



VILLAGE BIBLE CHURCH SUGAR GROVE CAMPUS

Now You Know...the Rest of the Story

Hebrews 10:1–18

Tim Badal | February 21, 2021

Growing up as a kid, getting in the car wasn't fun, especially on longer car rides. You see, back in the day, we didn't have child-centric cars with DVD players, entertainment centers and the ability to listen to what you wanted, when you wanted, to watch what you wanted, when you wanted, how you wanted. Kids, you've got all the luxury today.



Back in the day, Dad chose what you were going to listen to. In our car, it wasn't even FM radio. Some of the kids right now are saying, "What's FM radio?" We had to listen to AM, which was the ancient version of FM. My dad was a lover of WGN radio, but I thought it was boring. And when I say boring, I mean mind-numbing boring. They would talk about random things. It would drive you crazy. You would ask, "How much longer?"

But growing up, I remember while riding in the car, a familiar voice would come on the WGN radio. As I got acquainted with this voice, I began to listen to what he would share. I didn't know back in the day that Paul Harvey was a well-known fixture in the radio world. For me, it was five minutes when I began to be a bit spellbound by the stories he would share. Paul Harvey, a pioneer in radio, for five minutes each day, would share a story about a well-known figure. You would not know who he was talking about until the very end of the story. You would learn some of the facts nobody ever knew about. It was a little mystery that would take place during those five minutes. After he announced who he was talking about, he would say, "And now you know the rest of the story."

Hebrews 10 is the rest of the story. For nine full chapters, weeks upon weeks, we've endeavored to learn under the heading, "Jesus is the Greatest of All Time." We've learned He's greater than the patriarchs. We've learned He's greater than the prophets. We've learned He's greater than the Old Testament law and all that was involved with it. Now in Hebrews 10, the author is going to summarize why Jesus is the greatest. Then starting next week and for the rest of the book of Hebrews, it's going to be all about application:

- Because Jesus is the greatest of all time, I need to live a certain way.
- Because Jesus is the greatest of all time, I need to treat my spouse a certain way.
- Because Jesus is the greatest of all time, I need to live by faith in a certain way.
- Because Jesus is the greatest of all time, I need to treat my Christians leaders in a certain way.

He's going to go on and on about all these applications in light of what Christ has done in His greatness. But in the first 18 verses, he is going to go back and share a little more about Who Jesus is and what He has done. In the end of it he's going to say, "Listen, this has bearing on you. When I unveil the rest of the story, you're going to see how amazing Jesus really is."

You see, I was always more fascinated, mesmerized, more adoring after I heard Paul Harvey talk about that famous person, because I learned some of the hardships and difficulties, some of the hurdles, they had to jump over along the way. Then when I got the rest of the story, I thought, "Wow. I knew they were pretty special, but now I know they're way more special, way more amazing than I would have ever thought." The rest of the story causes us to be mesmerized, fascinated and more adoring. The

writer of Hebrews wants us to be fascinated by Christ and more adoring of Him, because as we learn more about Him and what He's done for us—as we get the rest of the story—we will begin to worship, serve and honor Him in a way we've never done before. And that's what the writer is seeking. He wants to blow your socks off, so that when it comes to serving Him in Hebrews 10-13, you're doing it out of delight. You're doing it out of excitement because it's no longer a drudgery or something you dread. In light of what Christ has done for you, you will do anything for Him—because He's the greatest of all time.

We pick up our text in Hebrews 10:1. This is a long passage, so I want to break it up this morning. It will be very easy for us to get lost in the passage unless we break it up in a chronological way. We're going to do that this morning under three headings. I want you to see that God has done something great through Christ Jesus.

In our passage we see what God did in the past—the Old Covenant.

The first thing we see is what was done in the past through what was called the Old Covenant, the Mosaic Law. That's what governed them in the days of the Old Testament. So let's start there. We're going to read about this old way in the first four verses of the book of Hebrews 10:

¹For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. ²Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? ³But in these sacrifices there is a reminder of sins every year. ⁴For it is impossible for the blood of bulls and goats to take away sins.

The writer helps us know what was going on in the Old Testament with the Old Covenant. There are three characteristics I want you to see. Some of them we have already talked about in our times together.

