



WALK IN THE LIGHT

Step by Step | 6.1.25

Libin Abraham

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We have been talking a lot about discipleship here at ventri, and want to remind you of our definition for discipleship is that it is a lifelong journey of intentionally discovering who Jesus is, who we are in Him, and the joy of intimacy with Him. Second of all, discipleship is actively depending on the Holy Spirit as He transforms us from within into the likeness of Christ, and last but not leastly discipleship is this joyful partnership with God as He sends us into the world for his purposes and all of those things, intentionally discovering Jesus, depending on the Holy Spirit, joyfully partnering. That's a lifelong journey we don't ever get done doing any of those things. It is the cadence of joy and life for the rest of our life. And I want to talk to you about that kind of journey starting today over the next four weeks. This is what the New Testament writers call our walk with Jesus, or Paul refers to this as our life in the Spirit. It is a lifelong journey of experiencing God's plan and purpose and intimacy and transformation within our heart. It is a walk we have day to day, step by step, with Jesus, and we're gonna discover together four aspects of this walk. From the epistle, this short letter, first and second John, First John and Second John. So if you want to turn your Bibles to First John, you can do so this week, I read about a Christian mountaineer by the name of Eric Alexander. Alexander leads people as a guide. He leads people on these high altitude climbs, but he's got a unique mission that I thought was the most amazing mission. He's got the mission of helpful, helping people with disabilities achieve what most would think is impossible for them to do. So he leads people with disabilities on these high altitude climbs, because Moses said it's impossible. So in 2001 he led another Eric. Eric Alexander is a guide guide, but he will lead a guy named Eric when Meyer up Mount Everest all the way to the summit. This is Eric Alexander on the left, and that's Eric when Meyer on the right, and that Eric is blind. He cannot see, so he is trusting every step of the way to the voice of his guide, Eric Alexander, as they make this difficult climb all the way to the summit of Mount Everest. Can you imagine that? And in that journey, Eric weinmar, he cannot see. He doesn't know the path ahead of him, but he's got to trust the voice of his guide. Eric Alexander later recalls how scared and nervous he was, because he knows that any single misstep could lead to death. It's a dangerous stretch of walking and climbing. So cares Eric has to be intentional. Hey, Eric, take this next step to the left, six inches. Let's cross over this ledge. Or hey, stop right here. We got, you know, he's got to be intentional with every word he says. And the other Eric has to be intentional with every word he hears to follow exactly, precisely that which he hears. And I think about that story, I was like, I think discipleship, in many ways, is just like that, like Jesus is this faithful Shepherd, a really good guide, and we must know His voice. Apart from Him, we will be living life blind, incapable of seeing what is ahead of us, but we trust the one who does see. And you may be in the midst of a journey of life, you're like, Man, I don't know how I can ever get over this or overcome this. I don't know that I can be a disciple. There's a lot of things you can't see. I just want to tell you, it's okay if you can't see the way forward he can. So he invites you to trust Him, to LISTEN to His voice. You will make mistakes. I do, but we have a shepherd who never leaves and he never forsakes us. He walks hand in hand, and he leads us step by step, with his life inside of us, with His Spirit, all the way to the destination he's invited us into. So don't quit on this walk. I know some of you are here. You have yet to begin this walk with Jesus. You're curious about him. You are wondering if he's true. I'm just here to tell you, come on this walk with Him. It'll change your life. You will see him do wondrous things in you and through you, things you can't even see or imagine you're never too young to start this walk, never too old to start this walk, never too experienced, inexperienced, done too many things that are disqualified. You know, come on this incredible journey with Jesus. Spirit in this light is yoke is easy. Others of you, you've been on this walk for a while, but you. Feel really tired. You're like, can I just sit on the bench for a little while? Can I just hit the pause button and there is rest available for you? Jesus says, Come all who are weary and tired, let me give you rest, as we say sometimes around our staff, his rest is furious because it compels you to keep going. And Jesus would say to you, there's more of him to discover. He never runs out of his ability to astound you, to Marvel you with His grace and with his goodness.

