

I love the structure of that poem. It's called a reverse poem. Read one way, you get one meaning, but read another way, well, the meaning changes entirely. As the poet said, the script is flipped. This puts me in mind of Paul, and I'll explain that in just a bit.

You may know Paul as the guy responsible for nearly half of the New Testament. Thirteen or fourteen, depending on what you think about Hebrews is credited to the Apostle Paul. Today we're going to begin a series where we look at one chapter in one of the books he wrote. And the book that we're going to be looking at, the book of Romans, Romans has 16 chapters in entirety. And we're going to look at one of them nine weeks on one chapter, and that chapter is eight, chapter eight right smack in the middle of Hebrews.

Now you might say, why? Why just one chapter? That is a great question. Because Romans, if you've studied it at all, and we've got a few people I know that are Bible scholars, they will tell you that the entire book of Romans is a treatise on what the good news of Jesus actually means to us. There's no stories, there's no parables.

It's just one incredible statement of how God's grace transforms broken people, part of broken humanity, living in a broken world, and transforms them, fills them and leads them now by the Holy Spirit. It's Paul's magnum opus, his great work. And centered there in the middle of Romans chapter eight is what N.T. Wright calls the heart of Romans. Now, I'm going to encourage you through the entire eight weeks, nine weeks to study the book of Romans.

Start in chapter one and work your all your way, all the way to the end, because you're going to find there just theological meat. It's Paul, so it's dense. It's Paul, so you want to have a couple of translations of the Bible in front of you. It's Paul, so join with a friend and talk through the implications of that. But as we focus on this, the emotional and theological center of Romans, I want you to be aware of the greater breadth and the greater picture that is being told throughout this book.

Because here in this space on Sunday mornings, we're going to laser focus in on that chapter, Chapter eight. And I believe that what we uncover will transform the way we think about our ourselves and our place in this world that God has put us in. So I'm going to pray and we're going to dig in. And I want to encourage you, if you've got your Bibles or your Bible app to open it up, because I'm, we're going to this today, we're introducing it, and we're going to be just plowing through a lot of stuff. And if you have your Bibles open with you, you're going to be able to follow along a lot better than just the screen scriptures up there.

Okay, so the book of Romans is found in the New Testament. So there's Matthew, Mark, Luke and John. Those are the Gospels. Those are the

narratives, the accounts of Jesus earthly ministry. Then there's a book called Acts.

And if you're, if you're familiar with Acts, you know that Acts is the history of the early church. These Christians who are, who realize Jesus as the Messiah and now they start to impact the world around them. And the book of Acts is really about what that, what that looks like for a few key people in the New Testament, in the, in the early Christian church community. And then right after Acts is our book, Romans. So if you've got your Bible app, if you've got your Bibles, turn to Romans.

I'm going to pray and then we'll dig in. So, Heavenly Father, we pray that as we open your word, your truth would be revealed by your spirit. My words. Right now I am confessing that I am overwhelmed by Romans. There's so much there, there and so much that we will not be able to touch on just because of some time today.

But I pray that by your spirit you impart what you want people to hear. This morning, I pray this in Jesus name. Okay, if you're in Romans, turn to chapter eight right there in the middle of it, Romans chapter eight. And Romans chapter eight begins with a verse that I feel like every Christian at one point in time will quote. And it goes like this.

Therefore, there is now no condemnation for those who are in Christ Jesus. And oftentimes that's where the quote ends. We're going to be memorizing some key verses in Romans chapter 8 as we go along. This will be our first one. So if you want to get started right now, locking in a memorization.

Romans chapter 8 verse, verse 1 and 2 is a good place to begin because Romans 1 is an incomplete sentence. Verse 2 completes it. So let's just keep reading. Therefore, there's now no condemnation for those who are in Christ Jesus, comma, because. Because through Christ Jesus, the law of the spirit, who gives life, has set you free from the law of sin, sin and death.

