

Let's open our Bibles tonight this evening to Romans 4:1. I know it's communion night, so we want to keep it a little bit shorter so we can enjoy having communion and spending some time before the Lord. So we're only going to look at eight verses this evening.

The book of Romans is really the work of the Holy Spirit in setting before us the simple and yet very profound truth that salvation was God's idea; and His idea is to provide grace to all men simply based on our trust and our faith in what He has promised to do.

If you've been with us for three chapters, or almost three chapters, Paul sets before us this very heavy doctrine of sin - how man is sinful, whether it is a sin down on this side of the scale or over here, that all men have sinned and come short of God's glory (Romans 3:23). Paul took us through pretty heavy verses to chapter 3:20, I think, before he stopped in verse 21, and he said, "But God has a plan. God has a plan to be able to make you right before Him." And then he began to define what justification is; justification - the word means "just as if I'd never sinned." God would make you, through His Son, stand before Him just as if you had never sinned. He would see you in Jesus' faithfulness, in Jesus' righteousness, and then He would save you, He would make you His own. And we've been looking at that, beginning in verse 21 of chapter 3. And Paul's given us a lot to think about.

And, like I said, doctrine is work. If you read through the historical books, it's easy. You just read stories, and then you put yourself in the story. That's how you learn. But these are thought-based kinds of things that you have to get right in your own understanding of who God is.

And we've learned that righteousness or right standing with God is not through the law; it has always been God's plan from the beginning to save by faith. It is acquired simply by turning your trust in what Jesus has provided. He provides salvation freely by grace; you don't earn it, you don't deserve it, you just get it. That salvation is accompanied by a redemptive price; in this case the atoning work of Jesus' blood, shed.

Paul concluded chapter 3 last time by saying that salvation is available to all men through faith alone; that there is nothing in us that can cause us to be right in God's sight; that the cross is God's declaration that He's holy and righteous - He's doing the right thing, He's paying the price for our sins; that He is a God of grace; and that the redemption that He has provided is available to all men.

When we start, now, chapter 4 - and the rest of the book is much more exciting to me - Paul would begin to illustrate this picture of justification by faith alone. And, at least in chapter 4, he's going to just pull out the life of Abraham and David to set before us the examples of that in their lives, that God has always been interested in us standing before Him by faith in His Word, not trusting in ordinances or practices. It's really one of the key chapters in the book to understand because salvation by faith in Him alone is it. It's just by faith in Him alone. Period. There's nothing that can be added.

If there is one doctrine that I think the devil, our enemy, would like to undercut and distort, it is this one. Literally every religion of man - from the branches of Christianity that have gone astray to advanced paganism to primitive worship of animals and all - every one of them has as a common denominator salvation by works, some kind of a performance on your end. You know that picture of the frog who gets in the pail of milk and kick as he might, he can't get out; the sides are too slick. And finally, in his desperation and kicking long enough, the milk becomes butter, and the butter hardens up, and he steps out. That's pretty much the lesson of religion. You just keep paddling and do your best, and good things'll happen. Not biblically correct at all. It isn't the way God saves. That seems to be, though, the way of the world - the religious approach to God.

But God's way is extremely different. The hymn "*Amazing Grace*" might be the world's most favorite religious hymn, but they'll become extremely hostile, very quickly, when the concept of salvation by grace alone is presented. Which is why after Paul gets done, beginning in verse 21-31 last week, and gives us the mechanics of how we can be right with God, that we really need now to see some illustrations of that in the Scriptures. It's that word "alone" that separates Christianity from everything else. Right? I grew up as a Catholic. I know a lot of you did as well. The Catholics believe in salvation by faith but not faith alone. They believe in the value of Jesus' shed blood but not the blood alone. They believe that Jesus is the Mediator between God and man but not Jesus alone. They acknowledge that the Scriptures are the Word of God but not the Scriptures alone. And that's exactly

what Paul goes after here in this chapter. He wants us to know that, using Abraham as an example, one of the biggest names in the Jewish faith, and then throwing David in for good measure, to illustrate that by faith alone is the only method God has ever used to enable man to come to Him. There's never been another way. It has always been by faith alone.

