

# Eternal Divergence

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[ 0 : 0 0 ] You're listening to a sermon recorded at Providence Community Church, Truth and Beauty in Community. If you are in the Kansas City area, please consider joining us in person next Sunday.

We meet in Lenexa, Kansas at 10 a.m. every Lord's Day. Until then, we pray that as you open your Bibles, the Lord will open your heart to receive His Word.

Aren't we glad to be on His side? Aren't we glad to be on His side? So to start off with today, I want to talk about C.S. Lewis. A little bit. Anyone here a fan of C.S. Lewis?

Yeah, love C.S. Lewis. Mere Christianity was instrumental in me becoming a Christian. Recently read The Problem of Pain. That was a great book with a lot of deep insights and truth.

Weight of Glory. I read The Weight of Glory where he talks about how we're too easily pleased making mud pies in the sand rather than taking a holiday at sea.

[ 1 : 0 3 ] But if I had to pick one work or set of works that I really enjoy about C.S. Lewis, I would go with The Chronicles of Narnia. And I'm probably not alone here. The Chronicles of Narnia is just a great, great series.

And for me, I read it for the first time when I was about in my mid-twenties. But I didn't become a Christian until I was 18, 19, but read The Chronicles of Narnia for the first time.

It's generally a kid's book. But I read it in my mid-twenties. And there were a lot of deep truths that really struck me in The Chronicles of Narnia. And if I had to pick one book that's my favorite, so we're narrowing down and talking about C.S. Lewis, and we're talking about some works, and we're talking about Chronicles of Narnia.

If I had to pick one work, though, that's my favorite out of that series, it would be The Lion, the Witch, and the Wardrobe. I really enjoyed The Lion, the Witch, and the Wardrobe. And for anyone who's never read that or doesn't know that book series, you know that you've got the Pevensie kids.

Pevensie kids. You've got Peter, Susan, Edmund, and Lucy who make their way through a magical wardrobe into a magical land called Narnia, where it is basically like eternal winter for the time.

[ 2 : 1 5 ] Eternal winter for the time. And the White Witch is ruling Narnia at this time. So you've got the White Witch, but we're waiting for Aslan, the great lion, the true ruler of Narnia to return.

To return. And in Lion, the Witch, and the Wardrobe, C.S. Lewis includes a little like, I guess you'd call it a prophecy, a little poem, which talks about Aslan returning. Let me read it for you.

It says, Wrong will be right when Aslan comes in sight. At the sound of his roar, sorrows will be no more. When he bares his teeth, winter meets its death.

And when he shakes his mane, we shall spring again. We shall spring again. And the whole purpose for me sharing all this with you is really that in the Crocs of Narnia, in Lion, the Witch, and the Wardrobe, there's a clear good versus evil.

Good versus evil is very clear. There are clearly two sides. There's the White Witch. There's Aslan and the Lion. And in life, in the real world, good versus evil is not always so clear.

[ 3 : 33 ] There can be gray. There can be fuzz. But what we're going to see in John chapter 8 is that Jesus shows that there really are only two sides in life.

There really are only two sides in life. Clear differentiation between good versus evil. Good versus evil. And we're going to see it through three images that he's going to use. We're going to be back at the Feast of Sukkot.

It's going to be teaching. He's going to use three images. Three images to show there is clear differentiation between good versus evil. So we're going to see light versus darkness.

Jesus is going to talk about light versus darkness. He's going to talk about freedom versus slavery. And then he's going to talk about being a child of God versus being a child of the devil.

A child of God versus being a child of the devil. So those are the three images. If we're going to track with those three images, then we're going to take a quick spiritual test. If we're going to see through those three images, by God's grace, we're on Jesus' side.

[ 4 : 32 ] We're going to take a quick spiritual test, though, to see how much we're enjoying being on Jesus' side. And then we're going to talk application. We're going to talk application.

So that's the map. That's where we're going. But let me pray. Let me pray for our sermon, for our time. And then we'll get moving. Dear God, we praise you.

Jesus, we praise you because you are God. In Isaiah 66, verse 2, you say, But this is the one to whom I will look. He who is humble and contrite in spirit and trembles at my word.

