



What Matters Most

Deuteronomy 5-6

David Sunday September 27, 2020



JOE JONES

Let's pray together.

Father, we praise and worship You for Who You are. You are God. You are our God. You are almighty, exalted, holy and righteous, yet You are near to those who are humble and broken-hearted. You care for the widow and the fatherless, the orphan and the outcast. Your heart toward all of us who are united to Christ is a heart of undiluted love, mercy and tender care, so we respond to You with love, adoration and submission. We want to follow all of Your ways. We want to walk in the path of obedience to You, the path of flourishing and joy. We want to get unstuck and follow You.

I pray that You would strengthen us to grow in our love for Your Word. Help us be faithful to seek You day in and day out by the means You have given: Your Word, prayer and encouraging one another. Help us make these things a priority and as we do, give us Your heart—a special heart for the lowly, despised, mistreated and the needy.

We pray today, Lord, for Jim and Mary Murphy—for Jim, who has an infection that has required surgery. Help Jim and Mary face this trial with fortitude and faith.

We pray for Janis Rosauer as she ministers to her daughter and son-in-law, Emma and Juan, as their baby boy Ruben was born not breathing and appears to have suffered brain damage. We pray that You would restore this child to full health. And Lord, please give Your comfort and support to the family in these very difficult days.

Father, as we turn to Your Word now, we pray that You would soften our hearts. Help us receive Your Word today with humility and joy, and that we would walk away changed to look more like Christ. We pray in the power of His name. Amen.

As we turn in our Bibles to Deuteronomy 5-6, we are going to find ourselves in a new sermon from Moses to the people of Israel. God has made it clear to Moses that he will not be allowed to enter the Promised Land with this new generation. Moses has seen the land from a

distance, so now in love he wants to prepare God's people to live distinctively holy lives that will be a light to the nations as they enter into the land.

So in this passage we're going to learn what matters most for the people of God.

BRANDON STERN

At the heart of chapter five are the Ten Commandments. These commands describe how the people God has redeemed are to live in covenant faithfulness before Him. All the other commands in Deuteronomy flow out of the Ten Commandments as their source. So let's listen to God's Word from Deuteronomy 5:1-21:

¹ Moses summoned all Israel and said to them, "Israel, listen to the statutes and ordinances I am proclaiming as you hear them today. Learn and follow them carefully. ² The LORD our God made a covenant with us at Horeb. ³ He did not make this covenant with our ancestors, but with all of us who are alive here today. ⁴ The LORD spoke to you face to face from the fire on the mountain. ⁵ At that time I was standing between the LORD and you to report the word of the LORD to you, because you were afraid of the fire and did not go up the mountain. And he said:

⁶ I am the LORD your God, who brought you out of the land of Egypt, out of the place of slavery.

⁷ Do not have other gods besides me.

⁸ Do not make an idol for yourself in the shape of anything in the heavens above or on the earth below or in the waters under the earth. ⁹ Do not bow in worship to them, and do not serve them, because I, the LORD your God, am a jealous God, bringing the consequences of the fathers' iniquity on the children to the third and fourth generations of those who hate me, ¹⁰ but showing faithful love to a thousand generations of those who love me and keep my commands.

¹¹ Do not misuse the name of the LORD your God, because the LORD will not leave anyone unpunished who misuses his name.

¹² Be careful to remember the Sabbath day, to keep it holy as the LORD your God has commanded you. ¹³ You are to labor six days and do all your work, ¹⁴ but the seventh day is a Sabbath to the LORD your God. Do not do any work—you, your son or daughter, your male or female slave, your ox or donkey, any of your livestock, or the resident alien who lives within your city gates, so that your male and female slaves may rest as you do.

¹⁵ Remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there with a strong hand and

an outstretched arm. That is why the LORD your God has commanded you to keep the Sabbath day.

¹⁶ Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and so that you may prosper in the land the LORD your God is giving you.

¹⁷ Do not murder.

¹⁸ Do not commit adultery.

¹⁹ Do not steal.

²⁰ Do not give dishonest testimony against your neighbor.

²¹ Do not covet your neighbor's wife or desire your neighbor's house, his field, his male or female slave, his ox or donkey, or anything that belongs to your neighbor.