That's what I want you to memorize for next week. I'm going to Give out prizes, maybe. I don't know. No promises. But, but, but put that in your brain.

Let's start thinking about memorizing Romans, chapter 8:1 and 2. But let's continue with verse 3. Paul writes, for what the law was powerless to do because it was weakened by the flesh, God did by sending his own son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh in order that the righteous requirement of the law which might be fully met in us who do not live according to the flesh, but according to the Spirit. And if you're sitting out there going, oh, my word, this is like getting up

on the high dive and looking down and going, what is he talking about?

There's a lot of stuff there, isn't there? First this idea of condemnation. Then there's the law of the Spirit. Then there's the law of sin and death. Then there's.

Then there's this idea of righteous requirements. And it's like, okay, I need a little pause. I need a glossary of terms. There's a lot. So where do we begin?

Well, let's begin at the very beginning, as Julie Andrews sang in the Sound of Music. It's a very good place to start. So we're going to do that and we're going to go up to chapter one. Can we put chapter one, I mean, verse one, back up there on the screen? Romans 8:1.

So what's the very first word there? Just say it out loud. This is classroom time right now. What's the very first word? Therefore.

Now, if you've. If you've ever sat under any preacher, Presbyterian, Baptist, Methodist, Episcopalian, Church of Christ, Christian Church. I don't know about the Catholic stuff, but maybe. Maybe Catholic as well. I don't know what this is going to do here.

Am I still on? Okay. Preachers are famous for saying this. Whenever you see a therefore, you need to see what it is, therefore. Okay, boys and girls, this is going to be a long series.

If we don't. If we don't. If we don't figure out something real quick, you are. You are able to participate. You get it wrong.

So what? No one's getting a grade in this class. Yell it out. If you're wrong. I'll say, not quite.

And then you get a chance the next time to get it right. So when you see it, therefore, you see what it is, therefore. So let's look and see what it's there for. He says, therefore, there is now no condemnation. There used to be Condemnation, Paul says, but there isn't now why?

Well, it's probably synced to that therefore. So to sort out the therefore, we need to take a look at chapter seven, because therefore is always follow on something. So let's go back to chapter seven. The problem is that chapter seven is built on the back of chapter six and chapter six is built on the back of chapter five. And you see where I'm going with this.

We need to go all the way back to Romans chapter one, verse one, if we're going to focus on Romans chapter eight. So let's do that. If you got your Bibles, you can flip back a few pages. We're going to go to Romans chapter one and we're going to be introduced to the writer. And

his name is Paul.

And Paul says, I'm a servant of Christ Jesus, called to be an apostle and set apart for the gospel or the good news of God. Now Paul gives us his Greek name, Paul, instead of his Jewish name, which is Saul. As Saul in his former life, he was a Pharisee. I don't want to unpack all the Pharisees, Sadducee stuff, but I'm just going to tell you this. Pharisees were very religious, very upright Jewish leaders who tasked themselves, who had the responsibility to make sure God's law, the Ten Commandments, and every other law that came along with that.

That that law was followed to a T by the Jewish people. So they were leaders who encouraged strongly obedience to the law because they understood something. Following God's law is not just good for the individual. Following God's law is good for the entire community. It's good for the nation.

And those who blaspheme God's law don't just put themselves in danger of God's judgment, but they put the nation in danger of God's judgment. The entire Old Testament is filled with the history of kings who were evil, who brought judgment on the entire kingdom. We just looked at that not too long ago. And so Saul the Pharisee is on his way to a town called Damascus to arrest, imprison, persecute believers, Jewish believers who have decided to follow Jesus. He says, this is against the God's law.

This must be stopped. So on his way, he encounters Jesus. How Jesus has died. Jesus has been crucified. Jesus has been buried and risen.

And as we looked at a couple of weeks ago, Jesus has risen into heaven with the command to his disciples to go into all the world. So how does he encounter Jesus now? Well, encounters Jesus through this blast of light that blinds him and throws him on the ground. The voice says this, Saul, why are you persecuting me?

