they think He's ignorant. It's amazing. It's amazing, isn't it? They are untouched by the spoken, authoritative, biblical Word coming from the very mouth of God Himself, the Lord Jesus Christ. The incarnate Son of God stands before them, and they call Him uneducated. He's the one who created everything. That was the opening chapter, right? In Him, everything exists. He called it into being.

So let me say to every young person here this morning, all the other children are gone, but young people and old people as well, you can listen to Psalm 119, verse 99. I have more understanding than all my teachers, for your testimonies are my meditation. I understand more than the aged, for I keep your precepts. I hold back my feet from every evil way in order to keep your word. And it just goes on and on, doesn't it, in Psalm 119. But He's literally promising young people, young minds, young hearts, that if you'll come to the Word and you'll walk in the wisdom of Proverbs, and if you'll listen to the sound instruction of your parents as the writer of Proverbs challenges his sons and his daughters, your mind is transformed. You can live right. You can live well. You can live successfully. You choose to disengage yourself from the truth of God's Word, about what He says about you, about who you are, and you can't live successfully, at least the way God wants you to live. What a great reminder this is to us.

So here we are. We aren't told what Jesus taught, and we'd love to know. We'll find out maybe someday. Jesus, what did you teach on that incredible Passover weekend in Jerusalem? We know how it came across. It came across with great authority. It came across scripturally, biblically, doctrinally.

Now Jesus is going to tell us where it came from. We're told from where in verses 16 through 19. Verse 16 tells us that there is a divine source for this, right? So, Jesus answered them, you want to know my accreditation? You want to know the source of my authority? You want to know where I get this truth? So, Jesus answered them, my teaching is not mine, but His who sent me. Now, understand again the context of what's happening here. The rabbis of Jesus' day, what they would do is they would simply quote other rabbis. That's what they did. They spent very little time literally teaching and quoting the Old Testament Torah. They spent most of their time by this point teaching the Talmud, the Mishnah, the oral traditions that had been handed down. This is going to be very important as we get farther into this text. So that's what the rabbis of Jesus' day would do. They would just go around quoting other famous rabbis and people would go, ooh, did you hear who he quoted? Wow, he quoted Rabbi so-and-so, he quoted Rabbi so-and-so. Their whole field of reference and their whole authority wasn't the Word. It was the words of other men. And that's what distinguished Jesus' teaching from theirs.

Jesus is bringing them literally the Word of God and they're just sharing thoughts regarding tradition that had been added to the law. Their source of authority was very different than His.

When they asked Jesus, who did you study under? What did He say? God. That's always a good answer, isn't it? Who did you study under? Oh, I studied under Jesus, I studied under the Holy Spirit. In His case, He studied, He says, under God, my Father, the one who sent me. And of course, if Jesus had been holding a microphone at that point, He would have simply dropped it and walked away, because that would have been a mic drop moment, right? My teacher is God. My Father is the one who taught me. He's the one who sent me. Jesus didn't just give a sermon, He was the sermon, He lived the sermon.

Martin Luther made this reference: every member of Christendom (that's us) should be sure that the preachers, teachers, and pastors know for certainty that their message is not their own, but the Word of God. That's all you should care about. You should care about what happens in this pulpit is not my opinion. It is not my ideas and it's not my thoughts. It's what God says. That's the value, I say to you again, of expository teaching. You just open the Bible and say, this is what the Bible says.

Verse 17 brings before us then a moral choice. It's going to be impactful as we go back and think about what I have previously said, even about Jesus and the children. But look at verse 17. If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. It's an interesting verse, isn't it? If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. I think the point that Jesus is making in that verse is to say to us, if you are going to come to the place where you encounter the Christ, where you encounter Jesus as Messiah, where you truly engage in the Word and truth that Jesus is bringing, you aren't going to do it just on an intellectual basis. It's not going to simply be because an argument has persuaded you intellectually to follow that line of thinking. It's going to be because your heart has been engaged and your will has been engaged, coupled with your mind.

We know from John 6:44 how it is that that happens. Because in John 6:44, Jesus told us that nobody comes to the Father unless the Father draws him, right? He's presupposing in verse 17 this work of the Holy Spirit in our hearts, in our lives, but He's reminding us that it is an

engagement of our will. There is a choice. There is a belief. There is a trust in response to the working of the Holy Spirit. We don't just stop by intellectually saying we agree with that particular set of facts. It has to be engaged with our response of faith to that issue.