Why did Paul choose Abraham as the consummate example? I think there're a couple of reasons. Number one - Abraham lived 2,000 years earlier. So that's a good argument for the fact that this isn't a new idea. Right? In fact, Abraham lived 600 years before the Law was given. So there wasn't even a Law to own up to before the Law of Moses was given. Long before a law could make you righteous, Abraham is a good living example of the truth that Paul wants to set before us. Up to now, if you've been reading with us and going with us, most of the truths found in this book were very abstract. They're theological truths, but they don't really have flesh on bones in them, and so Abraham becomes a great example of the flesh and bones of faith and salvation by grace alone. Abraham was certainly one of the greatest Jewish heroes of the people, the father of the Jewish people. They took great pride in that. When the Jews began to argue with Jesus about His preaching of salvation (John 8), they said, "We don't need any help! Abraham's our father!" They were so proud of that. And Jesus said, "If Abraham were your father, you'd believe what I'm telling you. He did." So Abraham was viewed by every Jew as righteous, but they considered him righteous because of his good works. They would turn quickly to Genesis 26, and when the LORD spoke to Abraham's son, Isaac, He said, "Abraham your father obeyed My voice, and he kept My charge and followed My commandments and My statutes" (verse 5). Everybody said, "You see, he was an obedient man, and therefore God loved him and embraced him." The point is that Abraham - and they'll say - is one of the very few people that the LORD calls His friend, there in the Scriptures (2 Chronicles 20:7, Isaiah 41:8, James 2:23). In fact, much Jewish literature, apart from the Scriptures, declares very clearly that Abraham was accepted by God for his works. There is a Jewish little book called "*The Ecclesiasticus*," there is "*The Prayer of Manasseh*," there is "*The Book of Jubilees*." There're lots of Jewish writings. They're obviously outside the biblical purveyance, if you will. But that's really what was taught to the Jews. And so when Paul picks him as the primary example of salvation by faith alone, he almost challenges the citadel of Jewish thought and belief systems of works. He really just throws a big wrench into it because this is what they believe, and this is what they held onto. And he challenges the whole Gentile concept of works, which is found literally in every religion known to man.

Next week we will, as we go from verse 9 through verse (I think the end of the chapter) 25, we're just going to look at those two words because that's all Paul repeats: faith alone, faith alone, faith alone. "*Sola fide.*" Faith alone. That's all he's interested in.

So verse 1 says this, "What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? 'Abraham believed God, and it was accounted to him for righteousness.' Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness." Now Paul begins, in verse 1, by asking a question. Since we agree that Abraham was a righteous man, let's see what we can learn from his life in light of the fact of verse 3 where we have just said circumcision doesn't save you; nothing really saves you except faith. We establish the law through our faith in God. So let's see what Abraham can teach us, and let's apply what we've learned in these last eleven verses to Abraham.

He says, in verse 2, "If Abraham was justified by works," as he certainly was in the eyes of the Jews, "then he would have something to boast about" and something to brag about, at least before men. Men applaud good works. That's something we all look up to. And oh, my gosh, he's such a good man! But that really doesn't work standing before God because, as we have learned, works are not the vehicle by which I am made acceptable in His sight. He never looks to me and to my behavior to say, "Well, he's in, and you're not. And you're okay, and you're not." Even though Abraham's outward religious acts - and even righteous acts - might have put him head and shoulders above most men in terms of diligence or in terms of devotion, when he stood before the LORD, he fell tremendously short. And so he might have something to boast about before men, anyway, Paul says, "but not before God." Instead, Paul turns to the Scriptures - to the very resource where all of our beliefs should be tested and proven anyway- and he quotes directly about Abraham as Moses, led by the Holy Spirit, wrote that Abraham's standing before God was because he believed in God and, in his believing God, that was given to him as a righteous stance. Or, in other words, God accepted him because that's a behavior that God approved. Paul will - by the way, he loves this verse - quote it again in writing to the Galatians in chapter 3:3&6, where he will write, "You foolish Galatians! Have you begun in the Spirit, and now you're going to be made perfect in the flesh? Don't you remember that Abraham 'believed God, and it was accounted

to him for righteousness?" For believing God. That's the way of salvation. You believe God.

