

October 23rd, 2016

—THE GOSPEL CHANGES EVERYTHING—
REDEMPTION

Colossians 1:15-23

This morning we are in part three of our series *The Gospel Changes Everything*. The thesis that we have been tracing out is that Christianity is not, *emphatically not*, something that is reducible to spiritual or religious things. Christianity is truth with a capital T, Truth about all of reality.¹ Christianity is reality, and to resist it, is to resist reality itself. It is not merely one truth amongst many truths, nor is it a truth *merely* about morality. Jesus is not less Lord over mathematics or hospitals or astronomy or plumbing, or coffee shops, or art than He is over the church. He is not less King over than the so-called “secular” than He is over the “sacred.”

And we have been tracing this out using our four-fold grid—Creation, Fall, Redemption, Glory.² Two weeks ago we looked at creation. The Triune God—Father, Son, and Holy Spirit spoke in the beginning “Let there be..” and the universe came into being out of nothing. Mankind was the crowning achievement of God’s creation, made in His image, and sent forth into the world to reflect His glory fulfilling the cultural mandate. God is a world-affirming God, calling His creation good and very good. “All of creation was originally good; [and] it cannot be divided into a good part (spiritual) and a bad part (material).”³ God is not a dualist and neither does He call us to be. He has sent us forth into the world to be fruitful, multiply, fill the earth, subduing it and

¹ Nancy Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity*, (Wheaton, IL.,: Crossway, 2009), pg. 15

² **Creation:** How did this universe begin? Where did it come from? What is its purpose? **Fall:** What has gone wrong? Why is there evil and suffering? Is there a purpose for it? **Redemption:** Is there an answer for this evil and suffering? How can individuals and the world be set right again? **Glory:** Where is all of this going? How does this story finally end?

³ Nancy Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity*, (Wheaton, IL.,: Crossway, 2009), pg. 86

having dominion (Gen. 1:28). And this means that we are to not only develop the natural world—“...plant crops, build bridges, design computers, compose music;” but also the social world—“...build families, churches, schools, cities, governments, laws.”⁴ **Culture building is not a necessary evil as we wait for Christ’s glorious return, but is part of the blessing that God calls us to in this world.**

Last week we looked at the fall. What has gone wrong? Why is there evil and suffering? Adam and Eve rebelled against God. Satan tempted them to eat of the forbidden fruit. The one tree that represented God’s Lordship over His creation. Satan said that they would become “like God.” **And they did.** Meaning, “...they put themselves in God’s place; they took upon themselves the right to decide how they should live and what was right and wrong for them to do.”⁵ This rebellion of our first parents spoiled, polluted, distorted, perverted, and corrupted every part of the cosmos. Everything—the spiritual, physical, social, cultural, psychological, and temporal realm have disintegrated with the introduction of sin. **Genesis 3—the fall—tells us why the three great tasks in life—church, marriage, and work—are so excruciatingly hard.**⁶ Why is church life so hard? *The fall*—“I will put enmity between...your offspring and her offspring” (Gen. 3:15). Why do we fight in our marriages? *The fall*—“Your desire shall be [against] your husband, and he shall rule over you” (Gen. 3:16). Why is work so difficult and often so dissatisfying? *The fall*—“...cursed is the sound because of you; in pain you shall eat of it all the days of your life” (Gen. 3:17).

⁴ Nancy Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity*, (Wheaton, IL.,: Crossway, 2008), pg. 47

⁵ Timothy Keller, *Every Good Endeavor: Connecting Your Work to God’s Work*, (New York, NY.,: Penguin Group, 2012), pg. 85

⁶ Timothy Keller, *Every Good Endeavor: Connecting Your Work to God’s Work*, (New York, NY.,: Penguin Group, 2012), pg. 89

Redemption

This morning we move to redemption. Is there an answer for this evil and suffering? How can individuals and the world be set right again? There is only one answer: Jesus Christ. The *only way* that God could re-store, and re-new, and re-deem the cosmos was to send His only Son into the world. The world was ruined by one man's disobedience, and it is one man's righteous obedience that the world is restored.

The Big Idea...