And, Lord, we confess this morning that that is the cry of our hearts. Lord, we desire to be humble and tremble at your word. So help us to do that.

Give us illumination today. We send your Holy Spirit. Help us to see and taste and see that your word is good and true and right and beautiful. Help us to see you rightly and help us to see ourselves rightly.

[ 5 : 38 ] Lord, help us be willing to do whatever it takes to glorify your name for our good and for your glory. In Christ's name, amen.

Amen. All right, so, like I said, context of today's passage, we're back at Sukkot. We're back at the Feast of Booze. We talked about that at length last week, so I'm not going to go too deep in the Feast of Booze today, but just as a quick review.

As a quick review, Feast of Booze was a temple pilgrimage. All the Jews from the surrounding area in Judea would come and descend upon Jerusalem, and they'd be there for seven days plus one, seven days plus one, where they would celebrate, rejoice.

They'd have those booths called Sukkot. They would shake the lulav and have the etrog and sweet fruits there. And it was really celebratory and joy.

So remember the highlight of every day we talked about last week was the priests getting the water from the Pool of Siloam and then dumping it onto the altar at the temple.

[ 6 : 40 ] So it's the highlight of every day. That's just a review from last week, but there's one element that I left out last week related to Sukkot, related to the Feast of Booze, which is that of light.

That of light. So I've got a picture. Now this is an actual picture from Jesus' day. This is a simulation of what was going on at the temple at night during the Feast of Booze, during Sukkot.

So there were these huge menorahs. That's the women's court of the temple where any of the Jews could go. They would put these huge menorahs. I think they were like 70 feet high or something there. Huge. The priests would light them and they could be seen from miles away.

The whole city was lit up with light. The whole city was lit up with light. And from the hillside around Jerusalem, you could see the city lit up from the hillside, from miles away.

And the significance of this, a few things. A few things. First, it symbolized the glory of God. The glory of God when it descended upon Solomon's temple.

[ 7 : 50 ] It also symbolized the pillar of fire that led the Jews, that led the Hebrew nation through the desert in their exodus from Egypt to Canaan.

And it pointed to the fulfillment of Isaiah 9, verse 2. Isaiah 9, verse 2, very familiar verse. And it pointed back to that.

The people who walk in darkness have seen a great light. Those who dwell in a land of deep darkness, on them light has shown. On them light has shown. So this light was part of the Feast of Booths, was part of Sukkot.

And again, it was into this festival, into this imagery, that Jesus spoke. That Jesus spoke. And we're going to see, like I said, there are three images, three images that have light versus darkness, slavery versus freedom, and being a child of God versus being a child of the devil.

That Jesus is going to use to speak into the Feast of Booths in the festival of Sukkot. To start out, to start out, we're going to talk about light versus darkness.

[ 8 : 58 ] Light versus darkness. Jesus is going to demonstrate there are really only two sides in life, by talking about light versus darkness. So in John 8, verse 12, John 8, verse 12, it says, again, Jesus spoke to them, saying, I am the light of the world.

Whoever follows me will not walk in darkness, but will have the light of life. Will have the light of life. just consider that he's saying this, he's saying this as the Jews are celebrating Sukkot, and they're lighting these menorahs, and they're having this light up in the festival.

Jesus is saying that he's the light of the world. He is connecting himself to this festival. He is saying that he is the fulfillment of this, and this all points to him. So then the question that comes is, what is the significance of light?

What is he saying here? And I see two possibilities. Two possibilities. The first being, light can be about leading, guiding, and protecting. Right?

Light can be about leading, guiding, and protecting. Think about the pillar of fire that led the Jews through the desert from Egypt to Canaan. that pillar of fire led, guided, and protected the Jews.

[ 10 : 22 ] But I think that's one possibility for what Jesus is talking about. But I think what he's really talking about here, the relevance of saying that he's the light of the world, is that Jesus, Jesus separates.

He separates light from darkness. He separates truth from error. Think about Genesis 1. Genesis 1 through 5. It says, And God said, Let there be light.

And there was light. And God saw the light was good, and God separated the light from the darkness. God called the night day, and the darkness he called night.

