**GROWN UP FAITH – Week 3**

**Pastor Kevin:** So, welcome to Grown Up Faith. We all have questions, and we've been asking them, questions like, "Am I an accident or am I here on purpose?" "Why do bad things happen to good people?" And while we've been asking those questions, I've been pretty honest about our own family in this season having some questions, our own nuclear family, and you've been alongside us.

Two weeks ago, my grandson Braydon was born, and I shared that story with you. He was quickly taken into NICU, that unique place and unit for infants going through some real challenges. That was a tough time for us. Questions about some brain damage with loss of oxygen in the birthing process, and this cool therapy, and he's been in there for the last couple of weeks. Thousands of you have joined us in prayer on his behalf. I want to give you the next layer of information. Yesterday, our family joined together in a celebration. Braydon came home. Here's poppa holding him at the family's house. Very excited, very grateful. Adorable. Just adorable little boy. I will catch you up on what we know.

So far, God has been more than gracious. The MRIs and the couple of those have been done, and they found no blood on the brain. One of the things they checked for is seizures, and so they've done the EEG and he's had no seizures since birth over this process in that unit. That's a really big deal. The last thing he had to clear was can he eat and will his digestive system work? Those are usually complex things. He did this with flying colors, so they released him early. He's home now. We don't know what all that means ... Yeah, honestly, we know so far God's been gracious. Yay, God. We don't know what that looks like in three years or five years. He might be completely healed by God's grace, and that would be like God, but nonetheless we trust him fully, and he has been gracious, and we're grateful. So, thank you for church for your support, your encouragement, your prayers. It means a lot to us.

With this, we're all asking questions. God is growing us up by training our minds, and engaging our hearts, and really aligning our will with his so that we can experience, understand, his big picture and get the bigger life. So, I have a question for you today to just kind of get us into the teaching: How were your grades in high school or college? Yeah, let's go there. Some of you are like, "I left that behind for a reason." You know, like what was your GPA? How did you measure up? Good news for my kids is I married their mom, and that's a good thing for them, because it appears that all four of our kids got their mom's mind. So, our kids have all proven to be quite excellent students. Yay, good for them.

My third son, Jake, who literally from kindergarten through high school never got less than an A. He never got a B. He doesn't know what they look like. He was As all the way through life. Yay. So, you've got momma; good for you. When he applied to college, he didn't just apply to college; he applied to the more academically elite college within the college called honors college, and of course he got accepted. He got what? Accepted. Which is fantastic, and he did well, and when he graduated, he graduated with a 4.0 and was a valedictorian. So, good for you Jake. That's awesome. Happy for him.

I, on the other hand, would never have been accepted into honors college. Let's just own that right now. In fact, when Marcia and I were dating, she was getting all As and I was getting annoyed. I said, "I could do that," so my competitive spirit rose, and I decided to do that for one semester. I said, "I'm going to prove it," and I pushed myself, and I worked. That's a lot of work! I got all As but I was exhausted. I'm like, "See that? That will never happen again. Good. Fantastic. Great, that's great."

In fact, this literally happened at my graduation, just to give you context. In the graduation, they've got this long line of graduates, and as we're waiting in line, they finally call your name, and this long stage when you finally get up there. Along the side were the professors, and so you're standing in line and you're passing all these professors before you go get your graduation certificate.

So, I'm in my graduation gown, and I pass one professor here, and he looks at me with a surprised look, because he doesn't see honor cords on my gown. He's like, "Kevin? You're not graduating with honors?" I said, "No, prof." Now, he was my theology professor, and I got all As in his class, which might make some of you relax a little bit. You're like, "Does he know what he's talking about?" I did really good in my field of study.

Then, I'm walking along, waiting for my name, and about three or four professors down the line, this guy looks at me and he sees me in the graduation gown. With a surprised voice, he said, "Kevin? You're graduating?" And he meant it. I don't even have to make that up. He was the history professor. That's for like American history. What? Details. I mean, that exam ... Are you kidding me? Who could ace ...? "Who would want to?", was I really what I was thinking.

So, fortunately my kids got a lot of mom, and it bears out the question if I had applied to honors college, I would not have been what? Accepted. Why? Because I didn't measure up. I didn't make the grade. Now, listen. This culture's asking the question why doesn't God just accept me as I am? I mean, if He's a loving God, shouldn't he accept us all as we are? Isn't that our culture's new definition of love? Love is however you are. Real love would accept you just as you are. If God really loved, he would, and we would all go to Heaven. Fair question. I know why we're asking it, so let's get into it.