The Old Covenant was a shadow of things that were going to come.

First, the writer brings up something he has brought up only once before and that is that the Old Covenant was a shadow of things that were going to come. That word "shadow" is the Greek word *skia*, which means a representation, an image, or a shadow as it's translated here. It's very similar to the idea of what happens when I walk on this stage with light. You probably can't see it, but on the ground I have a shadow.

You can learn some things from a shadow, but it doesn't tell you much. My shadow would tell you that your pastor is a big boy, but it doesn't tell you how beautiful I am. It doesn't tell you how athletic I am. It doesn't tell you what a great husband I am. The shadow doesn't do any of those things.

The word *skia* also means a representation. How does this help us? We've got to be so very careful in our Christian theology here. Many Christians will say, "Old Covenant bad, New Covenant good. In the Old Covenant, God tried to fix things, but it didn't work, so then He did a second system." That's not true. There was one plan, one covenant God had, and that was to redeem a people to Himself. Now, that covenant, as the book of Galatians says, came at just the right time and in just the right way. It came through the person and work of Jesus. So the Old Covenant had a job to do which was to whet the appetite of those who were participating in it. It served as a picture.

Let me help you with some pictures this morning that will hopefully whet your appetite. Mmm. Mmm. Ooh. Aah. Just keep funneling through these food pictures. Some of you are getting up and leaving to have lunch. These are just pictures, representations, that tell us what? Number one, we're hungry. In some ways, our appetite is growing because of what we're seeing. Our eyes tell us these things are pretty great. But these pictures don't help us smell what we're seeing. They don't allow us to taste what we're seeing.

The Old Covenant was always pointing to Jesus.

The old covenant tells you a couple things, but it doesn't tell you the whole story. It was pointing to something better, something greater, something more awesome than what was there. Now, we needed something better, more awesome and greater because in and of itself, the law could not make you holy. It could not deal with your sin. Notice that the text tells us that even though the

offerings were made every year, they could never “make perfect those who draw near” (verse one). What a sad commentary. As people drew near to God through the Old Testament covenant, it could never wholly address what was happening in their lives.

Then the author drops the mic in verse four, when he says something that must have caused the audience the writer of Hebrews was addressing to be aghast: “*For it is impossible for the blood of bulls and goats to take away sins.*” They had sacrificed hundreds of thousands of animals, shed gallons and gallons of blood, only to be told now that it never took care of any sin. They didn’t take it away sin. Sacrifices couldn’t make someone perfect. The Jews knew that because God was holy and just, the only way they could have a right relationship with God was if they were perfect, just as their Father in heaven is perfect.

So we have a problem. What we’re learning is that the law doesn’t help. It points. It’s used as a way to whet the appetite, indicating that there’s something more, something greater to come, but it doesn’t deal with sin in the way we need it to. How so? Notice, it could not deal with the conscience and the consciousness of sin. It says that although it was being continually offered, it didn’t address the issue of sin. Verse two says, “*Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?*” During the time of the Mosaic law, worshipers would sacrifice goats and rams and bulls, then they would be told they were clean—externally, ceremonially clean. But as they were heading home, the remorse and guilt of their sin—the same remorse you and I struggle with—would rise up in their hearts. It would cause them to be anxious and worried. “Have I really been made clean if I still feel this burden in my heart, this remorse and guilt?” No amount of blood from animals could take care of that.

This is what plagued the Old Testament times and we’ve been talking about previously. These were individuals who knew God was perfect and righteous. Even in the days of Christ, they still believed the law was the way to be made right before God. That’s what the Pharisees told them and that’s what the readers of the book of Hebrews, this first century audience, would have been thinking. “The law is what makes me right with God.”

But these people had also fallen in love with Jesus Who had told them He had come, not to abolish the law, but to fulfill it. He had told them, “I can make you clean.” He talked about destroying the temple, then in three days that He would rebuild it. All of these thoughts were going through their minds and they were wondering, “How does Jesus connect with the Old Testament law?”

