

October 6th, 2019

The Word of an Experimental Christian

Psalm 119:89-96

What is an experimental Christian?

We've been examining what the Puritans and Reformers referred to as experimental Christianity. This was not something that they invented. They called it experimental because the Word of God is experimental. What does that mean? Simply this. It performs spiritual surgery on your inner man. The Word is the surgeon and you are the patient. It tries you and tests you. It convicts you and comforts you. It rebukes you and renews you. It puts to death the old man, and brings the new to life. In short, it is the Word alone, as Peter say, that gives you everything you need for life and godliness (**2 Peter 1:3**).

The light that breaks the darkness

Now our passage this morning is the perfect example of how the Word works in the life of the believer. Recall last week's passage. It was the lowest point thus far in this portrait of a Christian life. Charles Spurgeon called that section "the midnight of the psalm."¹ It didn't end well. There was no resolve. The Psalmist was in utter distress. He felt as though he would lose his faith under the persecution of the world and the devil. What answer does God give him to his cries for help?

Simply this. His Word.

Not deliverance from the persecution. There is no deliverance from persecution in this life: "...all who desire to live a godly life in Christ Jesus will be

¹ J. Stephen Yuille, *The Path of Life: Blessedness in Seasons of Lament*, (Grand Rapids, MI.,: Reformation Heritage Books, 2019), pg. 107

persecuted” (1 **Tim. 3:12**). So then how does God comfort the Psalmist? With His Word.

The sufficiency of the Word

That is the beating heart of our passage this week. God’s Word is sufficient. What does that mean? The sufficiency of Scripture means that the Word of God “contains all the divine words needed for [every] aspect of human life.”² This doesn’t mean that the Scripture contains the specific data for things like auto repair and plumbing. Rather the sufficiency of Scripture means there that we have all the Divine words we need. As one author has said “It has all the divine words the plumber needs, and all the divine words the theologian needs.”³

And it’s precisely this message that evangelicals need to hear today. As Evangelicals we champion all the other attributes of Scripture. We hail the *inspiration of Scripture*, that is, that every Word is God-breathed (**2 Tim. 3:16**). We are ready to die on the hill on the authority of Scripture—that whatever the Bible says is indeed what God says (**Matt. 4:4**). But it’s on this issue of the sufficiency of Scripture that we as evangelicals falter. Kevin DeYoung says here “We can say all the right things about the Bible, and even read it regularly, but when life gets difficult...or just a bit boring, we look for new words, new revelation, and new experiences to bring us closer to God.”⁴ We may not say it with our lips but our lives often say ‘I need something more than the Word. I need something more in order to know that God is for me, that God cares for me.’ What are we saying? We are saying the Word of God is not sufficient. That it’s not enough.

² John Frame, *The Doctrine of the Word of God*, (Phillipsburg, NJ.: P & R Publishing, 2010), pg. 220

³ *ibid*, pg. 221

⁴ Kevin DeYoung, *Taking God At His Word: Why The Bible Is Knowable, Necessary, And Enough, And What That Means For You And Me*, (Wheaton, IL.: Crossway, 2014), pg. 45-46

The greater to lesser Word

That's why this week's passage is so powerful. The Psalmist puts before our eyes a greater to lesser argument. He's taking ahold of us and saying: 'So you doubt that God's Word is enough to care for you when you are facing the darkness? Well consider, if God's Word is enough to create all the universe, and if God's Word is enough to control all the universe [the harder things] then certainly God's Word is enough to care for you [the easier thing].'

The Big Idea...

If God creates and controls all things by His Word, then trust that He is able and eager to care for you by that same Word

- ☆ God's Word Was Sufficient to Create the Universe
- ☆ God's Word Is Sufficient to Control the Universe
- ☆ God's Word Is Sufficient to Care for You

I. God's Word Was Sufficient to Create the Universe

Bibliolatry?

Please look with me at **v.89** "Forever, O LORD, your word is firmly fixed in the heavens." Notice that the Psalmist is praising God's *Word* here! This is astounding since the Scripture forbids us to praise anyone except God. But here the Psalmist praises God's Word. We see this same thing in **Psalm 56:9-10** "This I know, that God is for me. In God, *whose word I praise*, in the Lord, *whose word I praise*." Perhaps you have heard the phrase Bibliolatry before. It comes from those who try to separate love for God from love to His Word. They say things like "I don't worship the Bible, I worship Jesus." How do we respond to this?