The Redemption of Jesus Christ extends as far as the curse is found, restoring not only sinful men but the entire cosmos

- ☆ What is the Gospel?
- ☆ How is the Gospel Distorted?

I. What is the Gospel?

All the components of the gospel are virtually found right in Genesis 3. The only thing more astonishing than the fall of mankind, is what God does in response. God pursues. God promises. God provides.

God pursues

After Adam and Even disobeyed God, how does God respond? God *pursues* them. Christianity is not a story about a people pursuing their God, it's a story about a God pursuing His people. God invaded the garden calling out to Adam "Where are you?" Of course God knows where they are. He's showing them how their disobedience has alienated them from God. But what is God doing? He's **pursuing** them. This is the God of the gospel, a God who *pursues* that which is lost.

In Luke 15, Jesus gives us three parables side by side—the parable of the lost sheep, the parable of the lost coin, and the parable of the prodigal son to illustrate this point. The Pharisees and scribes were grumbling about him because He was receiving sinners and eating with them (v.2) Jesus responds—shepherds *seek* their lost sheep (v.4); women *seek* their lost coin (v.8); fathers *seek* after their lost sons (v.20; v.28). This is the ***only reason*** why there is a gospel. God wanted to pursue us. [Experimental]

God promises

When God confronted Adam, Adam *blames* God “the woman *whom you gave* to be with me, she gave me fruit of the tree” (v.12). Eve then shifts blame to the serpent. What is God’s *first* response to this? To make a ***promise*** of rescue! God says to the serpent in v.15 “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” This verse is called the **protoevangelium**—the first gospel. Jesus Christ is the offspring of the woman.⁷ And this imagery of Jesus crushing the head of the serpent is accomplished through His work on the cross. **1 John 3:8** says “The reason the Son of God appeared was to destroy the works of the devil.”

But the only way Christ could destroy the works of the devil was by taking on the curse Himself. When Moses wrote these words, his hearers would have understood the bruising of the heel to mean that the serpent sunk his poisonous fangs into the heel of the woman’s offspring. In order for the serpent to be defeated, Jesus would have to die. Jesus would have to take on the curse Himself if He was going to save His people. ***Genesis 3 should absolutely astonish us!*** God told Adam not to eat of the fruit upon pain of death (2:16-7). Eve is deceives and she eats, Adam is not deceived but deliberately rebels against God (3:6). And what is the first thing that God does? He ***promises*** them a Savior.

⁷ **Galatians 4:4** “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law.”

Before God ever cursed Adam and Eve, He *promised* that He would curse His Son.⁸

God provides

When Adam and Eve sinned against God, they immediately experienced something unknown: guilt and shame. They were broken and spoiled in the inner most parts of their being. Whereas before they were naked and *unashamed*. Now they were naked and *ashamed*. And they tried to cover up that shame by sewing fig leaves together and making themselves loincloths (v.7). But it would be a mistake to think that they were merely shy about their naked bodies. They had naked souls. They were no longer underneath the covering of God's blessing. And so they became desperate to control their self image. They needed create facades (fig leaves) in order to hide who they really were.⁹

But God **provided** them with something better. He **provided** a sign. **Genesis 3:21** "And the LORD God made for Adam and for his wife garments of skins and clothed them." "This is the first recorded instance of a sacrifice."¹⁰ An animal had to die in order to make these skins. Someone had to die in order to cover their guilt and shame. The self-made religion of fig leaves would not work. This sacrifice pointed to the Lamb of God that was to come (**John 1:29**)

The historical facts of the gospel

All of this was fulfilled in Jesus Christ. Jesus fulfilled the righteous requirements that the law demanded *from us*. And Jesus took on the penalty of breaking God's law *for us* by going to the cross. As the Apostle says in **1 Cor. 15**

⁸ **Galatians 3:13** "Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"

⁹ As Tim Keller writes "Adam and Eve became desperate to control what the other knew, to hide and create facades to block the other's gaze. This mistrust and fear quickly led to friction and anger, as it now does in all relationships." Tim Keller, *Every Good Endeavor: Connection Your Work to God's Work*, (New York, NY,,: Penguin Group, 2012), pg. 87

¹⁰ *The Reformation Heritage KJV Study Bible*, Ed. Joel Beeke, (Grand Rapids, MI,,: Reformation Heritage Books, 2014), pg. 14

“Now I would remind you, brothers, of the gospel I preached to you...that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures,” (v.1, 3-4)

How is the gospel applied to us?