Augustine said it this way. This is a fascinating statement. You've got to think about this for a little bit. Augustine said, do not seek to understand in order to believe, but believe that you may understand. Do not seek to understand to believe but believe that you may understand. I find that fascinating. And I find it fascinating considering what we've already said, how Jesus said, don't keep the children from coming to Me. He said to Timothy, don't let anybody despise your youth. We need to be careful because the Word of God is open and available to a heart that is willing to receive. And we had the privilege last Sunday of seeing some of our children follow the Lord in obedience to baptism, right? Now, you could say, well, what do they understand about all of that? There are arguments about that. Here's the point. The Holy Spirit works in their hearts and their lives just as He does ours. And I think the truth of the gospel can certainly be understood in the life of a child just as it can in the life of an adult. We all realize that we learn, and we grow in our understanding of all these things, don't we? Nobody arrives with all the information. So, we do not seek to understand in order to believe but believe that you may understand.

Now, look at verse 18. We have a singular focus. The one who speaks on his own authority seeks his own glory, but the one who seeks the glory of Him who has sent me is true. And in Him, there is no falsehood. This is certainly a jab, if you will, on the part of Jesus towards the rabbis of His day, because the rabbis of His day were all about verse 18. They were always about drawing attention to themselves and they were always about their fame and their reputation and probably as well their fortune. Not unlike false teachers today who want the same things. They want fame and they want fortune and they want reputation.

Here's the point. If you're going to be impressed with somebody, be impressed with God, right? Be impressed with God. Don't be impressed with people, be impressed with God. Be focused on His glory. Be passionate about the things that God is passionate about. Desire the things that reflect His desires. You can't live right if you're not thinking right. And if you're not thinking in line with the desires of our Father, just as Jesus did, then you're not living right. And

if the passions and the zeal of your heart and your life isn't in step with the passion and zeal of what it looks like to be a fully devoted follower of Christ, then we're out of step. We're not allowing our mind to be transformed by God's truth.

Here is this singular focus that we're called to now, the crucial test in verses 19 and 20. These verses really set up the rest of the chapter. Follow with me in verses 19 and 20, has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me? The crowd answered, you have a demon who is seeking to kill you. They loved Moses. They loved the law, right? Both of those things were a source of pride. They loved to talk about Moses, and they loved to talk about the law. But receiving the law and keeping the law, receiving the law and obeying the law, we know are very different things.

Here's the irony. John loves irony. Here's some more irony. They love the law, but what? But they want to kill Jesus. They love the law. They claim to love the law. They love the things of God. They love Moses. They love the Torah, but they want to kill Jesus. Well, obviously, as you read these verses, not everybody in the crowd, because remember, pilgrims have come from all over Israel and from all over that region, because they were required as Jews to come to Jerusalem at Passover. There are a lot of people here who aren't aware, evidently, of the plan of the Jewish leaders to do Jesus in, and so that's why you have this cry of, what is going on here? Nobody wants to kill you. Is there something that's missing in your understanding? We know that more than a few of these people, in six months, will be crying out, crucify him. But at least at this point, some of them did not know.

Now, let's look at these last few verses, and we're given this picture in these last verses of legalism and hypocrisy. Legalism and hypocrisy. Let's begin at verses 21 through 23, and here's what we're going to see. Legalism strains at a gnat, and it swallows a camel. Look at verse 21. Jesus answered them, I did one work, and you all marvel at it. Moses gave you circumcision, not that it is from Moses, but from the fathers, and you circumcise a man on the Sabbath. Now, if on the Sabbath a man receives circumcision so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? Now, you see, these would be verses that you might normally just skip over if you weren't doing

exposition, right? I mean, it's like, what in the world is going on here? Why is Jesus bringing this up?

Here's the point, and we'll see this illustrated. The law, as you know, required that every male child be circumcised on the eighth day. So, if a baby boy is born, and the eighth day falls on the Sabbath, what are we going to do? Because the Sabbath, the traditions that had grown up and had been piled on God's people, right? That's why Jesus says in Matthew 11, come to me, all you who are weary and heavy laden, and I'll give you rest. Because these people were weighed down with hundreds and hundreds of rabbinic traditions that had been added to the law. One of those traditions, very specifically, had to do with the Sabbath and what you could and could not do. And it was a whole lot longer list of what you couldn't do than what you could do. One thing you couldn't do is you couldn't work on the Sabbath.

So, you have a baby boy that's born, and the eighth day falls on Sabbath. So, what are you supposed to do? Are you supposed to go get a rabbi and make him do work and circumcise your son on the eighth day and break the law? Or are you going to break the law and not have your son circumcised? And so, this was the conundrum that they were in. What did the rabbis do? They did this hundreds of times with all kinds of things. They said, okay, we understand the law requires that a boy be circumcised on the eighth day. If it falls on the Sabbath, we're going to make a special provision. We're going to say that if it happens that way, it's not work for the rabbi to do it. So, they circumvented in their laws, which were not God's laws, but they circumvented that particular law. And said, it's okay. It's okay. You can go ahead and do that. So, Jesus draws from that comparison in these verses.

