

# Fasting That Feeds the Soul

Pray again. Father, we are so thankful for this reminder that we are coming not only by ourselves, but with all creation. I want to praise you. Praise you for all the things you've done and continue to do. Praise you for your word.

Thank you, Lord, for not leaving us alone and giving us your Holy Spirit. And then also your Word to guide us, to direct our steps, to be a light unto our feet and a lamp unto our path. Father, I thank you so much for these next few moments. I pray that you would use this topic of fasting to encourage our hearts and to draw us closer to you. We pray this in Jesus name and all God's listening people said Amen.

Amen again. Good morning. If you have a Bible with you, Matthew, open with me in Matthew, chapter six. Matthew, chapter six. We continue our journey through the Sermon on the Mount.

And as you just heard, our brother Keith praying. We just finished the Lord's Prayer, and I pray that you would maybe take a moment, if you have a chance, in the next few weeks and just listen to those messages online just to reiterate the truth of what we're praying every Sunday so that it doesn't become a rote process or something that we do out of just habit, but we actually think deeply through the prayer. Now in the Sermon on the Mount, if you remember, there is a lot of things that Jesus is talking about we are going to look through, but one of the things He is talking about is fasting. And it is very interesting that as I was preparing the sermon, I was trying to listen to other guys who have preached through a Sermon on the Mount. And a lot of them don't actually preach these verses.

They just skip over. And it's very interesting that they feel that way. And I can see why, because I have to make a confession to you. A month and a half ago, as I was planning the services with Nathan and looking at all the texts that we're about to preach on, I was putting this text. I actually put this text for Sam to do it last week.

But then Sam thought, you know, I'd rather do something that is not an original text, but we say it all the time. And you do fasting, Andre, because you're better at fasting than I am. So here I am preaching on this. But I have to tell you, this is not a topic that I was looking forward to preach on because I feel very convicted by this and I was feeling very inadequate. Not because other ones, I am excelling at them, but I can tell that on other ones, I do better than this one specifically.

And even though I try to fast as regularly as I can, I always feel like I'm falling short. But I want to also encourage you that my view on this passage and even the topic of fasting has changed or has been tremendously encouraged by the word this week as I study it. There are not many times when I have this aha moment, but this week was one of them as I was studying this passage because it kind of showed me another aspect of this discipline, fasting that I've never

seen before. So I hope it's going to be encouraging to you as well, because let's be honest, what do you think about what comes to your mind when you think you hear the word fasting or fasters? You think about diets and you think about losing weight or you think about some kind of a spiritual hyper Christians that are like a different category and you're not really making it or you feel like man, that's something that I cannot really do as well.

You're also probably thinking about something that is sober, dreadful joy killing. You don't really look forward to it because you think that it's something that is really hard to do. Again, it's totally understandable. We live in a very gluttonous, self indulgent society. It's hard to think of this practice as part of our routine as Christians.

And again, I think that this is one of the most misunderstood and disregarded spiritual disciplines. I misunderstood it and probably disregarded it because I had the wrong understanding. So I pray that through this message today that God will encourage your heart. Honestly, I got some messages even from the first few services that God really bless them with encouragement on this topic. And I pray that you leave encouraged as well.

So let's look at God's Word and we're going to be in Matthew 6, but we're also going to look at other passages of the Bible on this topic. So Matthew 6:16 and when you fast, do not look gloomy. This is Jesus speaking like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by others, but by your Father who is in secret, and your Father who sees in secret will reward you.

Now just context here for the ones of you who probably haven't been with us through the Sermon on the Mount or just a reminder, the Sermon on The Mount is a sermon that Jesus preaches. It's almost like the first long sermon He preaches as the beginning of His ministry. And He's trying to present in this sermon the portrait of a Christian, of someone who follows God, someone who has a deep devotion internally to God. Now, that was different. What Jesus is portraying here in the Sermon on the Mount is something totally different than what the people were used with.

You see, the religious leaders and the Pharisees of Jesus times were used or were known, excuse me, for just their outward appearances and outward religiosity. Their high standards that at least was, were on the outward, quite high. Nobody could attain them. And it seemed like you needed to be a super duper follower of God to meet those requirements. And what Jesus is saying, hey, actually the requirements are even higher.

