

“Christ and the Covenant with Moses” Exodus 1; Exodus 19. 11/7/21 Shane Hatfield

We’re going to continue this morning in our study of Christ and the Covenants of the Old Testament. Our hope is that we will see how all of the promises in the Bible find their fulfillment in Jesus. As Paul says, “All the promises are yes and amen in Him.” So, we’ve been looking at the Old Testament this semester, we’ve been looking at the promises of God through these covenants and how they find their fulfillment in Jesus. Remember, a covenant is a bond initiated by God and sealed in blood. This morning we’re going to look at Christ and the covenant with Moses, or the Mosaic covenant. But to do that, we’re going to have to fast forward about four hundred years from where we left off before, so we left off with the covenant with Abraham last time and now four hundred years later we’re going to get to this covenant with Moses. So, what we’re going to do is what I’ve put up here is a diagram and if you’re interested in having diagrams, Presbyterians, we’re not very good at diagrams, this is about the only one we’ve got of the Old Testament. So, you know, if you want to refer to this later you can draw this or take a picture of it and go back and look at it. But I want to use this to kind of illustrate where we’ve been and where we’re going to kind of catch everybody up to speed.

When we looked at Genesis 1 and 2, we saw that God created man and woman in His image to live in relationship with Him. He created them to be fruitful and multiply and flourish and He made a covenant with Adam, and He said, ‘Adam, you can have every tree of the garden, this wonderful paradise that I’ve created for you, but you cannot eat of the tree of the knowledge of good and evil for the day that you eat of eat, you shall surely die.’ We know that Adam and Eve ate from that tree and the world at that point fell into sin and misery. So, you can see we have Adam there at the beginning and this says, ‘Covenant of Creation.’ I like to call it the Covenant of Works. That Covenant of Works extends to all of creation, this idea of ‘Do this and live,’ but because we live in a fallen and sinful world, we can’t keep that.

So, in Genesis 3:15 God made a promise, we call this the first gospel. He said, ‘I’m going to send a seed of the woman to crush the head of the serpent to free you from the sin and misery of this world.’ And so, everything from there on out is an outworking of this Covenant of Redemption, or this Covenant of Grace and what God is doing through the Old Testament covenants is He is gradually revealing more and more about the New Covenant that finds its fulfillment in Christ.

So then, we went to the Covenant of Noah. The Covenant of Noah is a covenant of preservation. It’s a Covenant of Common Grace. What God was doing there in the flood was He was cutting Creation back to the stump. The world had gotten so sinful and miserable that the only way to save it was to cut it back to the stump, so He cut it back to one man, Noah, and his family. He made a promise, He said, ‘I will never again flood the earth,’ and began to repopulate the earth with Noah and his family.

Then we moved on to the next covenant, the Abrahamic Covenant, a Covenant of Promise. There God begins to redeem a people for Himself. He makes amazing promises to Abraham. He says, ‘I’m going to give you a great home, I’m going to give you a great family, I’m going to make you a great nation.’ We spent three weeks talking about how God made those great promises, and He sealed that covenant in blood. Remember, God walked through the pieces saying that He was going to be faithful to the covenant, even if Abraham was unfaithful. Then we saw that Abraham took the sign of circumcision on him, a sign that he was entering into this covenant with God, that he believed in these covenant promises. When God made that covenant with Abraham, He prophesied, He said, ‘Your family will go to a nation that’s not theirs. They’re

going to live in a land for 400 years and then I'm going to rescue them and give them the promised land.'

So, we fast forward 400 years and what we find is that God kept His promises to Israel to make them a great nation. You see that at the beginning of Exodus. If you look at Exodus 1:1-7, we should have it up there. First, Abraham fathered a son named Isaac. Isaac fathered a son named Jacob. Jacob's name was changed to Israel. So now this is showing the progression of the lineage from Abraham to Isaac to Jacob to the twelve tribes of Israel. It says:

“<sup>4</sup>These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: <sup>2</sup>Reuben, Simeon, Levi, and Judah, <sup>3</sup>Issachar, Zebulun, and Benjamin, <sup>4</sup>Dan and Naphtali, Gad and Asher. <sup>5</sup>All the descendants of Jacob were seventy persons; Joseph was already in Egypt. <sup>6</sup>Then Joseph died, and all his brothers and all that generation. <sup>7</sup>But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.”

