CITYLIGHT
CHURCH

SERMON NOTES & TRANSCRIPT

Why Does Jesus Matter?

The Fall, the Law and the Cross

The fall is the problem that became everyone's problem, and the law showed us we could never fix it ourselves. At the cross Jesus solved both, and solved them sufficiently: there is nothing left to do but believe. My belief releases His supply.

PREACHED BY
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SERIES
We're Building Everything on Jesus, Week 2 of 4

MAIN TEXT
Colossians 2:13-14

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01

Sermon Transcript

If y'all don't start that clock, we'll be here till 3 a.m. I'll just go and go and go. Every service is a revival service. Hallelujah. Colossians chapter 2, join me there. I'm going to just read a short portion of Scripture, and my paper notes are just all over the place right now.

Colossians chapter 2, verse 13 says, "And you who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross."

> **COLOSSIANS 2:13-14** ESV
>
> 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together
> with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its
> legal demands. This he set aside, nailing it to the cross.

Last week, we started a series called "We Are Building Everything on Jesus." Everybody say that with me: we are building everything on Jesus.

And last week, what we talked about is who Jesus is. We talked about seven things that you need to know about Jesus. Jesus is fully God. He's fully human. He lived a sinless life. He died on the cross.

He rose from the dead. He will come again. And the seventh thing that we talked about is He will judge all people. We ended there in Revelation chapter 20, that says at the culmination of time, every human, both living and dead, will be judged according to their works. Meaning that every sin, every missed opportunity, and every good deed will go up before the Lord for you to be judged by that. And the bad news is at the end of that judgment, you're going to find out that you just are not good enough to go to heaven.

It's almost a rhetorical judgment, amen? And then there's going to be another book that opens. I call it Jesus' little black book. It's His little black book called the Lamb's Book of Life. And if your name is written in the Lamb's Book of Life, you will spend eternity with God in heaven, reaping an eternal reward. And anyone whose name is not written in the Lamb's Book of Life will be cast into the lake of fire.

> **REVELATION 20:11-15** ESV
>
> 11 Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and
> no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books
> were opened. Then another book was opened, which is the book of life. And the dead were judged by what was
> written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death
> and Hades gave up the dead who were in them, and they were judged, each one of them, according to what
> they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of
> fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

But what we've decided is just to say, that's not going to happen in Mobile County. In Mobile County, we're going to take everybody we can get our hands on to heaven with us. Somebody ought to give the Lord a praise right there. Amen, so last week we talked about who Jesus is. This week, I'm calling today's message, "Why Does Jesus Matter?" Why does Jesus matter?

Now, obviously, I do not mean that with any type of disrespect. I think the first point of last week's message, Jesus is fully God, is probably reason enough to answer the question, why does Jesus matter, amen? That's enough, but what I really want us to look at today is what does Jesus have to do with me? What does it have to do with us? How does this impact us? In fact, if you were to look at your Bible and just kind of divide what the content is about, the gospels tell us what Jesus did.

All of the epistles spend their time telling us why it matters, why what Jesus did, or how what Jesus did impacts us. Did you know that Jesus did not just die on the cross, but he died on the cross for you? He was born of a virgin, lived a sinless life, went to the cross, rose again, not just to do those things, but he did it for you. So this is a significant subject that the Bible talks about, and that's why I want to spend some time unpacking it today. And the best way that I know how to start this, because I am going to be honest, we're going to fit a 900-page theological dissertation into a 28-minute message today. So I have to kind of just find a starting point and go there.

And so what we're going to start with is essentially three moments of time that you look at in your Bible. Have any of you ever heard the word dispensation? Have you heard the word dispensation? Dispensation essentially just means a moment of time where something was in effect, and you can actually divide the Bible in a lot of dispensations. So there's — I know some of us just buy the books with the fire and the earth on the front of it, and that's what we think of when we think of dispensations, but you can divide the Bible into lots of dispensations. You can kind of see different movements throughout Scripture.

So I'm kind of choosing three basic dispensations this morning that I want to share with you. And those are the fall — the fall is the problem. That's the fall. The Assemblies of God, one of our 16 fundamental truths. We're an Assemblies of God church if you did not know that. I'm an Assemblies of God minister, and you're an Assemblies of God person. Even if you didn't know it, we decided that when you walked through the doors this morning, amen.

But the Assemblies of God, one of our 16 fundamental truths, is the fall of man. So there's the fall of man. That's the problem. The second is the law. The law is the opportunity. So you've got the fall, that's the problem.

You've got the law, that's the opportunity. And then lastly, you have the cross, which is the sufficient solution, the sufficient solution. So the fall, the law, and the cross. Now we're going to unpack all of this today, and what I believe is

going to happen is by the time you walk out of here this morning, you will clearly understand why Jesus matters. Okay, here we go. If you're ready, give the Lord a praise.