Paul's like. Saul is like, who is this? Who is this? Because I'm Jesus, you're persecuting me. When you persecute these other believers, my children, he says, here's what's going to happen.

You're blind to see again. You're going to have to go see one of my friends, and they'll tell you what to do. And so Paul does that. I keep calling Paul. At this point, he's still Saul.

Saul does that, and he goes to see a friend of Jesus who prays for him. His sight is restored, and the friend tells him what he's going to do. The friend says, God has appointed you to be a messenger of the Gospel of Jesus to the Gentiles. This is a big one for Paul, and he needs time to process this. If you read in Acts, you miss this moment altogether.

But if you read in Galatians, you'll find something there very intriguing. The account of Acts indicates that Paul finished up this conversation and then immediately went to Jerusalem and started preaching and teaching. But that's not the full story. There's lots of spaces in the Bible where we think things just happen one after another, but there's long spans of time where nothing much happens, but God is still working, never fear. And then this is one of those instances where there's just in the span of a little clear space, maybe in your Bible text, a lot happens.

If you go to Galatians, you read that Paul goes to Arabia. Now, Arabia is where Jordan is currently. So it's just. Just east of the Jordan River. This is where the country of Jordan is, and that was called Arabia in Paul's time.

And he spends three years in Arabia. Now, what does he do there? No one really knows. Paul just mentions it here in Galatians, but nowhere else. No one else was with him, it seems.

So what did he do? I'm going to give myself a little liberty this morning and, and, and consider that maybe what he did. I think likely what he did was immerse himself once again in the Torah. Now, the Torah is the Jewish word for the law. It's used interchangeably, the Torah.

So I believe Paul went into the. What we would consider our Old Testament. And he started at the beginning. He worked his way through the prophets, and at the end of it, he comes out convinced that the Scriptures that he had previously used against the Gospel are in fact pointing to the Gospel like a reverse Poem Read one way, Jesus is a blasphemer against the law of God, who sets himself up in opposition and makes wild claims about himself. But flipping the script, Jesus is the fulfillment of the law.

Read one way, Jesus is this false prophet. But read another way, when you flip the script, Jesus is the one all the prophets are pointing to. And with Saul, the script is flipped and Saul the persecutor becomes Paul the preacher, and he becomes a messenger. In verse two of chapter one, he becomes a messenger of the Gospel promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his earthly life, was a descendant of David and who through the spirit of holiness, was appointed the Son of God in power by his resurrection from the dead, Jesus Christ our Lord. And with that in mind, Saul, now Paul.

He begins his letter to Jewish believers and Gentile Christians in Rome. Rome is a major city. Rome is a hot mess of a city. It's a capital city. Think about Chicago.

It's been in the news recently. Think about Washington, D.C. it's been

in the news recently. Think about Los Angeles. Think about London. Think about Tokyo.

Think about. Think about Delhi. Think about some big cities. And if you've traveled in those cities, you know, they got problems. And Rome was exactly the same way.

The ancient philosopher Seneca called Rome a cesspool of iniquity. Now, this is one of their own, guys, he goes, it is horrible. There's another ancient writer called Juvenal who called it a filthy sewer into which the dregs of the empire flood. Yeah, for Saul the Pharisee, Rome would have been absolutely off limits. Don't go anywhere near Rome.

But remember, the script has been flipped. And now Paul the Apostle to the Gentiles, he sees Rome as the very place where God really wants to get him to. So he writes to these Christians, both Jewish and Gentile Christians, and in Rome, he says, I am desperate to get there. I've not been able to get there yet, but I want to. I want to meet all of you, both Jewish and Gentile Christians.

And this is a little sore point. This is a sore point there in that church because due to some religious persecution several years back, all the Jews were commanded to leave Rome. Get out, they said. And so the young church that was established there was suddenly depleted of half their congregation. Just imagine if I said, all of these people get out.

Don't come back. It would be just you. So. So half the church is gone for. For quite a while.