And there was evening, and there was morning the first day. So in Genesis 1, light separates. And Jesus, saying he's the light of the world, he's separating truth from error.

Good from evil, light from darkness. And the reason, the reason I think that, we get it from the text, let's look at some of the dialogue that takes place in John 8, where Jesus is going to separate truth from error.

For I know where I come from and where I'm going, but you do not know where I come from or where I am going. So Jesus is separated. He's saying that he knows where he came from, where he's going, while the Jews do not.

Even if I do judge, my judgment is true. For it is not I alone who judge, but I and the Father who sent me. So, Jesus is saying, his judgment, if he judges, is true.

[ 12 : 37 ] If you knew me, you would know my father also. So again, he's separating. Jews don't know the father. Jesus knows the father. Then you have John 8, 23.

He is separating truth from error, life from darkness, good from evil. He is the light of the world. He is the light of the world.

In John 8, 31 to 36, it says, so Jesus said to the Jews who believed in him, if you abide in my word, you are truly my disciples and you will know the truth and the truth will set you free.

The slave does not remain in the house forever, the son remains forever. So if the son sets you free, you'll be free in peace. you're either one of Jesus' freedmen or you're a slave of sin.

But Jesus is making a distinction here. He's clarifying. He's saying it's a spiritual reality. He's talking about spiritual freedom versus spiritual slavery. He's talking about freedom from sin and death as opposed to being free from Rome or Egypt.

[illegible]

[16:17] Thank you.

Let's see how Jesus talks about this. What language does he use? Because I know that you are offspring of Abraham, yet you seek to kill me because my word finds no place in you.

I speak of what I have seen with my father, and you do what you have heard from your father. They answered him, Abraham is our father.

Jesus said to them, if you were Abraham's children, you would be doing the works Abraham did. But now you seek to kill me, a man who has told you the truth that I heard from God.

This is not what Abraham did. You were doing the works your father did. They said to him, we were not born of sexual morality.

[ 17 : 36 ] I've thrown a little punch on Jesus right there. You think, you know, they thought Jesus was born of sexual morality. They said, we have one father, even God.

Jesus said to them, if God were your father, you would love me. For I came from God, and I am here. I came not of my own accord. He was a murderer from the beginning.

He does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. So because I tell you the truth, you do not believe me?

Which one of you convicts me of sin? If I tell the truth, why do you not believe me? Whoever is of God, hears the words of God. The reason why he does not hear them is that you are not of God.

So Jesus here, Jesus, not even seeing words, he's making a clear differentiation. You're either a child of God, or you're a child of the devil.

[ 18 : 57 ] There are two sides. Now, he's using two characters to make this clear differentiation, using Abraham and the devil. Abraham and the devil.

So what is the significance of these two? For Abraham, we all know, he's the father of Judaism. He was called out of idol worship, who worshiped the one true God.

He was given the land covenant, where God promised to him that he would get the land of Israel. And he was given the seed covenant, where God promised that the Savior would descend from Abraham's lineage.

So Jesus, he's equating being a child of Abraham with being a child of God, with being aligned to God. Being aligned to God. So if you're a child of Abraham, you're a child of God.

But then he's saying, there's this other group of people, and he's referring to the Jews, saying, your father is the devil.

[ 19 : 58 ] So what's the significance of the devil? Well, the devil is a liar, a killer, a destroyer, and a derailer.

The devil's a derailer. Think about Adam in Genesis 3. The devil derails Adam. The devil tries to derail Jesus in Matthew 4 with the temptation of Christ.

And for us, what's he doing with us? Well, think of 1 Peter 5.8. We need to watch out. 1 Peter 5.8 says, be sober-minded. Be watchful.

Your adversary of the devil prowls around like a roaring lion, seeking someone to devour. So Jesus is using this imagery, strong imagery, to show that you're either a child of God or a child of the devil.

There's only two sides. Two strong lines. There are only two sides. Now, I'm confident.

[ 21 : 03 ] I'm confident that in this church, we are aligned to Christ. We've confessed Christ. We've said that God is good. That we've confessed our sin. We've placed our hope, all of our hope for life and death in Christ.