Okay, that's better. All right, so the first is the fall. This is the problem. The problem that becomes everyone's problem. This is the problem. Now I want you to turn with me in your Bible.

If you've got a paper Bible — if you have a digital Bible, I guess click the buttons. Amen, I'm a paper Bible guy. Turn with me to Genesis chapter two. I do just want to acknowledge something real quick. I have to nerd out on you for just a moment. And just when we get into Genesis chapter two, especially at the beginning towards the creation, I always want to acknowledge a theological reality.

Now some folks in the church have trouble accepting this, but this is centuries-old stuff we're talking about. This isn't in the last 10 years. This has been around for a long time. Every book of the Bible is a certain type of literature. So for instance, like the Psalms, that's poetry. If you read Second Kings, for instance, that's history.

If you were to read Revelation, it's apocalyptic literature. Mark is a gospel. Romans is an epistle. Each one of these writings in the Bible — Isaiah is a prophetic book. And so we have all of these different types of literature in the Bible that help us to understand what we're reading at any given time. So if you read a prophetic book and it's a little weird, it's supposed to be, it's prophetic.

It's supposed to be a little strange. With Genesis, there is an interesting issue that we run into, and that is that nobody really knows what type of literature Genesis is. And it seems to be moving between historical and prophetic and poetic, and we aren't always sure what to do with it in any given time. We're getting into the beginning section of Genesis that, for the most part, it's moving at a lightning pace. We go from Adam to Abraham in 12 chapters, and that is no short period of time. We're busting through the timeline.

Y'all hear me right now? I know, I got y'all leaned in, I can feel it, okay? And so I don't know that I have — this is why I'm saying this — I don't know that I have every answer to every scientific question you may have around the beginning of Genesis. But what I do know is, like we sang this morning, [worship], amen? And so what I know is whether the earth was created in seven days, seven billion days, seven weeks, or like Amazon Prime, it got here the next day, amen. Doesn't matter. What I do know is that this is what the Holy Ghost wants you to know.

And that's why he made sure somebody put it on paper at some point. If you agree with that, just shout amen. Amen. Okay, Genesis chapter two, let me read this to you. "Then the Lord took the man" — this is verse 15, by the way — "then the Lord took the man and put him in the garden of Eden to work it and keep it, and the Lord God commanded the man, saying, 'You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat of it, you shall surely die.'"

> **GENESIS 2:15-17** ESV
>
> 15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God
> commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the
> knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

And then jump over to chapter three and verse six, and it says, "So when the woman saw that the tree was good for food" — if I was funnier, I'd go back and read that. "So when the woman saw" — okay, here we go.

"And that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves loincloths." Verse eight: "And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord among the trees of the garden."

> **GENESIS 3:6-8** ESV
>
> 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

What you see right here in Genesis chapter three is you see sin enter the world and an immediate separation between Adam and Eve and God take place. In fact, if you keep reading down to verse 16, you'll see that there's not only a separation between Adam and Eve and the Lord, there's also a separation between Adam and Eve, and I'm not preaching on this this morning, but that's why you need Jesus Christ in the center of your relationship when you're married, because it will change everything, amen.

> **GENESIS 3:16** ESV
>
> 16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

It'll bring you closer together.

It'll make things more cohesive in your life. But what we've just read here, where sin enters the world and creates a separation between Adam and Eve and the Lord, it doesn't just stop with Adam and Eve. Romans chapter five — I am going to read a ton of Scripture this morning. Romans chapter five, verse 12 says, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned."

> **ROMANS 5:12** ESV
>
> 12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

Hear this: sin has spread to all humanity. See, the fall is the problem that became everyone's problem, and because of it, we all have a measure of separation between us and the Lord. The fall of man created a separation between all people and the Lord.

Now, I want to let you know this. If you were to read down a little bit here in Romans chapter five, you would find that there are two types of sin. One is the sin that you do. Romans chapter five, verse 12, we just read it, said that sin spread

to all, for all sinned. Look at your neighbor and just say, "Shame on you." My goodness, bunch of sinners in here today.

But all people have sinned. All people have behaviorally participated in something that dishonors the Lord. Everyone has done it, and usually they've done it by the time they can say their first few words. It's amazing that the first thing a little baby can learn to do is argue with you, right? And so sin is something that is — it is something that people do, but sometimes the church specifically focuses a little too much on what I call behavioral sin, the sin that you do, because the sin that you do is not actually the sin that is the most important to get dealt with. See, we want our fish to come into the boat already ready to be cooked, but you don't clean a fish before you bring him in the boat.

Amen? You catch a fish and he's still got a little dirty on him. He's still a little grimy. He's still a little gross. And if you're like me, he's still got eyeballs, and you can't eat them when they got the eyeballs. You can't — I know some of y'all are down here and y'all are a little more okay with it, but I'm not.