Then a new leader comes and he invites the Jews back to Rome. All of a sudden these guys come back in and the church in some sense has sort of managed and gone along and got along and adapted in ways that this group was not part of. And so the Jewish Christians come back and they realize, ah, the social order is a little bit different than it was the last time we were here. And it. And it creates a little bit of tension there in that congregation.

And so Paul is making and taking great pains to make sure that they understand that the good news of Jesus is for everyone. In Romans chapter 1, 16 and 17, he writes this. I'm not ashamed of the Gospel because it's the power of God for the salvation of who? Everyone. Everyone who believes.

First for the Jew, because the Gospel was revealed to the Jews through Jesus, then for the Gentile. For in the Gospel, a righteousness from God is revealed. Paul says, I've read the script. I flipped the script. I know something.

I see something that I didn't see before. He says, a righteousness from God is revealed, a righteousness that is by faith. And he uses this new concept to them from first to last, just as it is written, the righteous will live by faith. Now, for the Jewish Christians in the room who are reading that letter, they know that that comes from a particular prophet in the Old Testament, Habakkuk, the righteous will live by faith. Now this, this idea of living by faith, righteousness coming by living by faith is.

This is another big deal. I mean, he's dropping mics all over the place in this first little chapter of Romans. Because for the Jews, the. Even the Jewish Christians, righteousness, righteousness was about two things. One, being born a Jew, you are part of God's chosen family.

You're born a Jew. And the way that they define that is through circumcision. I'm not going to detail what circumcision is. I think we all know, if we're adults, we know what circumcision is. This is the way that a Jewish, a Jewish man would note that he is in fact Jewish.

No one else was circumcised, just these Jews. So he prides himself in his circumcision. Then he prides himself in the law, this Mosaic law, the Torah that Paul, I mean, Paul is a big defender of. Saul killed people over this. This is so important to them.

And being circumcised and keeping the law, that's where righteousness is. But Paul doesn't mention either of those things in this opening letter. He says, the righteous live by faith.

He says, let me, let me start from the beginning. Look around you. In fact, we can do the same thing. Look around you. The whole world, the universe that surrounds it, all of it was created for the glory of God, for the good pleasure of God.

He delights in this world that he created. But you don't have to.

Just look. It's consumed by wickedness and godlessness and rebellion against God and it's just left this place sad. It's just heartbreaking.

And yet.

And yet it's also intricately beautiful. I mean, just consider your hands. Consider the way we are made. We are fearfully. We're wonderfully made.

Look at nature. It's. It's beautiful. Think about the. These beautiful relationships.

They're lovely. The way love happens between people. Think about

watching kids play and how joyful they are. Just playing carefree, not a care in the world. It's also good because God declared it good when he created it.

It's good. God has revealed himself in this place. He's made his character and his power abundantly clear through what he created around us. It's amazing. The heavens and the earth declare the glory of God.

But instead of turning that and actually praising God for it, humans decided to take a different route. And Paul minces no words describing the many, many, many ways mankind has shamefully defied God. And if you've got your Bibles open, you can look towards the second half of chapter one in Romans and you can read the various ways we have defied God. Charles Spurgeon said that that portion of scripture, the second half of chapter one of Romans, is unfit for public reading because of the sin it describes there, says it shouldn't be read publicly. It's too shameful what humans have gotten up to.

If you're curious, you can look it up for yourself. But Paul says be very careful that you don't get judgy about it, that you don't get judgmental and start thinking somehow you're not them. Because he said this in Romans chapter 2:1. At the point that you judge someone else, you yourselves will be judged. Because it's not just those out there that are the problem.

We're all the problem. We all have the evidence of God and yet we close our eyes and we plug our ears and refuse to love and obey God because we want our own way. And Paul says because of that, righteous judgment is coming. Someone asked, do we ever speak on hell? And I'm telling you this is the promise that if we pursue our own agenda and thumb our nose at God, judgment is coming.

