

## Cristi Crisan - Loving God

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Psalm 45:1 and 2, and this is a. It's a. It's a little bit of a different translation. It's Romanian translation.

And we find some English in the world that we will see. Psalm 45:1 and 2 to the greater singers singing how to sing lilies. A psalm of the sons of Korah. A psalm of the sons of Korah. Kore or Korah.

A song, a love song. Glamorous words. Boil. This is the word that's different in this translation. Boil in my heart.

And I say my work of praise is for the King, like the pen of a skilled writer, to be my tongue. You are the most beautiful of men. Grace is poured out on your lips. This is why God has blessed you forever.

What does it mean to boil? To boil is when you have. If you're cooking soup and you have a cap or a lid, that's how you call it, a lid, and you forget about it, and then you go, you do something else.

And it starts boiling, it steams out, it comes out. It might make a big noise. It might make. It boils. What the psalmist is telling us here, and it's the sons of Korah, So it might picture.

Of course it pictures the Lord, but mostly the church that speaks and sings about the Lord is the fact that the love is so fervent in their heart, in someone's heart, that it boils out. You'll try to stop it, but everything in your interactions, it's so great that it boils out. It comes on the outside. It's not something, and that's what we are looking in.

It's not something that is being forced. If the love is truly for the king, then it's going to boil out. Now, on the opposite, we have the warning and we'll see that in the church of. In the first church of Ephesus. Do not.

What I have against is that you'll have lost your first love. So that's the thing, not to lose that first love that boils out, and in the last church, the church of Laodicea, we remember you are lukewarm in that aspect. If something is lukewarm, it never boils out. It's not cold, it's not hot, but it never boils out.

I think the state that we see here, and we know that David and the sons of Korah, they were after God's heart, is the fact that it boils in the heart. So that's the attitude, the fervent love that boils in someone's heart and then not Only that boils. That leads to some things here, and we read my work of praise is for the king. So the entire work, the work as a servant in the vineyard becomes a work.

Not just speaking about the king, but it's a work that's for the praise, and then like the pen of skill writer to be my tongue. In other words, what does it mean that? It means that the work, it's a careful design work. It's not just words thrown out.

But when it's a skilled writer, he writes a wonderful poem with wisdom and something that rhymes, something that has space and that comes from. Again from that fervent love. You are the most beautiful of men.

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Unless someone reaches this conclusion, and we will look closer that Jesus and God, of course Jesus here, because it's the king of the queen, and later on we are not going to go in Psalm 45 is very well known. Unless he becomes the most beautiful of men, our beloved of the heart, nothing else can follow, and last, it can be a show, but is never going to be, is never going to be the real thing, so to speak. So in today's world and society, I think one of the best things that we can do is to keep falling in love with our King.

How do we fall in love with our king? Looking at him, studying his work. So we will move forward, having this background and there we go. We will go through some scriptures that we really know in regards to love and how to express the love. Of course, we have many, we'll cover just a few.

In 1 John 4:7, we read beloved, let us love one another, for love is of God, and everyone who loves is born of God and knows God. 1st John 4:19, 21 and we are going to paraphrase the fact that if somebody says that I love God and hates the brother is basically a liar, and this commandment we have from him, that who loves God must love his brother also.

And in John 12:50 is a scripture that is not so very often read. Our Lord says, and I know that his commandment is everlasting life. Therefore whatever I speak, just whatever I speak, just as the Father has told me, so I speak so. Love is a commandment, but also everlasting life is a commandment. So in order to obtain everlasting life, you have to live in this love of God, which really manifests itself.

It displays itself through loving the brethren. It's not a love of just saying something, it's by doing. In First Corinthians 8:3, and here we have different translation. But whoever Loves God, is known by God, or new living translation is the one whom God recognizes. So it's one thing to know God and to love God.

It's quite different to be known by God. We have this wonderful scripture in 1 Corinthians 8:1:3, knowledge puffeth up, but love edifies, and if anyone thinks that he knows anything, he knows nothing yet, as he ought to know. But if anyone loves God, this one is known by him. So it's not so important to have knowledge.

Knowledge is a tool. Can be dangerous just to think about knowledge, and that's where Brother Chris's discourse came and had very interesting points in regards to knowledge and advancements. It can be dangerous depending on the character of the one who's using that. We have in the Garden of Eden the greatest example, if you try to get ahead, to get some knowledge without the proper time and place and from the wrong entity, it might be extremely, extremely dangerous.