BLAKE GLOSSON

We can learn from verses 22-33 what it means to fear the Lord. John Bunyan said, “Godly fear flows from a sense of the love and kindness of God to the soul.” These people were amazed that they had heard the voice of the Lord speaking to them and had survived. The Word of God is their very life, but they are afraid that if God keeps speaking to them, they will die. So they cry out to Moses to stand as their mediator. We of course know a better Mediator than Moses. In Jesus, we have experienced the love and kindness of God to our souls. So we of all people should listen to God with humble and contrite hearts that tremble at His Word.

So let's do that right now as we look at the people's response in verses 22-33. God's Word says:

²² “The LORD spoke these commands in a loud voice to your entire assembly from the fire, cloud, and total darkness on the mountain; he added nothing more. He wrote them on two stone tablets and gave them to me. ²³ All of you approached me with your tribal leaders and elders when you heard the voice from the darkness and while the mountain was blazing with fire. ²⁴ You said, ‘Look, the LORD our God has shown us his glory and greatness, and we have heard his voice from the fire. Today we have seen that God speaks with a person, yet he still lives. ²⁵ But now, why should we die? This great fire will consume us and we will die if we hear the voice of the LORD our God any longer. ²⁶ For who out of all humanity has heard the voice of the living God speaking from the fire, as we have, and lived? ²⁷ Go near and listen to everything the LORD our God says. Then you can tell us everything the LORD our God tells you; we will listen and obey.’

²⁸ “The LORD heard your words when you spoke to me. He said to me, ‘I have heard the words that these people have spoken

to you. Everything they have said is right. ²⁹ If only they had such a heart to fear me and keep all my commands always, so that they and their children would prosper forever. ³⁰ Go and tell them: Return to your tents. ³¹ But you stand here with me, and I will tell you every command—the statutes and ordinances—you are to teach them, so that they may follow them in the land I am giving them to possess.’

³² “Be careful to do as the LORD your God has commanded you; you are not to turn aside to the right or the left. ³³ Follow the whole instruction the LORD your God has commanded you, so that you may live, prosper, and have a long life in the land you will possess.

DAVE WOLLEN

Sometimes we overcomplicate the Christian life. We get distracted and weary, because we think it’s too difficult to live faithfully before God in this world. So we can be thankful that God has made His will very clear to us and sums it up in a way that His people can understand in the first nine verses of chapter six:

¹ “This is the command—the statutes and ordinances—the LORD your God has commanded me to teach you, so that you may follow them in the land you are about to enter and possess. ² Do this so that you may fear the LORD your God all the days of your life by keeping all his statutes and commands I am giving you, your son, and your grandson, and so that you may have a long life.

³ Listen, Israel, and be careful to follow them, so that you may prosper and multiply greatly, because the LORD, the God of your ancestors, has promised you a land flowing with milk and honey.

⁴ “Listen, Israel: The LORD our God, the LORD is one. ⁵ Love the LORD your God with all your heart, with all your soul, and with all your strength. ⁶ These words that I am giving you today are to be in your heart. ⁷ Repeat them to your children. Talk about them when you sit in your house and when you walk along the road, when you lie down and when you get up. ⁸ Bind them as a sign on your hand and let them be a symbol on your forehead. ⁹ Write them on the doorposts of your house and on your city gates.

DAVID SUNDAY

If you had to boil it down to one word, what matters most in the Christian life? This is a question Jesus Himself answered when one of the scribes came to Him and asked, “Which command is the most important of all?” What did Jesus say was the most important command

of all? Jesus answered by speaking straight out of Deuteronomy 6. Here it is, from Mark 12:28-30: *“The most important is, Listen, Israel! The Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is, Love your neighbor as yourself. There is no other command greater than these.”*

Isn't this what the Ten Commandments are all about? Commandments one through four are about loving God, then Commandments five through ten are about loving your neighbor. So what matters most in the Christian life in one word? Love. Not a lukewarm, listless, moderate love. No. “Moderate love is a sin,” says Ray Ortlund, “maybe the worst sin of all.”

This morning, we're going after an intense love, a whole-hearted love, a passionate love, springing from an awareness of the matchless character of God, the wonder and goodness of His creating us, as well as the power of His salvation taking hold of our lives. To know this God is to love Him and we can only know Him by loving Him.