But the sin that we actually have to be more concerned with is the second type of sin. Romans chapter five, verse 14 says, "And death reigned from Adam to Moses, even over those whose sinning was not in the likeness of Adam."

> **ROMANS 5:14** ESV
>
> 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

And I don't have time to get into this a lot this morning. Everything I'm preaching, I could probably do a month on each point, but we're moving at a lightning pace, like the beginning of Genesis. Hallelujah. Praise the Lord if you were listening and you caught that.

Amen. But there is a sin that we are dealing with, even though we cannot in any way, shape, or form sin in the same way Adam sinned. Do you understand that there's a sin that you've inherited that you could not participate in? None of you can eat from the tree of the knowledge of good and evil. Adam committed a sin that is impossible for any other man to sin in that way. And yet that sin has now traveled through all humanity, and it's gotten down in the DNA of every person.

We call this a — just a theological term for it is, we call it a sin nature. All of us have a sin nature. You have a bend towards sin. The reason you want to do something, even when you know that it's wrong, is because there's something in your DNA. I'm using DNA lightly. If you're a theologian in here this morning, please don't come and ask me about DNA in the Bible.

Good grief. But there's something down on the inside of you that's bending you towards that sin. That's the sin nature. And the sin that you inherit, the sin nature, the sin that's in your DNA, is actually what separates you from the Lord. But because there is sin, there is also death. So because of sin, there is death.

That's what Romans chapter five just said. And not only is there two types of sin, there's also two types of death. There's a physical death. This is the death that everyone is going to experience at some point in their life, the natural course of action or the natural course of life. You will at some point cease to exist. You will perish.

You will go to be with the Lord because you're in this church and you're under this good preaching. Amen. So there's the physical death, but there's also a spiritual death. We started with Colossians chapter two, and in Colossians chapter two, the verse we read talks about being dead in your trespasses. We call this a spiritual death.

Until you are born again into the kingdom of God and become a part of the family of faith through the shed blood of Jesus Christ, you are spiritually dead. You're a dead man walking. And because of this death, because of the spiritual death, every area of your life is being negatively affected to some degree, because spiritual death causes everything it touches to die. The fall, sin entering the world, it is the problem that became everyone's problem, which brings us to the next point in time. The second is the law. The law is the opportunity that became the revelation.

If we jump forward several thousand years from Adam and Eve, we come to Moses. And if you get into your Bible in Exodus chapters one through about 20, you will see a time that God demonstratively shows His power to His people.

> **EXODUS 9:16** ESV
>
> 16 But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.

> **EXODUS 14:31** ESV
>
> 31 Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.

Not only to the people of Israel, but also to the nations. And it's almost as if God is reintroducing Himself to the world as what Deuteronomy chapter six, verse four says is the one true God. He is the one true God. Deuteronomy chapter six says, "Behold, O Israel, the Lord your God is one."

> **DEUTERONOMY 6:4** ESV
>
> 4 "Hear, O Israel: The Lord our God, the Lord is one.

So in this process of God revealing Himself, we come to Exodus chapters 19 and 20 at a mountain called Sinai.

> **EXODUS 19:5-6** ESV
>
> 5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; 6 and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel."

And at Sinai, God institutes an opportunity, a way for people to deal with the sin issue. He gives everyone an opportunity, not just Israel. I know some of us get into this Jew and Gentile paradigm. There were many Gentiles amongst the Jews at this time that were at Sinai, and God introduces an opportunity for people to live in a righteous way that will result in blessing. He shows them a pattern to be holy that will result in the full favor of God resting on them. This is where God gives what we call the law of Moses, with the cornerstone of the 10 Commandments.

> **EXODUS 20:1-17** ESV
>
> 1 And God spoke all these words, saying, 2 "I am the Lord your God, who brought you out of the land of Egypt,
> out of the house of slavery. 3 "You shall have no other gods before me. 4 "You shall not make for yourself a
> carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the
> water under the earth. 5 You shall not bow down to them or serve them, for I the Lord your God am a jealous
> God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me,
> 6 but showing steadfast love to thousands of those who love me and keep my commandments. 7 "You shall not
> take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.
> 8 "Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the
> seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your
> daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your
> gates. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on
> the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. 12 "Honor your father and your
> mother, that your days may be long in the land that the Lord your God is giving you. 13 "You shall not murder.
> 14 "You shall not commit adultery. 15 "You shall not steal. 16 "You shall not bear false witness against your
> neighbor. 17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male
> servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."

This is the opportunity to achieve righteousness through the law of Moses. And the law of Moses essentially says this: if you do right according to this standard, you will be blessed. And if you do wrong, you will be cursed. Here is the problem with this solution, with this opportunity — it does not work. It does not work. And we don't find this out in the New Testament.