Notice the echoes here of Genesis 1. What did God tell Adam? “Be fruitful and multiply and fill the earth.” What is happening to Israel? They are being fruitful and multiplying and they are filling the earth. They are becoming a great nation.

This was a problem because Egypt didn't like the Israelites becoming great and the king that knew Joseph died and a new king came in and thought that the Israelites were going to take over, and so, he was very harsh with them and he judged them. But God saw their suffering and He remembered His covenant with Abraham, we see that in Exodus 2:23-25. It says:

“<sup>23</sup> During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. <sup>24</sup> And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> God saw the people of Israel—and God knew.”

God remembered His covenant. He remembered His action plan. He said, ‘Now it's time to put the action plan in place to rescue my people and to redeem them.’ So, that's what He did through this man named Moses. He lifted up Moses, elevated him to a rescuer, and Moses went to the Pharaoh and said, “Let my people go!” And Pharaoh wouldn't do it, so God sent these plagues to judge Egypt, and eventually, Pharaoh let God's people go and they left Egypt. They crossed the Jordan river and now they come to Mount Sinai where we're going to pick up the story, where God now is going to advance His covenant a little bit more. He's going to reveal a little bit more about His covenant relationship with us.

So, we pick up the story here in Exodus 19:1-8.

“<sup>1</sup>On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. <sup>2</sup> They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, <sup>3</sup> while Moses went up to God. The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: <sup>4</sup> ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. <sup>5</sup> 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; <sup>6</sup> 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.”<sup>7</sup> So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him.<sup>8</sup> All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD.”

All men are like grass and their glory is like the flowers of the field. The grass withers and the flowers fade, but not the word of our God. It stands forever. Let’s listen to it.

We’re going to look at three things from this passage together. We’re going to look at the essence, the benefits, and the fulfillment of the Mosaic covenant. It’ll be a little bit different than the version in your outline, that was a rough draft 1.0. This is rough draft number 7.2, okay? Just make that note. Let’s go to the essence first.

On April 1, 2006, I entered a marriage covenant with Shari Jo Hansen, where I would become her loving and faithful husband, and she would become my loving and faithful wife. Yes, we got married on April Fool’s Day, that’s not a prank, but there have been several pranks since that date, okay? But on that day, we made these general vows to each other. This is what we said. We promised to be loving and faithful to each other in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live. Those were the general promises. After that day, as we’ve been married now for fifteen years, we have figured out these specific ways in which we get to keep those promises to each other.

I had to learn this the hard way right after our honeymoon. We went on our honeymoon, we came back, and it was a Sunday, I remember it clearly. We walked through the front door and we had no furniture, so we just looked at each other and were like, ‘What now?’ And so, we did what you did before you had kids I guess, and you were young, we ordered pizza and we watched a movie! So, we set up our camping chairs and we ordered pizza and we watched a movie. I can’t remember the kind of pizza, but I remember the movie. We were watching the movie and Shari fell asleep during the movie! And so, I did what we did in my family when you fell asleep during a movie, I woke her up! I said, ‘Hey! You’re falling asleep, you’re missing the movie!’ And she said, ‘What are you doing?!’ And I said, ‘Well, I’m waking you up. Don’t you want to watch the movie?’ She said, ‘No. Never wake me up for a movie.’ She laid down the law, like the first commandment, ‘Thou shalt not wake up your wife during a movie.’ That was the specific way that I was to love her in this relationship, right?