No one has an excuse no one. Sometimes you've hear people say, well, what about those people in such and such a place that never heard, well, here's what Paul says, Gentiles, that includes everyone who's not a Jew. You claim to be wise, you study the heavens, you search the stars. You've studied the human body system. You, you, you got math and you've got sciences.

You've got all of this which, which you're experts on natural philosophy and natural law. And yet you ignore what, what you see there.

You're going to be judged. You're going to be judged on what you know and choose. He says, you have had at your fingertips the words and the thoughts of God. You were entrusted with his laws on how to live well, and yet you too thumbed your nose at it time and time and time again. You too will be judged.



And in this room, you and I, we know right from wrong. And yet I know I'm not the only one in this room that time and time and time again says, yeah, I know I'll get to the good. But right now I just like to indulge my own emotions, my own behaviors, my own lust of the flesh. I want to do my own thing.

I'll ask God for forgiveness later. And God says, this is not how this works. You too will be judged In Romans, chapter 3, verse 10, very famous verse again where Paul quotes from the psalmist. He quotes from the book of Ecclesiastes, and he quotes from the prophet Isaiah. And here's what he writes.

There is no one righteous. Not even one. Look at your neighbor. You're not. Just tell him you're not righteous.

Now, now we're going to flip the script in just a little bit. But for right now, this is what we need to understand. There is no one righteous. Not even one. There is no one who understands.

There is no one who truly seeks for God. All have turned away. They have together become worthless. Think about that indictment. Worthless.

There is no one who does good. Not even one. And then Paul gets to chapter seven. He says this. On my best days, on my best days, I want to obey God's law.

But there's another law at work in me as a flesh and blood man. I tell you, on my worst days, God's law can't constrain me from doing what I want to do. He says, I don't do what I should. And instead I find myself doing things that. That I hate.

And I end up ashamed and embarrassed, guilt ridden and just sad. Just sad.

And he closes Chapter seven, out with this quote. What a wretched man I am. Who will rescue me?

I'm thankful that that's not where the story ends. Aren't you remember God loves this world he made. And it's not just the waterfalls and the rainbows and Saturn with its rings. He loves that. He loves his creation.

But he loves you even in your rebellion and sin. I'm going to talk about the boys real quick. And I've shared this story at one point. Point. But I remember at one point in time we had a disagreement on the next thing that needs to happen.

And one of them had a complete meltdown and was just emotionally out of control and was yelling in my face. And I'm telling you, you would.

From the outside looking in, you'd say, just backhand them and tell them what they should do. But in that moment, what instead happened? And I remember I hadn't had them living with me very long at all.

And I remember something in my. Inside me, just unfamiliar and I just receiving so much anger and frustration and fear that it's demonstrating itself and just. Ugh.

An amazing love welled up in my heart. Like you. You can curse and rant all you want. That doesn't change my love for you. In fact, and I don't know how this works, Paul talks about where sin abounds, grace abounds even more.

Here's what. Here's what happens if you're here this morning and you found your. You feel like you're caught up in something that's out of control and you feel like God can never, ever, ever get you out of it or forgive you for it. Let me just tell you what happened in that moment. As I experienced this, like, intense love for this little kid, I think I realized something, just a glimmer of something that not only.

Not only can I love him in the middle of this, there's a sense that I'm learning to love him even more because of this. Through this again, I'm not saying you go off on God and God will love you more. I'm not saying that. But I am saying this, that God is not. God is not.

God does not write us off because of our sin. God loves us right there in the middle of it. And he desires to be part of our lives so much. But we like little kids, we can't manage this on our own. We've got too much going on.

We can't manage it. We are too. We've seen too much, we've done too much. We've heard Too much. We've been exposed to too much.

We are too much of this world that we cannot our own get to this place where we're in right relationship with God. Oh, what a wretched man I am. Who will rescue me since we can't manage on our own? Jesus says, I'll do it. I'll do it for you.

I'm going to take, I'm going to take the responsibility to bring you back in right relationship with me. It doesn't depend on you, Tim.