Joshua, at the end of Joshua, at the end of his life, 110 years old, he writes a very startling declaration to the people of Israel. He's about 110 years old. He was about 30 at Sinai. So he's been watching Israel under the law of Moses for 80 years. And this is what Joshua writes. He says, "You are not able to serve the Lord, for he is a holy God."

That's Joshua chapter 24, verse 19.

> **JOSHUA 24:19** ESV
>
> 19 But Joshua said to the people, "You are not able to serve the Lord, for he is a holy God. He is a jealous God;
> he will not forgive your transgressions or your sins.

Joshua observed people trying to achieve righteousness under the law, and he said, it does not work. The apostle Paul goes on to explain this to us more in his epistles, just a couple of things he says about the law of Moses here as an opportunity for righteousness. He says in Romans chapter eight, verse three, "For God has done what the law, weakened by flesh, could not do."

> **ROMANS 8:3** ESV
>
> 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

The law could not do it.

Romans chapter five, verse 20 says, "Now the law came in to increase the trespass."

> **ROMANS 5:20** ESV
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> 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,

In fact, wherever the law is applied, it seems that the trespass increases. That's why some of y'all who grew up under legalism, it's almost like the legalism caused you to be more of a hellion. Some of y'all grew up in church hearing "don't, don't, don't." And then just thought you'd see what you could do, do, do. Amen.

That's what the law does. It increases the trespass. Romans chapter seven, verse 13 says, "Through the commandment, sin became sinful beyond measure."

> **ROMANS 7:13** ESV
>
> 13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

First Corinthians chapter 15 says that the power of sin is the law.

> **1 CORINTHIANS 15:56** ESV
>
> 56 The sting of death is sin, and the power of sin is the law.

Sin's dominion over you seems to be empowered from what should have been an opportunity for righteousness. It almost seems as if not only does the opportunity, the law, not make it better, it almost makes it worse.

There's a lot I could go into here, but I'm going to move on, because I am already, like, not going to do this in 28 minutes today. I like to preach in 28 minutes, because I think it's a fun challenge. So the law is the opportunity, but it didn't work. But what it did do is it became a revelation. The law showed us humanity that we are entirely unable to live up to God's standard. In fact, Galatians chapter three tells us this.

I'm going to read from verse 21. It says, "Is the law contrary to the promises of God? Certainly not. For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe. Now, before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

“So then the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus, you are all sons of God through faith.”

> **GALATIANS 3:21-26** ESV
>
> 21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life,
> then righteousness would indeed be by the law. 22 But the Scripture imprisoned everything under sin, so that
> the promise by faith in Jesus Christ might be given to those who believe. 23 Now before faith came, we were
> held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our
> guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are
> no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith.

The law was our guardian to show us that we are unable in and of ourselves to achieve our own righteousness. The law showed us that we needed something outside of ourselves to be made right with God, which brings us to the third, the cross. So there’s the fall, there’s the law, and there’s the cross, which is the sufficient solution. If we go back to where we started this morning, Colossians chapter two, in verse 13, it says, “And you who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.”

At the cross of Calvary, Jesus solved our issue of sin and satisfied the legal demands of the law. In Romans chapter five, we see that Jesus solved the issue of the fall. We read this earlier in verse 12. It says, “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.” But I want to unpack this further and see more of what this Scripture says. It says, “For sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.” Verse 15 — it’s about to get good.

“But the free gift is not like the trespass. For if many died through the one man’s trespass, much more have the grace of God and the free gift by the grace of that one man, Jesus Christ, abounded to many. And the free gift is not like the result of the one man’s sin, for the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace” — hallelujah — “and the free gift of righteousness reign in life through the one man, Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man’s disobedience, the many were made sinners, so by the one man’s obedience, the many will be made righteous.”

> **ROMANS 5:12-19 ESV**
>
> 12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all
> men because all sinned—13 for sin indeed was in the world before the law was given, but sin is not counted
> where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the
> transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass.
> For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of
> that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For
> the judgment following one trespass brought condemnation, but the free gift following many trespasses
> brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more
> will those who receive the abundance of grace and the free gift of righteousness reign in life through the one
> man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness
> leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners,
> so by the one man's obedience the many will be made righteous.

Hallelujah.

Jesus accomplished in his finished work at the cross a work that is much more powerful and much more farther reaching than that of Adam. Jesus didn't only solve our sin issue, but he also solved the issue of the law. A much shorter portion of Scripture in Romans chapter eight, verse one says, "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by flesh, could not do, by sending his own Son in the likeness of sinful flesh and for sin. He condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit."

> **ROMANS 8:1-4 ESV**
>
> 1 There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life has
> set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the
> flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the
> flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the
> flesh but according to the Spirit.