But the way to get there is not through your own works, is by a change of the heart. It's an inward transformation. And then He gets to this place in chapter six where He's talking about how even in the most basic disciplines of a believer, we need to look at the heart. And the most basic disciplines were, and they are in almost any religion out there, praying, giving and fasting. These are the three main outward works, if you will, of a believer.

And Jesus is saying, if you do those things, just make sure that you're not emphasizing the outward. And He's talking about, for example, giving. He says, you don't have to let the right hand know what the left hand is doing. Don't do things for the sake of being seen. Give, you're going to be blessed and rewarded, but don't do it for the wrong reasons.

Also, He says, when you pray, don't give this mechanized can type of prayer as if you're doing a drill or you're just doing a duty. You check off a box. He says, remember that you're coming before your Father and your Father in heaven. Yes, He's holy and He's king and His will be done. And He's just.

But He's also someone who wants to be interested in your daily needs. He wants to have a relationship with you, to forgive you so that you can forgive others. He wants you to thrive in your relationships. He wants. He wants to protect you.

He wants to keep you away from temptation, from the evil one. He's your Father. Have that type of approach. Don't feel like when you approach prayer, you have to have a specific setup or setting. Go to Him as your father.

And then in the same vein, He says, and when you fast, make sure that this is not just something that is showy for eternal external stuff, that you are doing it for the right reasons, that is not human pleasing, that is heaven focused. The original word used here for fasting, by the way, literally means not to eat. And this is how it's been traditionally understood throughout centuries. Not to eat and fast were sometimes total abstinence from food, sometimes was partial abstinence almost in every circumstance. You could drink water.

There's such thing as not drinking water. It's called black fasting. Now I would not suggest that it's very dangerous to your own body and health, but probably one of the reasons why fasting is not as popular among believers today is because in the Bible there's no specific command to fast. With one exception, there is a specific command in the book of Leviticus, Leviticus 16, and then also in Leviticus 23, Leviticus 16, 29, it says that on the day of atonement, everyone should fast. Men, women, children.

We don't know how long it was from sundown, sun up, sun down. But this is the only place in the Bible where we have it as a commandment. And the day of atonement, if you don't know what that is, was this one day a year when in the temple there was a place called the holy of holies. And this one time a year you were only allowed to go in and only one guy came and His title was the high Priest. He was the greatest of the priests and He had to go on the day of atonement.

And He has to atone for people's sins. He had to present a sacrifice, an offering, as hopefully a substitute for people's sins as a nation. So people were mourning and fasting through the day in repentance for this one event, which was the high priest going into the holy of holies. Sometimes

He could have been killed by God because the offering was not received and they would have pulled Him out. But that's how big that day was in their history.

Now, because it is not elsewhere commanded by God, fasting is unlike giving and praying for each. There are commands actually in the Bible, both in the Old and New Testament, but except for the yearly fast just mentioned, it is nowhere required in the Bible to fast. Beyond that, fasting is shown to be an entirely non compulsory, voluntary act. It's not done by compulsion, not a spiritual duty to be regularly observed.

In the Old Testament, even though God only commanded one day of fast a year on the day of the atonement, this practice of fasting spread to other times and situations. So there are three reasons in the Old Testament why we see fasting happening. One is fasting in repentance. People want to repent of their sins, and they fast for that. Then there is fasting in mourning, mourning the loss of someone dear.

And then thirdly, less popular is fasting for guidance. Seeking guidance. Now let me walk you through some of this fasting and repentance. Again, you can look more at home on this text, but judges 20. Israel fasted when facing defeat by Benjamin.

1st Samuel, chapter 7, verse 6. Samuel gathers Israel at Mizpah. They fast and confess sin before victory over the Philistines. Second Chronicles, chapter 20. Jehoshaphat proclaims the fast when Judah is threatened by Moab.

1st Kings 21. Ahab fasts after Elijah's pronouncement of judgment. He wants to go front of God to repent for the sins of Israel. Nehemiah, chapter 9. Israel fasted in confession after returning from exile.

And Jonah, you remember Jonah, at one point He's called to go to the Ninevites. He doesn't want to. And then He does go and He calls them out and He says, if you don't repent, God will wipe you off. And what the Ninevites do, they repent and fast. A citywide fast.

Daniel, chapter nine. Daniel fasted. God would forgive Israel, and then they would be delivered from slavery. So you have fasting and repentance. We have fasting as a mourning.