This is the kind of righteousness that we experience now, Paul says by something called faith. And faith is one of those nebulous terms that, I mean, it can be defined a thousand different ways, maybe. But at its heart it's just believing that what Jesus said is true. Faith is not the sort of like I believe I can fly and we jump off a building. That's not the kind of faith that, that's being described here by Paul.

Paul saying, you're going to believe, but you're going to believe in someone. You're going to have faith. You're going to have faith in someone. Not you. You're going to trust someone else.

And we trust Jesus Christ. This is the one that the scriptures have called the anointed One. There's a Messiah. You maybe have heard that. Maybe you've heard Jesus use his second name, Christ, so that Christ means anointed, that Christ means Messiah.

So this is the one that have that God pointed his finger and said, you, I'm anointing you and I'm appointing you to defeat all the brokenness, all the sin, all the stuff that keeps my beloved, beloved, beloved creation in bondage. And you're going to break it. And then you're going to restore them back to me. You're the one, the anointed and the appointed one.

So Paul's in Arabia and I think he's processing all of this. And he's reading through the, through the Torah. And he gets to Genesis 3:15, where it says the offspring of a woman will bruise the serpent, the devil, evil's head, he will crush it. And he gets to Isaiah, chapter 7, verse 14. He says, there's going to be a child born.

They're going to call him Emmanuel, which simply means God is now with us. He's in it with us. He's going to read through Isaiah where it talks about the anointed, the appointed, the Christ, the Messiah as a just and a righteous judge. He's going to talk about and he's going to read in Isaiah 42, where this Messiah is also, in addition to being a just and righteous judge, he's a servant ruler who will bring justice to the nations.

And in chapter 53 of Isaiah, he's going to read about this Messiah who's the ruler and a king, who's also going to be a suffering servant, who is wounded for our transgressions, who's crushed for our iniquities, and who bears the sins of many. And he's going to read in Micah where it says this anointed, appointed Messiah is going to be born in Bethlehem. He's going to read in Zachariah where. Where this anointed, appointed Messiah is going to come into Jerusalem on a donkey. He's going to read in Psalms 22 where it says the Messiah will suffer and be forsaken.

In 2nd Samuel, chapter 7, the Messiah will be a descendant of David, our own king, and he'll have a kingdom, but it will be an everlasting kingdom. Then in Jeremiah, he reads that the Messiah is the Lord of righteousness, the Lord of righteousness. And I think when Paul reads Jeremiah, something just clicks and he has this aha moment and chills go up his spine and he says, ha, ha ha. The script is flipped. It all makes sense.

It's not about righteousness coming from me. I can't do it. I can't do

it. I'm too broken on my own. It never could come from me and it never will come from me.

Righteousness instead comes from simply putting my faith in the Lord, our righteousness, as Jeremiah calls him. In Romans chapter 5, he makes this claim. And now because of that, we have peace. Peace with God. How?

Through our Lord Jesus Christ. Now, over the next several weeks, we're going to go deeper into what it means to live. Now, the term is justified by Christ. Justified simply means in right relationship with God through Christ, and led now by the Spirit of life. Remember what Romans chapter 8:1 says.

There is therefore now no condemnation for those who are in Christ Jesus for the law of the Spirit of life. And that's what we're going to be looking at today. Though some of you may be in the room and you're wrestling with guilt, shame, remorse over past decisions and behaviors, maybe lifestyles. And if this is you this morning and you're just feeling the weight of this, congratulations. We've all been there.

Everyone in this room has dealt with this. This is an amazing, amazing gift. If you're feeling the weight and pressure of that right now, this morning, like, oh, oh, that's Me, God is being so gracious to you right now because he's doing something that Christians like to call conviction. Y' all been there. If you've been there, say I've been there.

Maybe you were there this morning. Yeah, Lord, I said some things, I did some things. I got upset and frustrated and you're telling me that was not right? That was not right, Tim. That's conviction.