What the Word *is*

We'll consider *how* the Psalmist speaks of God's word. Consider these four attributes of God's Word.

1. God's Word is eternal. "*Forever, O LORD, your word...*" God's Word has never had a beginning, and it will never have an end. What other *words* can you possibly say that about? Some of you only began speaking 40 years ago. But God has been speaking as long as He has been God. The grass withers, and the flower falls, but the word of the Lord remains forever." (1 Peter 1:24-25).

2. God's Word is personal. "*Forever, O LORD, your word...*" The reason why God attaches the most terrifying curse to those who would add to or take away from His Word (Rev. 22:19), is because it is *His* Word. To distort His Word is to distort His own Person. When God speaks it is a manifestation of His very presence.

3. God's Word is immovable. "*Forever, O LORD, your word is firmly fixed...*" Meaning it's settled. It is "beyond the reach of all disturbing causes."⁵

"Voltaire, the famous French philosopher, [and an] atheist...wrote a number of tracts deriding the Bible. He once made a very bold statement: "One hundred years from today the Bible will be a forgotten book." After Voltaire died, for nearly 100 years, his homestead was used as the book depository for the French Bible Society. They sold Bibles out of his house! It's now a museum. People have forgotten Voltaire. Nobody forgets the Bible."⁶

⁵ W.S. Plumer, *Geneva Series of Commentaries: Psalms*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2016), pg. 1059

⁶ Source: <http://www.god-did-it.com/apologetics-use-of-voltaire-lying-for-jesus/> Accessed October 5, 2019

4. God's Word is heavenly. “Forever, O LORD, your word is firmly fixed *in the heavens.*” This is not an earthly word, invented by men. There is no better Word, because there is not other Word that God gave us from Heaven.

We worship the Word *not* the medium

So when this charge of Bibliolatry—of Bible worship—is leveled against Christians, we need to make an important distinction. The paper and the ink of the Bible is not the same thing as what the paper and the ink represent. We don't worship the created thing—that is just the medium. But what do we find through the medium of paper and ink? The authentic Word of God. And “that Word...should be treasured as if God were speaking it with his own lips. It should be received with absolute trust, obedience, and, yes, worship.”⁷

What the Word *does*

But the Psalmist goes further than describing what the Word *is*, He tells us what the Word *does*. And here we see him begin his argument. **v.90** “Your faithfulness endures to all generations; *you have established the earth, and it stands fast.*” How did God create the earth? By speaking. By saying “Let there be...” (**Genesis 1:3**) and there was. Do you see what the Psalmist is doing? He's declaring to us that God's Word can do things that no other Word can do. He can create *ex nihilo*—out of nothing.

By His Word, He formed the light and created the darkness (**Isaiah 45:7**).

By His Word, He brought forth the mountains (**Psalms 90:2**).

By His Word, He created north and south

and hung the earth on nothing (**Job 26:7**).

By His Word, He determined the number of the stars,

and gave all of them their names (**Psalms 147:4**).

By His Word, He invented minutes, and hours and days (**Genesis 1:5**).

By His Word, He created the your invisible and eternal soul (**Genesis 2:7**).

⁷ John Frame, *The Doctrine of the Word of God*, (Phillipsburg, NJ.,: P & R Publishing, 2010), pg. 67-68

And a billion other things God created, all by His word. "...You have established the earth, and it stands fast."

The medicine of a God-worded creation

Why does Psalmist insist on making this point? Because he forgot it. That's why he started to despair in our previous passage. The midnight of his soul had become so black from the persecution of the world and the devil that he felt as though he would lose his faith. But now he has come to himself. 'Lord my world is *not* falling apart. You made the World with your Word. And it's by your Word that you are holding me together.'

Don't you remember this is exactly what God did with Job? God didn't say one word to Job for 37 agonizing chapters. Job called out to Him again and again. He heard nothing. And Job who started out so strong had started to question the goodness of God. When God finally speaks, what is the first thing He points to? Creation.

““Where were you when I laid the foundation of the earth? Tell me, if you have understanding....Or who shut in the sea with doors when it burst out from the womb,...*when I said*, ‘Thus far shall you come, and no farther, and here shall your proud waves be stayed’? (**Job 38:4, 8, 11**)

In other words, God is saying to Job “Job, if my word was sufficient to create the whole universe, is it not sufficient for you?”