First Samuel, chapter 31. Men of Jabesh, Gilead fast after Saul's death. Second Samuel, chapter 1. Same situation. David and His men find out about David and Jonathan, and they are mourning for their loss of His friends.

Second Samuel, chapter 12. David fasts for the physical salvation of the child, the newborn child who is sick. He is hoping that He would be saved. He mourns for Him. Ezra, chapter 10.

Ezra fasts in mourning for the sin of intermarriage. And then Esther, chapter four. She asked for a fasting to mourn for people's sins and also to ask for guidance. And that leads me to a third reason why there's fasting in the Old Testament. Fasting and seeking God's guidance.

Ezra, chapter 8. Ezra proclaims the fast by the river Ahavah for safe travel and God's protection. In Nehemiah, chapter one, Nehemiah fasts and prays for before approaching the king about rebuilding Jerusalem. Now, why do I go through all this text? I want to make a point.

And the point is this. From the passages in The Old Testament. Besides couple of situations where God's people were fasting for guidance for the future. Fasting was almost always connected with mourning for sin and repentance of it.

Putting on sackcloth, covering the head with ashes were the normative practice for repentant fasting in the Old Testament. So you wanted to show externally that you are mourning. It wasn't just an internal thing. And Jesus reinforces this idea when He's speaking with the disciples of John the Baptist. They come to Him and they say, why don't your disciples fast?

Matthew 9:15. How can the guests of the bridegroom mourn while He's still with them? So He sees that fasting is equated with mourning. Jesus says that.

So public mourning was associated with fasting in the Old Testament and the people who were under the Old Covenant. Now here's the question for you then. Why is Jesus condemning the Pharisees for their somber look and their disfigured faces? Isn't that something that is associated with mourning? Yes, but here's the problem.

Their motivation. Their motivation was to show off. It was not to show true repentance and mourning in front of God. They wanted to just go through the motions. They wanted to impress people.

Someone pointed out that they would wear old clothes, sometimes purposely torn and soiled. They would dishevel their hair, cover themselves with dirt and ashes. This is all intentional. And listen to this one. This is crazy.

Even use makeup in order to look pale and sickly. That's really bad. Now if Jesus was preaching today this text, He might say, don't post a fasting selfie on Instagram with the caption Day, Day two without food. Pray for me if you want to kind of bring it to our day today. Don't be that show offy.

John MacArthur has this quote. I think it's helpful when the heart is not right. Fasting is a sham and a mockery. Those whom Jesus condemned for fasting in order to be seen by men were pretentiously self righteous. Everything they did centered around themselves.

God had no place in their motives or their thinking and He had no part in their reward. The reward they wanted was recognition by men. And that reward and only that reward they received in full. This is what they asked for, this is what they got. Now what does the New Testament say about fasting?

This is actually fascinating.

There's two types of texts. We have some descriptive texts and situations where God describes or the Spirit describes. Some situations where we don't have anything prescribed meaning they describe what happened but we're not told that we need to do the same. We're not prescribed to do the same. And there's other texts where we have description, but it seems like it suggests that us, we should do the same, even though it's not commended.

So let me go through this, explaining to you a little bit more. So a couple of descriptive situations. Luke chapter 2, verse 37. We have a situation where Anna is an older lady who is at the temple and she prays and fasts all day. Why is she fasting?

She praying. She's asking God to forgive the nation and bring back the Messiah. Again, she's still under the Old Covenant. We're not told we need to do the same. We're just told what she was doing.

Jesus in the wilderness. He goes for 40 days in the wilderness and He fasts and He's tempted. Now this is descriptive and I said it's not prescriptive. Here's why not. It's not prescriptive meaning we're not told to do the same.

Because none of the other followers of Jesus, none of the apostles, none of the disciples, none of the letters in the New Testament say that when someone becomes a Christian or when someone starts their ministry, they need to go for 40 days and fast. Actually, we don't have anyone else going through a 40 day fast. So this is very interesting. Similarly, we have Paul fasting for three days right after His conversion in Acts 9:9. But again, this was a very unique situation that could have been coupled with His experience as a Pharisee.

He was taught that repentance was associated often in the Old Testament with the time of fasting. Again, we're not told that we should repeat what He has done. Now there are a couple of situations that seem to be more prescriptive, meaning they're good practices to consider, to follow. But again, there are no commandments for them. And these two are both in the book of Acts, Acts 13, verses 2 and 3.