Notice what the writer says in verse one: “*For since the law has but a shadow of the good things to come...*” The word good—*agathos* in the Greek—means something inherently and intrinsically good. But *agathos* also implies something that is profitable and beneficial, a blessing when it comes into contact with other people. So we have this good the law was pointing to, saying “Good times are coming, good things are coming.” It’s not just that we’ll stand back and say, “Wow, that’s a good thing.” It will be a good thing that has implications and applications to my life; it will change my life from being bad to good. It will change my hopelessness to hope. That’s why the Israelite people were always looking forward to the day when Messiah would come. The prophets had told them the “good thing” was the Messiah. From time-to-time prophets would come, kings would come, who would say, “This is the good thing to come.” But they would be told, “No, it’s not the good thing.”

Then the New Testament rolls around and John the Baptist shows up. People start to wonder, “Are you the good thing?” John the Baptist said, “No, I’m not even good enough to carry the sandals of the One Who’s going to come.” Then Jesus comes. Remember the conversation between Jesus and John the Baptist in John 1? John says, “Are You the One? Are You it? Surely, You must be. I was in the water when a voice from heaven said, ‘This is My beloved Son, in whom I am well pleased.’” So who is that *agathos*? Who is that good thing, that inherently and intrinsically good thing that was to benefit others? The answer, my friends, is Jesus Christ of Nazareth.

In our passage we see what God was doing in the present—Christ in the New Testament.

So we’ve looked at this old thing was happening in the Old Covenant. Now look at the second thing that God was doing through Christ in the first century. Look at verse five:

⁵Consequently, when Christ came into the world, he said,

"Sacrifices and offerings you have not desired,
but a body have you prepared for me;
⁶ in burnt offerings and sin offerings
you have taken no pleasure.
⁷ Then I said, 'Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.'"

⁸ When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), ⁹ then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. ¹⁰ And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.

Here the writer pivots from the Old Testament, which he says was pointing to something in the future but now that waiting is over. He tells his readers, "You have come to know Christ as your Savior and Lord, so don't give up on Him. Don't walk away from Him. Don't turn away in sin. Jesus is the one and only." He then begins to describe some of the things Jesus had done.

Jesus modeled what true religion is.

Jesus came to earth at a time when the Pharisees carried the day. External religiosity was rampant. All a person needed to do was look as clean on the outside as possible. They had to meet every requirement of the law, so no one could say, "You're dirty on the outside." By contrast, Jesus identified true religion, not as outward conformity, but as inward change. Twice in our passage we see that Jesus came to model the life that says, "I'm going to live life for the Father's will in heaven." Twice it says, "*I have come to do your will.*"

Christian, understand that what I'm preaching is not external conformity or external religion. What I'm asking you to experience is a life change. What we're being told through the passage quoted from Psalm 40 is that external obedience without internal obedience is just rebellion with make-up on it. Parents, think about how your kids do what you ask them to, but their hearts are not in it. Does that make you happy? Let's be honest. What about you with your spouse? What if they're just going through motions? We celebrated Valentine's Day last week. What if your spouse brought roses and said, "Here. This is what I'm supposed to do. The calendar told me I'm supposed to say something nice about you, so I'll say something nice."

External obedience without inward change is just rebellion before God with some make-up on it. That's not what Jesus was bringing about. He says it's about us doing the will of God. God wants our hearts. He doesn't want the blood of goats and bulls. He doesn't want a bunch of external things that make us look holy before other people. Rather, He wants our hearts.

So Christian, let me ask are you here today because someone told you to be here? Are you here today because it makes you look good to your family or to other people? Do you study the Bible for that reason? Do you pray for that reason? Do you serve for that reason? Do you give for that reason? Or does God have your heart? Is the reason why you live because you want to do the will of God? Is the reason why you give is to do the will of God in heaven? Is the reason why you pray and read the Scriptures is to do the will of God? This is what Jesus modeled and we can do this. We should do these things.

But here's the problem: we don't do that. That's why Jesus confronted the Pharisees, telling them, "You look good on the outside, but you're dead on the inside." Sadly, when we go before God, we try to clean ourselves up, but as He said, we are whitewashed tombs—clean on the outside but with dead man's bones on the inside (Matthew 23:27-28).

Jesus paid for our sins.

What did Jesus do? He did what no priest before Him could do: He paid for our sin. As we read in verse ten, "*And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.*" Jesus modeled what it means to do the will of the Father.