He's got purposes still ahead for you. He's got things he wants to show you and do through you. Keep on this walk with Jesus. There's others of you who may be online or in this room, and you're not just wanting to sit on the bench. You want to exit the walk. Life has been too painful. Even your Christian journey has led to so many disappointments. Maybe you are deconstructing, maybe your faith is coming undone, and maybe there are some untruth things that need to come undone that's good for you. I would just encourage you. Don't exit the walk. Cling to this guide. Cling to Jesus. He won't leave you in the confusion. He won't leave you in the hurt. He steps in there with you. He walks beside you, and he takes you all the way to the finish line. And one day, when you see his face, you will be so thankful that you stay close in this journey with Jesus. John is a disciple of Jesus that walked in the flesh, in the human flesh, shoulder to shoulder, hand in hand with Jesus for about three years, while Jesus was here, alive on the earth, and then after Jesus ascended to heaven, the disciple, John was the only disciple who would die a natural death as an older man, all of his other disciples were martyred, but John will get to live a lifetime of his adulthood, not walking with Jesus in the flesh, but walking with Jesus in the Spirit. So he's had three some years of being with Jesus physically, and then a long time, decades of walking with Jesus, living in the spirit, experiencing what intimacy and transformation and purpose was all about with his savior. And towards the end of his life, he begins to write a couple of letters to a group of churches he planted in Ephesus and across Asia Minor. We call them first, second and third, John. And we read those. It's like, okay, good letters and inspired scripture. But John, when he's writing, he's writing the churches in absolute crisis. These are people he loves. These are Christians he get to lead to Jesus. There's a lot of new believers, but false teaching has crept into the church. There is so much division. Some have left. Others are confused. There is hostility towards one another. There's even slandering about John, discrediting his message and his life. So what's happening in these early churches? False teachers that were later called as Gnostics have come into the church, and they began to portray a different image of Jesus. They began these Gnostics, group of people. They believed that anything matter was bad. So anything you can touch and feel, like this table, that's bad, like your human body, that's considered evil. So matter is evil, but the spirit is good. So if God is spirit, he could not have taken on a human body, because that would be to pollute evil with good. So they begin to teach, look, God didn't actually become a man. He simply appeared to be. God did not actually take on human flesh and bone and live among us. Christmas never happened. Sorry, kids, that's what they would teach. Okay? Some would even say that the Spirit of God, the Spirit of Christ, landed on a human being at His baptism and stayed with him until the cross. But just before the cross, the spirit lifted up, because God could never actually hang on a Roman cross. So they taught God actually never became a man. Also they said, well, because the spirit is good and the matter is bad, even if you believe in Jesus, there's no such thing as sin, because you do sin with your body and you don't have to worry about sin. As long as your heart is good and your spirit is saved. There's no sin for you to confess. There's no sin you can commit. So let your body go free. Live out the passions of your flesh, live out the sinful desires of your flesh. You can live and do whatever you want because your spirit is saved. That's safe with God. Live however you want. Well, there's a lot about that that may be appealing to people even today, and there is, and this teaching has crept into the church, and now the church is divided. I

