

Covenant of Abraham

by R. Edward Miller

The covenant of Abraham is a promise made by God to Abraham, in which God promises to give Abraham's descendants the land of Canaan and to make him the father of a great nation, and it is fulfilled through the blood of Christ and the new covenant.

Duration: 49:49

Scripture: Psalm 22:16-22, Luke 24:25-26, Romans 4:3, Romans 6:12, Hebrews 9:12

Topics: "Covenant"

Description

In this sermon, the preacher discusses the importance of understanding the necessity of Jesus' sacrifice. He references Hebrews 9:12, which states that Jesus entered the holy place with his own blood to obtain eternal redemption for humanity. The preacher then delves into the covenant of Abraham, highlighting Luke 24:25-26, where Jesus refers to the prophecies about his crucifixion and resurrection. The preacher emphasizes the clarity and accuracy of these prophecies, emphasizing that they do not require interpretation but rather serve as a clear testament to the fulfillment of God's plan.

Transcript

We're going to share on the covenant of Abraham. And I want to start with Luke, the 24th chapter, and verses 25 and 26. It is the moment when Jesus joined himself to those disciples on their way to Emmaus.

This is his first encounter with his disciples after the resurrection. They had been arguing and speaking about the death of Jesus. It had just taken place, and they didn't know he was risen from the grave, from the dead.

And he joined himself to them, asked them what they were talking about, and they explained it to him. And then he turned and said these words. He's speaking to his disciples, two of them.

Then Jesus said unto them, O fools, quite a greeting, isn't it? O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? Now, when he called them fools, he used the word *anaitos*, which means without understanding, or, it's also translated, unwise, and it's also translated foolish. And where it says ought not Christ to have suffered, that word ought not is a day. It's translated sometimes as necessary, needed, it's right and proper.

It's used in scripture as a necessity, a necessity, because it is right and proper, or the nature of the case, or circumstances, or what's required to attain an end, or because of a law or command or duty, or because it's established counsel and decree of almighty God. In other words, it is necessary. He said, wasn't it necessary? Wasn't it necessary for Christ to have suffered these things, and to enter into his glory? Is there any other way? Is it possible any other manera, as we say in Spanish? No, it's not possible.

And at this moment, I want to go to Judges, the book of Judges, the second chapter and the first verse. And an angel of the Lord came up from Gilgal to Bochim and said, I made you go up out of Egypt. I have brought you into the land which I swear unto your fathers.

And I said, I will never break my covenant with you. I will never break my covenant with you. He did not even say our covenant, did he? As if you might say, this is a one-sided covenant.

Abraham didn't ask for it. Abraham didn't sign any paper. A covenant is like almost a vow or an oath.

In fact, we read in Hebrews that God established it by an oath. A covenant is like a marriage vow. There's a covenant between two.

But like marriage vows and like humans, we don't keep the covenant so often. But God says, I will never break my covenant with you. I like that.

He didn't make it dependent upon us, did he? And I want to go to Genesis 15. I want to take a look at that covenant. Genesis 15, there we find this covenant that God makes with Abraham.

And he seals it with blood and seals it with fire. Chapter 15, after these things, the word of the Lord came unto Abraham in a vision, saying, fear not. Abraham, I am thy shield and thy exceeding great reward.

Abraham said, Lord God, what wilt thou give me, seeing I go childless? And the steward of my house is this Eleazar of Damascus. And Abraham said, behold, to me thou hast given no seed. And lo, one board of my house is mine heir.

And behold, the word of the Lord came unto him, saying, this shall not be thine heir. But he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad and said, look now toward heaven and tell the stars if thou be able to number them.

And he said unto him, so shall thy seed be. Now remember, Abraham's 90 years of age. That's a little bit oldish, don't you think? And if you think that's a little bit oldish, how about Sarah? Completely past the childbearing years of a woman.

Long ago she had forgotten. Long ago she had given up. Long ago they both knew it's no longer.

And then God makes a promise. A promise that's impossible. A promise that could never be fulfilled in all the annals of all the history and all the experience of mankind.

And yet I read that next verse, so shall thy seed be. And Abraham, it says, and he believed in the Lord. And he believed in the Lord.

He believed in the Lord. And we're talking about real belief because God's looking right at him. He's talking to God.

You can't fake it then. We can say, yeah, I believe, but that inside is not there yet. You know, we do that lots of times, don't we? He believed God for such a promise.