We see this in His prayer in the Garden of Gethsemane (Matthew 26:36-46). "Not My will, Father, but Your will be done. Even that means I've got to suffer and endure pain. Even in death, I will do this because Your will is how I'm called to live." But now Jesus has

come to a group of people who haven't done this. So what does He do? As a priest, He didn't offer up the body of an animal; He offered up His own life. He went to the cross to die the death of a criminal, not because of crimes or sins He had committed, but because of your crimes and sins, and mine. Through the shedding of His blood, He took upon Himself the punishment for our sin.

He didn't have to do this over and over again, as the Old Covenant required. He only had to die on the cross one time. As He was dying, He announced, "It is finished!" (John 19:30). What's finished? The payment for our sin—once for all. When Christ died on the cross, He had you and me on His mind. He knew our sin and was saying to the Father—in the greatest exchange in cosmic history—"Tim's sins have been paid for. His perfection is finished." Put your name in there too. He wouldn't have to ever do this again. In that special time in the first century, Christ not only made the payment on Good Friday, but He rose in power and victory over death that we celebrate on Easter Sunday.

The writer of Hebrews continues by saying, "This priest, in offering his own life, found victory." Verse 12 says, "*But when Christ had offered for all time a single sacrifice for sins, he sat down...*" Under the old covenant, the priests never sat down. They were always working. They were always about doing their work in the presence of God. When Jesus got to the Holy of Holies in heaven, He sat down. Why? Because He could look at His Father in heaven and say, "It's finished. All the work is done. There's nothing left to be addressed." This finish also meant there was no more concern to be had. In the first century, a king would sit when there was a time of peace, when there were no more enemies or war. Why does that matter? Because some of us are warring inside ourselves over our sin and guilt. We're anxious about the things we've done wrong. Jesus is saying, "If I'm sitting, then surely you can sit. If I'm resting in the finished work that I did on the cross, then, child of Mine, surely you can rest. You can be at peace, knowing you no longer have to strive for a perfection you could never get on your own."

He also tells us, "If your heart is to do My will, then by faith you can have eternal life and eternal rest." We'll read more about this in the next chapter. We no longer have to strive to earn His love or His perfection. We have victory in what He accomplished on the cross. Now that Christ is seated at the right hand of God, we start looking forward. We see this in verse 13, where it says, "...*waiting from that time.*" What time? Waiting from the time He died and gave us victory, from when Christ ascended to heaven as His disciples watched. From that time until now, what is Jesus doing? He's sitting at the right of the hand of the throne of God—waiting. Waiting for what? For the time "*until his enemies should be made a footstool for his feet.*"

Again, by way of review, what does it mean for His enemies to be made a footstool for His feet? In the first century, when a king had conquered a land, he would grab the statesmen and leaders of the conquered place—maybe even the king. He would parade them through town in chains, then he would bring them to his throne room. There he would show his supremacy to the world by having these individuals go down on all fours, then he would put his feet up on them, like an ottoman.

Listen, there's a day coming, Christian, when Jesus, Who has secured our victory on the cross of Calvary, will do the same. You say, "Wait a minute. The devil is still out there. It seems like the world is winning." Yes, but there's a day coming and Jesus is waiting patiently for that day. He's waiting in order to allow many more to come to repentance. The day will come when Jesus' enemies will be on all fours before His throne and He will put His feet on them, saying, "See, I'm the victor. I'm the King of kings and the Lord of lords." Paul says in Philippians 2:10 that on that day every knee will bow and every tongue will confess that Jesus Christ is Lord. On that day, every heart and every voice will cry out, "Worthy is the Lamb who was slain"—whether or not we've been living the will of our Father in heaven on this earth, whether we are great or small.

What does this victory do for us? We know what it did for the people in the book of Hebrews. It helped them understand that they needed to move on from the growing obsolescence of the old ways and old covenant, instead moving to maturity in Christ in the new covenant made through His blood.

But what about us in the 21st century? What does that do for us? Look at verse 14: "*For by a single offering he has perfected for all time...*" Do you see the chronological words in this text? At one moment in time "...*he has perfected for all time those who are being sanctified*" —that's you and me in the 21st century!