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can agree with my heart when I see the Church of Jesus, even as we took communion, the one body of Christ created one body, the church, but it's resulted in such. Fragmented, divided realities. Well, that's not just true of the church 2000 years later, it was true of the church just decades after Jesus ascended. And so John as he is writing, he doesn't just write a letter. First John especially, reads more like a sermon. It is the plea of his heart. It is John pointing this church to who Jesus is, what it means to walk with Him, and a plea for them to not quit their walk with Jesus. And especially in chapter one, John specifically is writing to those who are confused about Jesus, haven't made up their mind about trusting Jesus, and He is showing them who Jesus is, so they can trust in Him fully. So John, this concerned pastor, writes to these churches. And would you stand with me on your feet as we read the words of First John chapter one, as we read the first few words, I want you to just the back of your mind think about John chapter one and how beautifully this correlates with not just first John one, but John one about the Word of God that became human. First John one onwards reads like this, what was from the beginning, what we have heard, what we have seen with our eyes, and what we have observed and have touched with our hands, concerning the word of life, that life was revealed and we have seen it, and we testify and declare to you the eternal life That was with the Father, and was revealed to us, what we have seen and heard, we also declare to you, so that you may also have fellowship with us. And indeed, our fellowship is with the Father and with the Son, Jesus Christ. We are writing these things so that our joy may be complete. Verse five, this is a message we have heard from him, and declare to you, God is light, and there is absolutely no darkness in Him. If we say, we have fellowship with Him, and yet we walk in darkness. We are lying and are not practicing the truth. If we walk in the light, as He Himself is in the light, we have fellowship with one another, and the blood of Jesus, his son, cleanses us from all sin. If we say we have no sin, we are deceiving ourselves, and

the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us. Thanks be to God for His Word. Amen, amen, you may be seated. John begins writing this letter to these churches to answer for them the most important question, which is, who is Jesus? I think he's writing specifically to those who have yet to make their mind about Jesus, and they're considering cannot trust him. Is he God? And so John begins to write with such clarity and conviction, who is Jesus? And let me just tell you that Jesus question is the most important question of all time, no matter where you live and what generation you occupy, where you are, for every person anywhere, the most important question you've got to tackle is, who is Jesus, in the words of CS Lewis, is he a liar who knowingly claimed to be who he was not, or is he a lunatic Who unknowingly claimed to be someone who he was not thinking he was. Or, some say, is Jesus just a legend, figment of imagination made up in the tales of those sense Him, but there's no truth to him. Or is he Lord? Yes, amen, we believe here that he is not a liar, a lunatic or a legend, but he is Lord of Lord and King of Kings, amen. He is indeed Lord. That's why we've gathered He is Lord because his life, his birth, His life, His death, His resurrection, proves who he truly is. And John, in this epistle is laying out, here's why Jesus alone is Lord. Two reasons. He is divine and he is human. So John begins to say, Jesus the one we have seen and touched and felt. He is the eternal word of life. He didn't just start in Bethlehem. He wasn't just creating. Did 2000 years ago? No, no. He is truly eternal. He's been revealed to us. He's taken on flesh and blood, and he's shown us who he is. But this Jesus has been with the Father for all eternity. He is the eternal word of life. There's never a moment where Jesus did not exist in the past. There is never going to be a moment in the future where he sees us to exist. He is Lord of life. He is Lord of all. He is divine. But then John says, he's not just divine. He really was also human. When he was revealed to us, John says, I saw him, I touched him. I heard his words. I walked with Jesus three years John was the only disciple, the best we know that was at the foot of the cross when Jesus was crucified, and then he was that disciple who ran with Peter to the tomb and saw the empty tomb, and then spent 40 days with Jesus since John was saved, these Gnostic people, if he was a ghost, I wouldn't give my life to him. He was not just in appearance, a man. He really was human. He took on a body. He became fully a man. Jesus was not just a man who was touched by the Divine. He was not fully God and no man. He was not fully man and no God. He was not half god half man. He was fully God and fully man at the same time. And that's what makes him Lord of all he is and will always be Lord. No, no, you're thinking living. We already know that. That's why we're here. We're Christians. We believe in the incarnate song, like the teaching of the Gnostics has gone away, like that was refuted in the first and second century, that that way of thinking no longer exists. So why are you drilling this in? Because I would beg to defer. I would propose to you that that way of thinking about Jesus is still present and prevalent in our day and in our culture, because many will love to create Jesus in the figment of their imagination, to curate him, to produce him as they want him to be, without being confronted with the real and full personhood of who Jesus is. Like we like the idea of Jesus, but we're not really sure if we want to deal with Jesus. So as long as he's his loving, kind, gentle, long, blonde, flowy hair petting sheep under a tree kind of guy, we're good like love and peace. But if this is Jesus who calls us to die and be risen with him and experience new life. If he's savior, I can handle that. But if he's Lord, I'm not sure. We love the idea of Jesus, but often we shy away from the full personhood and totality that he really is God who became man and always will be Lord. There's this new trend in the New Age movement called Christ consciousness. What it teaches is that there's this universal being or principle that anyone can tap into, and it is a consciousness you can tap into. And they call it Christ consciousness, because as soon as you tap into this conscious not a person, but a consciousness, then you become a loving person, then you become a good person, then you become a humble person. So it becomes about this consciousness that you can tap into without, while denying the person of who Jesus is. Yes, we do have the mind of Christ, but that happens when we come to Jesus. We give Him our life, He gives us His life, His Spirit is in us. So we don't just have Christ as a consciousness. We have Christ as a person. And you can't have the consciousness of Christ without the person of Christ. One person said it like this, that the incarnation of Jesus really does matter, because when God became a man, He stripped away every pretense of man trying to become God. When God became a man, He stripped away every pretense of mankind trying to become God. He now is a measure of all things. He is a measure of truth. He is the measure of righteousness. He is the measure of love and of grace and of mercy and of holiness. So if Jesus is more of a caricature than the full character of who He truly is, John is inviting us to see a Lord who is both fully divine and fully human, coming to save us, inviting the world to repent of their sins, to trust in Him as Lord of life and experience his risen, abundant life in Jesus.