Creation as proof of covenant

So let's test ourselves. Is God's universe creating Word enough for you when all around your soul gives way? Do you know that He wants you to see His covenant with creation as proof of His covenant with you? God told His ancient people that one of the ways they could trust Him was by looking to His faithfulness to creation. **Jeremiah 31:35-36** “Thus says the Lord, who gives the

sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar — the Lord of hosts is his name: “If this fixed order departs from before me, declares the Lord, then shall the offspring of Israel cease from being a nation before me forever.” Which means this, every time you squint at the sun in the sky, or feel the grass between your toes, or taste the fruit that grew in the soil, you are witnessing God’s continued promise to uphold you by His Word. That’s our **first point**. The same word that was sufficient to create the universe is sufficient for you, no matter what darkness you face.

II. God’s Word Is Sufficient to Control the Universe

God’s works of providence

Please look with me at **v.91** “By your appointment *they* stand this day, for all things are your servants.” What is the “they” in this verse referring to? It refers to all the things the God has created: the heavens (**v.89**); every single generation of mankind (**v.90a**); and the earth itself (**v.90**). It refers to everything. So what is the Psalmist saying about everything? That God not only created all these things, but that He controls them all even down to this day: “By your appointment *they* stand this day, *for all things are your servants.*” This is the doctrine of God’s providence. I love how the Larger Catechism defines God’s providence.⁸

God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures; ordering them, and all their actions, to his own glory.

Not one maverick molecule

We were talking in our Wednesday morning study this week about how many of us as Evangelicals unwittingly adopt a type of practical deism. Deism is

⁸ LCQ18

the belief that there is a supreme being—a god—but that he doesn't intervene in the affairs of the universe. So as Christians, we can give a kind of lip service to God's control, but when things get difficult, we act as though something strange has happened, as if God is just like one of us, hoping for the best. 'God's up in Heaven, hoping that this will work out the way that What's the problem with Deism? Two problems. **First**, deism is the death of God. R.C. Sproul puts it like this: "If there is one maverick molecule in all the universe, then God is not sovereign. And if God is not sovereign, He is not God."

Master of all, servant of none

The **second** problem is that our verse says explicitly says that "...all things are your servants." Think about that. If there is a servant, then what must there be? A Master. God is the Master of all things. Nothing can move or operate or exist out side of His controlling Word. Have you thought about all the things that God determines *by His Word*?

He determines not only the changing of the seasons *by His Word*, but also the king or queen or president or parliament of every nation that has ever existed. **Daniel 2:21** "He changes times and seasons; he removes kings and sets up kings"

He determines how much sleep you got last night *by His Word*. **Psalm 127:2** "... he gives to his beloved sleep."

He determines how many days you will live on planet earth *by His Word*. **Psalm 139:16** "...in your book were written, every one of them, the days that were formed for me, when as yet there was none of them."

He determined what your IQ would be *by His Word*. **Job 38:36** "Who has put wisdom in the inward parts or given understanding to the mind?"

He determines the outcome of every battle *by His Word*. **Amos 3:6** “Does disaster come to a city, unless the Lord has done it?” or **Lamentations 3:37-38** “Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come?”

He determines every so-called episode of chance *by His Word*. There is nothing random that happens under His rule. **Proverbs 16:33** “The lot is cast into the lap, but its every decision is from the Lord.”

All things are His servants. All things fall out according to His Word. “He does according to his will among the host of heaven; and among the inhabitants of the earth” (**Daniel 4:35**).

Jesus: ‘Look at the birds!’

So then where does this fit in the Psalmist’s argument? Simply this. He’s again arguing from the greater to the lesser. If God’s Word is sufficient to govern everything in this universe, is it not sufficient to care for you? Don’t you remember that this is how Jesus argued in Matthew 6? He touched on this one universal human tendency: anxiety, worry, a troubled concern over some future even that disturbs you. He says in **Matthew 6:26** “Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?” I was in Washington D.C. last month and the place where I was staying was about 6 blocks from the church where we were having this conference. So we walked it. The houses were all crammed together. No one had really any yards to speak of. But there were lots of trees. And these trees were filled with little birds. They were everywhere—hopping on the fences, hopping on the sidewalk, hopping on the steps. And these birds, funny as it may sound looked happy. They moved their little feet and their little heads as if they didn’t have a care in the world. Why? Because our Heavenly Father was caring for them. He took care of

predecessors, He is taking care of them, and He will take care of their younglings after them. And our Father has done this since Genesis 1.