Verses 15-16 say, "*And the Holy Spirit also bears witness to us; for after saying, 'This is the covenant that I will make with them...'*" He's now quoting Jeremiah 33: "...*This is the covenant that I will make with them after those days...*" What days? After the death, burial and resurrection of Jesus Christ. It's a new covenant. Remember the Lord's Supper. "*This cup is the new covenant in my blood...*" (1 Corinthians 11:25).

The text goes on, "*After those days, declares the Lord: I will put my laws on their hearts, and write them on their minds.*" Do you know when that took place? It was on the Day of Pentecost when the Holy Spirit came upon those disciples. He filled them, enabling them to do what Jesus promised would be "greater things" than even He was able to do, changing the world for the cause of Christ.

There are two more phrases added in verses 17 and 18: "*I will remember their sins and their lawless deeds no more,*" and "*Where there is forgiveness of these, there is no longer any offering for sin.*" Basically the writer is telling his readers, "Stop going back to the starting point."

Then in verse 19, he's going to say, "*Therefore...*" It's probably one of the most consequential words in the book of Hebrews. Therefore, in light of all that we know about Jesus, now we need to take off to maturity. Now we need to take off into service. Now we need to take off into giving and living in a way that honors Christ. In order to do that, we need to understand what God is doing to perfect His people.

In our passage we see what God is doing to perfect His people—Christians in the last days.

Under the old covenant, people were imperfect, living under the Mosaic law all those years, trying to be made perfect but they never were. Then Christ came, so now by faith we can now live for Him and do the will of God. The writer is going to tell us it wasn't that salvation couldn't be found in the Old Testament, it's just that it could not be accomplished through the law. How was that done?

In the next chapter, we read "by faith, Abraham... by faith, Isaac... by faith, Jacob... by faith, Gideon..." and he goes through a list of individuals in the Old Testament who had faith. How do we get close to God? How do we have our sins taken care of? By faith, not by external religiosity. By faith saying, "I will do the will of my Father in heaven," three things take place.

Through Jesus, God saves us completely.

God makes us perfect by faith. He takes that which is imperfect and makes it perfect through the cross of Calvary. He does this, first of all, by saving us completely. This is so very important. We think, "Okay, Jesus saves me from sins, but only from those certain sins." Deep down inside, you and I know the sins we sin that nobody knows about. Maybe even our spouse doesn't know about them, or our parents, or our kids, or our pastor. To be fair, maybe our congregation doesn't know. But the writer uses a phrase that basically says what the song says. "Whom the Son has set free is free indeed. I'm a child of God; yes, I am."

When we confess our sins—yes, even those dirty, rotten, ugly sins that no one but God knows about—God says, "Because of the work on the cross, it has been dealt with." "Your sins which were crimson," the prophet says in Isaiah 1:18, "are now white as snow." Do you know how white snow is? We have to have our window blinds down in our rooms because it's so blindingly white. That's how white God makes us, how clean, how blameless we are. And He does it completely. That's why when Christ was on the cross, He said, "It is finished. It is done. It has been dealt with." Brothers and sisters, when you put your faith and trust in Jesus Christ, your sins are no more. He says in (Hebrews 8:12, 10:17), "I'll remember them no more."

Through Jesus, God sanctifies us continually.

So He saves us completely, then He also sanctifies us continually. The Hebrews were thinking, "Wait a minute. If I'm positionally perfect, then what happened last week? When that person cut me off? That hand gesture that came up? That wasn't a spiritually perfect hand gesture. When the kids didn't do what they were supposed to, spiritually perfect words didn't come out of my mouth. The things I'm looking at on the internet, those aren't spiritually perfect things. So how in the world can I be spiritually, positionally perfect—and be filled with sin?"

The answer is the Holy Spirit's work. The writer says, "The Holy Spirit, in this New Covenant, is going to bear witness to us." How? By putting God's Word into our hearts and our minds, convicting us of our sins and showing us righteousness. So this battle that's going on inside you as a child of God is not a losing battle. Don't ever think the battle for holiness is a losing battle. God says, "When I started a work in you, I am faithful to see it to completion, even if you're not able to complete it" (Philippians 1:6).

The Holy Spirit is moving and interacting with you right now. As you're sitting in this room, as a child of God, you are being made more and more like Jesus Christ.