So monumental and pivotal is this truth that Paul will declare that Abraham, in his believing, becomes the father of everyone who would afterwards believe. Not only was he the father of a nation, he was the father of the church in the sense of believers and those who came even before the church was born. He became the father of the faithful. This is what Paul wrote in chapter 11:8 of Hebrews, "By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God."

If you go back and read Abraham's story, you know that Abraham was born and grew up, if you will, in a place called Ur of the Chaldeans (Genesis 11), a place that was a very idolatrous city. History tells us that, at the time of Abraham, the city had 300,000 inhabitants. It was along the Euphrates River in the Mesopotamian Plains, roughly 100 miles north and west of the Persian Gulf (today). If we go by what we can read historically, the people of Ur, where he lived, were highly educated, very proficient in mathematics and in astronomy and agriculture and writing. Yet the city was sold out to polytheism like every other culture other than the Jews themselves. They worshipped lots of different gods. Their favorite god was Nanna; not Nana like grandma, Nanna like the moon god. And Abraham's father, Terah, was an idolater. So Abraham was raised in a family of idolaters, bowing down for these fake gods and all, consumed by them.

When God called Abraham from that place to Himself, he was given no reason by the LORD for selecting him. The LORD didn't say, "You're a good lookin' guy, you're young, I think you're gonna like this." He didn't try to persuade him in arguments, if you will. He separated him from millions of others in the world. He chose him because He's God, and He gives no explanation for why Abraham was chosen. After commanding Abraham to leave his country and his relatives to go to a place that God said, "I'll show you," God made Abraham a solemn and a very unconditional promise (in Genesis chapter 12:2-3). He said to him, "I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed." Quite a mouthful to a man who grew up in

an idolatrous city that was spoken to by God. With no guarantee other than God's Word, Abraham pulled up the stakes. He left his business and his possessions and his home and his friends and his relatives to begin to head to an unknown place. Now we know from the book of Genesis that, initially, Abraham kind of balked. He kind of partially obeyed the LORD. He left the city, but he didn't leave the country. In fact, he went up to the borders of, really, the wilderness, if you will. And he took with him his father and his nephew, Lot. He went to a place called Haran, where he wasted the next fifteen years of his life. He could have been well into Canaan by then, but he balked; waited till his father passed away (there in Genesis 11). And by the time Abraham turns to head to the place God wanted to take him - Canaan - he was 75 years old. And he still wasn't coming by himself; he was still dragging along his nephew, Lot, in tow. But that wouldn't last very long either because the LORD had a deal with Abraham.

By the time Abraham and Sarah and Lot reached Shechem in Canaan, God met him there, and He gave him another unconditional promise in chapter 12:7 of Genesis. "The LORD appeared to Abraham and said, 'To your descendants I will give this land.'" And the LORD had him build an altar there, where He had appeared to him, and he worshipped God. He believed God. He had no proof. In fact, he lived in the land for the rest of his life that other people were living in, and no one seemed to understand it was his. Same thing was true of his sons and their sons. So, God made a promise. And Abraham didn't have perfect faith. He started to wander around Canaan, but the first time there was a famine in the land, he went to Egypt; took his wife, got in trouble with Pharaoh (you remember), lied about her (still chapter 12 of Genesis), and had to come back. When the famine was over, he returned. But he stumbled a guy, he was a bad witness, he ran off.

When he got back, the LORD, in chapter 15, repeated the promise to Abraham that He had made when he first had arrived. And Abraham responded in faith. But he still faltered. Told him he would have a son, and it didn't seem like that was happening. And he waited eleven years and still no son. And it was his wife who said to him, "You know, I'm pretty old now. Having a baby sounds like it's not going to ever take place. So there's my servant, Hagar. Why don't you have a child with her, and we'll call that our son?" She felt she was past child-bearing years. Though God had clearly promised a descendant and more than a number you could count, they were still stuck. Despite his trust in the LORD, he was weak in his faith, and he did what she decided. And they had a son, and he offered him to the LORD, said, "Is this my heir?" and He said, "No. No. That's the work of your flesh.