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Now John says, this is the means of our fellowship. Look down with me in your Bible, said verse three. You. We have seen and heard and we also declare to you, so that you may have fellowship with us. So this is a group of people who have yet to experience this fellowship. And John says, I want you to be in this fellowship with us. The greatest thing for your joy, and my joy, John says, is to be in this fellowship. And what is this fellowship? And indeed, our fellowship is with the Father and with

His Son, Jesus Christ. The word for fellowship is that old Greek word, Koinonia, fellowship. It's more than cookies and fruit punch in the basement of a church. It's this deep, abiding, lasting fellowship, not just among people that's part of it, but it's this deep, abiding fellowship with the Father and the Son and the Spirit. Then when we come to faith in Christ, we join in the dance of the Trinity. We come and we are part of this unbreakable, permanent union with Jesus and the Father. Something beautiful and mystical and real happens, but that all comes from Jesus being the basis of our fellowship. And John says, make my joy complete by coming into this fellowship, by joining this dance, being a part of this deep, abiding fellowship, by joining in the fellowship of the Father and the Son, Jesus is the only basis for our fellowship, both with God and with one another in this room, I want you to just look around like literally, look around and just see the faces of the amazing people here online. I wanted you to just imagine a room full of people who all have different life experiences, family histories, who cheer for different sports teams, and we try to forgive each other for that, people who come from different parts of the world, different ethnicities, different races, people who vote differently, have different political persuasions, social persuasions about life in the world, and yet we find ourselves on a Sunday morning, gathered as one church, worshipping as One. Why? Because the cause of our fellowship is not politics, it's not the jobs we work, it's not where we live, it's not where we grow, it's not our race, it's not at this the cause of our fellowship is one. His name is Jesus, the Christ, who is Lord of all. That's why we're one. And if Jesus brings together this kind of church on his back, he carries and keeps the body united forever. Here's what one thing else that's true, you have more in common with a believer in Jesus in rural Uganda or Eastern Asia or Central Europe that you've never met and you don't have anything else in common with them, but if they're a Christian, you have more in common with that person than you do with the person down the street who is in the same fraternity as you or sorority as you, than you do with the person who who has the same political persuasion or or eats like you do, vacations in the same spot you do, or the kids on your sports even, no, no, you have More in person with that person who is in Christ than with any person who is not in Christ. You may never see them face to face, but you are part of this family that's in this inseparable fellowship called the church. That's why we love the church. We contend for the unity of the church, because Jesus gave His one body to create this one global body all across the globe, made up of every tribe, nation, Creed and language. Think about the implications of that, how we stand for one another, how we love one another. When we gather here, it's not just a mere gathering of strangers coming just because there's a service going, No, no, we gather as people connected, abiding in deep fellowship with the Father and the Son and with one another. Something profound, someone profound that unites us, and John says, our fellowship with the Father and the Son and with one another. All is based on who Jesus really is. We have one father and one savior, one spirit and a bunch of brothers and sisters all around the world who all look different, who all act different, and we embrace the awkwardness and the quirkiness of all that, because this is one community. John goes on to say, in verse five, he would say, God is light. There is absolutely no darkness in Him. If we say we have fellowship with Him, and yet we walk in darkness. We are lying and are not practicing the truth. Again, think about a group of people