So I'm confident that in this church, we are children of light. That we are free. And that we are children of God. The question for us today, then, is how much are we enjoying being on Jesus' side?

How much are we enjoying being on Christ's side? And fortunately, our passage, John 8, gives us a test. It gives us a test to see how much we're enjoying being on the side of Christ.

Being one of Christ's. So we're going to take that test in a second. Before we do, I just want to real quickly cover why does Scripture give tests like this? Why does Scripture have us submit ourselves to spiritual tests and say things like Psalm 139, 23-24?

Which is, Search me, O God, and know my heart. Try me, and know my thoughts. And see if there be any grievous way in me. And lead me in the way everlasting.

[ 22 : 20 ] Why do we ask God to search us? And know us? And test us? I think three quick reasons. For one, we want to see and celebrate the grace of God in our lives.

We want to see and celebrate the grace of God in our lives. That we are saved because of Christ and what he's done. Second, we want to guard against drift. We want to guard against drift to make sure there's nothing in our heart that is grieving to the Lord.

And third, we want to make sure, we want to see if there's a need in us for salvation. We don't want to be self-deceived.

So, if there's someone here today who's never received Christ, a spiritual test like this will help us to test ourselves and see if today is the day of salvation. So, we want to see and celebrate God's grace.

We want to guard against drift. And we want to make sure that we are truly saved. So, the test to see if we're living optimally in the good of being aligned with Jesus, of being on his side.

[ 23 : 25 ] The test of the scripture John 8 gives us today is, how much do you look forward to Jesus' return? How much do you look forward to Jesus' return?

And I get that from John 8, 56. John 8, 56. Jesus says to the Jews at the time, Your father Abraham rejoiced that he would see my day.

He saw it and was glad. He saw it and was glad. So, Abraham, Abraham, now in heaven, loves Jesus.

He loves Jesus and his love is evident in his gladness over Christ's coming, over seeing Christ's day. Truly, as C.S. Lewis wrote in his book, The Four Loves, a man's spiritual health is exactly proportional to his love for God.

Abraham loved Jesus and rejoiced in his day. The question for us, then, by extension, is how much do we look forward to Jesus' return, to Jesus' day, to his second coming?

[ 24 : 40 ] And that will help us to see how we're doing, how healthy our souls are. Let me illustrate that with a quick illustration. I want to talk about that car pulling into the driveway feeling.

That car pulling into the driveway feeling. I'll explain. Let me explain. So, imagine, I give Christina, I give my wife a day off.

I give my wife a day off. I say, go get some coffee with a friend. Go run some errands. Go take a day. Just go take a day. And so, she leaves me.

She goes, she leaves me with a bunch of stuff to do. Make sure the kids are safe and happy and healthy. You know, make sure the dishes are done. Hang up some shelves for me.

Get some laundry done. She leaves me with stuff to do. Right? And she expects, when she gets home, that the house will be in pretty good shape, in pretty good order.

[ 25 : 42 ] The kids will be well and happy. Things aren't necessarily to be perfect. Things aren't necessarily to be perfect, but in good order. In good order. So, the question is, how eager will I be for her to get back?

For the car, when the car is pulling into the driveway, how happy will I be that she's back? Now, I love my wife. I love Christine. And so, I want her to come back.

I want her to be back, to return. But, just imagine. If there's clothes all over the floor. If the house is a mess. If the kids are crying and fighting and whatever.

And if something's just out of sorts. If something's just out of sorts. I want her to come back, but I may be a little less eager for her to return. I may be a little less eager for her to return.

So, she's pulling into the driveway. Will I be celebrating? Yes, Christine's home. Will I be thinking, oh no. I didn't get the laundry done. Oh no, those shelves, they're crooked.

[ 26 : 50 ] You know? So, consider. Consider, by extension, by illustration. Consider, how much do you long for Jesus to return?

How much do you long for Jesus to return? Praise God, if you feel totally ready for him to come back. And you're saying, come Lord Jesus, come.

Praise God, if you're feeling that. But at the same time, let's soberly consider. Is there anything on our hearts or consciences that would hinder us from really eagerly desiring for him to return?