I have greater plans for you." And it wasn't until Abraham got to be 100 years old that God met that promise. But Abraham continued to turn back to the LORD, and every time he fell, and he struggled, God took him back and reinstated him and reassured him that His work with him wasn't done. You wouldn't earn a place with God. You can point to too many things - he failed, he struck out, he swung and he missed. But God was always there faithful to his son, to the one He had chosen.

The miraculous birth of Isaac is recorded for us, and then heaven goes silent for twenty-five years. Not a word from God. And the boy grows up, and Abraham's 125 and couldn't be happier; his wife enjoying their son. And one day the LORD shows up and says, "I want you to take that son and offer him as a sacrifice to Me." But Abraham now is 125. And you can read, there in the Scriptures, in Genesis 22, of the struggle that Abraham had to face. It is really a picture of the heart of the Father in sending His only Son, but one that you can relate to. He took his boy, packs it up, traveled for three days, saw him as dead. Took the wood, took the sacrifice, convinced a 25-year-old boy to lay down on an altar and be tied up by a 125-year-old father. Somehow he (Pastor Jack laughs) was a good salesman, I think. But he believed God. In fact, we read, in Hebrews 11:17, "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead," if necessary, "from which he also received him in a figurative sense." He saw him as dead. He believed God could raise the dead. That wasn't exactly a well-known concept. But if God....at 125, old Abraham had been established in his faith. He trusted and he believed God.

So Abraham lived by faith, and God accounted that faith to him for righteousness. Though he would never really own the land that he sojourned in - neither would his descendants for some 500 more years - he saw it all as being something God had said and that he could count on. And so he trusted the LORD, and he trusted in the promises of God and not himself.

So the quote here, verse 3, is from Genesis 15:6 when the LORD reiterated His promise to Abraham. But notice that word "accounted." "Abraham believed God, and it was "*logizomai*" (is the word). It's used eleven times just in this one chapter, and it is a word that means to reckon or to credit or to deposit or to impute or to compute into your account. Abraham trusted God. God filled his bank account, his spiritual bank account before the LORD. The only thing God received from

Abraham was imperfect faith with struggles. Confidence, sure. Trust, most of the time. But by His grace, and according to the future work of sending His Son, He put that trust - weak as it was - into a spiritual account for Abraham's sake. God chose Abraham for His own divine reasons, and he placed his trust in God as evidenced by his walk and by his obedience, as flawed as it was, because God's blessings and the grace of God then put that into Abraham's account. In an Old Testament sense, Abraham was saved by faith.

That's how we get saved. We don't earn it, we don't deserve it, we can't live up to it, we can't perform well enough for it. God has saved us by faith and by grace.

The argument in verse 4 and in verse 5, "Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is" (imputed, deposited) "accounted for righteousness." So the argument is defined: the reward for works is not grace. The response for works or the reward for works is payment. I work 40 hours, you owe me whatever it is an hour that we agreed to. You put in 40 hours, you get a paycheck. That's not a gift, that's a payment. It's not the way it works with God. Grace, on the other hand, is found when you do not seek to work your way into God's good standing - knowing that you're a sinner and the wages of sin is death - but you choose instead to go stand and look at Jesus and hang on to Him, and the price that He paid for you justifies the ungodly. Now I'm clean, now I'm acceptable; not because of anything I've done but because of everything He's done. Which is why Jesus said (Luke 5:32), to those Pharisees who weren't willing to listen, "I haven't come to call the righteous. I've come to call sinners to repentance." Because this is the way that God saves.

Under a system of works, everything depends upon the performance of a sinner. Under grace, everything depends on the action of a Savior. Under works, God will give you a fair accounting, a fair trial, if that's what you want. You don't want that. But under God's grace, He'll offer you a full pardon through His Son who went to trial for us, pled guilty on our behalf and paid our debt.