The church is praying and fasting to figure out who should they set aside as missionaries? Should they have someone in the leadership, someone among them, and God appoints Saul, Paul and Barnabas. Interestingly, when Paul and Barnabas go and plant a church in their missionary journey in Acts 14, they do the same. They pray and fast in order to figure out who should lead the congregation. Other than these instances, the New Testament is silent on this practice of fasting.

This is very fascinating. Why? Because I think it has been transformed in its purpose and appearance. And here's what I wrote. Because the validity of the day of atonement ceased when Jesus made the once for all sacrifice on the cross.

The single prescribed occasion for fasting has ceased to exist. Here's my point.

The day of atonement was pointing out to a sacrifice that needed to be made on behalf of the people. That's why they need to mourn and fast. A lot of the other mourning and fasting, excuse me, mourning and repenting. And true fasting in the Old Testament was done for that purpose. But Jesus offers His sacrifice once and for all when He comes.

So we should not keep asking God to provide an offering because He has provided already one. We don't need to fast with that type of attitude.

Jesus reinforces this thought and idea when He's speaking with the disciples of John the Baptist who practiced fasting again. This guy came to Him and say, why aren't your disciples fasting? And listen to what He says to them. Matthew 9:15. How can the guests of the bridegroom mourn while He's still with them?

They should be joyous. He's with them. They mean all mourning and fasting and repenting, all for this one day. I'm here. You don't need to wait for anyone else.

So as a theologian pointed out, the relationship between John and Jesus and the difference between John's fasting and Jesus feasting is covenantal. It's the different covenants, the Old Testament or the Old Covenant and the New Covenant. It's not simply a matter of personal ministry styles. Accordingly, when Jesus answers the question about fasting, He reveals an important truth. His presence means the cessation of fasting, at least as it was understood in the Old Testament.

In other words, the disciples didn't fast because fasting implied sorrow. The years of Jesus early ministry were joyous. As long as Jesus is with His disciples, they cannot fast. They shouldn't. Now, what happens after He ascended to heaven?

Oh, let's look at the early church. Does the early church fast? Yes, but it doesn't tell us how often. And the few occasions we do have mentioning of fasting in the New Testament, they were with different purposes than in the Old Testament. It was primarily, as I pointed out in Acts, is for seeking guidance from the Lord and for focusing on prayer and studying His Word so that they can know what to do in the future.

Also, the attitude of the Christian shouldn't be one of mourning when fasting. Because Jesus won the victory, He has offered himself as a sacrifice for our sin once and for all. This is a joyful opportunity. You don't have to fast, you get to fast. You see the difference.

That's the whole point of Jesus in Matthew 6. But when you fast, put oil on your head and wash your face so that it will not be obvious to others that you are fasting, but only to your Father who is unseen and your Father who sees that what is done in secret will reward you in those times. This is how you care for yourself. You put oil in your head. They didn't have gel, they put oil.

You put the best foot forward and off you go. And you say, hey, I'm here to serve the Lord joyfully. You don't have to have sackcloth and ashes because Jesus is around. He's finished the job. I'm forgiven, my sin is done with.

So I don't have to mourn and fast because my sin is not dealt with. No, now I'm joyful because He is on the throne and He's my Father and I get to fast as a means to be closer to Him, not a means to get something from Him. Does it make sense? That's because a lot of people, for example, see fasting as something that you do to get something from God. If you want to get this, this is what you need to do.

It's like a formula. And I want to tell you that that's not how it works in the Bible.

Also, fasting is not only about fasting from food. Yes, that's generally what is understood. But some of you, maybe medically, you shouldn't fast from food. I think you should think about how is God using maybe others to convict you of other things that you need to put aside. Because some of you are easily going to let or pass on some meals, but it's going to be harder for you to pass on getting away from your phone or the computer or other things that become binding in your life.

And my thought for you would be to think through what is that really binds you. Fasting is a period of abstinence in which the Christian can see God's will and not an external religious exercise. Then it is also true that the essence of fasting can be achieved also in other ways. It can be achieved by abstaining from other things other than food. Now, some of you, as I said, could easily give up some things that you're like, oh, I can give that away because it's easy for me.

It's like one of the boy heard the pastor preach about fasting and told His mom after church that He thinks He'll try fasting from broccoli that sounds like a great idea for Him.