And this forgiveness of sins is only received by faith alone. No amount of fig leaves of good works can ever blot out our sin. **Romans 4:5** “And to the one who does not work but *believes* in him who justifies the ungodly, his *faith* is counted as righteousness,”

II. How is the Gospel Distorted?

Distortion 1: Jesus came to *merely* save our souls

Most of everything that I have said so far could be received by most of evangelicalism with no controversy. But to reduce the work of Christ to *merely* the saving of sinners is put Christianity right back into the upper story/lower story dichotomy. ‘The gospel (Jesus) speaks to the forgiveness of sins, but not to anything else in life. The gospel is for private feelings and morality, but has nothing to say about science, or our work, or recreation, or our marriages, etc.’ Don’t misunderstand me, the forgiveness of sins is not a small thing. It’s a massive thing! **Ephesians 1:7** “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,” So shouldn’t it thrill us to know that Christ came to do even more? If my gospel message is reduced to “Jesus came to die for my sins, and he was raised again so that I can go to heaven when I die,” then I am grossly reducing the work of Jesus Christ. Please turn with me to Colossians 1:19-20 (Pew Bible pg. 983)

[19] For in **him** [Christ] all the fullness of God was pleased to dwell, [20] and through him to reconcile to himself **all things**, whether on earth or in heaven, making peace by the blood of his cross.

Do you see what Paul is saying here? **All things** are reconciled through Christ. Not just our souls. v.21-23 shows that Christ's redemption includes our souls. But our souls are not **all things**. Jump up to v.15-17

[16] For by him **all things** were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things** were created through him and for him. [17] And he is before all things, and in him **all things** hold together.

Jesus created all things. What are the all things? Things "...in heaven and on earth, visible and invisible..." Everything! Everything was fashioned by and for Christ. And therefore when the whole created order fell due to sin, He came to reconcile that whole created order back to Himself. How? End of v.20 "...by the blood of his cross." Christ came to redeem the entire cosmos, because the entire cosmos fell in Adam's sin. That means everything! Not only human beings, and the work of human creativity, but the entire natural order as well. That is the scope of redemption. Christ doesn't just redeem human souls, but the entire universe. Please turn with me to Romans 8:19-22 (Pew Bible pg. 944)

[19] For **the creation waits** with eager longing for the revealing of the sons of God. [20] For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope [21] that **the creation itself will be set free** from its bondage to corruption and obtain the freedom of the glory of the children of God. [22] For we know that the **whole creation** has been groaning together in the pains of childbirth until now.

What is in view in these four verses? The entire creation. v.20 tells us that all of creation was subjected to the curse of the fall; and v.21 tells us that all of creation will be set free from the curse of the fall. Creation is waiting to be reborn—v. 22. Not utterly destroyed. But made new. Jesus' redemption extends as far as the curse is found. All of creation is eagerly waiting for this!

If we don't see that God has in view the redemption of the entire cosmos, then it will bring us to our second distortion of the gospel.

Distortion 2: We either demonize or divinize the world

If our view of the world doesn't line up with God's view of the world, we will get the gospel terribly wrong. On the one extreme we can tend to demonize the world, on the other extreme we can tend to divinize the world. R.W. Glenn calls these two extremes the wall it all our approach and the welcome it all in approach.¹¹

The first extreme, the wall the world out attitude, draws a sharp line between the spiritual and the secular. Anything not explicitly spiritual is worldly and therefore to be avoided. This creates an us vs. them mentality. Athens has nothing to do with Jerusalem. It's Protestant Monasticism. The evil is out there in non-spiritual things. No friendships with "secular" people. No participation in "secular" activities. No listening to "secular" music. No going to "secular" universities. Being culturally poor is the very meaning of being spiritually rich. Avoiding the world is holiness.¹² Button down the hatches, store up the food, buy up the bullets, cause Jesus is coming soon, and we just need to hang on until He comes back. Fundamentalism. **This extreme distorts the first two elements of our worldview grid. It ignores the goodness of God's creation, and it moves the problem of the fall away from our hearts and locates it in things.**