By the way, before we get into it, let me just pause and talk to students. I was not just giving permission to not study, nor was your pastor modeling after talking about this once already. But I was like a 3.9 in my field of study and less than that overall. We're handing the world to you. You're going to take over. For the love of God, please study. Okay. I've said that.

Now, let's get to God's big picture, shall we? We've been on this. The Bible is one story. The Bible is what? One story in two halves, right? The Old Testament and the New Testament. Now, there are five major events in the Old Testament, five major events in the New Testament, and they produce a mirror image. A what church? A mirror image, one of the other. When you know the five events of the five events of the Old Testament, you understand what's going on in the New Testament, and they all point to the person of who? Jesus Christ. Old Testament points to him; New Testament builds from him. Once you know the five major events in the Old Testament, you understand the New Testament.

So, here are the five major events in the Old Testament. We've been walking through that in this Grown Up Series. The first event is God and righteous people in paradise. The next event is Satan and sin enter. The next event is the world is judged and destroyed, this time by flood. Then, the one-world government. And then, Genesis, chapter 12, has this major turn to the life of Abraham. It's called the Old Covenant, because God has established a covenant with Abraham. We picked that up last weekend. Through Abraham, he made three promises. I'm going to make you a great nation. Through you, I'll give you great land. And through your nation will come a great messiah.

Now, we need to talk about that, because I want to catch everybody up and make sure we're all on the same page. Here's what it looks like. In the beginning, God created the heavens and the Earth, and God created us in the Garden of Eden. God gave us life. So, God poured life into us. We'll let this pure water represent life and God pouring it into us. For all practical purposes, for the sake of the conversation, life was not only good, but God is holy, and God made us holy in his image. We got Adam and Eve; it's all good.

Then, Satan and sin enter. This is rat poisoning. That just got put in our soul. The moment we chose to sin, we contaminated ourselves, and not only that but we clouded our judgment. This is what we look like before a holy God, and that's a big of a problem. So, we cost ourselves paradise. We got placed outside. Now, Satan and sin has entered. We lost the Garden of Eden. In fact, God put a cherubim, angels, with flaming swords. I'll just light this, because we need some kind of a visual awareness of what was going on.

So, now we have the cherubim with the flaming sword, and we, who are now unholy, cannot get back to holy. We can't get through to get to holy. In fact, this is who we've become. When the world was judged and destroyed and the whole one-world government, all of this proceeding, we're in this position where we have contaminated our soul with sin. The consequences of sin is death. The consequences of sin is what, church? Death.

That's what we brought upon ourselves. This is now in us. This has now become our nature. In fact, when we make little ones ... It's a little more complicated than that but go with me. When we make our little ones, our nature transfers, which means this: not only does our physical DNA transfer into the next generation but our spiritual DNA. So now, they are in sin. Then, of course, we continue to sin, so we keep adding this rat poisoning to our lives, and then they join in and they sin.

You know what we say to ourselves? We say, "Oh, but you know what, I do good stuff." Okay, just for a moment, just to entertain it. So, you mean all I got to do is take a little bit of pure water and pour it in, and now you're ready to drink this? Anyone? Who would like to just chug it? No, because you and I both know that once it's contaminated, adding a little bit of good doesn't change its contaminated, cloudy condition. So, how does unholy get back to holy? Because God is holy, and he's a consuming fire. There's really no way for us to get back, so if we tried to get back, this is what would happen to us.

Now, you're sitting there thinking, "What did he just do? Was that flash paper?" Yes, it was, because I've always wanted to play with it, and I've never had an excuse. I thought, "How can I come with an excuse to play with flash paper?" I'm a bit of a pyro; I think it's pretty cool. I'm like, "I got a dumb idea, kind of hokey." In fact, I brought two with me, and I'd do it again if you really wanted it. I can't tell if you would really want ... Just a minute.

We've got campuses all over. We've got people sitting online. Y'all are sitting over there at Sugarloaf or Buford, you're up there at Flowery Branch, you're over at Braselton and Hamilton Mill, and Bethlehem and Snellville. If I don't hear from everybody, including this room, I'm just going to lay it down and I'm not going to play with it one more time, although I want to, and I know you do. So, do you want me to do this one more time? Even if you'd said no, I'd do it, just because I think it's really cool.