And God knew that as far as Abraham or Sarah, as far as they knew, there was no possibility. But yet he believed it. And because he believed it, now this is where this is wonderful.

God counted it to him for righteousness. There's where we start the covenant, right in that verse 15-6. If it's not marked in your Bible, it should be.

Because now starts a principle with God. He counts it to him simply because he believed an impossible promise. And God says, good, that's all I'm going to ask from you.

That will be your righteousness. That's more than salvation. That's more than being saved.

Because God said, if your righteousness doesn't, Jesus said, if your righteousness isn't greater and exceed the righteousness of the Scribes and Pharisees, you'll never get in. Is that what he said? And he's giving to Abraham something that exceeds the righteousness. He's giving him a gift of righteousness.

And we'll see why and how later. But it counted to him for righteousness. From that time on, sin was no longer in Abraham's life, in the eyes of God.

It was taken care of. And it counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it.

And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, and now he gives him some orders, something to do. He's going to seal his covenant. How shall I know? He said, this is how you're going to know.

I'm going to tell you how you're going to know. And he proceeds to give him in figure the cross. And we'll see.

This is how you're going to know. He said, take me a heifer of three years old, a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And Abraham took him all these things, divided them in the midst, and laid each piece one against another.

But the birds he'd divided not. Now he'd gone to all this work, laying these animals ready for a sacrifice, laid them out, God indicated to him. We won't go into symbolism of that, but it'd take too long.

And he went into, he laid them out before the Lord, and nothing happened. So he just waited. Abraham was good at waiting.

So we did another, another opportunity. We read that Abraham waited yet before the Lord. Now here he's doing that again.

And the sun was going down. But before it did, the fowls came down upon the carcasses, and Abraham drove them away. When the sun was going down and sleep fell upon Abraham, lo, a whor of a great darkness fell upon him.

And God said unto him, Abraham, know of a surety that thy seed shall be a stranger in a land that was not theirs, shall serve them, and they shall afflict them for a hundred years, and also that nation whom they

will serve will I judge. Afterward shall they come out with great substance. Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full. And it came to pass, when the sun went down, it was dark. Behold, a smoking furnace and a burning lamp that passed between those pieces.

In the same day, the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, and the great river of Euphrates, the Canaanites, the Galatites, and the Galenites, and the Hittites, and the Perizzites, and the Raphaeans, and the Amorites, and the Chersonites, the Canaanites, and the Gershonites, and the Jebusites. That ends it. I want you to notice in all that chapter, there is not one commandment in the covenant.

Did you hear that? God gave one commandment to Adam in Eden, in a paradise, in a perfect environment, and he couldn't keep it. Not one. God gave two to Noah, but it didn't last long.

Now he makes a covenant, hundreds of years have gone by, with Abraham. He calls out Abraham, brings him to himself, and now he's working a whole different way. He doesn't give one commandment to Abraham.

He made a promise, and it was a promise, humanly speaking, impossible. Abraham believed the word of God, and God said, That's enough. That's enough.

You believe me. You believe my word. You believe my word when it is humanly impossible.

That will be your righteousness, and he sealed it with blood, and he sealed it with fire, and he told him what he was going to do, and asked no demand. That's the covenant. That's the Abrahamic covenant.

That's a covenant that God said, I will never break. I will never break. Jesus said, Oh fools, you don't believe the prophets? So of heart to believe all that the prophets have spoken.

You don't have any understanding. You're unwise. You're foolish.

Wasn't it necessary for Christ to die? Wasn't it necessary for Christ to suffer, and to enter into his glory? Let's look at prophet David. Turn with me to, let's go to Psalm 22. This is written a thousand years before Christ.

It's an amazing psalm. It's rather a messianic psalm. It's a psalm that looks like it was written about a hundred years after Christ, but it wasn't.

It was written a thousand years before Christ, and that's why I said, Don't you understand? Are you slow to believe the prophets? Don't you know what they've written? Don't you understand what they've said? My God, my God, why hast thou forsaken me? Why art thou so far from helping me? Oh my God, I cry in the daytime, but thou hearest not the night season, and not silent. Thou art holy, O thou that havest the place of Israel. Our fathers trusted in thee.

They trusted and you delivered them. They cried and were delivered. They trusted in thee and were not confounded, but I am a worm, a no-man, a reproach of men, despise other people.