So when you come to the Lord in faith, you can expect from God His mercy and His forgiveness and His goodness. He's promised it to you by His Son. In your account is Jesus' righteousness. When you stand before the Lord one day, you won't need to fear; you are covered in the righteousness of Jesus. That's good news in any way that you shake it. "Surely He has borne our griefs and carried our sorrows;



yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all" (Isaiah 53:4-6). You want to get saved? You just go to Jesus. He did all that needed to be done. He paid the price.

Verse 6, "just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: 'Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the LORD shall not impute sin.' " In order to establish this kind of earth-moving blessed truth, Paul turns to David the king, the greatest king, if you will, and says, literally, of him, he understood this 1,000 years earlier. He understood what it meant to be justified by God by faith, and he quotes David's comments out of Psalm 32. If you go read it, David (in Psalm 32) expresses this tremendous elation and this relief that, having sinned with Bathsheba and found out that God would forgive him, he would get righteousness that he didn't deserve. It would be given to him freely, and so he writes, in Psalm 32:1, "Blessed are those whose lawless deeds have been forgiven, whose sins have been covered; to whom the LORD does not impute his sin." In other words, your sin is not in your account any longer. God takes it from you and pays it for you.

Psalm 32 was written after the public exposure of David's sin by the prophet Nathan, who confronted him about his last year-and-a-half or so with all of these sins in his life, there in 2 Samuel 11. The sin in David's life, by the way, is appalling. There is the coveting of a woman, followed by adultery, by lying, deception, murder, and then a long-term plan of David to cover it all up by taking Bathsheba into his house as well as the child that was to be born and then hiding it all behind the gates. David disappeared. In fact, if you read the Old Testament history, it does appear David might have spent well over a year out of the public eye. It was in that year that Absalom, his son, tried taking over the crowd, sitting outside the gates and saying, "Well, if I was the king, here's what I would do. Ah, my father doesn't seem to be anywhere available." There are plenty of references in the Psalms to say that David, during this year - or a little bit more than a year - was hiding and very ill because of his behavior, that his guilt had overcome him. One of the reasons, we gather from the Old Testament, that David was so slow to repent was that there was no provision in the law for his sin. There was no sacrifice he could have offered for adultery, no offering that he could have brought to the

LORD for murder. Both of them fell under the capital punishment list of things that God would judge. And so there's no sacrifice for premeditated wickedness; it required execution. They both carried the death penalty. And no doubt David had signed off on plenty of those as a king over the years, and now it was his turn. David's case was hopeless. When Nathan came to him and told him that story (2 Samuel 12), and David got angry, and Nathan said, "Buddy, that's you before the LORD," David fell apart. The first thing out of Nathan's mouth, though, when all of that was said, was, "You will not die. God will forgive your sins. God will take care of you." In fact, he says, "The LORD will put away your sin. He'll cover your failures." Sin is never without consequence. But by the grace of God, God would cover his sin, and David's response is Psalm 32. "Blessed are those whose sin is forgiven and covered and to whom the LORD will not deposit their sin," the same word as "impute" in verse 3 or "account" in verse 3. God won't put it into my account.

What happens when you meet the grace of God by faith? Your account gets cleared, except you get filled with His righteousness. I'm going to go to heaven one day, not because I'm a good guy but because He's a good God. That's how you're getting in as well. It's all about who you know. Not what you've done. Who you know. It absolutely is. God will not place into my account my failures. God can only forgive like this because He paid the price and delivered me. You say it's not fair? "That's not fair." Well, you think it was fair Jesus died for your sin? That wasn't fair! None of this is fair. It doesn't seem fair you can just be forgiven and be a culprit like David. Really? But the Lord paid the price. He has every right to forgive sins that He's paid for. He paid for it. My father took twelve years to get saved, and it was at a time when the Manson murders were around. I remember saying to my dad, "You know, if Manson gives his life to Jesus, he could go to heaven." Dad goes, "That'll never happen!" "Well, why wouldn't that happen?" "Because that's awful!" What do you think crucifixion was? It wasn't good. God paid.

