

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.**
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

In our study in Matthew 22 we are on Tuesday of Passion Week that climaxes in the crucifixion. This was a busy day at the Temple.

Slide # 2

Sunday

- Triumphal Entry into Jerusalem
- Jesus weeps over Jerusalem
- Jesus observes Temple Activities

Monday

- Jesus Curses Fig Tree

- Jesus Clears the Temple

Tuesday

- Jesus Explains the Withered Fig Tree
- **Temple Controversies with Religious Leaders**

On this day the Pharisees in league with the Herodians approached Jesus with a “Gotcha Question” about taxes. Jesus reduced them to marveling by saying, “Render therefore to Caesar the things that are Caesar’s and to God the things that are God’s” (Mt. 22:21-22).

Next up was the Sadducees, who didn’t believe in the truth of the resurrection, who came to Jesus with a “Gotcha Question” about 7 men who had the same wife with their question being, “in the resurrection whose wife will she be?” (Mt. 22:28). Jesus responded by telling them they were mistaken because they didn’t know the Scriptures nor the power of God (Matt. 22:29).

And then to refute the mistaken notion that there is no resurrection Jesus quoted from Exodus 3:6 where God told Moses “I am the God of Abraham, the God of Isaac, and the God of Jacob?” Now the question is where do you get resurrection out of this? The answer is this. God was in covenant relationship with these 3 men and promised them the promised LAND which they never saw while they were alive. An enlightened deduction would be that they must be resurrected in the future in order for God’s promises to them to be fulfilled.

Sometimes we see that faith is all about making the proper deduction based on the revelation that God has given. Let me give you another example. In Genesis 22 God TESTED Abraham by telling him to go and offer up his son Isaac as a burnt offering. This was the son of promise through whom God said He would make Abraham a great nation. So what was Abraham to make of this? Well, Hebrews 11 (the hall of faith chapter) tells us the FAITH deduction that he made.

Slide # 3

Hebrews 11:17–19 (NKJV)

17 By **faith** Abraham, when he was tested, offered up Isaac, and he who had received the **promises** offered up his only begotten son,
18 of whom it was said, “In Isaac your seed shall be called,”
19 **concluding that God was able to raise him up, even from the dead,** from which he also received him in a figurative sense.

Abraham as a matter of FAITH knew that God must fulfill His promise to bring forth descendants through Isaac and therefore he made the enlightened deduction that if he killed him then God would have to raise him up from the dead because that would be the only way the promise could be fulfilled.

We have a similar thing with Exodus 3:6. This text proves the truth of the resurrection because a resurrection is required in order for them to see the land promises to them fulfilled. It is an enlightened faith deduction. These promises must yet be fulfilled in the resurrection which will be realized in the kingdom.

And that brings us to round 3 where once again the Pharisees set about to TEST Jesus.

Matthew 22:34–40 (NKJV)

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

These Pharisees didn't give up easily. They are here to throw everything they've got in an effort to stump Jesus with the goal of discrediting Him.

They were undoubtedly happy that Jesus had silenced their theological enemies (the Sadducees) but they themselves want to give it another go in TESTING Jesus. The parallel text is found in Mark 12:28-34.

They gathered together in an "unholy huddle" to come up with a plan. They evidently chose one of their sharpest members to present to Jesus another "testing" question.

35 Then one of them, a lawyer, asked Him a question, testing Him, and saying,

The idea of a lawyer in this context was someone credentialed and recognized as well schooled and versed in the Old Testament Law. The word "lawyer" is essentially synonymous with "scribe" (Mk. 12:28) or "teacher of the law" (Lk. 5:17). As a lawyer he was recognized as an expert in God's law. He was thus qualified to be a teacher and serve as a judge in the local courts, etc. He was therefore skilled and able to argue a case convincingly.

The text says he came “testing” Jesus but in the greater context it almost seems this more represents the Pharisees as a group and their goals instead of the motives of the man himself.

It does not seem that he personally came with malicious intent. In Mark 12:28 it says that he had perceived that Jesus had answered the Sadducees well and on that basis came forward with this question. So it was a “testing” of sorts but again, it does not seem to be brought with a malicious spirit.

36 “Teacher, which is the great commandment in the law?”

“**Teacher**” was a respectable address and yet stopped short of the esteemed “Rabbi” title which was reserved for credentialed teachers.

Very possibly this was a sincere question and one that had often been argued among the scholars of the day. Since Jesus answered the Sadducees so well, he wondered if Jesus could also answer this challenging question. In Mark 12:34 we find that Jesus in the end commended this lawyer for interacting wisely with Him.

The Jews counted a total of 613 laws in the Pentateuch. They counted 248 affirmative laws telling you what you should do and 365 negative laws telling you what you should not do. They further divided these laws up into two categories of heavy and light with the heavy ones being absolutely binding and the light ones being less binding (cf. Mt. 23:23).

Even though some of the laws were “heavier” than others as even indicated by Jesus in Matt. 23:23, even so the LAW was a unit and to break even ONE law was to break the whole thing.

Slide # 4

James 2:10 (NKJV)

10 For whoever shall keep the whole law, and yet stumble in **one point**, he is guilty of all.

You either keep the whole Law or you break the whole thing even in the breaking of only one law. It is like a windshield. If it is broken in one place the whole thing is broken. It is a unit of ONE. That is how the Law was. To break even the lightest of the laws was to be a lawbreaker.