Is there anything on our hearts or consciences that would hinder us? And in looking out for us as a congregation, I know that sins, great and small, could disrupt our anticipation of Christ's return.

And our enjoyment of being on Christ's side. Sins, great and small. All of that could hinder our enjoyment of being in the light.

[ 27 : 54 ] Could hinder our enjoyment of our freedom. Could hinder our enjoyment of being a child of God. This morning, though, I want us to think of some seemingly small sins.

Because they can easily fly under the radar. Small sins that can easily fly under the radar. So to help us take a quick but effective inventory, let's consider some sins that Jerry Bridges mentions in his book, Respectable Sins.

Jerry Bridges mentions in his book, Respectable Sins. Jerry Bridges, wonderful author, wrote The Pursuit of Holiness. Wrote Transforming Grace. Wrote Discipline of Grace. So he covers a whole gamut of topics.

But he's got this one book called Respectable Sins. And in it, he talks about sins that Christians can sometimes overlook because it seems small and even acceptable as compared to more obvious sins.

Sins like sexual immorality. We're lying. We're stealing. So I just want to share these with you briefly. Not in a condemning way.

[ 28 : 56 ] But just to see if there's anything that we want to pull out of our hearts and our lives. That will help us to enjoy looking forward to Jesus' return. That will help us to enjoy being on the side of Christ. So, we've got, here's a list from Jerry Bridges.

Here's a list. We've got anxiety and frustration. Discontentment. Talked a bunch about discontentment over the past few months. Pride.

Selfishness. Lack of self-control. Impatience and irritability. Anger. Judgmentalism. Envy. Or gossip.

Again, motivation for sharing this is not to condemn, but just to allow the Lord to search our hearts. To know if there's any grievous way in us.

So that we can confess. And we can repent. And we can enjoy our reconciliation to Christ. And being on the side of Christ. So, if you see any of this sin in you today.

[ 29 : 58 ] No condemnation. Romans 8.1. No condemnation for those who are in Christ Jesus. But just confess it. Lord, I confess to you.

I'm struggling with impatience. Lord, thank you that you died for them. Lord, root that out of me. Cleanse me from my sin. 1 John 1.9. Help me.

Cleanse me from my sin. Don't deny sin. But just confess, repent, and believe. Confess, repent, and believe.

And then, just one final note on this topic of thinking about Christ's return. If you have no desire for him to return.

If you have no desire for him to return. And that's an opportunity to really think about the state of your heart and your soul. And it could be a sign that today could be the day of salvation.

[ 30 : 56 ] Today could be the day of salvation. Philippians 3.20 says, But our citizenship is in heaven. And from it we await a Savior, the Lord Jesus Christ.

I think one mark of being a Christian is that we await our Savior, the Lord Jesus Christ, to return. In the NASB, in the NIV, it says eagerly await.

Be eagerly await. So when Jesus is pulling into that driveway, and being a mark of a Christian, is that yes, come Lord Jesus. Come.

That can be a challenging word. Challenging for myself. But being a mark of a Christian is we want Jesus to return. And if there's anything hindering us from that, that can be a sign that we're not fully enjoying all the benefits of being on Christ's side.

Being on Christ's side. So, we want to enjoy being on the side of life and freedom and being a child of God.

[ 32 : 01 ] So let's root out anything that would hinder that. All right. Final application for this morning. Final application for this morning. I've got three words for believers and three words for anyone here today who is not yet a follower of Christ.

There's three words of application for both sets. First, believers. Believers. If it resonates with you, yes, come Lord Jesus. Yes, I'm a child of light.

I'm free. I'm a child of God. If that resonates with you, well, celebrate the grace of God in your life. Why are we saved? Why are we in the light? Why are we free?

Why are we children of God? It's because of Christ. Because the Spirit. Because the Spirit has given us new births. Because the Spirit has given us new hearts. Because the Spirit has come into our hearts and souls.

That's why we are Christians. All glory goes to the grace of God. So this morning, let us see and celebrate the grace of God in our lives and let us thank God.

[ 33 : 04 ] Let us be grateful. All right. Second. Second, we've already talked about this a bit. But just let's root out the evil out of our lives. Let's root out the evil out of our lives. When we offer our bodies as instruments of righteousness, we offer up our bodies as instruments of righteousness.