Paul agrees, in verse 6, with what David learned of the righteousness of God apart from his works; that there're no works that could have covered this sin. How do you restore chastity to Bathsheba when she's been hustled by the king? How do you restore life to her dead husband or retrieve an innocent child from death, which the LORD took the child to be sure that the world knew that He was a righteous God? What about his own lost innocence? God stepped in and cancelled David's sin; passed over it is the Old Testament idea of covering sin, looking ahead

to what Jesus would do. "He put the sin away," 2 Samuel 12:13, "He put away the sin." So David learned salvation is freely bestowed upon us by faith. So did Abraham. Justified by faith. Justified by faith. By faith we are saved, and God will not impute our sin to us because of the sacrifice of atonement that the Lord has brought. We're having communion tonight. This celebrates the payment of your sin. Debt cleared. Payment made. In return, you are given the rewards that Jesus should receive for His faithfulness. You get what He deserves. He takes what you deserve. I know. That doesn't seem fair, either. But I'm sure happy He's willing to do that. What an exchange!

As Abraham stands above his own religion and the law, by faith, accounted to him for righteousness because it is faith in Christ alone. That's what God is interested in - that His Son gets all the credit, that He gets all the applause, that He gets all the fruit, that we can all say, "It's the Lord. It's Jesus. He has saved me. He has come to redeem me." And let's face it - we don't deserve that. But we are certainly glad that God gave it to us, are we not? Blessed are they whose lawless deeds are forgiven; blessed are they whose sin is covered. Blessed is that person to whom the Lord will not deposit into his life, into his account, his sin. Ahhh.

What are we going to say of Abraham, our father according to the flesh? Well, he might be proud in the flesh, but he wasn't. People might applaud him for his works, but God doesn't. His works weren't sufficient. He believed God. He believed God. And, as such, into his account is placed God's righteousness for him.

Know this tonight: no matter where you've gone or what you've done, if you have Christ in your life, your account is well-balanced. You'll be just fine. He's a gracious, merciful God. Abraham, David....you can make a list of their faults and failures. You get to the book of Hebrews and not one mention is made of their failures because it's a chapter on faith - the things that please the Lord, that which makes you right with God. So everything else is washed away. But go read the Old Testament account, and you shake your head a lot. "How did this guy make it?" I, to this day, want to ask one question of the Lord, "How did Lot make it?" (Laughing) Because everything I read in the Old Testament goes pfft, he didn't make it. Until Peter goes, "Well, righteous Lot, he made it" (2 Peter 2:7). What??!! How did Peter know? Who'd he talk to? One verse. And I'm pretty sure Lot's gonna be there. I don't know how, but he's gonna make it. But if you read about David and you read about Abraham, you might, in the Old Testament, conclude, "Well, they got.....it's iffy." You read the book of Hebrews, chapter 11, you find out

God is very interested in our faith. We all fail. We all come up short. But all He's interested in is that we look to Christ and that He gets the glory, and He gets the honor from us. And they're going to be just fine. That's really what the gospel is to preach to everyone.

By the time we get to chapter 6 in this book, the rest of the book will be about, all right, now that we know the Lord, how can we have victory over the flesh that so often beats us up? How can we become more like God? How can we be set apart and sanctified for Him? But this justification thing.....that's immediate. You say yes to Jesus, your slate is clean, your deposit is made once and for all.

And I'll be happy to talk to you in a couple of weeks about the fact there is no way you can lose your salvation. Absolutely none. Just think about what would have to take place for you to lose your salvation. First of all, we'd have to put your sins back on the roll. We have to remove the blood of Christ from you. We'll have to remove His Spirit. We'll just have to put everything in reverse. You have to read the Bible backwards, I guess. (Laughing) It doesn't happen. Won't happen. You might not be saved; that is a clear possibility. But once you're saved, God will finish the work that He starts. That's for sure. In fact, there's a whole chapter or two here that we're going to look at that just talks about the security of the believer. Why? Because the minute I give my life to Jesus, that's a work that is finished. I am justified. Name's in the Book. I'm check marked. (Pastor Jack laughs) And so are you.

Ready to have communion? Thank the Lord that He gave His life for us.

Submitted by Maureen Dickson  
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