It is most important to be known by God. Like somebody said, oh, I know the President of United States. Yes, you know him. Does he know you? It's quite a different story, right?

If he knows you and if you have free access in the White House and to his table and so on. I think it's the same thing with us.

We have to strive to be known by God. The word to be known. It's 1097 properly to know, especially through personal experience, first hand acquaintance. First hand acquaintance. So in order for God to know us, and we have of course, many, many scriptures.

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How does this happen? And again, most of us, we know this. Galatians 4, 6, 9. We have this scripture as well. Because you are sons.

God has sent the spirit of his Son into our hearts, crying out, abba, Father, therefore you are no longer a slave, but a son, and, and if a son, then an heir through God. However, at that time when you did not know God, you were slaves to those which by nature are not gods. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elementary principles? And he speaks in Galatians of course, about some that were with going back to the law and keeping commandments and days and celebrations.

But Apostle Paul says that now you have come to know God, or rather to be known by God. We are known by God as sons. How do we become sons of God?

Of course we know repentance and belief. It's showed in Mark 1:15. Repent and believe in the Gospel. This is what our Lord was preaching and saying baptism and receiving of the Holy Spirit. Acts 2:38 Peter at the day of Pentecost, he tells them to be baptized in the name of Jesus Christ for the remissions of sin.

And you shall receive the gift of the Holy Spirit. Also Jesus in the conversation with Nicodemus, he tells him that you have to be born of water and of spirit, otherwise you cannot enter the kingdom of God. These are the steps. First John 4:7 tells us something very wonderful. Born of God.

Beloved, let us love one another, for love is of God, and everyone who loves is born of God and knows God. These are wonderful scriptures and wonderful promises to be born of God. It's not something easy and light to take, but is the only way to be known by God through these steps, and it's God's grace that he's calling us now.

There are some requirements and some might say that they are hard and some might say that they are easy. But depends where you look, what angle you're looking from. I think the word of God by its simplicity and clarity is so deep, the depthness doesn't stay in the complications. Somebody once said, and I don't know if it's true or not, that the heaven will be full with people. That did not complicate matters.

And I did a research, I did a research on that, and I was really looking in our Lord's mission and his. All his statements and also Apostle Paul, and all of a sudden it seems that the Lord was so clear, and I dare to say that he was a shocker in his time.

And I'll share with you why he was a shocker because it's a Greek word and he was very much a shocker, and I'll share where that we find that word. That's the proper translation. Not that he wanted to shock, but his words were the resonance that it was finding in the people. It was shocking them.

And then it was shocking them very much. Says the apostles were used to be shocked after a while, and in a certain instance, he says they were amazingly shocked. So they were shocked of their shock. When he says something important, we know the instant, but through its simplicity and clarity it becomes so deep.

And then of course the word of God, it's extremely intrinsic. It covers so many levels. We are not saying that it's not deep, but we are saying that it's not complicated. So only the, let's say initiated can understand or the high mind. At a certain point our Lord says, I praise the Father that you have

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you hidden the things, these things from the wise of this world, and you reveal them to the humble ones.

So the key into entering with God is humbleness, right? So Luke 9:23. Then he said to them, if anyone desires to come after me, let him deny himself and take up his cross daily and follow me. So in this, deny himself there. Denying is the opposite of egocentrism, which today, it's everywhere.

The egocentrism goes in every single aspect of life, and we're not gonna go into that. It permeates every. Every single thing. Altruism is the opposite of egocentrism. It's to think of others, to think of the interest of the Christ first and then the interest of everyone else.

Jesus did that, and he's the most perfect example, our Lord Jesus. Apostle Paul is telling that in Philippians, and he's writing to the Philippians that they were not seeking the interest of Christ Jesus, and that's a very, very, very deep word, and it's something that's. It's very sobering what he says there.

In Philippians 1:29, we have another requirement, but in the same time is a grace of God. So that's why I said, it might be tough for some, but it might be a grace. When you love someone and somebody tells you how much you love that person. Well, depends how much you want to be spent or spent for that person. It used to be that the Christians in the past, they had to go at least once to a pilgrimage to a.

In a pilgrimage to Rome in order to reach heaven.

It was something that they said that if you're a noble or a prince, you have to go at least once to Rome, and that was a huge expense, and so on and so forth, because you have to see the pope, and, you know, and they were going out of duty, I don't know how many, out of love and of course, tributes and all that. It was very proper for them to do. But what about our pilgrimage, how much we want to be spent?