But the serious part is this: we would be consumed by the holiness of God, because the consequences of sin is what? Death. That's the price that has to be paid for us to move from unholy to holy. God doesn't just wave his hand and we're forgiven. The righteousness of God is such that we would have to be transformed into holy, because if he brought us back, we would contaminate all that is good. Listen, when everybody says, "Isn't everybody going to Heaven?" Seriously? Because Heaven would be nothing more than what we already have.

How do we get from unholy to holy? I'm going to blow this out, because I'm afraid I see all this smoke going up, and then the fire alarm's going to go, and the smoke alarm ... You see, there is a standard. There is a what? Standard. This is in your notes, and the standard is, "Be holy as I am holy." See, Moses, when he was in the desert, and when God called him to lead the nation of Israel out of Egypt, he met him with the burning bush that was not consumed by fire, but there was the fire reflecting the holiness of God. He said, "Moses, take your sandals off, because the place you are standing is holy ground." What kind of ground, church? Holy ground. The holiness of God is serious business.

When God brought him out of Egypt and took him to the base of Mount Sinai before he gave him the Ten Commandments, and we talked about this last weekend. The Commandments are cash, not trash. This is the thing you would chase. You long to know the holy principles that give you life. You want to know what this is all about. This is the life you long for. This is what we're stuck with. When he brought him to the base of the mountain, he says, "Don't touch the mountain," because God descended, and there's lightning and thunder, and there's something of this consuming fire of the living God. He's too holy. You can't walk and touch the edge of the mountain or you'll die. Why? Because the impure touch, the pure, and the pure are so holy it will consume you. Holiness is serious business.

In fact, in Leviticus, chapter 11, look at this. I'll put it on the screen for you. It tells us, verse 44, "I am the Lord your God; consecrate yourselves and be holy." Say it with me, church. And be what? Holy. Because I am what? Holy. God said, "Look, I am Holy." Watch, watch. "I am Holy. For you to be with me, you're going to have to become holy." How do you move from rat poisoned souls that are clouded in their judgment to become holy? Because holy is the standard, but we have a problem. We have a what? Problem. Sure, we do. Put it in your notes. We don't measure up. Just jot it down. We don't measure up.

See, I wouldn't get into the honors college, because I don't measure up. I don't make the grade. Look, we understand that everywhere in life. Why is that not obvious when it comes to the Holiness of God? We don't measure up. In fact, watch this. You know what we say? "Well, I'm just being myself. This is my nature." We have a whole culture that says, "I'm just being me. I'm being nothing more than my nature. Why wouldn't everybody accept me for being me?"

Hang on. That is absolutely true. It is your nature, your fallen nature, your depraved nature, our sinful nature. We are exactly right when we say, "I'm just living out who I am." Yes, we are, and that fallen nature is what makes us unholy. We start comparing ourselves to each other, and we're like, "Hey, I don't look too bad." Well, yeah, you're over here. Standard's over here. "Why doesn't God just accept me?" Because this fallen nature needs to be covered, cleansed, forgiven, cleaned, and made holy and pure again.

It is no freedom to say, "I'm just being my nature." Agreed. That's what has to be forgiven, cleansed, and covered. Somebody is going to have to die. If you die for your own sin, you'll have had paid just penalty and never be in the presence of God. How on earth does this get solved? There are two solutions: a temporary and a permanent. The temporary is the tabernacle. Write it down. The temporary is the what? Tabernacle. Watch this. The tabernacle shows us how God makes it possible for us to move from unholy to holy. Right here, there's going to be a sacrifice to pay the death penalty of our sin. You can't move from unholy and be holy without being cleansed, and the penalty for sin, which is death, being paid. Hence, there's going to be a sacrifice, a death. Blood will be shed to cover our death penalty debt.

So, in Exodus, chapter 25, turn your bibles over to Exodus, chapter 25. We're on page 80. If you have a worship center bible here, anywhere at the campuses, you grabbed a bible on the way in, or there's one underneath your chair. Just reach down, pull out the bible. Turn over to page 80 in the Old Testament. We're in Exodus, chapter 25. If you're online, you've got your own bible, you've got a mobile device. It's Exodus, chapter 25, starting with verse eight. Listening in any other format, another church, turn over there to Exodus, chapter 25, looking at verse eight.

Now, God's speaking to Moses, to the nation of Israel through Moses. Talking to Moses, he says, "Then have them make a sanctuary for me." So, God now wants him to make a sanctuary, a place for God to be among them, because he says, "And I will dwell." I will what, church? "I will dwell among them." Listen. It was the heart of God to dwell with us back in the Old Testament. It's the heart of God to be with us in the New Testament. When Jesus comes and God sends him, his name is Immanuel, which means God with us. God has already desired to be with us. He's trying to make it possible for us to move from unholy to back to holy, so we can be with him, restoring the relationship.