All they that see me laugh me to scorn, shoot out the lip. They shake the head saying, He trusted in the Lord that he would deliver him. Let him deliver him.

Seeing he delighted in him. Thou art he that took me out of the womb. Thou dost make me hope when I lie upon my mother's breast.

I was cast upon thee from the womb. Thou art my God from my mother's belly. Be not far from me, for trouble is near, for there is none to help.

Many bulls have compassed me about. Strong bulls of Basin have beset me round. They gaped upon me.

They gaped upon me their mouths as a ravening and roaring lion. I am poured out like water and all my bones are out of joint. My heart is like wax.

It is melted in the midst of my bowels. My strength is dried up like a potsherd. My tongue creaks from my jaws and thou hast brought me into the dust of death.

Dogs have compassed me. The assembly of the wicked had enclosed me. They pierced my hands.

They pierced my feet. I may tell all my bones they look and stare upon me. They part my garments among them and cast lots upon my vesture.

Be not thou far from me, O Lord, my strength. Hastily help me. Deliver my soul from the sword, my darling, from the power of the dogs.

Save me from the lion's mouth, for thou has turned me from the horns of the unicorn. I will declare thy name unto thy brethren. In the midst of the congregation will I praise thee.

That's what the prophet wrote. Wouldn't you say that's pretty plain? Wouldn't you say that's pretty clear? Isn't it a miracle? Isn't it amazing how a thousand years before he could write things so accurate of what took place on Val Calvary? Isn't it? I don't think you have to try to interpret things. I don't think you have to find some prophet to explain it.

It makes it pretty clear, doesn't it? It's almost like a photograph, almost like a video taken, isn't it? And yet no one saw it. Much as they loved the Psalms and not much as they claimed to be descendants of David, they never, never saw it. No wonder he said, oh fool, oh foolish one, oh you that don't understand.

Wasn't it written? Isn't it necessary? But you understand it's necessary? Why is it necessary? Let's go over to Hebrews chapter 9 verse 12. Neither by the blood of goats and calves but by his own blood he entered in once into the holy place having obtained eternal redemption for us. For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctify to the purifying of the flesh, how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God purge our conscience from the dead work to serve the living God.

And for this cause he is a mediator of the new testament, the new covenant. They were using that same word again, the new covenant. That by means of death for the redemption of the transgression that were under the first covenant, they which are called might receive the promise of eternal inheritance.

For where a covenant is there must also of necessity be the death of the testator. For testament is a force after men are dead otherwise it is no strength at all for the testator living. Wherefore whereupon neither

the first testament was dedicated without blood.

We go back now to Abraham. God made the covenant of righteousness with him, imputed righteousness. He counted it righteousness.

So he wrote it on the books, the debts paid, it's all over. But then he said, now get me get me these animals and shed their blood. But we read the blood of goats and goats and heifers wasn't necessary, it wasn't possible.

It was only looking forward to the cross because it is in the cross where the covenant of Abraham is really established. It had to come to that. It was necessary to come to that.

Didn't you read it had to come, he had to be crucified, had to suffer these things. And in Isaiah and in Psalm 89, oh it's tremendous Psalm 89, in Isaiah 53 and you know them. But you see that blood had to be shed.

And and the blood of bulls and goats and heifers isn't necessary, it's impossible to take away the sins of man. But it was a sign, it was a symbol. And he gave that symbol to Abraham but it wasn't it wasn't sufficient yet.

There had to be the blood of the one that was sufficient. And Jesus at the at the at the Lord's table, he said, this is my blood of the new covenant, didn't he? Of the new testament, this is my blood. That's what seals it.

That's what makes it real. That's what makes it possible. It wasn't the bull, the blood of the heifer and the goats and the rams that Abraham said.

It would only be possible because he looked forward to the cross. But the cross had to come. It is necessary.

He said ought not Christ have to suffer these things? Don't you understand? It has to be for Christ to enter in to his glory. He had to suffer these things. It was an absolute necessity.

His blood had to be shed. I look at something over in, it's over in the book of revelations. If I can find it here.

913. And the sixth angel sounded and I heard a voice from the four horns of the golden altar which is before God. There is an altar as an altar in heaven.

There is an altar in heaven, a golden altar. And that altar has to have fire on it, doesn't it? And there was fire in that golden altar, a blazing fire, a terrible fire, a tremendous fire. It was a fire of the wrath of God.