The second extreme, the welcome it all in attitude draws no line whatsoever. Evangelicals in this camp so desire to have the world like them, that they erase anything that would distinguish them from non-believers. The all-encompassing lens to which this extreme operates is that of relevance. Church life must be chameleon like, taking on all the latest trends of the world so that the unchurched won't feel uncomfortable. Sermons can't be any longer than 25 minutes, and must include at least one movie clip. No talk of repentance or

¹¹ From R.W. Glenn's sermon: Redemption

¹² Colossians 2:20-23 If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations—"Do not handle, Do not taste, Do not touch" (referring to things that all perish as they are used)—according to human precepts and teachings? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

judgment or hell. And the only heresy is saying that there is heresy. This attitude has given birth to the seeker sensitive movement and the emergent movement.¹³ **This extreme also distorts the first two elements of our worldview grid. It overestimates the common grace of original creation, and in underestimates the pervasiveness of the fall in the human heart.**

I'm contending that all of us are either firmly settled in one of these categories, or we are fluctuating between the two of them. We all wall some things out, while welcoming other things in. My question is this: On what basis do we wall some things out, while welcoming other things in? What is the standard? R.W. Glenn presses the point home:

"We say no Harry Potter on the grounds that the characters are wizards and witches. And yes to Little House on the Prairie, even though every episode is an adventure in Christ-less moralism. We say no to Star Wars on the grounds that it espouses eastern mysticism. And yes to my Yoga class which is exactly the same thing. We say no to drinking alcohol in moderation on the grounds that it is associated with drunkenness. And say yes to indulging in food even though gluttony is a sin. We'll say no to public school on the grounds that its goal is to indoctrinate our children into Darwinianism and multiculturalism. And yes to Christian school even though Christian schools can be pharisee factories pumping out self-righteous prigs with a superficial understanding of sin and grace. We say no to Halloween on the grounds that it is pagan holiday focused on the celebration of evil and the macon. And say yes to Christmas even though many of the rites and rituals of Christmas have their origin in paganism and materialism."¹⁴

The point of this quote is *not, emphatically not*, give you a list of things that are always bad or always good. **The point is to show that we often draw the line between things based on our own personal preferences rather than on a gospel-centered worldview.** Dear congregation, how much of what we avoid or embrace is a product of our mere preferences vs. a gospel centered

¹³ 2 Timothy 4:3-4 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.

¹⁴ From R.W. Glenn's sermon: Redemption

worldview? But pastor Josh, then where is the line? Where do we draw the line? *Not between things in creation, but through things in creation.* But that's hard. Yes it is.¹⁵ Perhaps impossible. But consider carefully the alternative. If we can avoid sin by the drawing lines correctly and staying within those lines then we don't need Jesus. We can be our own saviors.¹⁶ As one author ironically says "You can avoid Jesus as Savior by keeping all the moral laws."

And it's not just the wall it all out approach that is guilty of this. Both the wall it all out approach and the welcome it all in approach are both guilty of trying to be their own saviors. **Both approaches since they are not rooted in the gospel seek their own righteousness by what they avoid or what they embrace.** The legalist says "I'm coloring in the lines. Those people over there, don't. They are the real problem in this world." The liberal says "I'm open-minded and practice tolerance. I'm not like those narrow-minded bigots. They are the real problem in this world." What's the problem in both cases? Self-righteousness. Instead of looking to Jesus Christ as our only hope and righteousness, what do we do? We look to the fact that we are coloring in the lines, or that we are more tolerant than others, or that we are Reformed, or that we don't do church like them, or that our family doesn't have those problems.