If you look at all of your relationships as husband and wife, as parents and children, as siblings, maybe even as citizens of the United States, as members of Ethos, you have these general promises that you make to each other, but then you have ways in which you carry out those relationships, ways in which you love each other and you serve each other. What God is doing here in the Mosaic covenant is He is saying, ‘This is how you’re going to love me. I have saved you. I have brought you into relationship with me. These are the specific ways that you are going to love me.’ He’s defining this relationship. The essence of the Mosaic covenant is a law, but it’s a law of love. Notice in verses 4-5 it says, “‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself.” He is recounting all that He just did in the Exodus! That is the great salvation paradigm for all of the Old Testament. That is God’s way of saying, ‘I have saved you! I have rescued you!’ He wants the Israelites to know, this is their salvation! God saved them already. He’s already made this covenant of Abraham. He’s already brought them into a relationship with Himself, and now He is going to define the terms of the relationship. He is going to say, ‘This is how you’re going to love me.’

So, what does He do? In verse 5 He says, “<sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant,” right? So, the law He is about to give them in Exodus, Leviticus, in Numbers, they’re wandering around in the desert because they’re lost, because they broke the law, and then in Deuteronomy, the law there. All of that law is a way for God to explain, ‘This is how you’re going to relate to me. This is how I’m going to be your Father, and you’re going to be my children. This is how I’m going to be your God, and you’re going to be my people.’ He gave the law after He had already saved them. So, the law teaches us how to live in a loving relationship with Him. Now, as you’re studying the Old Testament this is what you’re going to see. There are basically three types of laws in the Old Testament. The first one is the moral law; that’s the ten commandments. It generally teaches us, what? How to love God and love our neighbor. Jesus says that that’s the summary of the law.

So, you’ve got the ten commandments, then you’ve got what we call the ceremonial law. The ceremonial law is all of those gross, strange, bizarre laws that we don’t really understand: the sacrifices, the ritual purity, the clean and unclean foods, that’s all the ceremonial law. All of that part of the law was fulfilled and abrogated in Jesus. That’s why Christians don’t keep those laws anymore. That’s why we don’t do sacrifices. You didn’t walk in today with a goat and a pigeon and a ram and I’m not going to cut it all open and look at the long lobe of the liver. I don’t even know what that means, but I’m not going to do it! Because all of that was fulfilled in Jesus. That part of the law is fulfilled and abrogated.

The third part of the law is the civil laws. So, what God was doing is He was forming Israel into a nation state. He gave them these laws so that they could be a civilized nation state and He was supposed to be their King and their ruler. Those laws are also abrogated. The church is not a nation state, right? We do have God as our King through Jesus, but we’re not a geo-political nation state anymore. We’re a body of believers. So, we don’t keep those laws anymore, we don’t follow those laws. Now, there may be some principles and some things that we can draw out from the ceremonial law, especially points us to the sacrifice of Christ, there may be some civil use for some of the civil laws, but we have to be very careful about drawing modern parallels to the civil laws in the Old Testament, and we need to make sure we’re following the path through the New Testament. I don’t want to go through all of that. It would take me a lifetime to preach through the law and teach you about the law, and that’s not the purpose of this sermon.

But what we see in the New Testament is the thing that is abiding, the thing that is persistent, is this law of love, to love God and love your neighbor. That’s the essence of the Mosaic Covenant, and that’s the essence of how God wants us to relate to Him and live in His world. Now, here’s the thing about the law. The law of God can guide us in our relationship with God and our relationship with others, but it is not there to save us. If you look to the law to save you, it will become a weight that you cannot bear. Dr. Currid is a professor at Reformed Theological Seminary, who wrote a commentary on the book of Leviticus. Every day he would go into his office and he would sit down and look at those laws about everything the priests were supposed to do, and he would take his notes and write his commentary on it. One time he was talking about this and he said he dreaded going to the office every day, because all of those laws just felt like a weight pressing upon him and then one day he realized, that’s the point of it. The point of those laws is that we would feel the weight of the law, we would feel God’s holiness and His transcendence, and that it would drive us to Jesus. The law is not there to save us, it is there to drive us to Jesus so we come to Him for salvation and so we experience all the benefits of being God’s children, and that’s the second thing that I want you to see this morning.