And here Apostle Paul says in Philippians 1:29, for you have been granted the privilege or the grace, in a different translation, for Christ's sake, not only to believe and confidently trust in him, but also to suffer for his sake. The natural man never considers suffering as a privilege, never. But the spiritual mind, the Son of God, considers that a privilege, and he says, oh, I've been granted to do that, and you remember early in the Gospel age, we have Apostle Paul and Sila singing in the jail because they were considered worthy to suffer for Christ's sake.

And they are singing and they didn't know if next day they are going to be killed. Now that's an attitude that boils with love for the master.

And here is that word, and I have it in the notes. I can give it to you later. In regards to Jesus. Shocking in Mark 10:21.

Then Jesus, looking at him, at the young rich ruler, loved him and said to him, one thing you lack, go your way. Sell whatever you have and give it to the poor, and you will have treasure in heaven, and come, take up the cross and follow me. But he was sad at this word and went away sorrowful, for he had great possessions.

Let me read from the Bible, because that word in follows, I think it's verse 23. So we remember this instance and our Lord is telling him what he lacks, and I picked a scripture in Mark because it says that Jesus looked at him and he loved.

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Some are saying tradition is saying that this might be Lazarus, the young rich ruler that later on becomes the disciples. Of course, we don't know that for a fact.

So in Mark 10, in verse 24 it says Mark 10:24, and the disciples were amazed at his words.

And then Jesus tells them about that it's easier for a camel to go through the eye of a needle. So that word amazed, the disciples were amazed at his words are when he says that how hard is for the wealthy to enter the kingdom of God. They were extremely shocked of this, and we find in a different way so that flesh is very, very shocked when they hear, oh, you have to sacrifice the flesh. You have to give up that.

Now the Lord is telling, and that's why Peter asks in verse 28, behold, we have left everything and have followed you, and then the Lord is telling them that they will receive everlasting light, life, and a hundredfold even in this life. But the shock comes when you have to give everything in order to become nothing, and that's only the beginning of walking with the Lord and following him. Otherwise you cannot follow the Lord.

Of course, it's a hard attitude, and we are thinking that this refers to the fact that, that if anything gets in the way of serving the Lord, you have to put that thing away and we will look what this might mean from the judge that was in Israel. It does not mean that we have to literally go sell everything and then follow Jesus. But it means that anything that's in the way of serving him. So with whatever we have, we put it at the lord's service.

In First John 4, 19, 21. So we saw Some of the requirements in order to follow. Take up our cross and follow him daily. Deny ourselves. But just to enter.

We have to make that priority that he becomes our Most beloved in 1 John 4:19 21 and we'll come back here. We love him because he first loved us, and how do we display this? By loving our brothers and sisters. We love him because he loved us first.

So let's look at that judge in Israel and bear with us, and ask brother Matteo to read it's 18 verses in regards to Ehud. I don't know how we pronounce it in English. It's Ehud, and we will look at this instance.

Some of you might know. But we will read it and look at some principles that we might learn for ourselves. Judges 3:12, 30 and the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the Lord, and he gathered unto him the children of Ammon and Amalek, and went on and smote Israel, and possessed a city of palm trees.

So the children of Israel served Eglon, the king of Moab, 18 years. When the children of Israel cried unto the Lord, the Lord raised him then up a deliverer, Ehud the son of Gera, a Benjamite, a man left handed, and by him the children of Israel sent a present unto Eglon, the king of Moab. But Ehud made him a dagger which had two edges of a cubit length, and he girded under his raiment upon his right thigh, and he brought the present unto Eglon, the king of Moab.

And Eglon was a very fat man, and when he had made an end to offer the present, he sent away the people that bear the present. But he himself turned again from the curious that were by Gilgal, and said, I have a secret, Aaron, unto thee, O King, who said, keep silence, and all that stood by him went out from him.

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Keep going, keep going. Unless you're tired. You can pass the mic if. No, it's okay. We have two more screens.

Okay, and Ehud came unto him, and he was sitting in a summer parlor, which he had for himself alone, and Ehud said, I have a message from God unto thee, and he arose out of his seat, and Ehud put forth his left hand and took the dagger from his right thigh and thrust it into his belly.

And the haft also went in after the blade, and the fat close upon the blade, so that he could not draw the dagger out of his belly and high came out. Then Ehud went forth through the porch and shut the doors of the parlor upon him and locked them when he was gone, out his servants came, and when they saw that, behold, the doors of the parlor were locked, they said, surely he covereth his feet in his summer chamber, and he tarried till they were ashamed, and behold, he opened not the doors of the parlor.