It works that way in marriage, too. I can know a lot about Kate by observation, but there is a depth of knowing that takes place in a marriage that's only possible through love. Your knowledge of your spouse will never go beyond your love for your spouse. You can't know your spouse intimately unless you love your spouse intensely.

Augustine, who is perhaps the most towering theological intellect of the Christian church, once said, “Give me a man in love—he knows what I mean.” In other words, if you want to get my theology, you've got to be a great lover of God.

So we're going to focus our attention this morning on Deuteronomy 6:4-9. These verses are the heart and soul of Old Testament religion. I want you to notice that they're not about rites and rituals. Not about formalities and rules, but love. These verses became a prayer the Israelites prayed twice daily. It's like a pledge of allegiance and a hymn of praise all in one. It's called the *Shema* because that's the first word. “Hear. Listen.” That's what the word *shema* means. This is where love begins.

Love begins with listening.

Loving God begins with listening to God. You haven't loved God until you listen to God. Verse four begins with “Listen, Israel,” or, “Hear, Israel.” “Hear” or “listen” is one of the most frequently repeated words in the book of Deuteronomy, along with the word “today.” We have to keep listening to God afresh each new day. What we've heard in the past isn't enough to sustain us in the present. We need the Word of God constantly.

This word *shema* —listen—means much more than just letting the sound waves enter your ears. It means to pay attention to, focus on and respond to what you hear. Do you remember the story of Jacob and Leah in the Old Testament? Jacob really wanted to marry Leah's sister Rachel, but he was tricked into marrying Leah instead. So Leah lived with the pain of knowing that she was unloved by her husband. Then she gave birth to a son and named him Simon—*Shimown*. Can you hear the word *shema* in that? It means “the Lord has heard.” What Leah is saying is, “The Lord has heard that I am unloved. God has not only let the sound waves of my cry enter His ears, He has paid attention to me. He has responded to me in grace. He has given me a son.”

That's what we're praying whenever we pray, “Hear, O Lord,” or “Listen, Lord.” We're not wanting Him only to let the sound of our cry reach His ears, but we're pleading with Him to act on our behalf. *Shema* means that you haven't loved until you listen, and you haven't listened until you've obeyed. That's what it means to really hear God's Word. It means to pay attention and obey.

I said it last week and I'll say it again: the only parts of the Bible you really believe are the parts you obey. The Apostle James talks about how we should not only be a hearer of the Word, but a doer of the Word (James 1:19-25). He says, “The person who hears the Word but doesn't put it into practice is like someone who looks at their face in a mirror, walks away and forgets what they look like.”

So listening and obeying are two sides of the same coin. Loving God is what matters most. You haven't loved God until you've listened carefully to His Word; you haven't listened to His Word until you've obeyed it. That's point number one.

Loving God requires revelation from God about God.

Then, the main thing Israel needs to listen to is God's revelation about Who He is. Loving God requires revelation from God about God. You've got to know Who He is. So listen to verse four: “*Listen, Israel: The Lord our God, the Lord is one.*”

The nations around the Israelites believed there were many gods. Depending on the region of the country, there was the god of the sky, the god of the sea, the god of the fire, the god of this mountain and that mountain, etc. Our culture today is not a whole lot different than the Canaanites and the Perizzites. We believe that there are many gods, depending on an individual's preference. You can believe in whatever god is meaningful to you in our culture, as

long as you don't say that everyone else should believe in that same god. But the true and living God is saying here, "No. There is only one real God and I am He."

Tim Keller puts it this way: "God is saying, 'You don't construct Me; I construct you. Therefore there's not many of Me, depending on you. There's only one of Me and you all depend on Me.'"

This one true and living God has a name. In the English Bibles, His special covenant name looks like this, with all capital letters—LORD. Whenever you see that in the Old Testament, you need to remember the story in Exodus 3, where Moses was standing before a bush that was burning but was not consumed. He revealed Himself to Moses out of that bush, then commissioned Moses to lead His people out of Egypt. Moses wanted to know the name of Who was speaking to him so he could tell the people Who had sent him to them. God said, "Yahweh. I am. That's My name."