For centuries no one wanted to even get close to that altar. There was no blood on it. It was bloodless that altar.

And the centuries went by. They were not going to take the blood of a goat on that altar, that golden altar before the throne of God. They were not going to take the blood of a bull and put it up there on the altar of the golden altar of God.

No way. And so it's bloodless. And the fire, the fury of the wrath in the fire of God burned on it day and night.

And then we hear something. Remember when Jesus came forth from the tomb and Mary met him and he started to take hold of his feet, they said, don't touch me. I have not yet ascended to my father.

Remember? And in that interval of time before he next saw his disciples, he said, touch me. He'd already ascended to see his father. And here's what happened.

Let's go to Psalm 24, 7. Oh, this is amazing. This is tremendous. Outside the gates of heaven that led to earth, they had been closed for centuries.

No one had come in and no one had gone out save Jesus Christ. And they were shut again. And those states, because everything in heaven is alive, things aren't dead up there.

We have dead things there, but they're alive things. And then those living gates stood with their heads down, waiting. Suddenly, an authoritarian, commanding, powerful voice came out of the road that led up to those gates with a voice that said, lift up your hands, O ye gates.

Be ye lifted up, you everlasting doors. Who dares command us? Who is it? The Lord of glory, strong and mighty. Lift up your head, O ye gates.

Be ye lifted up to everlasting doors. The King of glory shall come in. Who is the King of glory? The Lord of hosts, strong.

And our Lord Jesus Christ, born of Mary, stood before those gates and demanded and commanded them to open. And they opened. And they opened.

And I read him saying, and I will open the door and no man can shut it. Hallelujah. And they opened.

And he carried in his hands a vessel that the angels had saved because his blood could not decompose. And he brought it in before God. And I tell you, as that mighty conquering Christ came in, there formed behind him a procession of every angel that was there.

And they moved towards that golden altar with that fire burning. And he took that blood and he poured it on the altar of heaven, his blood. And the fire was quenched.

Hallelujah. The fire was quenched and established a new covenant. A new covenant that was exactly the same as the covenant of Abraham.

This is my blood shed for the sins of men. And I want to tell you something. In his new covenant, he didn't make any laws either.

We are justified by faith. By faith. We make the laws.

He didn't. When man, after the Abrahamic covenant, when they came up to Sinai and God began to set things before them, and he made a couple of commands that he wanted them to do. And they stood before them.

And all the leaders said they stood. And they said all together, all that you say unto us, oh God, we will do. They couldn't keep one command.

They couldn't keep two. How could they keep ten? Why did they say, oh God, we can't. We've tried for centuries.

Man can't do it. Mercy. Oh, they were wise.

They had a covenant. All they needed was faith. They couldn't keep it.

We rejected that. You know, there's something in man we think we're so much better than we are. We think if we just get things right, now we can live perfect.

If I could just get stuff, I'm saved. Oh, I remember how I thought I could really keep things before God. I could live so right.

Now I'm saved. It didn't last long. I tried and tried and tried.

I tried to squeeze out one day when I do anything that I knew was wrong. Once in a while, I'd make it a whole day. I never made it two.

And I'd come in so happy and so thrilled, I got a whole day. I'd come in to pray and the heavens were shut. And then I'd blow it, blow it, blow it all day long.

And I'd come in creepy. You know, God, will you have mercy on me? And all heaven was open. I still couldn't learn.

The whole world thinks that we're better than we are, that thinks that man is good, basically. If I could just get enough, if I get back out of the Holy Spirit, I start out over again. Now I can.

We keep thinking we can. If we could just get the right church, if we could just get the right government, if we can just get the right president. And if we don't like the last one, change him and put in another one.

That's what's wrong with our country. It's a precedent. That's what's wrong with our country.

They're Democrats. We'll get rid of that. Put a Republican.

Four years later, we'll change it. We keep thinking we could get it, we could get it, we could get it, we could get it. What an illusion.

God didn't make that kind of a covenant. To just believe that I can do the impossible. I can make you a son of God.

Let me do it. Don't you do it. We try and we try and we try.

We can just cast a little more. We can just pray a little more. We just learn a little more.

We just study a little more. Damn. And when we fail, well, you're a failure.

Someone loses his temper. Ah, you're doing so well. I can't have him for my Sunday school teacher.

I saw him blow it. How could I trust him? I repented many times when I was green and young and knew everything. And I was working with her brother.