Through Jesus, God strengthens us with confidence.

Why would the author tell us this? Because he wants to strengthen us with confidence. This is so important. As we continue in our series, we need confidence. Why? Because we'll fall into the old way of things. We'll start falling into this idea that we have to start doing external things to be made holy. So we start adding all these external things—"I've got to do...I've got to do...I've got to do..."—instead of just resting in being a child of God.

What the writer says is, "Your sins he will remember no more." Wait a minute. God is omniscient, how can He forget things? He doesn't forget them, He just doesn't hold us accountable for them anymore. He doesn't hold them against us. We do that. Our spouses fail us and we forgive them. We don't hold it against them. We do that with our children. We do that with our bosses and neighbors. We do it imperfectly, but God does it perfectly. So when God sees us in our sin, He doesn't hold our sin against us. Why? Because Jesus has perfectly taken care of that sin. That should give us confidence.

What the writer says is that once forgiveness of sins has been done, there's no need for further atoning. Some of us right now find ourselves trying to atone for our sins, but God wants us to know and to live in light of His forgiveness.

This last week I was at a conference down in Texas. I was talking with a pastor and right from the get-go, I could tell he was pretty depressed. I said, "What's going on?" He said, "I can't do anything right in my church. Whatever I do, someone is mad." I said, "How long have you been there?" He said, "Just for a couple years." I said, "Wow, what a first couple years for you, with all that's going on in our world." He asked, "How long, Tim, have you been a pastor?" I told him I'd grown up in the church and I had been pastoring now for almost 18 years." And yes I said, "What a blessing it is to serve." He said, "Wow. Eighteen years. That's a lot longer than most people pastor churches. How has it not fallen apart for you?"

Now, I'm not blowing smoke for you guys. This is what I said. "I have confidence that they love me, so I don't have to perform. I just need to be myself and when I make mistakes, this congregation loves me. I've made mistakes." You might be thinking, "I haven't seen Tim make mistakes." You haven't been here long enough. I've made mistakes—and I'm going to make mistakes going forward. I have confidence in your love and the relationship we have.

Can I tell you something? I don't stay up at night wondering where I stand with you. Can I tell you what that does? It frees me to serve you. It frees me to love you. It frees me to minister and follow God and not have concern. Because you've told me, "We're with you and we love you. Yeah, that means sometimes we're going to speak hard truths into your life, Pastor Tim, but that's what God has called us to do." I don't wonder about our relationship. I'm not walking on pins and needles.

Now, you're doing that imperfectly. God tells us as believers that you and I are His children. No matter what we've done, no matter what we've said, no matter what we've thought, we are His children. And because we are His children, we no longer have to be asking the question, "Am I really in this family? Does He really love me?" If you're asking that question, look to Jesus, Who for the joy set before Him endured the cross, scorning its shame—for you and for me (Hebrews 12:12). We're going to talk more about that in Hebrews 12. If you're wondering if you're accepted, look to Jesus, Who says, "I am yours and you are Mine."

That's why Paul says, "Because of the love of Christ Jesus, there is nothing that can separate us from the love of God" (Romans 8:31-39). Because of the love of Christ Jesus, brothers and sisters, you and I are more than conquerors. So this confidence he wants us to have is not, "Wow, I must have been great. Jesus picked me for His team." Rather, it's, "Wow, what a mighty God we have. What a loving God we have. In light of that, I want to serve Him. In light of that, I want to live for Him. In light of that, I want to give to Him. In light of that, I want to lift my voice and make sure everybody knows that I serve the one true God of the universe. I love Him because He first loved me."

When you live from that kind of vantage point, listen to me, it will revolutionize your Christian life. That's what the writer wants us to get. He's going to talk about living, giving, serving, having marriages that honor God and following leaders as they follow God—living by faith and not by sight (2 Corinthians 5:7). But if we don't get that we do this out of the love and gratitude for all God has done, then all he's going to talk about in chapters 10-13 will cause us to be filled with dread; even the good things we do will be a drudgery instead of the great delight God wants for us. You're a child of God. If you have believed on Jesus Christ for the forgiveness

of your sins, then have confidence that you are free indeed. And from that place, you can live unburdened and full of confidence in the love of God that is in Christ Jesus.

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