Look at verse nine. "Make this Tabernacle ..." There it is. This sanctuary's going to be a tabernacle. "And all of its furnishings exactly like the pattern I will show you." There is something important about this that has to be exactly as God describes. So, from chapter 25 to 40 in the book of Exodus, they describe all the furnishings, the layout of the tabernacle, and them building it. This is hugely important, because the tabernacle is the path from unholy to holy. It is the forerunner to the coming of Jesus. It is what makes sense in great part of Jesus coming as the messiah.

In fact, when you take the book Grown Up Faith, you'll notice that as you read along, you'll get to the question, "Why can't God just accept me as I am?" Why are we talking about that as a big question? Because there are 10 big questions, and one of the big questions is, "Why can't God just accept me as I am?" I lay out the tabernacle. In fact, of the questions that we have, I call that the fifth one. In fact, guys, let's put 10 questions on the screen, because what I want you to see is, we have 10,000 questions in life, but they all come down to 10. How many? 10 big questions.

So, let's go to the 5 of the 10 questions we've been talking about. Is life an accident or am I here on purpose? Why do bad things happen to good people? Can I really trust God? Why can't I make my own rules? And finally, today, why can't God just accept me as I am? Listen, that's the fifth of 10 big questions, and that question, like all 10, are the foundation of your life. How you answer the 10 big questions answers the 10,000 questions you have in life. That question, why can't God just accept me the way that I am, is huge in our culture, from non-Christians to Christians. Most people have never understood the answer. In fact, a whole bunch of people who are even in the church or walk with Christ have never put this together, because they don't understand what's going on in the tabernacle.

The tabernacle. When we look at the mirror image, the tabernacle is here on the Old Testament side. There's the New Testament. Right here is the Old Covenant that God makes with the nation of Israel. It is a mirror image to the New Covenant. The Old Covenant points to Jesus. Now, watch this. The Old Covenant is based on this tabernacle I'm about to explain to you, because it is a movement from unholy to becoming holy. The tabernacle lays out the path or process, which is a sacrificial system, because the penalty of sin must be paid. Without the shedding of blood, there's no forgiveness of sin.

The whole Old Testament lays this out, because it is a forerunner to the coming of Jesus, and Jesus literally walks the entire path of the tabernacle, or what becomes known equally as the temple, and therefore writes a New Covenant with us, and his New Covenant is based entirely on the pattern of the tabernacle. The reason you need to know the tabernacle is because it frames up the Old Covenant, explains why Jesus came and what he did for us, and now why in the church we have a New Covenant and how we've been made holy. That's what a big deal this really is. Most people have never understood the tabernacle.

While I have it laid out in the book, I'll give you the same drawing. If you want to do this in your notes, you can. So, what we have is we have the outer fence, which was 150 feet by 75 feet. This was like a fencing. It's about the quarter of the size of a football field. This fencing had an entrance on the east side. This was the gate. This is the only place you could enter. There was only one-way in. When you come in, it is the path from unholy ... Remember I said from unholy to holy. So, what happens. You would come here to the gate. You would bring a lamb, and, when you walk in, there would be a slaughtering table. This would be your sacrifice that would be placed on the bronze altar.

I'm going fast but stay with me. I will come back. Then, there is a laver where priests would wash their hands, and then they would walk into the tabernacle. This tabernacle was like 45 feet by 15 feet, and the first two thirds was the Holy Place. The back of it was the Holy of Holies. This right here is where the Ark of the Covenant was placed.

By the way, I don't know if you've heard this. I know you've heard about the Ark of the Covenant. Did you know they found it? Did you know they found the Ark of the Covenant? It was somewhere in like the 1930s. A history buff found it to no surprise. Maybe you've heard about it, the documentary? Here's a picture of the documentary. Harrison Ford has a nose for this stuff. I'm not great in history, so I'm sure it's accurate. All right. That's just Hollywood. It wasn't found. Some of you are like, "Take notes." You must have been in my same grade.