Some of you already have something that you want to give away. It's easy for me. No, that's not the point of it. As I said, you could easily give away something that you think it's easy for you. What He's asking here is to take a step back from things that have become so key in your life.

And why is the purpose of taking that step back is to focus on the Lord, to focus on praying and studying scripture. Again, you're not doing this because you want to get something from Him. You want to hear from Him. You seek His will. How do you seek His will?

By reading Scripture. Let me give you the story of David Wilkerson. David Wilkerson, a very known evangelist and pastor. And I had the privilege to meet Him years ago in Romania when He came to preach at the Evangelistic Crusade. And He's known for writing a book called the Cross and the Switchblade.

And He's known also for the ministries done in New York among gangs. But here, how it all started. So He was the pastor of a small church in Pennsylvania, rural church. The church was doing well, but He felt pretty restless. He felt like something was missing from His life.

Nevertheless, He would come home and just enjoy His late show on television, late night show, and just enjoy His tv. And He would find always excuse why He should be there. And one day, one evening, He had this thought, what if I stop watching TV and focus this time on praying and studying the Bible? But then immediately, like all of us immediately found excuse. No, no, no, that's, you know, it's just a small, short time.

I need to wind off. I need to relax a little bit. I have a lot of things on my plate. Plus I need to keep up with the world. What's happening in the world.

I don't know what's happening in the world. And you can put yourself in issues, probably you've given yourself the same excuses now. One day He was really, really convicted by this. And He thought, you know, I should probably fast from television. But in order for me to fast from television, I probably need to sell the thing because otherwise I will not do it.

It's just too tempting. So He came up with a plan. So He prayed, Jesus, I need some help in deciding this thing. So here's what I'm asking you. I'm going to put an ad for that television set in the paper.

This is how they used to sell stuff back in the day. For the ones who don't know if you're behind this idea, Lord, let a buyer appear right away. Let Him appear within an hour. Actually within half an hour after the paper gets on the streets, He wants to make sure that it's truly from the Lord. So He doesn't even give Him an hour, half an hour.

His wife was not very impressed, of course, because this is not going to work. But He went ahead and put the ad in the newspaper anyway the next day. So there was a humorous scene in the Wilkerson home the next day after the newspaper appeared on the streets. David Wilkerson sat on the couch with the TV set on one side, His wife and children on the other side, and the clock and the telephone before Him.

After 25 minutes, just as He was hoping, it looks at this. Well, Gwen, it looks like the Lord really wants me to have this TV set. And right when He finished that phrase, the phone rang. Do you have a TV set for sale? I do.

How much do you want for it? So He's thinking, man, this is a family heirloom right now it has to be more price than even a new one. So He's asking \$100 for the whole thing. Even though a new one was probably cheaper. That's okay, I'll come and pick it up in 15 minutes.

He was not happy about it. He could not believe it. But He said, that's a sign from the Lord. He gave the TV away and listen to what happened next. He started spending those nights instead of watching tv, praying and studying the scripture.

Not long after that, the Lord spoke to Him and His wife that they need to go start a ministry among gang people in New York. He was a white dude in a rural town, middle age, with little

kids. Why would you do that? But God took Him to New York and He had one of the most impressive and long lasting ministry among people in North America. You can read about it.

The churches established ministries are still there. Just amazing. Just by Him focusing on God, what are those areas in your life that you probably could put on a back burner to focus on the Lord? What are those excuses you have in regards to things in your life that you're giving yourself as an excuse to not be in God's word? Maybe with your phone, with your social media, tv, simple things like that.

I promise you that when you start focusing on Jesus more than all those things, you will be rewarded. That would always come back to you with dividends, by the way, don't they don't give you prizes. They used to have all these shows about if you know all the lines of movies, they don't do that anymore. So you don't earn anything just by knowing and watching movies or watching the news. Did you know that?

Actually the world goes on without you knowing about all the news? Probably you figured it out. They don't ask you next day at work. Did you see that? Did you see this?

But we have fomo. Isn't that what it is? Fear of missing out. I suffer of it. Probably you too.

We're missing out on other things though. From the Lord.

Few applications as we close this morning. I already shared them, but I just wanted to summarize them for you as we finish. First, remember, fasting is voluntary, not compulsory. It's not something that you should do if you don't feel like it. If you don't pray about it now, you should consider it strongly.