He was a missionary from China. And he'd lost control of his kids. And they were out doing all the wrong things.

And they offered him to start a Bible school. And the pastor said, no way. No way.

If he can't keep his own kids, how can he have a Bible school? And he asked me to call the headquarters and have a meeting. And I resigned first because I didn't want to think I was trying to better my position. And we had it out.

And I tell you, he said, we can't have this man. We can't have him start a Bible school in this place. Look what his kids are.

He was hurting bad enough, so I hurt him worse. I learned a long time that we don't own our kids. I learned a long time ago that God can lead some kids down to the depths and then bring them up again.

I'll never forget when I was dealing with a group of hippies out in California. At first, we met out and we had a meeting and had a conference out in the redwoods, just out in the woods. Had a beautiful conference.

And then I saw them gather together. There's about 250 of them. And we had such times of people would come down and worship.

And the love of the Lord would float over those people. And I stood there more than once weeping. I saw some of those kids.

I knew what they'd been into. I knew what they'd come through. And I saw them like angels.

You'd never guess it if they hadn't told you. And I said, I said, God, nobody can go so far that you can't bring them back. Nobody.

He didn't make the laws we do. He didn't make the path up so hard, so difficult, so struggle. We do.

Because we keep thinking we can earn it. We keep thinking we can please God. How can flesh please the almighty? I want you to look at that covenant.

He said, I'll never break that covenant. And there's not one law. There's not one thou shalt.

There's not one thou shalt not. Did you notice that? Now we go to Romans. Romans takes about 12 chapter to establish well that we are justified by faith.

It's by the grace of God. And he goes into the first chapters and the covenant of Abraham. We haven't time tonight to do it.

And he brings up the covenant of Abraham. And he says, that's the way it was. And God counted his faith as righteousness.

And we have righteousness by faith. And he goes on to establish it all. And when he gets up to the 12th chapter, then he begins to tell us how we ought to live.

But they are not commands. No, they are injunctions. This is how we ought to live.

Because this is all there. Now let's try to live like that. Let's act like that.

But if you'll notice, there's no thou shalt and no thou shalt not. Not even in Romans. But fools slow to believe.

And I begin to believe that God can do the impossible. He can make a son of God out of a piece of clay that's filthy and a son of Adam. Abraham believed that he could take a man and woman so old and still make a son.

But we believe it. Well, I mean, we begin to help out like Abraham did with little Egyptian girl. Remember? It's getting pretty long now.

We better give God some help. I'll just have to strive a little harder. I'm going to have to pray more.

And I'm going to have to seek God more. Because he's not doing it, so I've got to do it. Slow of heart, slow of heart to believe.

He called them fools. That means no understanding. And so a couple of verses more in that same scripture, that same chapter 24, he opened it, understood.

You know when we die? We will die when we quit trying. And that scares you to death. You mean I just quit and just don't do anything? No, I don't mean that.

I mean you quit trying. You know, you can't do anything. You are a hopeless, gibbering idiot as far as God's concerned.

And when you finally find it out, it's really no use. I quit. I know the day I quit, it scared me.

I thought God would cast me. I told him to. I said, you know I can't.

I'm going to quit. I'm not going to try. I'll do the best I can.

And if you're going to change me, change me. If you want to take me to heaven, it's your business, not mine. If you want to send me to hell, send me there.

I belong there. And I thought he would. And about six months later, I just forgot.

Then you do it. You're the Savior. Then save me.

About six months later, I began to see a lot of things I'd struggled with were gone. I don't know when or how I didn't do it. You say, well, do you still make mistakes? No, I am a mistake.

But I don't mind at all, because I'm in his hands. And he hasn't yet said to me, is thou shalt or else. He said that to a foolish people that thought they could.

And so many of God's people today think they can. It is not in us. When we begin to understand the power of the covenant of God, when we begin to understand what he has done for us, when you understand that all our sin was placed upon him and he carried it away and took it away and carried it as far as the east is from the west, we'll begin to come into some freedom that's real.

We'll begin to understand the power of the covenant. And he said, I will never break my covenant. Hallelujah.

I will never break my covenant. And it's not dependent on whether I do or don't. It's dependent on his eternal veracity, his eternal truth, his eternal will, his eternal counsel.

He said, this is the way we'll do it. Don't you understand? Christ had to die. He had to take our sin.