So, the Holy of Holies back here is where the presence of God resides. That presence of God is behind the Holy Place, which is behind the laver, which is behind the burnt offering, which is behind the slaughtering table, which is behind the gate. You can't get access to God. God's been made holy, and the only way to get to God is to walk the path from unholy to holy, which means right here, a penalty has to be paid, meaning our sin debt has to be covered. The consequences of sin is what? Death. So, without the shedding of blood, there'd be no forgiveness of sin to cleanse us and bring us all the way into the holy presence of God.

We thought this was so significant that I've got to do more than write it on a piece of paper. So, we asked our creative arts team to literally build a nearly to scale model of the tabernacle and its furnishings so I could explain it to you, and they did. First of all, let's say, "Yay, team. Way to go." That's very cool. Now, what we're going to do is let you walk through the tabernacle. Check it out.

Welcome to the tabernacle where God desires to dwell with his people. But, how can a holy God dwell with unholy people? After all, we've all sinned, and sin separates us from God. Sin makes us unholy. Sin leads to death. So, how can a holy God dwell with unholy people? Yet, God desires to be restored to us. That's His heart, His nature. No doubt all of us know what it means to try and restore a broken relationship. Maybe you've had to walk through that in a marriage or family or friendship.

For me, it was with my father. My parents divorced when I was in my early middle school years, and then through the teen years, things didn't go well. It was pretty much over by the end of high school. So, I knew I was on my own. You know, we've had an estranged relationship for like 40 years, no meaningful conversation during that time. He doesn't know my kids. It was no small thing that, in the last 60 days, we've had our first sit-down, face to face, and ended the estrangement, restored the relationship, and working on the future.

That's the heart of God, our Father, to restore. He is the master of restoration. And so, he wants to move us from unholy to holy, and that really is the path of the tabernacle. It would begin with me, if I were an Israelite, as head of household. I would bring a lamb to the front gate. It would be a lamb that would have to be spotless without blemish, which would be symbolic of being holy. The priest would meet me here at the front gate and the priest would inspect the lamb to be sure that it qualifies as a sacrifice.

As long as it did, we would enter into the gate. When he opened the gate, there is no doubt I would be in awe. There before me would be the bronze altar, the slaughtering table to the right, but what would catch my attention would be the tabernacle, the presence of the living God. All the front portion would be the Holy Place, but in the back is the Holy of Holies. I would be very aware that I have access to God, because he is holy, and I am unholy. That makes this moment, at the slaughtering table, all the more significant.

This is the temporary, substitutionary atoning sacrifice. Those are four really big words to understand. Temporary: it means that I have sinned, and this lamb is going to cover my sin debt, but I'm going to sin again, and so I'm going to have to repeat this sacrifice again and again and again. And, this is substitutionary. That means, by the grace of God, He's allowing me to place my hands on this lamb. As I do, I'm going to confess my sin and the sin of my family, and it's going to transfer to the lamb. So, that lamb becomes my guilt.

Atoning. Ah, see, the payment for sin is death, and now that's going to have to be paid, the price of death. Without the shedding of blood, there is no forgiveness of sin. I'm aware of that, because across all the sand, it is blood-stained sacrifice after sacrifice to cover the sin of myself and my family and the other families, for us to move from unholy to holy.

So, the atoning sacrifice, the blood would be spilled as I would carve the lamb from ear to ear and the blood would pour out and the priest would catch the blood, and he would take it to the bronze altar, and he would sprinkle it on the horns of the four corners of this altar. He would carve up the lamb, and he would place it on the altar according to the regulations. That lamb would be consumed by the fire.

Sacrifice would have been made for me and my family, and I would not be able to escape how the weight of what sin costs and the sacrifice on our behalf. That would be all I can do in this movement toward holy. The priest, and then only certain priests at certain times, would go serve in the tabernacle. Now, this tabernacle would remind me that God is here with me in this portable, temporary place of worship, sanctuary.

At the very front two thirds of it would be the Holy Place. It would be about 15 feet wide and 30 feet deep. Then, another 15 feet wide and 15 feet deep would be the Holy of Holies where God dwells. But before I can get there as a priest, I would have to wash my hands in this bronze laver and wash my feet, because, now that there's been forgiveness, there needs to be a cleansing, a sanctifying if you will. As a priest who had cleansed my hands and washed my feet, I now have the privilege of walking into the literal tabernacle, the Holy Place.

Here in the Holy Place, the priest would serve the Lord through the three primary elements in here. One is the table of showbread, which was made of acacia wood and then covered in gold. It would have twelve loaves representing the 12 tribes of the nation of Israel. In a sense, it's reminding them that they have a provider. They have a king. They have a God. They're not here on their own, and they're not alone. Some believe that this is really the forerunner to the Lord's supper, the communion that we celebrate through Christ since the New Testament, the New Covenant.