Jesus Christ has fulfilled in you everything that the law required for you to have the favor of God rest on your life, hallelujah. This gives us the full rights and benefits of someone who meets every requirement of God's law, which is really powerful. And I'll just toss in a little promo here. That's what we're talking about next week: how you have access to everything that would be granted to a person who has perfectly kept God's law. That sounds like that's going to be good.

I'm not going to miss next week, amen. And not only has Jesus solved the issue of sin and the issue of the fall, the issue of the law, but he has sufficiently solved them. I'm not going to read this, but Hebrews chapter seven talks about how Jesus gives us a better hope, and he's a guarantor of a better covenant, and how he's able to save to the uttermost, and how he does not have to offer sacrifices repeatedly because he has done it once for all when he offered up himself.

HEBREWS 7:18-28 ESV

18 For on the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for
the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near
to God. 20 And it was not without an oath. For those who formerly became priests were made such without an
oath, 21 but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will
not change his mind, 'You are a priest forever.'" 22 This makes Jesus the guarantor of a better covenant. 23 The
former priests were many in number, because they were prevented by death from continuing in office, 24 but
he holds his priesthood permanently, because he continues forever. 25 Consequently, he is able to save to the
uttermost those who draw near to God through him, since he always lives to make intercession for them. 26 For
it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners,
and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his
own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the
law appoints men in their weakness as high priests, but the word of the oath, which came later than the law,
appoints a Son who has been made perfect forever.

Jesus sufficiently solved the issue of the law, meaning completely — there's nothing left to do. When Jesus said it's finished, he meant it.

JOHN 19:30 ESV

30 When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

And so you may ask this morning, you may say, "Well, Pastor, how do I get that to work in my life?"

How do I get the work that Jesus has accomplished to work in my life? My friend, we're going to talk more about this next week, but let me simply say today that Ephesians chapter two, verses eight and nine says that you are saved by grace through faith, not of your own works.

EPHESIANS 2:8-9 ESV

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a
result of works, so that no one may boast.

I just want to say this today. This is where I'm going to leave you with the point of this message, because we are going to unpack this next week. But when I believe, when I put my faith in the finished work of Jesus Christ, when I put my faith in Calvary, by grace Jesus releases everything that I need. My belief releases his supply.

If you believe that, give the Lord a shout of praise in this place. Amen.

02

Preaching Notes

Before You Preach

This is the second message in a four-week series on building everything on Jesus. Last week answered who Jesus is. This week answers a different question: what does any of this have to do with me? The answer is laid out across three big movements of the Bible: the fall, the law and the cross.

The message covers a lot of ground in about 28 minutes. Pastor Jason told the congregation they were fitting "a 900-page theological dissertation" into one message, so keep moving. Each point could be a month of sermons; resist the urge to make it one today. The final movement is short and should land with joy: Jesus finished it, and faith receives it.

There is a lot of Scripture. Read the anchor passages aloud (Colossians 2, Genesis 2 and 3, Romans 5, Galatians 3, Romans 8) and simply cite the shorter verses in passing.

Introduction

> COLOSSIANS 2:13-14 ESV
>
> 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

Last week we started the series We're Building Everything on Jesus by talking about who Jesus is. Seven things you need to know about Him:

- Jesus is fully God.
- He is fully human.
- He lived a sinless life.
- He died on the cross.
- He rose from the dead.
- He will come again.
- He will judge all people.

That last point comes from Revelation 20. At the culmination of all things, the books are opened, and "the dead were judged by what was written in the books, according to what they had done" (Revelation 20:12). Every sin,

every missed opportunity and every good deed goes before the Lord, and the outcome is that every person finds out they are not good enough to go to heaven. It is almost a rhetorical judgment.

Illustration: Jesus' little black book. Then another book is opened: the Lamb's Book of Life. Call it Jesus' little black book. If your name is written in it, you spend eternity with God in heaven, receiving an eternal reward. "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire" (Revelation 20:15). So here is what we have decided: that is not going to happen in Mobile County. We are going to take everybody we can get our hands on to heaven with us.

WHY DOES JESUS MATTER?

Today's message is called "Why Does Jesus Matter?" That is not meant with any disrespect. The first point from last week, Jesus is fully God, is reason enough. But the real question today is this: what does Jesus have to do with me? How does what He did impact us?

Look at the content of your Bible. The Gospels tell us what Jesus did. The Epistles spend their time explaining why it matters and how it impacts us. Jesus did not just die on the cross; He died on the cross for you. He was born of a virgin, lived a sinless life, went to the cross and rose again, not just to do those things, but to do them for you. This is a significant subject in Scripture.

THREE DISPENSATIONS

A dispensation is simply a period of time in which something was in effect. You can divide the Bible into many dispensations. Today we are looking at three:

- **The fall: the problem** (and it becomes everyone's problem).
- **The law: the opportunity** (that becomes the revelation).
- **The cross: the sufficient solution.**

By the end of this message, you will clearly understand why Jesus matters.