I want you to see the benefits of the covenant with Moses. God gives us three benefits here. In verse 5, He says “<sup>5</sup> 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” (emphasis added). So, the law teaches us how to be God’s treasured possession. Remember, we’re already in this relationship. He has already saved Israel. He has already rescued them, and now He is saying, ‘If you keep my laws, you are going to experience being my treasured possession.’ What does it mean to be a treasured possession? Well, in this culture, in the ancient near east, a king owned everything in his area, in his land. It was all his! But, if he had something that was special, something that was dear to him, something he wanted to keep for himself, he would set it aside and that would be his special treasure, his treasured possession. So, what God is saying, He is saying, ‘Israel, as you obey these commands, as you trust and obey me, you’re going to experience all the blessings of being my treasured possession, of being the thing that I hold most dear to my heart.’ What is the thing that you hold most dear to your heart? What’s your treasured possession? What’s in the lock box that if your house burnt down, you would go and grab it or you would take it with you because you wouldn’t want to lose it. God feels that way about His people. We are His treasured possession, and as we trust and obey Him, we experience that love. That’s the first benefit.

The second benefit is that God’s law teaches us how to be a kingdom of priests. It says in verse 6, and you shall be to me a kingdom of priests. Who were the priests? The priests were responsible for conducting worship. They brought people into the presence of God. They carried out the sacrifices. They took care of the temple and the tabernacle. They were the pastors and elders and deacons of the church in the Old Testament. It was their job to usher people into the presence of God. What God is saying here is that as you trust and obey Him through His law, you get to experience His presence! You get to come in and be with Him. Not only that, you get to share His presence with everyone around you. See, Israel was always supposed to be a blessing. They were blessed to be a blessing. They were always supposed to be a light to the Gentiles. They were always supposed to be missional, to use a modern term. That was their job as priests. Not only to be in God’s presence, but to go out to the nations so that they could experience God’s love and grace. You’ll see little shadows of this in the Old Testament where people like Ruth, who was a Moabite woman who lost her husband, comes into the covenant of grace and becomes a follower of Yahweh. Maybe you, maybe you are here this morning because somebody was a priest to you, because somebody went out and they mediated the presence of God to you, and they shared the gospel with you, and they brought you into God’s presence. That’s what it means to be a kingdom of priests. So, the law teaches us how to be His treasured possession. The law teaches us how to be a kingdom of priests.

Lastly, the law teaches us how to be a holy nation. It says in verse 6, “<sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.” So, the term ‘nations’ generally refers to all the pagan nations that were around the Israelites. So, there was Israel, the people of God, and the nations would be the Gentiles who were around them. They didn’t possess God’s divine revelation. They didn’t possess this covenant. They didn’t possess this law. And so, by following God’s law, they were going to be a holy nation, that means they were going to be set apart. They would be distinct. They would be different than all the other nations, right? They would be the iPhone amongst cellphones, or they would be the Samsung Galaxy if you’re an iPhone hater and you want to be the different person, I don’t know which is which, I’ll let you decide. But you get it, there’s something different about it, there’s something separated. There’s something unique and special about it. That’s what God’s people were supposed to be. This law bound them

together as a special nation and it governed them. The United States constitution, including its Bill of Rights, has 7,591 words. All of those words bind us together as a nation and they regulate how we relate to the government and how we relate to each other and generally, how we can live in this world.

Well, here in Exodus 20, God gives His people ten words, or the ten commandments, right? And these ten words were supposed to bind them as a nation and show them how to live in this relationship with God and how to live in relationship with each other so that they could have order, and so they could flourish, and so they could experience all the benefits of being God's people. So, these are the benefits, right? The benefits of this law are that we could be His treasured possession, a kingdom of priests, and a holy nation set apart. To me, this gives us a totally different view of God's law when we see these benefits. Because what we normally think about God's law is like this, that sin is a playground and it's this wonderful world of fun and happiness and excitement and what God's done with His law is He's built a fence around that playground and all the Christians are standing outside and we want to get in, and God's saying, 'You can't get in there and have all that fun!' Really, it's the exact opposite. God has brought us into His family, He's brought us into this playground where we get to experience all the joy and benefits of being His, and He's put this fence around it with His law. He's saying, 'This is how you stay in here. This is how you experience all my love. This is how you can treasure me, and how I can treasure you.'