Therefore they took a key and opened them, and behold, their Lord was fallen down dead on the earth, and Ehud escaped while they were tarried, and passed beyond the carries and escaped unto Seraph, and it came to pass when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them, and he said unto them, follow after me, for the Lord hath delivered your enemies, the Moabites, into your hand.

And they went down after him and took the forest of Jordan toward Moab, and suffered not a man to pass over, and they slew of Moab at the time about 10,000 men, all lusty and all men of valour, and there escaped not a man. So Moab subdued that day under the hand of Israel, and the land had rest fourscore years.

So, thank you, and so we have here a hood. I'll call him a hood.

That means I will give thanks or I will be praised, and also in the Hebrew kaldi lexicon, joining together, his father is gera, which means a grain. It's quite interesting what happens here. So Israel gets into the land and they go through ups and downs, and their economical, they get in poverty.

And it always follows the corruption of their moral attitude towards God. It's very interesting that when we look through the history of Israel, we see that they turn towards God when they are either in famine or they lack food or they are in slavery. Then after some years they turn back to God and say, okay, oh, we worship gods, and we did this and did that. It's a very interesting principle that the decline of their economical.

And that was the law covenant. The decline of their economical stature was directly dependent upon their morals and their attitude towards God and the worship towards God, and that was quite evident. So for 18 years, for 18 years they were worshiping idols and they became servants under Iglan, which iglon means calf like. Now you remember when they came out of the land of Egypt, Moses goes to pick the laws and Aaron is making them.

They don't have patience for Moses to come down, right? So less than 40 days they get a calf made out of gold, say, oh, this is the one that delivered us. Well, in today's society a bull's market means what we're doing great. It's a bulls market. As soon as any Christian or anybody thinks and puts their treasure into the calf like.

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And that's why he was very fat and Matteo had a little smile on that. The outside man might get fat. It might be very prosperous. Departing from God. Departing from God.

It might be getting really, really advanced in a lot of things. But the inside man is in slavery. The true people of God, Israel was in slavery. So this is the fight that we have to do. Now the people start crying towards God and that's wonderful because God is listening to them.

They realized, okay, something happened, we need a deliverer. We cannot you reach that stance. That's a lesson for us, I think, and the father is mentioned a grain. So out of a grain comes what hopefully a wheat, a good wheat out of a grain.

And then a hood comes and he is being raised by God. We saw that God raised him and he's a Benjamite, and we are not going to go into the details of the Sinti in Benjamin. But there were many wonderful cities from Bethel to Silo and even Jerusalem seems to be right there at the border. Benjamin.

But they had the least amount of land, it's disputed, but maybe the least in the inheritance of the land or second to the list as surfaced. But a lot of things happened there in Ramah. Samuel was from there. Also Apostle Paul was from Benjamin, from the tribe of Benjamin, and God is speaking and is raising somebody that's very, very humble in their own eyes and they cannot use the right hand.

Now if that was something that he was born with. But back in that day, not to use your right hand, it was quite hard even today not to be able to use your right hand. To have that handicap is not something easy. But he has the heart of a lion because he builds that long two edged sword and he puts it instead of his hand on the right hand side. Now there are some details there that I think it's in verse 19 that he returned from the quarries.

He takes a gift, and what does he say? He says that then he goes to the queries and returns to the quarries, and it seems that in some places he came from the quarries. The quarries are where they used to work on the rocks with dirty clothes, with the humble clothes, not with the royal clothes.

What represents in the scripture the two edged sword. I think we all know from Hebrews 4:12. The word of God is sharper than any two edged sword. What the lesson is here, I think is the fact that any thing that puts us in a way of serving God or becoming the people or being the person of God, we have to have an answer through the word of God, and not only to have an answer through the word of God, but it has to go so deep, that sword that it goes inside of whatever it's stopping us from serving God, that it cannot even come out.

It really destroyed that element. It ties with what we have with the parable in the following hour, with cutting the hand and plucking the eye out when Jesus says otherwise, it's not going to happen. He's so fat, and you might have seen in some movies they show, but they have in history, actually when somebody is very large, they don't get killed. If they are stabbed just a little bit, it doesn't reach the heart, just cuts it.

So it's a deep lesson for us. Now there are some elements in here. One, Ehud accepts the plan of God. He doesn't say like Moses, oh, send somebody else right away. We don't have anything that he says.