1. The Fall: The Problem That Became Everyone's Problem

The fall of man is one of the Assemblies of God's 16 Fundamental Truths. Citylight is an Assemblies of God church, and this is where the story of why we need Jesus begins.

Quick hit: what kind of book is Genesis? Every book of the Bible is a certain type of literature: the Psalms are poetry, 2 Kings is history, Isaiah is prophecy, Mark is a Gospel, Romans is an epistle, Revelation is apocalyptic literature. Knowing the type helps us read it well. The opening chapters of Genesis are harder to classify; they seem to move between history, poetry and prophecy, and Christians have discussed this for centuries. They also move at a lightning pace: we go from Adam to Abraham in twelve chapters. We may not have an answer to every scientific question about the beginning of Genesis. But the Bible says it, I believe it, and that settles it. Whether

the earth was made in six days, six billion years, or overnight like an Amazon Prime delivery, this is what the Holy Spirit wants us to know, and He made sure it was written down.

> **GENESIS 2:15-17** ESV
>
> 15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

God gave one command, and one warning: "in the day that you eat of it you shall surely die" (Genesis 2:17).

> **GENESIS 3:6-8** ESV
>
> 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Here sin enters the world, and there is an immediate separation between God and Adam and Eve. Read on to Genesis 3:16 and you see a second separation, between Adam and Eve themselves. (Not the subject today, but it is why you need Jesus at the center of your marriage. He brings you closer together.)

But it does not stop with Adam and Eve.

> **ROMANS 5:12** ESV
>
> 12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

Sin has spread to all humanity. The fall is the problem that became everyone's problem, and because of it, there is a separation between all people and the Lord.

TWO TYPES OF SIN

1. The sin we do. "Death spread to all men because all sinned" (Romans 5:12). Everyone has behaviorally participated in something that dishonors the Lord, usually by the time they can say their first few words. The first thing a baby learns to do is argue with you.

The church sometimes focuses too much on behavioral sin, the sin you do. It matters, but it is not the most important sin to get dealt with.

Illustration: you don't clean a fish before it's in the boat. We want our fish to come into the boat ready to be cooked. But you catch a fish and he is still dirty and grimy, and he still has his eyeballs. You clean him after he is in the boat.

2. The sin we inherit.

> ROMANS 5:14 ESV
>
> [14] Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

None of us can sin the way Adam sinned. None of us can eat from the tree of the knowledge of good and evil. Adam committed a sin that no one else could commit in that way, and yet that sin has traveled through all humanity. It is in our DNA, so to speak. Theologians call it the sin nature: a bend toward sin. It is why you want to do something even when you know it is wrong. The sin you inherit, the sin nature, is what actually separates you from the Lord.

TWO TYPES OF DEATH

Because there is sin, there is also death. Two types of sin, and two types of death.

1. Physical death. Everyone will experience it at some point. It is the natural course of life.

2. Spiritual death. Colossians 2 described us as "dead in your trespasses" (Colossians 2:13). Until you are born again into the kingdom of God through the shed blood of Jesus Christ, you are spiritually dead: a dead man walking. And spiritual death causes everything it touches to die. Every area of your life is being negatively affected to some degree.

The fall, sin entering the world, is the problem that became everyone's problem.

2. The Law: The Opportunity That Became the Revelation

Jump forward several thousand years from Adam and Eve and we come to Moses. In Exodus, God shows His power to His people and to the nations, as if reintroducing Himself to the world as the one true God. He tells Pharaoh, "for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth" (Exodus 9:16). This is the God of the Shema: "Hear, O Israel: The LORD our God, the LORD is one" (Deuteronomy 6:4).

In that process of revealing Himself, God brings His people to a mountain called Sinai (Exodus 19 and 20). There He gives an opportunity: a way to deal with the sin issue, a way to be holy, righteous, blameless and blessed. And it was not only for Israel. When Israel left Egypt, "A mixed multitude also went up with them" (Exodus 12:38), and Gentiles stood among the Jews at Sinai.

> **EXODUS 19:5-6** ESV
>
> 5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured
> possession among all peoples, for all the earth is mine; 6 and you shall be to me a kingdom of priests and a
> holy nation.' These are the words that you shall speak to the people of Israel."

This is where God gives the law of Moses, with the Ten Commandments as its cornerstone. The opportunity is righteousness through the law. The law essentially says: if you do right according to this standard, you will be blessed; if you do wrong, you will be cursed.

IT DOES NOT WORK

Here is the problem with this opportunity: it does not work. And we don't have to wait for the New Testament to find that out.

Joshua was "a young man" (Exodus 33:11) when he served Moses in the wilderness, and he lived to be 110 (Joshua 24:29). Near the end of his life, after watching Israel live under the law of Moses for roughly 80 years, he made a startling declaration to the people:

> **JOSHUA 24:19** ESV
>
> 19 But Joshua said to the people, "You are not able to serve the LORD, for he is a holy God. He is a jealous
> God; he will not forgive your transgressions or your sins.