who is my heart is good. My spirit is saved. It's not really the need to worry about my actions. Chances. You can't have it both ways. Why? Because God is light, and there is no darkness in Him. The word light appears over 275 times in the Bible, and most often it refers to God's character. Light across the Scriptures speak of. God's manifestation, his revelation and his salvation. The Psalms think about how God manifests himself as pure light, that he is garmented with light. He dwells in unapproachable light. He is so pure, so righteous, so holy, so perfect, no blemish, no spot, in Him, He manifests Himself as indescribable light. So light is God's manifestation, but it's also God's revelation. It's how God reveals Himself to us. Thy Word is a lamp unto my feet, my lamp and a light unto my path. When God speaks, it's like the light come on and we see clearly. We don't have to fumble around in a moment when he speaks, when he when he gives clarity, when he reveals himself. That's light, God's manifestation, God's revelation, and also God's salvation. Anytime the Old Testament prophets, most of the time when the Old Testament prophets would point us to the promise of a Messiah coming to save us, the plan of God to save us through Jesus. They would describe it as light coming. So Isaiah would say, among the people who are walking in deep darkness, a light has dawned. And he's talking about the coming of the Messiah. Light is here. So when you feel and you see the manifestation of God, the revelation of God, the salvation of God, you were experiencing light. Now John says about Jesus, God is light, and when we walk with Jesus, we're walking in light. All of the light that God is has been and will be is fully captured in the person of Jesus, because he is a manifestation of God, the revelation of God and the salvation of God. Notice how John, in the Gospel, said it like this, in John one, verse four, in him, meaning in Jesus, was what life and that life was what the light of man and Jesus was life, and that life was the light of all mankind. That light shines in the darkness, and yet the darkness did not and cannot and will not overcome it. I know we got some kids in the room. My five year old boy. He's still scared of the dark. He does. He's the age where he wants to be tough and not tell you he tell you he's scared of the dark, but he truly is. He'll make up all the other excuses for why he can't go upstairs, and sometimes adults were scared of the dark too. That's okay, we can admit it. But John says, the moment you experience the life of Jesus, light has come on. You don't have to be scared anymore, not to

live in shame or guilt or fear. Light has been turned on, and his life is our light, which also means there is no life and no light apart from him. There's no light in life, in just doing good things or being a moral person. You can only have this light in life with Jesus. Jesus would save himself in John eight verse 12, Jesus spoke to them again, I am the light of the world. Anyone who follows me will never walk in darkness, but will have the light of life. John, both in his Gospel and his epistle, is saying to us, Jesus is the light that leads to true, flourishing life. It's only him. He is the light that leads to life. And here he's saying, God is light. And if we have fellowship with Him, we walk in the light. I want you to imagine two circles. There's a circle of light and a circle of darkness. The circle of light is a kingdom of God. In the circle of light is righteousness, purity, obedience, love for God, love for one another. All that is good and pure, but the circle of darkness is a kingdom of Satan. It's the kingdom of darkness, sin, death, shame, hatred, hostile, all those things are there in the circle of darkness. And the Bible teaches that before we came to Jesus, before he became Lord and Savior of our life by nature, we were children of the dark. We were children of this kingdom of darkness, stuck in our sin, stuck in our shame, we had no way out but the moment, the very moment you placed your faith in Jesus, a real transfer happened, and you were taken out of the kingdom of darkness, and you were transferred, you were moved permanently into the kingdom of His light. This is what Paul says in Ephesians, chapter five, verse eight, for you were once in darkness, or you were once in darkness, or once darkness, but now