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So one thing for us is to accept the plan of God. Two, I think it's extremely important is to make that sword to really. He made it. That sword that's nine inches long, that's a long sword with two. So to really sharpen our sword through studying the word of God and be very, very familiar with the word of God.

Be extremely familiar with the word of God. Well, somewhere says something like that. It's very, very important for us in order to be able to separate, like it says in Hebrews 4:12, every sinew third, he goes to Eglon and he says, I have a message for you. So it's not only to accept the plan of God, to know about the plan of God, it's not only to study it, but what's the message for Iglon? The message is action to do something about it.

If he would have not done anything about it, nothing would have happened, and he's dressed in the clothes of humbleness, in the clothes of a worker in the stone. So the word of God, and we have the manatext of today, which was wonderful, is to work with fear and trembling to our salvation. It's the two parts.

It's the grace of God, it's the love of God. But then we love because he loved us. We have to work together, we have to act upon what we can act with courage, and then it's being said that they had peace for 40 years, but even before that, he is in the close, if he's in the close of humbleness of a worker, it shows that the fight that we fight, it's a spiritual fight. We are not fighting against flesh and blood, but we are fighting against principalities and powers.

So the victory is not visible right away. The servants of Iglon, they don't see. They think he's maybe sleeping. They don't see that he's dead for a while. So our victories, our inside victories against our own flesh are not going to be visible right away, but they are going to be visible eventually.

And then the peace will follow and our relationship with God will be re established. I think we are not going to read, but I think it's in Isaiah 59 that says that God's hand is not too short to hear you, but it's your sins that make a wall between, and Isaiah speaks to Israel, it's your sins that.

Yeah, I can read them. Behold, the Lord's hand is not too sure that it cannot save, neither is his ear so dull that it cannot hear. But your iniquities have made separation between you and your God. So we see that in Israel and we think that that will happen with Israel when they will be restored. They have to see that they have to take.

And they need the redeemers for their sins in order for God to deliver them. So it's the same thing in our lives. So I think this is a wonderful example for us that someone that loves God will do this so decisively that they will have rest and peace.

In first Thessalonians, and this is in regards to loving God. Again, we are taught in 1 Thessalonians 4, 7 and through I went the other way. Yes, 7 through 9.

The apostles is telling us that you yourselves have been taught by God to love each other, and he taught us by sending his Son and by the fact that our Lord Jesus says in the Scriptures that in the upper room, knowing that he would live from them, he loved them until the end. He loved them until the end. That means to the very end of his mission, and how does he do that?

One of the biggest things and one of the last lessons that he gives them, and this is again a proof that the one that follows Jesus cannot be egocentric even on the cross, before he's finishing his earthly life. His last words are, Mother, behold your Son, and Son, behold your mother. He does not

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leave, so to speak, John orphan, and his Mother a widow.

And he promised them before I will not leave you. I will not leave you orphans. I will come back to you. So he's taking care of the relationship between his mother and John, even on his, let's say, death moments. So he's thinking at others, he's not thinking at himself.

So that's the attitude that the loving God is going to be displayed in serving our brethren, in serving the ones close to us and strengthening those relationships as much as we can. So we were taught by God through Jesus Christ. Now we have a reprint, and if we can read this reprint. I think I asked Sister.

Yes, Ruggierello to read this because it's really wonderful how Brother Russell puts this again will be two pages long. But it's wonderful in regards to, of course, what we did not cover in regards to loving God. Let us not pass the question of loving God supremely too quickly or too lightly. Let us know that to love the Lord with all our heart would mean that the sum of all our affections would center upon the Lord, so that our love for him would far excel all of our love for the dear ones, of the home and the family and of the whole world. To love the Lord with all our soul would signify with all our being to manifest our love not only by our words and looks, by our praises, but by our services and all of our conduct in life, everything testifying that God is first in our affections and in all of life's interests.

Thirdly, to love him with all our strength would signify that time and talent and influence would all be at the service of our God. That in everything we would be ready to be used, spent in glorifying his name, in serving his cause as we might understand it to be his will. Fourth, to love our Lord with all our minds would seem to imply that we are to intellectually attempt to appreciate the Lord, to understand his divine laws and to enter into heart sympathy with them so that our service and worship would be the more intelligent after the kind described by our Lord when He said, they that worship him must worship him in spirit and in truth, intelligently.

But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven. For he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust. Our Lord's requirements of us, as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we love the Lord himself, nor even as we love our brethren.