Don't you know dear saint that God values you infinitely more than the birds? If His care towards these little birds has never failed, don't you realize that His care for you will never fail? That's our **second point**. The same Word that all of creation depends upon for their continual care, is sufficient for you.

III. God's Word Is Sufficient to Care for You

Now the Psalmist makes a clear transition from how God's Word created and how God's Word controls to how God's Word specifically cares for us. He gives four arguments.

1. The Word is sufficient to support you in affliction

Look what He says in **v.92** "If your law had not been my delight, I would have perished in my affliction." First let's look at this negatively. There are afflictions that you will face from which nothing in all of creation can give you support. Even your closest friends, your closest family members, your closest brothers and sisters in the LORD cannot sustain you in these types of afflictions: the loss of a child; a defiled conscience; financial ruin; cancer; your final moments on earth. In these types of afflictions, your "...friends mean well, but of themselves they can do nothing. They can only look on, feel, and pray. They cannot 'speak to [your] heart.'"⁹

What do you need? The Psalmist puts it positively. You need the delight of God's law. I remember going through a particularly dark time in college. I was in the prodigal country. I was so lost, so alone. I felt so abandoned, and it was my own doing. But God used a verse to draw me back to Him. **Psalm 27:10** "...my father and my mother have forsaken me, but the Lord will take me

⁹ Charles Bridges, *An Exposition of Psalm 119*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2002), pg. 234

in.” Oh that promise helped deliver me from a life of sin. As Charles Bridges says “One promise applied by the Spirit of God is worth ten thousand worlds.”¹⁰ You see the remedy that you need must match the depth of the affliction. That’s what God’s Word is. It alone can support you in whatever affliction you face. How can we be sure of that? That takes us the Psalmist’s second argument.

2. The Word was sufficient to raise you from the dead.

Please look at v.93 “I will never forget your precepts, *for by them you have given me life.*” He’s talking about the new birth here. He’s speaking in the past tense. ‘I won’t forget your Word because it was by your Word that brought me back from the dead.’ 1 Peter 1:23 says it like this: “...you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God.” Now clearly Peter means that the Word was the instrument in the new birth, it’s not the efficient cause. The Spirit must give the life. If the Word was sufficient *in itself* to grant the new birth, then everyone who ever had the gospel preached to them would be born again. But that the Word is the instrument of the new birth doesn’t detract from the force of his argument. The Word alone is the instrument of saving faith: “...faith comes from hearing, and hearing through the word of Christ” (Romans 10:17). That is amazing! Do you see what he’s doing? He’s remembering how God’s Word has already changed him forever: He’s saying ‘Lord’s it’s your Word *that* has delivered me from the slavery of sin; *that* has delivered me from the misery of hell; *that* has given me eternal life; *that* has made me a co-heir with Christ.” Dear saint the Word has already delivered you from the worst possible future. What is the Word *not able* to accomplish for you now? That’s brings us to the Psalmist’s next argument.

3. The Word is sufficient to continue to save you.

Please look with me at v.94 “I am yours; save me, for I have sought your precepts.” The Psalmist is using covenantal language: “I am yours.” Only a Christian can claim this. Jesus specifically disowns those who do not belong to

¹⁰ *ibid*, pg. 235

Him. He says those dreadful words on the last day “Depart from me, I never knew you” (**Matthew 7:23**). But Christian belongs to Jesus Christ. 1 Peter 1:18 “...you were ransomed (purchased) from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, *but with the precious blood of Christ.*”

And he brings forward proof of this. Look at v.94 again. “I am yours; save me, *for I have sought your precepts.*” He’s not saying ‘I deserve to be saved by you *because* I have sought your precepts.’ No. He’s showing evidence that He truly belongs to God. Only Christians have a desire to follow God’s Word. Non-Christians have no such desire. 1 **Corinthians 2:14** says “The natural man (unsaved) does not accept the things of the Spirit of God, for they are folly to them...”