This name was so sacred to the Israelites that they never spoke it out loud. They would only write the consonants: YHWH. When these are transliterated into English, they become JHVH, from which we get the name Jehovah. This the personal covenant name of God that He revealed to Moses. It appears throughout the Old Testament in our English Bibles in all caps—LORD—to tell us that this God alone is the true and living God. The gods of the nations are all dead. They're not real. But the LORD—Yahweh—is alive. He's real.

He's telling us here, "There's only one of Me. I am incomparable. I am unique. I am real. I am supreme." So whenever you say this phrase, or whenever you hear someone else saying it, you know you're heading down the wrong track. If you want to get to know this God, you have to get to know Him as He really is. You can't make up whatever idea of God you have in your mind. Whenever you hear or say, "Well, I like to think of God as _____," you're going down the wrong path. Who God is never starts as a figment of your own imagination. Who God is always depends on His self-revelation. He tells us Who He is.

If you came up to me and told me, "I'm writing a book about you." I might say, "Yeah, really? That's nice. What are you planning to say?" You'd, "Well, I like to think of you as a guitar player, a deer hunter and someone who looks good in a tee shirt." I'd have to say to you, "I'm sorry. You're talking about Dan Leeper, not me." Well, maybe I look good in a tee shirt.

I'm not being narrow-minded by insisting there's a reality about who I am, and God is not being narrow-minded by telling us Who He really is and what we need to believe about Him in order to know Him and love Him. But our culture says, "Go ahead. Have any faith; you can define whatever that faith is. The god you love can be a god of your own choosing." But God is

saying to us here, “No! I have a name. My name is Yahweh and I’m the only one. I’m the God Who revealed Himself to Abraham, Isaac and Jacob. I’m the God Who appeared to Moses in the burning bush and led My people out of bondage in Egypt through the Red Sea. There is no other God besides Me.”

Friends, this God—Yahweh—has supremely revealed Himself in the person of His Son, our Lord Jesus Christ. In fact, listen to what the Apostle Paul wrote in 1 Corinthians 8:4. He says we know that “*an idol is nothing in the world.*” It’s not real. We also know “*there is no God but one.*” It sounds like Paul is remembering the *Shema* that he’d probably prayed that very morning. Then listen to what he says in 1 Corinthians 8:5-6:

For even if there are so-called gods, whether in heaven or on earth—as there are many “gods” and many “lords”—yet for us there is one God, the Father. All things are from him, and we exist for him. And there is one Lord, Jesus Christ. All things are through him, and we exist through him.

Do you hear what Paul is doing here? He’s saying, “Jesus Christ is one with Yahweh. They are the same.” Friends, here is the God Whom you do not make up or invent in your own mind. He is the God Who creates you, treasures you, is able to rescue you from hell, forgive your sins and give you an eternal hope and a future. No god that you invent or make up in your own imagination is able to do that. No god of your imagination is powerful enough to meet the deepest needs of your heart. The God Who reveals Himself in Scripture, in the history of His people Israel and in Jesus Christ is the only One Who is powerful enough to save you from your guilt and shame. He is the only one able to give you a hope beyond yourself.

Before we go any further this morning, we need to pause here. It’s impossible for any of us to love God in the way this passage is calling us to love Him, until we personally have come to know Who He is and what He has done for us. These words in the *Shema* are directed to Israel, a people group who have come to know God by name. They’ve experienced God’s saving activity on their behalf, rescuing them from Egypt. Why has God done all this for them? If you have your Bible open, look at Deuteronomy 4:35: “*You were shown these things so that you would know that the LORD is God; there is no other besides him.*”

So before you can love God, you need to know Him by name and understand how much He loves you and what He has done for you. You’ll never love God if you imagine that God is indifferent toward you, distant from you or angry at you. You might be afraid of Him, but you won’t love Him. What has God done for us? Listen to what the Bible says in 1 John 4:9-10:

God's love was revealed among us in this way: God sent his one and only Son into the world so that we might live through him. Love consists in this: not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.

God is telling you today through His Word, "I am not indifferent toward you. I am not distant from you. I am a God Who is holy. I am a God Who is angry at sin." Yes, friends, your sin has brought guilt, shame, anguish and death into your life. Your sin has killed the flourishing life you long to have. But God is not only a God of holiness, He's not only a God Who is angry at sin, He is also a God of love and mercy. He sent His one and only Son into the world so that you might live through Him. God has shown His love for you by sending Jesus His Son to be the sacrifice that takes away the guilt of your sin and makes it possible now for you to enter into a covenant of love with this God. You will never love God more than He loves you, and you will never love Him at all until you know that He first loved you.