A second element is the golden lamp stand. Now, the golden lamp stand was the only light in the Holy Place. It was lit at all times, and it helped represent by that light, at least some would say, that God's world is a lamp to my feet and a light to my path. Others would recognize the symbolism of the oil to the Holy Spirit who was to come. The other element would be the altar of incense. Now, the altar of incense would have fire that came from the bronze altar. That was a holy fire. No other fire. Here, this unique blend to provide for the incense as a holy offering to God, but really representing prayers being lifted up to God.

Now, behind this was the Holy of Holies. Right here at the veil between the Holy Place and the Holy of Holies was as far as any priest could go, except the high priest. Only the high priest could go into the Holy of Holies and then only once a year. So, the high priest would walk through the sacrificial process from unholy to holy and bring the lamb's blood this far. We're told that he would have bells on the bottom of his garment at the hem. When he walked into the Holy of Holies, you would hear him. You would know that he's ministering there.

But then, tradition suggests that he would have a rope tied to his ankle. Thereby if he hadn't walked through the process of being made holy appropriately, if he had misstepped, when he walks into the Holy of Holies, he's in the presence of a holy, living God, the holiness would consume him. He would die, and nobody could go past the veil and bring him out, hence the rope. They would have to pull him out. See, that's an awesome God. Serious business to step into the presence of a holy God.

So, the high priest, once a year, on the day of atonement, would step in. When the priest, high priest, steps in, he would move into the Holy of Holies and he would just be in awe of God and the presence of God, the Ark of the Covenant. There in the Ark, the contents would be a jar of manna, the staff of Aaron, the Ten Commandments, this covenant that we have with God. More than that, it would be the angels over the top representing the mercy seat that God has great mercy on us, and that justice has been met by this sacrifice. So, they would sprinkle the blood on the mercy seat.

They would know all at the same time that this is sobering and celebration. Sobering, because, well, without the shedding of blood, there's no forgiveness of sin, and that would have been atoned for. And celebration, because we can be restored to our relationship with God. This is about redemption and unholy people being with their holy God, our Father in Heaven.

See, this portable tabernacle, which moved with them throughout the desert, was their place of worship from the time of Moses through the life of David. Then, David's son Solomon built a permanent tabernacle called the temple out of the same pattern and the same pattern of worship, all the way to the coming of Jesus. Jesus would have worshiped in the temple. This is all a part of God's big picture whereby Jesus walked the path of the tabernacle, the temple, to restore us to God. This is his purpose, to give us a bigger life.

Wow. You just have to sit back and absorb the power of that. Holiness is serious. You have to ask yourself, are you being casual with holy? This business that happened back in the Garden of Eden is still our issue. The standard is holy. The problem is sin. How do we get back? It takes a sacrifice, a debt, to cover our sin debt. The tabernacle was temporary. The coming of Jesus, next week when we talk about it, is permanent.

Many people say, "Well, how can Jesus be the only way to go? If he is, isn't that kind of narrow?" Oh, men and women, you know so many people who wonder, "Why did Jesus have to die? That Christianity thing makes no sense. Aren't there 10 different ways to God?" We'll pick that up next week, because it is a movement from unholy to holy. The tabernacle foreshadowed, the temple foreshadowed the coming of Jesus.

Some think, "Well, isn't this just Old Testament?" Look at 1 Peter, chapter one. "Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires." The what? Evil desires. That's our now fallen nature. "That you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy.'"

See, that holiness thing is still serious business, and maybe God has you in today's conversation, because you've become casual with holy. Maybe there is unholy things going on in your mind or in your habits, in your marriage, in your finances. So, as I turn the service over to the campus pastors, maybe that's part of the point of this prayer, for us to wake up to the holiness of God.

**Speaker 7:** ... this morning. You know, we often sing about the promises of God, but we need to know also that it's our faith in God that unlocks the promises of God. So, I call us to worship with bold faith, knowing that God is going to do just what he said he would.

So, let's sing together. Come on.

(singing)

Come on church. Sing it out.

(singing)

Come on church. Raise it up.

(singing)

Come on [inaudible 00:44:08]. Put your hands together. Come on.

That's right. Should we believe that there is nothing too hard for our God, and if said it, he will do it, come on, let's encourage us with bold faith. Come on.

(singing)

Come on, give God some praise. Come on. Come on.