He had to suffer. He had to, there was no other way. What can take away my sin? Nothing but the blood of Jesus.

And how could he do it? Because he became sin for us. He who knew no sin became sin for us. That we might have become the righteousness of God in the end.

What a covenant. What a new testament. What a new and living way.

And we can enter into the blood and we can enter in before the holiest place of God to be in beyond the veil into the presence of the most holy through the blood to be washed in the blood of Jesus Christ. Hallelujah. Thank God for the new covenant.

Thank God for the new testament in his blood. Thank God for Abraham's covenant, which was only a picture of what God has done. And it's the same covenant.

When David sinned, he never went to that brazen altar and took a lamb with him. There was no lamb. There was no lamb offering.

There was no goat offering. There was no bull offering for a sin that David committed. And the scriptures say he was afraid to go up the brazen altar.

But no, he did. He went to Abraham's covenant. He believed God.

And that covenant was never broken. God never took it away. And that's where David found hope.

I tell you, there's hope in the new covenant. There's hope in the cross for anyone. I don't care who they are.

I don't care how faulty. I don't care how faulty their natural nature is. In Macaulay's mission in Chicago years ago, there was a drunk man king.

And king got converted. Lord was working with him. It was real.

A few days later, he'd be drunk again. And he'd wander into the mission. Spirit would work with him.

He'd pray and cry and try to get converted. And a few days later, he was drunk until they got tired of it. Sick and tired of it.

They wouldn't... They'd come in and cry and come to the altar. They wouldn't bother praying with him. Just leave him there.

And God dealt with Macaulay. He said, I had patience with you. The next time he came, Macaulay went with him to the altar and prayed with him.

Once more, he felt that God had forgiven him. Away he went. A few days later, Macaulay was walking down the street in Chicago.

Over there in a park was this man sitting. He went over there and there he was dead drunk. And this time he did something different.

He sat down beside him, put his arms around him, prayed for him, took him home, cleaned him up, gave him a new suit, sat him down at his table and his family and ate together. Went to church that night. The last time he was ever drunk.

You know what else? He became the leader of that mission later. God doesn't get discouraged with anybody. He knows his power.

He knows that he can do anything. He can change anybody. We just don't have the patience, or for ourself or for others.

I like the new covenant. I thank God that he knew we couldn't, so he didn't ask us to. He said, I'll do it.

And he didn't take all my sin except one. He knew one I wouldn't make. He took all my sin and all your sin.

And if I can dare to believe him, he'll fulfill every promise he ever made. Hallelujah. Shall we stand? Wonderful, wonderful Jesus.

I thank you for the blood. I thank you for the cross. I thank you for the covenant sealed in blood.

Sealed in blood of the Lamb of God. Sealed in the fire of the Holy Ghost. The blood that's on the altar this very night before the throne of God bleeding for me.

The fire of divine judgment is quenched. And the cherubim that look upon that altar are in peace because of that. And there's no cry for justice because mercy has triumphed.

Hallelujah. Hallelujah. Hallelujah.

Hallelujah. I thank you my God. I thank you my God.

Open our understanding. True, we are slow of heart to believe. Lord, you know it seems too good to be true.

It seems so impossible because we see ourselves so faulty. We see ourselves struggling and failing. We see ourselves as unworthy.

We think somehow if you just give us a little more help we'll make it, we'll be worthy of this great grace. And you wait. Let us try.

Let us try. We try again. And you're so patient.

You wait for us and wait for us and wait for us. And you know we never, never will. But we have to come to the end of ourselves.

Till I know I can't. You do it. You do it.

You do it. You change me. I can't.

You work your righteousness into my life. I can't. You work your peace.

You work your grace. You work faith into my heart. Because I confess I can't even believe with that full wholehearted belief.

Except you give it me. And in that day I will receive no glory and no honor. But you will receive much.

Much. And people will look at one another and glorify you. Could you do that with what you present as thoughtless before your throne of your glory.

And we will wonder at the power of the blood. And the power of a mighty God that doesn't need my help. And he has made unto us wisdom, righteousness, sanctification.

Oh yes. Thank you Lord. Thank you.

Thank you. And Holy Spirit open our understanding. Open our understanding of how great you are.

How mighty you are. Then he sings my soul. How great thou art.

How great thou art. How great thou art.

Audio: <https://sermonindex1.b-cdn.net/27/SID27776.mp3>

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