Kids, this is why your parents make rules around the house and make laws, right? They're like the kings and queens of their own little fiefdom, right? But they make these laws, not because they don't love you, but because they do love you! They want you to be safe! They want you to grow and flourish! They want you to be happy! And so, the law has come as love so that you can experience this relationship with them. When you reject the law that your parents lay down, guess what you're doing? You're rejecting them. When we reject God's law, we're not just rejecting some arbitrary list of rules that God just thought, 'Okay, I'll put up this and this and this and don't covet and don't do this...' What we're really rejecting is God, Himself, because His law is an expression of His character. It's an expression of His love and kindness to us.

I heard about a television show called 'World's Strictest Parents.' Has anybody ever watched that? 'World's Strictest Parents'? No? Well, what they do is they have these kids who have been in their parent's homes, and the kids are really rebellious, and they reject their parents, and they reject all their parents' rules and they break all the laws and so they take these kids and they literally take them to somebody else's home and they give them all these super strict rules. They're really hard on them. They're the world's strictest parents. They make them follow all these rules and work really hard and it's really grueling. The idea is that it's supposed to break them down so that they really learn to love and appreciate their parents. So, on this show of course you've got this same theme repeated over and over again, but you've got this kid, he's rejected his parents, he's rebelled, they send him to the world's strictest parents. He's working hard. He's grumbling. He's complaining about his parents, and then he gets a note from his mother. He gets a letter sent to him, and this is what the letter says: "It's hard to raise you. I work all day and I don't think you notice because you only think about yourself. You never offer to help or say thank you." And as the kid was reading these words, he started to get choked up and he started to cry. He realized when he was breaking those rules, he wasn't just rebelling against some rules, he was rebelling against a person. He was rebelling against a mother who loved him and cared for him.

When we break God's rules, we're not just rebelling against rules, we're rebelling against a person. We're rebelling against our Creator who created us and we're rebelling against our heavenly Father who loves us. He wants us to experience those benefits of being in relationship with Him. But Israel rejected Him. If you walk through the Old Testament and keep reading after this, if you go through all those history books, what you see is its really just a multi-generational lesson on sin, because Israel is continually unfaithful. God is faithful. Israel is unfaithful. God is faithful. Israel is unfaithful, and they sort of cycle through this faithfulness and unfaithfulness cycle all the way through the Old Testament. You see that they never kept the law. They never could keep the law. It was impossible! Even if they were doing some of the external stuff, they weren't doing all of the external stuff, and they weren't doing any of it for the right reason. So, what God did is He had to make them a new promise. He begins to make this new covenant, and we'll study the New Covenant in a few weeks, but I just want to give you a little foretaste of it.

In Ezekiel 36:26-27 He says this, this is while they were in exile. They were disciplined. They rejected God and so, they were disciplined by being sent into exile in Babylon, and while they're in exile in Babylon this is what God says to them, even though they've been unfaithful, He says: "And I will give you a new heart and a new spirit I will put within you and I will remove the heart of stone from you and I will give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and be careful to obey my rules." So, what is God saying? He is saying, 'I am going to do something radically different with you. I'm going to fundamentally transform your heart.' Moses got this law written by the finger of God on these stone tablets and God is saying, 'You don't need the law of God written on stone tablets. You need a new heart. You need my law written on your heart.' So, Israel eventually returned from exile, but their nation and their religion were never the same, and so, they had to wait. They had to wait for God to provide a rescuer. They waited. There were approximately 400 years of silence and suffering in between the Old Testament and the New Testament where they waited and waited and waited.

After 400 years, God finally sent His treasured possession, His one and only Son to come and fulfill the law for them and for us. Jesus was born. He was both human and divine: one person, two natures. What happened whenever Jesus was born? He had to go to Egypt. And then, out of Egypt, God called His Son, Jesus. What did Jesus do after He came out of Egypt? He perfectly kept God's law His entire life. Jesus was the true and greater Israel. He was everything that Israel was supposed to be. He finished the story that God began with Israel. He perfectly and personally obeyed God's law every single day. He kept it inside and outside. Yet, on the cross, God's greatest treasure, His royal priest, His holy nation, suffered and died. Why? Because Israel couldn't keep the law, and neither can we. There isn't a person in here who has personally and perfectly obeyed God's law from beginning to end. There isn't a person in here who has loved God with his heart, soul, strength, and mind, and loved his neighbor as himself.