Joshua watched people try to achieve righteousness under the law, and he said, it does not work.

The apostle Paul explains this in his epistles:

- "For God has done what the law, weakened by the flesh, could not do" (Romans 8:3). The law is weakened by the flesh. We cannot do it.
- "Now the law came in to increase the trespass" (Romans 5:20). Wherever the law is applied, the trespass seems to increase.
- Through the commandment, sin might "become sinful beyond measure" (Romans 7:13).
- "The sting of death is sin, and the power of sin is the law" (1 Corinthians 15:56). Sin's power over you is found in the law.

Illustration: legalism. Some who grew up under legalism know this firsthand. The legalism almost made them more of a hellion. They grew up hearing "don't, don't, don't," and then went to see what they could do, do, do. That is what the law does. It increases the trespass.

Not only does the law not solve the issue of sin; it seems to make it worse.

IT BECOMES THE REVELATION

The law was the opportunity, and it did not work. But it did become a revelation. The law showed humanity that we are entirely unable to live up to God's standard.

> **GALATIANS 3:21-26** ESV
>
> 21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could
> give life, then righteousness would indeed be by the law. 22 But the Scripture imprisoned everything
> under sin, so that the promise by faith in Jesus Christ might be given to those who believe. 23 Now before
> faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.
> 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But
> now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God,
> through faith.

"So then, the law was our guardian until Christ came, in order that we might be justified by faith" (Galatians 3:24). The law showed us that we need something outside of ourselves to be made right with God, which brings us to the cross.

3. The Cross: The Sufficient Solution

Go back to where we started: God canceled "the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross" (Colossians 2:14).

At the cross of Calvary, Jesus solved our issue of sin and satisfied the legal demands of the law.

JESUS SOLVED THE ISSUE OF THE FALL

> **ROMANS 5:12-19** ESV
>
> 12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread
> to all men because all sinned—13 for sin indeed was in the world before the law was given, but sin is not
> counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning
> was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is
> not like the trespass. For if many died through one man's trespass, much more have the grace of God and
> the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like
> the result of that one man's sin. For the judgment following one trespass brought condemnation, but the
> free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death
> reigned through that one man, much more will those who receive the abundance of grace and the free gift
> of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to
> condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as
> by the one man's disobedience the many were made sinners, so by the one man's obedience the many will
> be made righteous.

"But the free gift is not like the trespass" (Romans 5:15). One man's trespass brought condemnation to all, but "much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Romans 5:17). In His finished work at the cross, Jesus accomplished a work that is much more powerful and reaches much farther than the work of Adam.

JESUS SOLVED THE ISSUE OF THE LAW

> **ROMANS 8:1-4** ESV
>
> 1 There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of
> life has set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law,
> weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he
> condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us,
> who walk not according to the flesh but according to the Spirit.

Jesus fulfilled every requirement of the law on our behalf, "in order that the righteous requirement of the law might be fulfilled in us" (Romans 8:4). That gives us the full rights and benefits of someone who meets every requirement of God's law. Everything granted to a person who has perfectly kept God's law is now available to you. (The next message in the series unpacks this.)

JESUS SOLVED THEM SUFFICIENTLY

Not only has Jesus solved the issue of the fall and the issue of the law, He has solved them sufficiently. Hebrews 7 says that in Jesus "a better hope is introduced, through which we draw near to God" (Hebrews 7:19). It says, "This

makes Jesus the guarantor of a better covenant" (Hebrews 7:22). "He is able to save to the uttermost those who draw near to God through him" (Hebrews 7:25). And unlike the priests who offered sacrifices day after day, He has no need to, "since he did this once for all when he offered up himself" (Hebrews 7:27).

Sufficiently means completely. There is nothing left to do. When Jesus said, "It is finished" (John 19:30), He meant it.

OPTIONAL: READ HEBREWS 7:18-28

The original notes have the full passage. On August 17, 2025 it was summarized rather than read. Read it if time allows.

> **HEBREWS 7:18-28** ESV
>
> 18 For on the one hand, a former commandment is set aside because of its weakness and uselessness
> 19 (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which
> we draw near to God. 20 And it was not without an oath. For those who formerly became priests were
> made such without an oath, 21 but this one was made a priest with an oath by the one who said to him:
> "The Lord has sworn and will not change his mind, 'You are a priest forever.'" 22 This makes Jesus the
> guarantor of a better covenant. 23 The former priests were many in number, because they were
> prevented by death from continuing in office, 24 but he holds his priesthood permanently, because he
> continues forever. 25 Consequently, he is able to save to the uttermost those who draw near to God
> through him, since he always lives to make intercession for them. 26 For it was indeed fitting that we
> should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the
> heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then
> for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints
> men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a
> Son who has been made perfect forever.