Have you personalized the love of God for you? Will you acknowledge your need for God to forgive you today? Will you look at Jesus, Who is God, and say to Him, "O God, be merciful to me, a sinner"? If you will, you can know very deeply, very personally, very intimately that God loves you with an everlasting love, that Jesus died for you and that you've been rescued from the fiery furnace of hell through His death on the cross. When you know that you're loved by God like this, you'll want to love Him in return. One of the hymns we sing says, "Love so amazing, so divine, demands my soul, my life, my all."

Loving God demands our all.

That brings us to our third point this morning: loving God demands our all. Look at Deuteronomy 6:5: "*Love the LORD your God with all your heart, with all your soul, and with all your strength.*" This verse is saying is that there is no dual citizenship. You're not pledging allegiance to the flags of two different kingdoms. You cannot serve two masters (Matthew 6:24). Think of this as a concentric circle with the heart is at the center of that circle. The next circle around that is the soul, then the third circle around that is the strength. God is saying, "I want you to love Me with all that you are."

Love God with all your heart; that's where He wants your love to flow from. The heart is your innermost being. The springs of life flow out of the heart, it says in Proverbs 4:23. This is telling us that God is not interested in external obedience. Our salvation is not like a business

transaction. It's not a cold, clinical exchange. It's an affectionate relationship that God desires; one where we feel deeply, intensely and passionately.

The heart includes our affections; it also includes our mind, will, volition, desires and motivations. The heart refers to our passions, hungers, perceptions and thoughts. God is saying, "Love Me with all your thinking, all your feeling, all your desires," when He says we're to love Him with all our hearts.

Then love God with all your soul. Now, we need to be careful here, because in English, we tend to think of the soul as the non-physical, immortal part of a person—kind of like the soul gets entrapped inside our bodies and then released when we die. That is absolutely not what the Bible is teaching about the soul. The word for "soul" in Hebrew, at its most basic level, means throat. When the Israelites wandered in the wilderness, they became thirsty. They talked about the melons and the cucumbers in Egypt. They said in Numbers 11:6, "*But now our soul had dried up.*" Or when Joseph was sold into slavery, Psalm 105:18 says, "*His soul was put in iron shackles.*" So what do we need our throats for?

Well, the throat is where everything we need to live passes through. Our food and drink all have to go through our throats in order to give us life. So you can see why in the Hebrew minds the word soul is referring to the whole person. It's referring to a living, breathing physical being. So biblically speaking, a soul is not the invisible, immortal part of you. A soul is not something you have; it's something you are. It's your entire being, your whole life, your physical existence. So to love God with all your soul means to present your whole self—your energy, talents, moments, days and years—as a living sacrifice of love to Him.

When people get to know you and observe what you're pouring your life into, they're going to be able to figure out what you love. They'll see that you love your family, the Bears, your job or a favorite restaurant. Here's a question from Colin Smith: "What are you doing with your life that makes it obvious you love Christ?" So what are you doing that makes it obvious that you love Christ with all your soul, with all that you are?

Then finally, love God with all your strength. This is a fun word, because it actually functions 298 times in the Hebrew Bibles as the adverb "very." Some will put it like this. It means love God with all your "very-ness" or with all your "much-ness." In Greek, this word is translated as power; in Aramaic it's translated as wealth. So it's saying we are to love God with everything we have at our disposal.

Loving God starts with our hearts, it moves outward to include our whole lives and being, then it goes even further to include all our resources—everything we have available for

honoring God. This includes our marriages, children, homes, clothing, tools, smart phones, computers, movies, voting ballots, salaries, even our bonuses.

So how does this happen? How do you love God with all your heart and with all your soul and with all your strength? Verse six tells us how: *“these words...”*—Scripture. *“These words that I am giving you today are to be on your heart.”* In other words, the Word of God is kindling for the fire of the love of God in our hearts. This fire of God’s love must be kindled every day because God wants our love for Him to permeate every aspect of our existence.