But on the cross, Jesus died to pay for those sins. He died to pay for the sins of rebelling against our heavenly Father, and rebelling against our God. He took the punishment for our law-breaking. He died, He rose from the grave, and He ascended into heaven. Now the book of Hebrews tells us that He mediates a better covenant because this covenant is not a law of stone but it's a law of spirit and all who come to Jesus in faith and put their trust in Him receive this heart of flesh. He fills them with His spirit. By grace through faith in Jesus, we become God's treasured possession. We become His royal priesthood. We become His holy nation. Listen to 1 Peter 2:4-9:

“<sup>4</sup> As you come to him, a living stone rejected by men but in the sight of God chosen and precious, <sup>5</sup> you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> For it stands in Scripture: “Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.” <sup>7</sup> So the honor is for you who believe, but for those who do not believe, “The stone that the builders rejected has become the cornerstone,” <sup>8</sup> and “A stone of stumbling, and a rock of offense.” They stumble because they disobey the word, as they were destined to do. <sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

Don't you see the good news of the gospel here? By grace through faith in Jesus, we become God's treasured possession. We become His royal priesthood. We become His holy nation. So, we experience His goodness and grace, and we extend it to others. That law that is a burden that weighs us down, is no longer something that suffocates and kills us because Jesus lifts us up, because He rescues us and saves us. That law becomes a delight.

Think about it this way. Brian Chapel was a seminary professor at Covenant Theological Seminary in St. Louis for a number of years and he tells a story about a riverbank in St. Louis. There were barges that were constantly going up and down this river. Barges are large boats. They would constantly go up and down and what they would do is they would wash away, there's a huge embankment on the side of the river, they would wash away the sand, right, on the side of the river, and it would make these big holes underneath the sand that you couldn't see. So, one day, there were brothers that went out to play in these sand dunes, they were told not to play in these sand dunes because it was dangerous for them, but they went out to play and they were playing around and one of those potholes fell. The boys never came back. A search party went out to look for them and after a few hours of searching they found the youngest boy in this sand and he was buried up to his neck. They asked the boy, they said, 'Where is your brother?' And he said, 'My brother is underneath me.' When the sand began to fall in, the older brother had gotten underneath the younger brother to support him so that he could save him, so that the sand would no longer crush him.

When it comes to the law of God, Jesus is our older brother that is under us. He has come underneath us to rescue us, to save us, so that the law no longer crushes us. It transforms the way we look at the law. It goes from something of duty into something of delight. It turns into a way that we want to live for our elder brother, Jesus. We want to live to love Him and serve Him and honor Him, and we want more and more people to come into His kingdom. Jesus tells us that His yoke is easy, and His burden is light. His yoke is easy, and His burden is light only if He has paid the penalty for your sins. Only if He's already lifted the law for you. In that passage, the yoke being easy and it being light, the way that Jesus describes it there, a yoke is like a weight on your back. They would put it over an ox. It was sort of a metaphor for the teaching of a rabbi. But when Jesus says His yoke is easy and His burden is light, what He's saying is that the law, His teaching, actually elevates us. It actually saves us. It actually rescues us. It's like a flotation device in water; it's something that holds us up. It buoys us. That's what God's law is for believers.

His Spirit is in you because He loves you. All who have put their faith in Christ have this Spirit that transforms His law into love. If you haven't put your faith in Christ and the law is crushing you, today is the day. If you're religious, if you've been a Christian your whole life, but



every time you see the law, you just feel this weight on top of you, maybe it's because you're trying to save yourself through the law. What God wants to do today is to deliver you, to show you that Jesus has fulfilled the law for you, so that yoke can be easy, and that burden can be light for you, and you can experience all the benefits of being in relationship with Your Father. Let's pray that that would happen.