But if you're not doing, doesn't mean you're second class citizen in God's kingdom. Second, guard your motives in fasting.

When you fast, don't broadcast this. Aim to please your Father in secret. Thirdly, let fasting express dependence, not earn favor. In the New Testament and I pointed out, fasting is reoriented through Christ. It is not to earn God's favor, but to help us seek His will, guidance and strength.

Fast not to get something from God, but to give Him your undivided heart. That should be our desire.

Fourthly, connect fasting with prayer and reading God's word. Don't just stop eating or stop doing that, do something instead. And that something should be praying and focusing on the Lord. I asked the dear brother in Christ in our congregation who's a godly man. I really look up to Him and His discipline life as a Christian.

And I know He's a man that fasts. And here's what He wrote to me. He said, by God's grace, I've been able to participate in a variety of fasts, including 3 day fast, 7 day and 21 day of fasting only with consuming water. They've been some of the most pressured times I've shared with

Christ. He goes on to say, it is interesting with fasting, especially the extended fasts, and most people expect to have some giant encounter or experience with Christ that radically brings clarity or vision, or at minimum brings some type of definition to the fast.

But what I found, He says, at least in my experience, is that the opposite is typically true. That while fasting in these ways, I didn't have a light bulb go on or see writing in the sky or hear an audible voice, but rather it was the closeness to Christ and His Word that I was able to take with me into the reality of day to day life after I finished the fast. Here lies what I really believe to be one of the true beauty and benefits of fasting. And here's what He says. The discipline of abstaining from food for a time in order to draw near to Christ and meditate on His Word often translates into a greater ability to discern His guiding presence and direction day to day, as well as increased strength to recognize and resist temptation.

What does fasting do in this brother's life? Just helps you to have a better vision for the future, more discernment with things that come your way. So 50 fast with joy, not mourning.

Let fasting deepen your joy in Christ rather than to display your sorrow before men. Broaden fasting beyond food. Identify distractions in your life, tv, social media, sports, and lay them aside for a time to give God your best attention. And then finally fast in seasons of seeking God's will. Now, when do we seek God's will?

Quite often. I am assuming so then probably you should do that often. This brother was going on to say, this brother of Trinity. He says, fasting has played such a vital role in my walk and relationship with Christ that I have also learned to not make any major decisions without first fasting. The more I fast, the more I want to fast.

But once out of the habit or practice of it, it is not so easy to jump back into it again.

Use this as a tool to get closer to the Lord. And if you're not a Christian here, I want to make sure that you understand that external religion cannot save you. So fasting if you're not a Christian doesn't really bring anything, any spiritual benefits to your life. I know this sounds a little bit weird because a lot of churches or movements out there tell you, no, you need to do this and that. I want to tell you that if you fast for the sake of getting something from God and you're not a Christian, you haven't given your life to Jesus Christ.

That fasting has zero spiritual benefits.

Zero.

That's against, as I said, a lot of the new age movement nowadays they tell you, no, you need to do this and that and connect with the universe, connect with God. If you haven't given your life to Jesus, if you haven't had the moment when you pray that God would save you, that you would trust in Jesus Christ for your salvation, fasting does not help at all. Nothing.

So the only one who can give you Salvation is Jesus Christ. You don't need to do any religious activities. You just need to give your life to Jesus. And actually, my second point would be here for you as a non believer. Your deepest hunger points to Christ.

Fasting exposes the hunger of the soul. But only Jesus, the bread of life, can satisfy you. We recognize that we should not be fed only with bread alone. We have a hunger that is in our soul that only Christ can satisfy. He is the bread of life.

Eat from Him. Metaphorically speaking. Come to Him. Know Him. Let's pray.

Father, thank you so much for this morning. I thank you, Lord, for reminding us that you have given us this discipline of fasting. Not as a burden, not as a drudgery, but something that you want us to use with joyful hearts on a regular basis. However, we feel led by you so that we can get closer to you, to know your heart more, to seek your will more. Thank you Lord, for reminding us of this truth this morning.

Thank you for the sacrifice of Christ, who has given His life for us. This fable is a reminder of how much you loved us. That you've given your only begotten Son so that we can have salvation. We can have assurance of salvation through Christ. We can be assured that His sacrifice was counted as once and for all for our sin.

And we are saved. Your arms. Thank you Lord for this reminder. Pray this in Jesus name and all God's people said Amen.