Filthy rags. Moralism is rebellion against God, because it says 'God I don't need your Son's righteousness, I have my own.' Don't you realize that *often* the main obstacle that lies between man and God is not his sins but his

¹⁵ Singer-songwriter Derek Webb articulated the difficulty of this task ironically in his song entitled *New Law*: "Don't teach me about politics and Government. Just tell me who to vote for...Don't teach me how to live like a free man..Just give me a new law. I don't wanna know if the answers aren't easy. So just bring it down from the mountain to me. I want a new law... Don't teach me about moderation and liberty. I prefer a shot of grape juice. Don't teach me how to listen to the Spirit. Just give me a new law. Read more at <http://www.songlyrics.com/derek-webb/a-new-law-lyrics/#c5jDofzQpGh2qiXO.99>

¹⁶ Tim Keller elaborates: "In her novel *Wise Blood*, Flanner O'Connor says of her character Hazel Motes that "there was a deep, black, wordless conviction in him that the way to avoid Jesus was to avoid sin." This is a profound insight. You can avoid Jesus as Savior by keeping all the moral laws." Timothy Keller, *The Prodigal God: Rediscovering the Heart of the Christian Faith*, (New York, NY.,: Penguin Group, 2008), pg. 37

“damnable good works.”¹⁷ Self-righteousness will stop more people from going to heaven than *mere* licentiousness.

The gospel says that all our righteous deeds are as filthy rags (Isaiah 64:6). And when we offer them to God either as a reason for Him to save us, or as a reason *why* we are better than other people, we are not believing the gospel. Jesus Christ came in the gospel because our fig-leaf-righteousness is not good enough. Ever. It’s wasn’t good enough before we were saved, it’s not good enough now, and it won’t be good enough 10 years from now. *We are not made righteous by what we do, but by who we belong to.* **Romans 10:5** “For Christ is the end of the law for righteousness to everyone who believes.”

Having a gospel-centered worldview frees us to enjoy the world that God made, both in terms of nature itself and the inventions of human creativity. And the gospel teaches us to fight against the sin both in our hearts and in culture at large. We are to affirm the world and to be critical of the world.

Application

Our Doctrine (Apologia): The Gospel Changes Everything

Objection: Once we get the gospel, we’re “in”, and now we need “meat” in the form of moral principles in order to live the Christian life. In other word, the gospel is the basic stuff, but we need more advanced stuff to get along.

The way the Bible answers this question maybe shocking to some of you. The gospel is the “advanced stuff,” and it’s the “basic stuff” and its all the stuff in between. As one author has said “The gospel is...not just the ABCs of the Christian life, but the A to Z of the Christian life.”¹⁸

Let’s take Paul’s letter to the Corinthians as a test case. Corinth was a port city, and therefore was a cultural melting pot. A cursory look through

¹⁷ Timothy Keller, *The Prodigal God: Rediscovering the Heart of the Christian Faith*, (New York, NY.,: Penguin Group, 2008), pg. 77

¹⁸ *ibid*, pg. 119

Paul's letter will show that this church was plagued with both moralism and liberalism. Both by the wall it all out approach and the welcome it all in approach. Legalism and antinomianism. These two approaches are the only alternatives to the gospel. And because these two alternatives are always at work within the church, they manifest themselves in sin.

So Paul addresses the deep division at Corinth.

Some were claiming to be followers of Paul, others of Apollos. What does Paul do? He goes to the gospel. "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. 1:13).

Later he addresses the sexual immorality in the church and the congregation's laissez faire attitude in handling it. What does Paul do? He goes to the gospel. "Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed." (1 Cor. 5:7)¹⁹

Next there was a battle in 1 Cor. 8 over the issue of meat sacrificed to idols, and whether it was ok to eat it. What does Paul do? He goes to the gospel. He addresses the wall it all outer and says "Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do." (1 Cor. 8:8). And he addresses the welcome it all inner and says "...take care that this right of yours does not somehow become a stumbling block to the weak...And so by your knowledge this weak person is destroyed, the brother for whom Christ died." (1 Cor. 8:9, 11)

In every case Paul goes to the gospel to correct the church. And this is the answer for us beloved. This is hard, and we may not know how to apply the

¹⁹ Next some believers were taking up lawsuits against other believers. What does Paul do? He goes to the gospel. "Why not rather suffer wrong?...Or do you not know that the unrighteous will not inherit the kingdom of God...And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." (1 Cor. 6:7, 9, 11)

gospel in each and every situation, but we must start by getting it into our heads that we never graduate beyond the gospel. The gospel changes everything.