Look at this chart. He's arguing this principle from the lesser to the greater. Jesus just puts this before them, and you can bet his teaching was authoritative. It was scriptural, and it was biblical. He basically says, you and your religious leaders understand that circumcision is now somehow allowed on the Sabbath. Of course, it was always allowed under God's law, but they had created all of these rules. You are touching just one part of the body, and then you call yourself righteous. You're allowed to break the laws that you've set up, and give an exception to this, and you view yourself as being righteous because you've kept the law.

And then he says, and then come to my situation, and in my circumstance, I chose to heal a man on the Sabbath. Now, Jesus did that a lot, didn't he? Because he's underscoring this principle, and he heals the man on the Sabbath. He heals his whole body. The man hasn't walked for 38 years, and there's no sympathy, there's no empathy, there's no understanding, there's no compassion, is there? He's a lawbreaker.

John 5:18 says from that moment on, they designed and plotted how to take his life. That's how seriously they viewed this whole thing. He says, in effect, I'm condemned, and I'm wrong because of what I did, and you're right. Legalism strains at a gnat, and it swallows a camel. The reason it does so is because it always gives birth to hypocrisy.

Notice that next point in verse 24. Legalism focuses on the outward appearances, not the inner reality. Verse 24, do not judge by appearances, but judge with right judgment. That's very similar to Matthew 7, isn't it? When Jesus says, judge not that you be not judged. The world's favorite verse is judge not that you be not judged. They love to throw that out. Anytime you bring truth into an argument, they love to say to you, don't judge lest you be judged yourself. Well, that's, of course, not what Jesus intended at all. What Jesus intended, and we understand, is don't be censorious in your judgments. Don't be harsh. Don't be critical. Don't be doing what he says in verse 24. Don't look on the outward appearances. 1 Samuel 16:7 says, because the Lord always looks at the heart.

I don't know about you, but this is easy for me to do. It's easy for me to make judgments. It's easy for me to come to wrong conclusions by simply what I observe and what I see. Because Jesus says, we think we know, but we don't really know. I don't know because I don't know what's going on in your heart. You don't know because you don't know what's going on in my heart, but God does.

And so, verse 24, do not judge by appearances, but judge with right judgment. Brings us right back to where we started. We started by saying, you can't live the way God wants you to live if you're not thinking the way God wants you to think. We have to live with, we have to think with moral discernment. We have to think with the perspective that God gives to us in his word, and in his truth. He calls us to right thinking, to walk in truth, so we can, in fact, live the way he has called us to live.

What do we take away? What kind of judgment have you made about Jesus? What kind of judgment have you made about Jesus? I wonder if there's somebody here this morning who, when they hear the name Jesus, it's still somewhat kind of a mystery. You're not sure. You're contemplating what the Bible says about this one that we know as Jesus Christ. Is he just a good man to you? Is he, in fact, the son of God? Is he your Savior? Is he Lord over every area of your life? I'm of the opinion that it's possible for you to have come to faith in Christ at some point in your life, and because you've not given yourself to the process of discipleship, and you've not given yourself to this transformation of your mind, that you're still holding on to areas of your life, and you're not allowing Christ to be Lord of all areas of your life. You're keeping those for yourself. That's not right living. At least that's not the way that God wants you to live.

He wants you to understand, yes, Jesus is our savior. He came to this earth. He died on the cross for our sins. We acknowledge before God that we've sinned and fallen short of his glory. We exercise our will as the Holy Spirit draws us into this truth, and we believe, and we trust that what Jesus did is enough. And then we offer ourselves, as Paul continues in Romans 12, as a living sacrifice every day, opening our lives, every area of our life to him and submitting to his Lordship. Will you answer that question for yourself this morning? Is Jesus your Savior? Is Jesus your Lord?

Let's pray. Father God, we ask for that work of your Spirit in each of our lives. Father, if there's someone here this morning who's never put their trust in Jesus as their Savior, I pray that your Holy Spirit would give them understanding right now about this wonderful gospel, this wonderful good news that says Jesus has done everything that needs to be done for us to have our sins forgiven, for us to have eternal life, simply by believing and trusting that what he did is enough. Father, then I pray for myself, and I pray for every other child of God here this morning, that the things that you love are the things that we will love. The things that you are zealous about are the things that we'll be zealous about. The things that you are passionate about, that we will be passionate about. Father, cause us by your spirit to submit every area of our life to the Lordship of Christ, to walk in obedience to your word and truth. Transform us, we pray, in Jesus' name, amen.