Truly, we are building God's kingdom. We are advancing his agenda. Truly, we are scoring points for his team. We offer our bodies as instruments of righteousness. However, when we sin, as Christians, when we sin, even in word or thought or attitude, and some of those categories that Jerry Bridges talked about, some of those are thoughts and words and attitudes.

Not just outright actions. When we do that, when we sin, the question is, whose agenda are we advancing? Whose kingdom are we pursuing?



Whose kingdom are we pursuing? Who are we scoring points for? Maybe for the Lord. Maybe for the Lord. And not the other side. Psalm 19:14.

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer. So let's pursue holiness together. Not just in deed, but in word and in thought and in attitude.

[ 34 : 29 ] All right. Third word to anyone who's here today as a believer is expect persecution.

Expect persecution. That's kind of a curveball, but it's in John 8. So I want to make sure we touch on it. We touch on it. We talk about it. Let's look at John 8, 57 to 59. It says, So the Jews said to him, You are not yet 50 years old, and have you seen Abraham?

Jesus said to them, Truly, truly, I say to you, Before Abraham was, I am. Before Abraham was, I am. And they got down and they worshipped him.

And they clapped for him and they said, Thank you for coming. No. No. So they picked up stones. They picked up stones to throw at him.

But Jesus hid himself and went out of the temple. Consider that. Jesus says one of the greatest declarations of his divinity, Before Abraham was, I am.

[ 35 : 34 ] And how did the Jews respond? They picked up stones to throw at him. Think of John 15, 20. In light of that, Consider Jesus' words to us.

Jesus' words to us. It says, Remember the word that I said to you, A servant is not greater than his master. If they persecuted me, They will also persecute you. Remember the words from Paul to Timothy in 2 Timothy.

It says, Indeed, all who desire to live a godly life in Christ Jesus Will be persecuted. Will be persecuted. Do we expect to be treated differently than Jesus?

Do we expect to be treated differently than Jesus? I don't think so. Maybe soft persecution. Maybe harder persecution. But we can expect to be treated like Christ If we're living a godly life in Christ Jesus.

And rather than dread it, Rather than dread it, Let's embrace what Jesus says in Matthew 10, Or Matthew 5, 10-12. Matthew 5, 10-12. He says, Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.

[ 36 : 46 ] Blessed are you when others revile you, And persecute you, And utter all kinds of evil against you, Falsely on my account. Rejoice, And be glad, For your reward is great in heaven. For so they persecuted the prophets who were before you.

Truly, Persecution for righteousness' sake, Not for being Unrighteous, Or for doing something wrong, Or for being just kind of Different.

Persecution for righteousness' sake, Vouches for the fact That we are, In fact, Real. And that we are truly on Jesus' side.

So may we more than expect it, May we embrace And follow Christ And rejoice in it. Because it shows that we are on The side Of Christ.

We are children of life. We are free. We are children of God. Alright. So that's the application for believers. For anyone here who is not yet a Christian, Who is not yet a Christian, I've got three words.

[ 37 : 58 ] Three words. First word Is understand. Understand what side You're on. I say this soberly.

But I say, If you are not of the light, If you are not free, If you're not a child of God, Then you are of The darkness. Then you're a slave to sin.

You're a child of The devil. So, Understand what side you're on. Second, Consider, Consider what you're Missing out on.

Consider what you're Missing out on If you are not On the side of Christ. Psalm 1611. One of my favorite verses. Psalm 1611. So sweet. You make known to me The path of life.

In your presence There is fullness of joy. At your right hand Are pleasures forevermore. When we are on the side of Christ, We get to experience Eternal joy.

[ 39 : 01 ] We get foretastes of it now As we sing And as we obey Christ In little things As we commune with him. But if you're not On the side of Christ, Just understand what side you're on.

Understand what you're Missing out on. You're missing out on Being at God's right hand Where there are pleasures Forevermore. Understand what you're Missing out on.

And yes, Also, Understand your faith. Understand your faith. If you're a child of darkness, If you are a slave to sin, If you are a child of the devil, Think of Revelation 20.