Our Duty (Ethics): Live as a believer in whatever situation the Lord has assigned

It is very common for new believers or old ones that have been re-awakened to want to quit the jobs and join the ministry. The sincere sentiment goes something like this: “I just want to serve the Lord.” Now perhaps God is calling some of us to quit our jobs and find better ones, or to join the ministry. But living a gospel-centered life does not require this of us. In fact, Paul said in 1 Corinthians 7:17 “...let each person lead the life that the Lord has **assigned** to him, and to which God has **called** him. This is my rule in all the churches.” Notice the language Paul uses “assigned” and “called.” Paul uses this same language “called” and “assigned” when he speaks about how God “calls” us unto Himself in salvation, and how God “assigns” us spiritual gifts to do ministry (Romans 12:3; 2 Cor. 10:13). But here he uses the words in reference to the our work.

When we become Christians we don't *need* to change our stations in life. God has called us to these places and assigned us to these spheres to be salt and light where we are at. Our job as salt and light is to participate with God in the cultural mandate and help *re-direct* the culture back to Him. We've talked about design and distortion in the last couple of sermons. But now consider the language of design and **direction**. God is calling all of us, in the positions that we are all in, to participate in changing the direction of everything in the universe moving it closer to his very good creational design. And so we work through our grid:

Creation: How was this aspect of the world originally created? What was its original nature and purpose?

Fall: How has it been twisted and distorted by the Fall? How has it been corrupted by sin and false worldviews? Cut off from God, creation tends to be either divinized or demonized—made into either an idol or an evil.

Redemption: How can we bring this aspect of the world under the Lordship of Christ, restoring it to its original, created purpose?²⁰

And we apply this grid to everything in the world. Working everything through this grid will help us to **direct** the things we participate in back under the Lordship of Christ. [I will provide some specific examples of what this looks like in this week’s experimental living questions]²¹

Our Delight (Doxology): Our God is the Prodigal God

Tim Keller has a wonderful little book called *The Prodigal God* based off of the parable that Jesus told that we so often call the prodigal son found in Luke 15. Up until a couple days ago I have misunderstood that word—prodigal—thinking it meant lost or wayward. And as a result have misunderstood Keller’s title thinking it meant something like “the hidden or distant” God. But prodigal means “1. recklessly extravagant; 2. having spent everything.”²² Our God is a God who has spent everything in order to bring us back to Himself.

A story that illustrates this so well is Jane Austen’s classic *Emma*. In the screen adaptation, the plot is consumed with Emma seeking to play matchmaker with all her friends, all the while thinking she is immune from romantic attachments. At the end of the story, that she realizes that she has ignored the

²⁰ Nancy Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity*, (Wheaton, IL.: Crossway, 2008), pg. 127

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 “Evil does not reside in some part of God’s good creation, but in our abuse of creation for sinful purposes (structure versus direction). Paul defined sin as “anything not of faith”—that is, *anything* not directed to God’s glory and service.” (ibid, pg. 86)

²¹ *ibid*, pg. 127

²² Timothy Keller, *The Prodigal God: Rediscovering the Heart of the Christian Faith*, (New York, NY.: Penguin Group, 2008), pg. 1

longing of her own heart. She discovers that she loves Mr. Knightley, and they plan to be wed. The remaining problem is that Emma's father Mr. Woodhouse is a widower and Emma has taken care of him all these years, and she know that if she leaves him, it will shatter his heart. So she tells Mr. Knightly that they cannot be married.

But Mr. Knightly already considered this problem. He tells her 'My heart is with you, what does it matter where I live?' He offers to move to her and her Father's estate. This is shocking. This means that he bucking against all cultural convention. He lays aside his husbandly rights and humbles himself that he could be with Emma. Emma asks "You would do that for me?" He answers "I would do far more without a second thought."

There is nothing our God has not done to be with us. He's the Prodigal God who has spent everything—His precious beloved Son—in order that we might be brought to Him. "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?" Romans 8:32

Closing Prayer

Benediction:

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. Romans 15:13