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you are light in the Lord. So what do you do? Then you don't just keep living in the darkness? No, no. You walk as children of light. Something transformational has happened, and now you walk as children of light. For the food of the light consists of. All goodness, righteousness and truth, testing what is pleasing to the Lord. Peter would say in First Peter chapter two, that we praise the one who has brought us into marvelous light. God called us out of darkness, out of the kingdom of darkness, and his place is in the kingdom of His light. And John is saying, the deeds of the darkness don't belong in the kingdom of light. So if we want to live in the kingdom of light, we've got to do away with the deeds of the darkness. But here's what I want you to understand, when you get transferred into the kingdom of light, it's a permanent transfer, like we don't vacillate, we don't walk in and out of kingdoms. Why? Because it's the blood of Jesus that took you from the kingdom of darkness into the kingdom of light, and it's always going to be His precious blood that keeps you there. Because you feel like you're living in the kingdom of light when you're in church and you're singing songs and you're taking communion and you feel like you're doing what is right, but what about when you're confronted with our own sin. What about when you can't overcome your addiction and you fail again? The enemy would say, See you were never in the kingdom of light. You've always been stuck in the kingdom of darkness, and there is no hope for you, and he brings shame and guilt and discouragement. But here's what John is saying, it's because you're in the kingdom of light that you even have conviction of what sin is. It's because you're in fellowship with God that light reveals what is not of God. So I want to encourage you the moment you recognize your sin, the moment you feel that convincing and conviction. That's actually evidence that you're in the New Kingdom. That's evidence that you are new because if you're in the kingdom of darkness, you wouldn't feel the conviction. But it's because you're in fellowship with God, sin becomes a foreign object, not a part of who you are. It's because you're in fellowship with God. You can bring it to light and not let it hide, or you hide in it. So John would say in verse eight, if we say we have no sin, we are deceiving ourselves, and the truth is not in us. But if we confess our sin, confession simply means to agree with God. That's it. I'm agreeing with God that what he says is right, who he is is true, and what his plan, what is desire for me is good and right for me, confession is simple agreement. If we confess our sins, He is faithful. Let me tell you he is faithful every single time, every time he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. The moment you place your faith in Christ, you recognize your sin, and you recognize your need for a Savior, and in that moment, Christ forgave you past, present, future sins, and as we still deal with sin, we come to Him because of the grace, and we confess it, and we experience this cleansing power afresh. We experience how good he is to perpetually forgive us, that we are washed. We are reminded of the grace of God. I heard, I said a long time ago. Religion says, Man, I messed up. My dad's going to kill me, but the Gospel says, Man, I messed up. I got to tell my dad, because only he can cleanse me, only he can heal my wounds, only he can save me. As John is saying, recognize the sin because light shows it, but immediately you bring it to the Lord, because he's faithful. Proverbs 28 verse 13, reads like this, the one who conceals his sins will not prosper, but whoever confesses and renounces them finds mercy. You have two options in the kingdom of light. Even as you're confronted with your own sin, can hide it, avoid it, deny it. And you know what that does? It just eats you up. You don't want to live there. You're never out of fellowship with God, never even in your sin, because you are in the kingdom of light with him. But sometimes sin can make us numb to the reality of His presence. It can keep us from the joy of intimacy, transformation and purpose. And Proverbs is saying you can either conceal it or you can confess it. And it's your choice. Confessing it finds mercy, prosperity, healing for your soul, John makes us even more abundantly clear, especially writing to Believers in first John two, and he calls them, My little children. It's an affectionate