Conclusion

So how do I get the work Jesus accomplished to work in my life?

> **EPHESIANS 2:8-9** ESV
>
> 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not
> a result of works, so that no one may boast.

When you put your faith in Jesus, in His finished work at Calvary, trusting that He is enough, grace releases everything you need. It surrounds you, it begins to bring your world into alignment, and the favor of God rests on you.

We believe; He supplies.

My belief releases His supply.

If you believe that, give the Lord a shout of praise.

ALTAR CALL

Invite anyone who has never put their faith in Jesus to call on Him today. The work is finished; it only has to be received.

> ROMANS 10:13 ESV
>
> 13 For “everyone who calls on the name of the Lord will be saved.”

03

Scripture List

Every passage read, cited or alluded to in the message, in the order it comes up.

Read

Read aloud in the message.

COLOSSIANS 2:13-14	13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.
GENESIS 2:15-17	15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."
GENESIS 3:6-8	6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

ROMANS 5:12-19	12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.
JOSHUA 24:19	19 But Joshua said to the people, "You are not able to serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins.
GALATIANS 3:21-26	21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. 22 But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. 23 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith.
ROMANS 8:1-4	1 There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.
EPHESIANS 2:8-9	8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.

Cited

Named or quoted along the way.

REVELATION 20:11–15	11 Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.
DEUTERONOMY 6:4	4 "Hear, O Israel: The LORD our God, the LORD is one.
ROMANS 5:20	20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,
ROMANS 7:13	13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.
1 CORINTHIANS 15:56	56 The sting of death is sin, and the power of sin is the law.

HEBREWS 7:18-28	18 For on the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. 20 And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'" 22 This makes Jesus the guarantor of a better covenant. 23 The former priests were many in number, because they were prevented by death from continuing in office, 24 but he holds his priesthood permanently, because he continues forever. 25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. 26 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Alluded to

Drawn on without naming the reference.

GENESIS 3:16	16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."
EXODUS 9:16	16 But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.
EXODUS 14:31	31 Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.
EXODUS 19:5-6	5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; 6 and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel."

EXODUS 20:1-17

1 And God spoke all these words, saying, 2 "I am the Lord your God, who brought you
out of the land of Egypt, out of the house of slavery. 3 "You shall have no other gods
before me. 4 "You shall not make for yourself a carved image, or any likeness of
anything that is in heaven above, or that is in the earth beneath, or that is in the water
under the earth. 5 You shall not bow down to them or serve them, for I the Lord your
God am a jealous God, visiting the iniquity of the fathers on the children to the third
and fourth generation of those who hate me, 6 but showing steadfast love to
thousands of those who love me and keep my commandments. 7 "You shall not take
the name of the Lord your God in vain, for the Lord will not hold him guiltless who
takes his name in vain. 8 "Remember the Sabbath day, to keep it holy. 9 Six days you
shall labor, and do all your work, 10 but the seventh day is a Sabbath to the Lord your
God. On it you shall not do any work, you, or your son, or your daughter, your male
servant, or your female servant, or your livestock, or the sojourner who is within your
gates. 11 For in six days the Lord made the heavens and the earth, the sea, and all that
is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath
day and made it holy. 12 "Honor your father and your mother, that your days may be
long in the land that the Lord your God is giving you. 13 "You shall not murder. 14 "You
shall not commit adultery. 15 "You shall not steal. 16 "You shall not bear false witness
against your neighbor. 17 "You shall not covet your neighbor's house; you shall not
covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his
donkey, or anything that is your neighbor's."

JOHN 19:30

30 When Jesus had received the sour wine, he said, "It is finished," and he bowed his
head and gave up his spirit.

Pastor Jason Mayfield

SENIOR PASTOR, CITYLIGHT CHURCH

Pastor Jason Mayfield is the Senior Pastor of Citylight Church in Saraland, Alabama, where he and his wife, Ashleigh, lead a church devoted to Building Lives on Jesus. His preaching is rooted in the Bible, full of hope, and grounded in one conviction: an incredible life is built on the finished work of Jesus Christ.

For more than 20 years, Pastor Jason has given his life to the local church. He has been credentialed with the Assemblies of God for 21 years and ordained for 14, and he has led revitalization in churches that went on to rank among the Top 100 Fastest-Growing Churches in America. He carries a deep conviction that the church can be both excellent and supernatural, and a passion for revival.

He is an author and the creator of Tear Up Your Bible and POWER 27, a daily rhythm of Bible reading, prayer and worship. His resources have helped more than 100,000 people go deeper in the Scriptures. Above every title, his greatest joy is seeing people meet Jesus, be filled with the Spirit, and grow into everything God has called them to be.

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