That's conviction. It's a beautiful sign that God is leading you towards him. That's what he's doing. This is sort of a little prodding. He says, ah, ah.

You're getting closer. You're getting closer. You feeling worse? You're feeling worse. Excellent.

You're getting closer. You're getting closer. But here's the truth. Being sorry for your stuff, feeling guilt and shame over your stuff, no matter how much you feel of any of that, that doesn't make you right with God. That just makes you guilty and shame filled and remorse filled and sorry and sad.

That's all that does. It's helpful. It's a tool. But it doesn't make you right with God, no matter how hard you work to make it right. Oh, I'm sorry, boys, for yelling at you this morning.

I'm sorry I snapped at you. I'm sorry I didn't xyz. I'm going to do better next time. That doesn't make you right with God either. Neither of those things flip the script.

Only Jesus, only Jesus makes us right with God. And on the cross, he did all the atoning that was necessary for you to be in right relationship with him. So today, if you feel yourself filled with a sense of condemnation, Paul's Triumphant St. And 81 is for you. There is therefore now no condemnation for those who are in Christ Jesus. If you're not in Christ Jesus, you have every right to feel condemned.

If you don't feel it, you should. But if you're in Christ Jesus, that condemnation has been lifted because Christ has become your righteousness. This morning, at the back of the room, there are people who want to pray with you who, who would love to pray with you to make Jesus your Lord and Savior, to come into Christ and lift the weight of that legal condemnation that is hanging over your head right now. Say, I'm ready to be done with this. I'm ready to walk in the newness of life.

And they'll pray with you. They would love to do that. I'll do with that. I'll pray with you too. But there's people back there that want to do that because I don't want you leaving here not knowing what it means to be loved and accepted and declared right by Jesus.

Okay, I'm going to stop right there. Next week we're going to pick up again. We're going to pick up at. Probably right there at 8:1. We're going to dig a little deeper into it.

We're going to be looking back at something called the law, and we're going to unpack the law just a little bit more so you get a sense, like Paul did, of what that actually entailed. And then we're going to talk about the. The new law of life, living by the spirit. Spirit. That's next week.

And some of you will be doing it here, some of you will be doing it down at Spring Mill. Well, I'm going to announce now in just a little bit, but, but if you're down there, we're going to be talking about it. It'll be a short message. So I got to. I've got to compress a lot of this stuff in.

But try to, try to be here either way for that. I'm going to pray and we're going to take communion together. Heavenly Father, this morning as we take the bread and the cup, I know that a lot of people, before they take that cup and they take that bread, they use this as an opportunity just to look over the week and think about all the stuff they've done that has been bad, that's been wrong, that they feel guilty and ashamed about. I know that. But this cup and this bread, I mean, it's the exact opposite of that.

It's the exact opposite of feeling this weight of shame. It's a tangible reminder that you have brought us out of that and you call us now to a new life where we don't experience that anymore. But those things, those feelings of shame and remorse, those things no longer control our relationship with you. It no longer defies, defines our relationship with you. Jesus.

You define the relationship. You define it. And so through your sacrifice on the cross, you declared once and for all that. All that, all that sin, that sin that controls and overshadows and manipulates and transforms the perfect law of God into something that simply destroys us.

You. You killed that sin once and for all. You defeated it. And now we walk in the newness of life. And so today, as we take the bread and the cup, we want to declare once and for all that there's no condemnation for those who are in Christ Jesus.

And we, we. We reject the voice of the enemy that says, oh God doesn't love you anymore. We reject that. We say, lord, thank you so much for the place and the standing I have now with you in right relationship invited to this table because of Jesus. We love you Lord.

We lift our voice to sing your praise, to give thanks to you. You're glorious and good.

Thank you for listening to this message from Sherwood Oaks Christian Church. Did you know you can watch all of our video content, both current and past, on our YouTube channel. Visit [YouTube.com sherwoodoaks](https://www.youtube.com/sherwoodoaks) to watch messages, series and complete worship services.