term of elderly John to the church that he's loved so much. He says, My little children, I am writing you these things so that you may not sin, so you don't have a license to keep sinning, because you know God will just forgive you and cleanse you. And I writing these things so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ, the righteous one. He Himself is the atoning sacrifice for our sins, and not only for ours, but also for those of the whole world. John says, here's how you live joyfully in the light, even when you're confronted with your sin. You remember two things about Jesus. First of all, you remember that he is your advocate. You have an advocate with the Father. That word is Paraclete, and in the series of Holy Spirit, we talked about how Paraclete is reference to the Holy Spirit. Most often Paraclete advocate refers to the Holy Spirit. But here in John, the word advocate is used to describe Jesus. So here's what the Scriptures teach. You actually have two advocates. There is an advocate inside of you who is the Holy Spirit, the Paraclete, the spirit is the advocate on your behalf inside of you, and you have Jesus as an advocate right there with the Father. So you have an advocate in your heart, and you got an advocate in heaven. So the enemy brings up accusations and reasons for guilt and shame. Jesus steps in and says, I've paid for that. You're not a sinner. You are a saint. You're not in the kingdom of darkness. You are in the kingdom of light. You have fellowship with God. You are cleansed. You are holy. You have an advocate right there with the Father, reminding you of who you are and advocating to the father of what he's done for you, and you have a holy spirit who's an advocate from within. Isn't it good to know that we have an advocate in here and up there, man. And then John says, Not only is he an advocate, he's our atoning sacrifice. You can think about atonement like this at one minute, atonement, we who are two, hostile to God, enemies of God, kingdom of light and kingdom of darkness. We were here. God was here. Jesus came, paid the price, died on the cross, rose on the grave, and said, you are one with him, no longer two, but you are one, and nothing can separate you. You always have an atoning sacrifice, not just 2000 years ago, but right now. And this week, when you mess up, and next week, in a year, the atoning sacrifice of Jesus is our hope. We don't just come to Calvary and start our journey and then move on from Calvary and the cross. No, no. The cross stays with us. The blood of Jesus remains on us. He covers us, past, present, future, and you have an atoning sacrifice. Are we one more verse I'm gonna be done. I want you to see the connection between the incarnation of Jesus and the atoning sacrifice of Jesus. The writer of Hebrews says it like this in Hebrews, chapter two, verse 17, therefore, Jesus, he had to be like his brothers and sisters in every way, meaning he had to take on flesh. He had to feel real hunger, real temptation, real thirst. He had to feel every human experience in that way so that he could become a merciful and faithful high priest in matters pertaining to God, to make atonement for the sins of the people. Without the Incarnation, there is no atonement without a real God taking on a real body, living in our place. There could be no atonement. Why? Because at the cross, Jesus didn't die just for us. He died as you. He died as me. All of my old self is not crucified with Christ, and he took on flesh and blood so that he could be your atoning sacrifice, otherwise we would have to pay but I'm so glad he did ask me, would you bite heads with me, Father, would you just prompt in our hearts lovingly what the light of God is revealing that today may we be quick to confess because you are quick to forgive and cleanse every time we thank you for our advocate. Thank you for our atoning sacrifice has made us one with the Father.

Libin Abraham 39:15

You never leave us. Thank you for being a faithful guide. Help us to see what we cannot see it, see ourselves, see your grace, see your power and your love at work. Give your hearts today, there's someone here today God who has yet to confess their sin and to trust in Jesus. Today, may they be reminded that you're there, available, ready, eager to forgive and cleanse them of all unrighteousness, not even a stain left because of how cleansed they can be in Jesus, thank you for that in Jesus, name we pray and the church said together, amen, amen, aren't you glad for the advocate you have and for the atoning sacrifice of Jesus? Amen?