Revelation 20. It says, If anyone's name was not found Written in the book of life, He was thrown into the lake Of fire. He was thrown into the lake Of fire.

I'm not trying to Unduly scare anyone. I'm not trying to Unduly scare anyone. But I will be straight with you And I will be sober. I want you to know the Lord.

[ 40 : 04 ] I want you to repent and believe. I want you to enjoy That fellowship with God. For there is Pleasures forevermore At his right hand. So if you've not Repent and believe, Understand what side you're on.

Understand what you're Missing out on. And understand your faith. Understand your faith. Alright, to wrap up.

To wrap up today. We've seen a lot. We've seen a lot. And we've seen that Jesus, He can be serious at times. Very serious. Very sober. He was not afraid to draw lines At the festival of Sukkot.

He was not afraid To draw lines At the festival of Sukkot. Like in the line The witch in the wardrobe Where C.S. Lewis Creates a world Where it's clear That there is good versus evil.

Well this world When you boil it down to Its ultimate essence This world There is good Versus evil. There is light versus darkness.

[ 41 : 08 ] There is freedom versus slavery. There is being a child of God Versus being a child of The devil. We've seen that today. We've also examined ourselves. In light of the fact That Jesus draws lines We've seen that longing For Jesus' return How much we want Jesus to return Can be a good sign Of the health of our souls.

And how much we're enjoying Being on the side of Christ. And we want to root out We want to avoid And root out things That will hinder us From enjoying That truth.

From enjoying that truth That Jesus Is going to turn in the driveway One day. And we want to rejoice When he returns. And we've seen that The appropriate response To the fact that Jesus draws lines For unbelievers Appropriate response Is to tremble Repent And believe To tremble Repent And believe And for believers Let us simply be grateful Let us see and celebrate The grace of God In our lives Because Jesus He draws lines He draws lines And for those of us Who believe Thank God Thank God That he's called us To his Side Thank God He's called us To his Side Let's pray Dear Jesus

We praise you Because you are Good You are the light Of the world You are freedom You are How we can become A child Of God We thank you For your grace In our lives We thank you That you have Opened our eyes To the truth Of who you are And what you've done For us Lord I pray That that would be More and more real To us As we live each day That it would become More and more real To us That we are saved For such great things And from such Horrific things Lord be real to us More and more And help us to Long More and more For your Return In Jesus name we pray Amen And for communion For communion For believers today And communion is a meal For believers Communion is a meal For believers So if you're here today And you say Yes I'm confident

I'm in the light I'm confident That I'm free I'm confident That I'm a child Of God Well I want you To be so confident And secure In your salvation Let's look at One more verse From John 8 One more verse For John 8 We've seen it before John 8 58 It says Jesus said to them Truly truly I say to you Before Abraham was I am Where Abraham was I am So just take a second Just take a second And remember Who died for you Who died for you The second person Of the Trinity The one before Abraham Who was before Abraham He's the one That died for you Fully God Fully man Eternal Righteous Holy Glorious This is your savior This is the one Who died for you And humble Willing to take on

[ 44 : 41 ] All the experiences Of human flesh And without sin This is the one Who's died For us To save us So be secure This Is your savior This is your hope In life And in death So let's come to the table Today confident Not confident in ourselves But confident in Christ That by his grace We've confessed our sins By his grace We've received him As our lord And savior And that by his grace He is Our portion He is Our portion And that we rejoice in him And him alone For eternal life And that we long By his grace We long For his Return We long For his return Alright 1 Corinthians 11 23-26 I received from the Lord But I also delivered to you That the Lord Jesus On the night

When he was betrayed Took bread When he had given thanks He broke it And said This is my body Which is for you Do this In remembrance of me In the same way also He took the cup After supper Saying this cup Is the new covenant In my blood Do this as often As you drink it In remembrance of me For as often As you eat this bread And drink the cup You proclaim the Lord's death Until He comes Until he comes To come to the table This morning Grateful Grateful And secure And secure Proclaiming the Lord's death As our hope In life and death And looking forward To Christ's Return Looking forward To Christ's return Come to the table This morning And■ And

Thank you.