Dear saint, the Psalmist is showing us how to get into a holy argument with God. “Lord look what you’ve already done in my heart. If I don’t belong to you, why do I desire to please you? Why do I desire to be nearer, ever nearer to You? So please save me.” What does he need saving from? Well dear Christian what do you need saving *from*? Paul tells us “Wretched man that I am! Who will deliver me from this body of death?” (**Romans 7:24**) Do you not need to be saved from the love of sin? Do you not need deliverance from daily guilt? Do you not need to be rescued from the treachery of you own heart? How does God save you from these things? Through His Word. “Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her *by the washing of water with the word*” (**Ephesians 5:25-26**). It is in God’s Word where you find deliverance from the power of indwelling sin.

4. The Word is sufficient to give you peace in the greatest danger.

Please look at v.95 “The wicked lie in wait to destroy me, *but I consider your testimonies.*” It’s so instructive that the Psalmist doesn’t say “The wicked lie in wait to destroy me, *so I ran away.*” Where are you going to run? You have no where to go. Once you belong to Christ, there’s no where where the world and Satan will not try to destroy your faith *if* not your life. That’s the story of the

whole Bible. Abel killed by Cain. Jacob hated by Esau. Moses hunted by Pharaoh. David chased by Saul. Paul beheaded by Nero. Dear congregation, there are forces seeking to destroy you. How do you keep your peace? The Psalmist tells us “...*I consider your testimonies.*” Meaning, he considered what the Word says about the end of all things. There will be a judgment. “*The Word* tells us plainly who shall go to heaven and who shall go to hell.”¹¹ As certainly as God will save His people, He will have vengeance on all His enemies and ours. **Revelation 20:15** “And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.” But if your name is written in the book of life, there is no need to be afraid of bad news. Why? Because *the Word* has already promised you full deliverance through Christ. Therefore you can say “Whether I am delivered from the wicked, and live, “I live unto the Lord; “ or whether I fall into their snare, and “die—I die unto the Lord” (**Rom. 14:8**).”¹²

“The Word did everything!”

Dear church, do you have this type of confidence in the sufficiency in God’s Word? Is it enough for you? Martin Luther after looking back at his struggles against Rome made perhaps the greatest statement on the sufficiency of God’s Word. He said “I opposed indulgences and all the papists, but never with force. I simply taught, preached, and wrote God’s Word; otherwise I did nothing. And while I slept, or drank Wittenberg beer with my friends...the Word so greatly weakened the papacy that no prince or emperor ever inflicted such losses upon it. I did nothing; the Word did everything.”¹³ Beloved, God has given you a Word that has done everything. Run to it. Trust in it. Hope in it. Let it fight your battles.

¹¹Thomas Manton, *The Complete Works of Thomas Manton Vol. 7*, (Miami, FL.,: Hardpress Publishing), pg. 462

¹² Charles Bridges, *An Exposition of Psalm 119*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2002), pg. 242

¹³ Source: <https://wolfmuellers.com/beer/> Accessed October 6, 2019

Application

1. What kind of a church should we want?

The kind of church that applies the sufficiency of the Word to our relationships. What would that look like? Remember our definition? The sufficiency of Scripture means that the Word of God “contains all the divine words needed for [every] aspect of human life.”¹⁴ Is Scripture sufficient to build relationships in this church? I know that some of you are lonely. I know that some of you are isolated. I know that some of you don’t know how to build relationships with others. Put on top of that the fact that we have a fairly broad diversity of people here. We have young people, old people, single people, married people, white people, Hispanic people, Ukrainian people, all sorts of people. And the world tells us that the way that we build relationships with one another is stick to people that are just like you, with those you are comfortable with. But the Scripture calls us to be committed to one another simply because we all are united to Christ. And that means to be committed to people who are very different than you. Just look around. Look at all the different types of people in the room. Jesus calls you to these people. “Contribute to the needs of the saints and seek to show hospitality” (**Romans 12:13**).

If you say, “I don’t know how to have relationship with *those* people.” Let me ask you: is the Scripture sufficient for that? You see it’s right at this point where we can deny the sufficiency of Scripture. We can say: ‘Well in order to build relationships with others I need the Scripture + similar life experiences; or the Scripture + the same ethnic background; or the Scripture plus + the same age or marital status.’ If that is how you are seeking to build relationships in the church, that is a denial of the sufficiency of Scripture. You’re saying, the Scripture isn’t enough for your relationships. You need something more.