Our love for the Lord and for the brethren is love of the very highest type, love which appreciates the principles represented in our Heavenly Father's character, which all who are truly his are seeking to copy. Thank you. So we see that many times the Christians think, oh, all the commandments are fulfilled in these two commandments. To love God with all thy might, power, strength and will, and to love your neighbor as yourself, and here brother Russell brings.

That's a wonderful article if you want to read 38-0305.

But he brings to the higher level the fact that you have to love your enemy, and that's how we really go, and we can check ourselves if we are children of God. Right? That's one of the measures, the agape love.

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Now, the labor towards others in Christ and in the fellowship. It's also manifested through some points, and I have a couple notes to make sure we we go a little bit faster and cover. So the growth that we do out of love for Christ, for the body, which is his church, is the faith that works through love, as we find in Galatians 5, 6 and 7. One will be spiritual conversations first.

Corinthians 2:2 will be the spiritual fellowship. The brethren are the family of the believer. Jesus says when he prays to God, they were yours. In regards to the apostles and his disciples, they were yours, and you have given them to me and I took care of them, so no one might be lost.

Do we consider the brethren and the sisters the property of God? Jesus says in John 17, I think it's around verse three, they were yours, and you have given them to me. If we consider that the brethren and the sisters are the property of God, I think we would behave very differently many, many a times with them, and we will strive to do our best by them.

So spiritual fellowship with the brethren and the family, they become a family, and we see many examples. I think in this class we see so many brethren that take care of the older brethren. They are helping them in the hospitals, and our hearts are rejoicing when we see this.

I think we just rejoice, and the brethren are helping many, many brethren around. I think the world Even without knowing how the help is coming.

3. As a class, I think that we are doing, and we should strive to do it ourselves, to set spiritual treasures as values among us. We have to have those values, and this is in regards again to the question, that's how we do behave, behave today as young people or as Christians in the 21st century. So we have to have the spiritual conversation.

It's very hard. It's almost impossible. I was talking to my daughters and they say, if you tell somebody to read the Bible, they are looking at you, they give you a smirk and they keep going. But that's the only way in order to set somebody on the rock, to have the spiritual fellowship, to set spiritual values, and also we have to fight according to the rules, second Timothy two, five, and not our rules, but the rules of God.

And what's the value of the fellowship that we price the fellowship with the brethren? How do you know the value of a thing, of anything? The value of a thing is how much you are willing to spend in order to get a thing. It's not how much you spend, because sometimes you don't spend as much. But if you really want, and we had the parable of the hidden treasure and the pearl, how much are you willing to spend for that?

That's the value that you put on something. If you are willing to be spent for that, then that's your treasure. It's very simple. But if you're going to the Lord, and you're willing to spend couple hours on a Sunday, couple hours during the week, you might go from the Lord. Just as the young ruler went saddened, said he left him sorrowful because he had many, many things.

The value was not worth it at that point. Everything that he had just to get Jesus for Peter, Peter said, well, we have left everything and followed it, and Jesus says, yes, great, great work, excellent.

The reactions that we are going to get when we have this loving sacrifice, I think I have three things, and then we'll conclude the benefit of a living sacrifice, Romans 12, is that it's a reaction. You can bring a living sacrifice continuously. If it's a dead, let's say ox, you bring it once. But a living sacrifice can be brought continuously, now, again and again and again through the grace of

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God, and that's a benefit of a living sacrifice.

The second thing is, as you bring it more and more to the Lord, if you love him, you're going to be more and more pleasing in bringing that sacrifice to someone, and also you will understand better and better the will of God, and that's one of the benefits that we have. We understand who God is. That is no Trinity.

And we had to skip that parenthesis to understand the prophetic aspects of God's plan through his grace, to understand the doctrinal, and to understand his character. That's one of the benefits of being a son of God and bringing the sacrifice, for example. I'll give you a simple example. If you love someone, well, I'll say as a man, first, you'll bring that person a rose, and if the love increases and you love them more, what are you going to do the following date or meeting?

If you will not bring two roses or three roses, you will bring a nicer rose than the first time. So that's the benefit of a living sacrifice. You know what the Lord wants and what's pleased with, and you're gonna bring more and more and more until that sacrifice is consumed. So I think the same thing.

That's the love that boils out of our heart. So the motivation to follow him is because we love him for what he is and has done for us. We prove this through joyful service, bringing much fruit and gladly sacrificing everything on the altar towards God's glory. The only force that will keep that sacrifice until the end is the agape. Love through the power of the Holy Spirit.

Thanks be to God for his unspeakable gift.