Just look at the rest of the verses. In public and private, we see in verse seven, *“...when you sit in your house and when you walk along the road...”* We’re to talk about these words with our children. Verse two says God has given us His statutes and commands so that we can give them to our children. We are to repeat them to our children, talking about these words in a way that is not forced, dry and barren, but spontaneous, flowing out of your hearts. We are to do this habitually, wherever we go, so much so that in verse 20, our children are going to be asking us, “What’s with all these commandments? What’s with all these words from God that you’re always talking about?”

We’re supposed to be loving God by treasuring His words when we’re working and when we’re relaxing. Look at the end of verse seven: *“...when you lie down, and when you get up.”* So when you lie down at night after a long day of stressful work and you’re tempted to just check out, believers say, “Right now I want the Word of God to shape love for God in the way I use this time of relaxation.” When you get up in the morning, instead of letting the business of the day put you into autopilot, you say, “Right now I want the Word of God to cultivate love for God in my heart, so that all my activities today will be an expression of wholehearted love for God.”

You want this to be true in your actions and in your desires. Look at verse eight: *“Bind them as a sign on your hand...”*— Your hand is what you do activities with. Then, *“...let them be a symbol on your forehead...”*—between your eyes. The eyes are what you desire things with. Then verse nine says to *“...write them on the doorposts of your house and on your city gates.”* In other words, family life, economic life, political life, civic life—all of it for a believer is to be guided by the Word of God and infused with whole-hearted, community-transforming, uncompromising allegiance as love to the true and living God.

In our public life, private life, inner life and outer life, we’re to always be thinking, “How do the words God has spoken teach me to love Him in how I think, how I act and how I live in this situation? Not just for an hour on Sunday morning, but when you’re out on a date with your girlfriend on Friday night. Not just with certain people who will respect your love for God, but

when you're with others who might think you're weird because you love Him. Not just for us as individuals, but for us as a community. It means to open up every closet of your life to the Lord and say, "I'm open for inspection, Lord. Come and do Your cleansing work in here."

R.C. Sproul read these words in verse five: "*Love the Lord your God with all your heart, with all your soul, and with all your strength.*" Then he said, "All your heart? All your soul? All your strength? I haven't done that for five minutes!"

Only Jesus has listened and loved and obeyed Yahweh, His God, with all His heart, with all His soul and with all His strength. Only Jesus has taken the *Shema* to heart and fulfilled the calling God placed on Israel. Only Jesus has gone through the wilderness of temptation for 40 days, living not by bread, but by every word that proceeds from the mouth of God (Matthew 4:4). And only Jesus has come out the other side victorious, loving God with all His heart, soul, mind and strength.

Friends, we have a Savior Who has faithfully obeyed in our place, when we fail even after five minutes. We can sing, pray and read our Bibles one minute, then be lusty, gossiping and lying a few minutes later. Jesus knew all that about us. He knew the worst about us, but He loved us to the uttermost, sparing no pains, and spilled His very blood in order to rescue us when we were still His enemies. I love the hymn, "My song is love unknown, my Savior's love for me, love to the loveless shown that they might lovely be."

In Jesus' whole heart above for us, revealed in the pages of this Word, we find the power and strength to begin loving God in return. As these words from the Bible seep into our hearts—as these wonderful words of grace and truth begin to saturate our lives, then permeate the lives of our children, so that our hearts burn within us as we see Christ in all the Scriptures—here's what we discover as we treasure these words within our hearts. We discover 2 Corinthians 3:18: "*We all, with unveiled faces, are looking as in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit.*" The Spirit is the only One Who can bring this kind of love for God into our lives. So let's pray now and ask Him to do that. Bow with me.

Holy Spirit of the living God, You are the One Who pours out the love of God into our hearts. We pray now, as we enter into holy communion, that You will show us Christ in such a way that our hearts would burn within us as we contemplate how long, how wide, how high and how deep is the love of Christ that surpasses knowledge.

Fill us, Lord, with all Your fullness until everything that keeps us from loving You with all our heart, soul, mind and strength will finally be displaced and we will enjoy uninterrupted

loving communion with the Father, in the Son, through the Spirit forever. As often as we eat this bread and drink this cup, we proclaim Your death until You come and we long for that day when You come, Lord Jesus, when we will finally love You fully as we should. We pray this in Your name. Amen.

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