If you say, ‘Pastor Josh, what you’re asking is so difficult.’ Of course it is. What made you think that the Christian life is easy. Jesus calls us to take up our cross and follow him. So how do you start treating the Scripture as if it truly is

¹⁴ John Frame, *The Doctrine of the Word of God*, (Phillipsburg, NJ.,: P & R Publishing, 2010), pg. 220

sufficient in your relationships. Try this: After service, go up to somebody you don't know, and ask the question: "How did the Word encourage you today?" And then tell them how the Word encouraged you. Or ask them how they came to faith in Jesus Christ. Tell them how you came to faith in Christ. Start there. Test God. See if His Word is not also sufficient for building relationships.

2. What kind of a world do we live in?

Please look with me at v.96. The Psalmist concludes "I have seen a limit to all perfection, but your commandment is exceedingly broad." It's a simple comparison between the world and the Word. What is he saying about the world? Simply this. Everything in the world—even the best things—has a boundary, a limit, where when it is crossed, you will find only disappointment and vanity.¹⁵ There was an Emperor in Rome whose name was Severus. He ruled from 193 - 211 a.d. Severus expanded the Roman Empire more than any emperor before or after him. It reached an astounding 5 million square kilometers under his military exploits.¹⁶ He had everything the world could offer. Power, wealth, reputation, and yet at the end of his life he cried out "I have been all things, but now it profits me nothing."¹⁷ That's the world we live in. A world that will profit you nothing apart from the word.

3. What kind of a Word has God given us?

A Word, as the last part of v.96 says, that "...is exceedingly broad." Other translations say your commandment is perfect or without limit. What does that mean? First it means that God's Word informs us of our whole duty to God and to our neighbor. That He doesn't just require the outward duty but the inward

¹⁵ This essentially sums up the whole book of Ecclesiastes.

¹⁶ Source: https://en.wikipedia.org/wiki/Septimius_Severus#Assessment_and_legacy Accessed October 6, 2019

¹⁷ Thomas Manton, *The Complete Works of Thomas Manton Vol. 7*, (Miami, FL.: Hardpress Publishing), pg. 454

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 "The soul is born for eternity." Charles Bridges, *An Exposition of Psalm 119*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2002), pg. 243

motions of the heart. Not murdering someone is only the outward duty, the inward duty is that you must not be sinfully angry. **Matthew 5:22** “...everyone who is angry with his brother will be liable to judgment.” Not committing adultery is the only outward duty, the inward duty is that you must never lust. **Matthew 5:28** “...everyone who looks at a woman with lustful intent has already committed adultery with here in his heart.” Worshipping God with the saints is only the outward duty, the inward duty is that you must draw close to God in your heart (**Isaiah 29:13**). That’s the first reason why God’s command is exceedingly broad because it speaks to the whole man—both body and soul.

Secondly, God’s command is exceedingly broad because it requires nothing less than perfection itself. **James 2:10** “For whoever keeps the whole law but fails in one point has become guilty of all of it.” How good must you be to be able to get into Heaven? You must be perfect. Jesus said “Unless your righteousness exceeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven” (**Matthew 5:20**). Who then can ever hope for Heaven? Who can live like the the law requires?

4. What kind of Savior do we need?¹⁸

We need a Savior who will fulfill all the righteous requirements of the law. This is why Jesus came. **Galatians 4:4-5** “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.” And Jesus redeems all who hope in Him. **Acts 13:39** says “by HIM everyone who believes is freed from everything from which you could not be freed by the law.” This is how the gospel is even broader than the law. Again we ask: what work must we do to be doing the works of God? Jesus answers. **John 6:29** “This is the work of God, that you believe in him whom he has sent.” Do you see? Where the law abounded, grace abounded all the more.

¹⁸ With the exception of the question on the Word, the other three are from Christopher Ash, *Job: The Wisdom of the Cross, Preaching the Word Series*, (Wheaton, IL.,: Crossway, 2014), pg. 17-23

But the gospel doesn't set us against the law. The gospel frees us from its condemnation, and gives us a heart to love God's law. What does this look like? Paul said it like this "...It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (**Gal. 2:20**).

That is the word of an experimental Christian. A Word that provides us comfort, frees us from condemnation, and that brings us to Christ.