To keep the Law of Moses one had to keep all 613 laws all the time without fail at any point which was impossible. God doesn't grade on a curve. He demands absolute perfection which is humanly impossible. This is why we need Jesus. We need a Savior because we can't do it. We can't be good enough!

But the question from this lawyer was this: Out of those 613 laws which one was the GREATEST – the MOST IMPORTANT – the MOST BINDING (cf. Isa 33:15; Amos 5:4; Mic. 6:8; Hab. 2:4). Popular appeal was to one of the 10 commandments as being most important.

In view of all the debated and all the “ponderous opinions” bandied about in the rabbinical schools how would this Teacher answer? It was a very challenging question.

37 Jesus said to him, “ ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’

Note Jesus did not hesitate at all. He was instantly ready with an answer – such a profound answer that no one could argue. Jesus did not say, “**Oh, that is a very hard question. I will study it and get back to you.**” He did not say, “**Oh, I can't be sure**”. No, He was immediately ready with an emphatic answer. Only the God-Man can answer like that. His wisdom was unparalleled and speaks of His divine-human character.

Jesus forthrightly quoted from the Shema as His answer. Every Jew knew the Shema as the great confession of faith in Israel. Pious Jews would quote it twice a day – in the morning and in the evening.

The word “Shema” comes from the first word in Duet 6:4 and is the Hebrew word for “Hear”.

Slide # 5

Deuteronomy 6:4–5 (NKJV)

4 “Hear, O Israel: The LORD our God, the LORD is one!

5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

Jesus quoted verse 5 to make His point. The rest of the Shema in Duet. 6 reads as follows...

Slide # 6**Deuteronomy 6:6–9 (NKJV)**

6 “And these words which I command you today shall be in your **heart.**

7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

9 You shall write them on the doorposts of your house and on your gates.

Technically the full Shema for the Jews included Deut. 6:4-9; 11:13-21; and Numbers 14:37-41. Orthodox Jews would quote the entire thing twice a day.

In addition orthodox Jews would copy part of the Shema and other portions of Scripture on small pieces of parchment and put them in little boxes called phylacteries that would then be worn on the forehead or on the left arm of Jewish men during their prayer times.

Slide # 7

In wearing these little phylactery boxes they believe they are fulfilling the Shema which calls for having God’s commands as a sign on your hand and as frontlets between your eyes.

Also, pious Jews commonly place small boxes called “mezuzahs” with the Shema in it on their doorposts.

Slide # 8

In just a short time Jesus would rebuke the scribes and Pharisees for their ostentatious display of their phylacteries in Matthew 23. They missed the point about it being in their HEARTS and turned it into an outward show.

The Pharisees were probably thinking Jesus would quote one of the 10 commandments as being the greatest but instead He completely sidestepped the Decalogue and instead quoted the all-embracing command every Jew knew as the Shema! It was so profound no one could argue with it. Every Jew knew this was the most important confession in Israel, and yet strangely most missed the point.

The word “love” is the intense word for love, namely the Greek word agape. This word emphasizes a love borne out of the will. It emphasizes seeking the other person’s highest good. It is a commitment of devotion that is governed by the will. Agape love is intentional.

The GREAT command is to LOVE the LORD your God. This is the most important thing. And the command is to love Him with “all your heart, with all your soul, and with all your mind.” There is overlap here between heart, soul, and mind. The emphasis is not on the separate categories of our personhood, but rather emphasizes the WHOLE person. We are to love God with all that we are. That is the sense of it.

But in order to emphasize this point Jesus does bring out these overlapping categories.

The first thing emphasized is that we are to love God with “all your heart”. In Hebrew thought the heart symbolized the innermost core of a person’s spiritual being. And it was a comprehensive idea involving the will, the mind, and the emotions. In general the heart was seen as the seat of choices involving devotion, loyalty, and allegiance.

Slide # 9

Proverbs 4:23 (NKJV)

23 Keep your heart with all diligence, For out of it spring the issues of life.

The soul is closely tied to the idea of emotions (cf. Mt. 26:38). Our affections are totally to be given over to God.

The mind refers to thought processes related to decisions and are to be governed by a proper understanding. The Jews had a zeal for God but were lacking in their understanding. Religious zeal is misplaced if it is not governed by correct thinking that aligns with sound doctrine.

In the parallel passage of Mark 12 in addition to all your heart, soul, and mind, it also says “with all your strength” (Mk. 12:30). Again, the sense is we are to love God with everything in us.

Slide # 10

Heart – Core of our Being

Soul – Personhood

Mind – Thoughts/Reasoning

Strength – Ability

* Love God with every capacity of your whole being.

The Jews had come to have a legalistic sterile type of religion. It lacked heart, it lacked love, it lacked being properly God centered. In the Shema they missed the two critical words of LOVE and HEART.

Slide # 11

Deuteronomy 6:5–6 (NKJV)

5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6 “And these words which I command you today shall be in your heart.”

Again, the emphasis here is to love God with everything we have within us – our whole being – our whole heart, soul, and mind. If zeal for God is not governed by LOVE it misses the entire point. True religion is all about a HEART/LOVE relationship with God (cf. Deut. 10:12-13; 1 Sam. 15:22; Prov. 15:8; 21:27; 28:9; Isa. 1:11-18; 43:22-24; Hos. 6:6; Amos 5:21-24; Mic. 6:6-8).

Love in the Scriptures is closely tied to obedience. We are not saved by love, but the KEY fruit of saving faith is love which is shown in obedience.

Slide # 12

Deuteronomy 10:12–13 (NKJV)

12 “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and **to love Him**, to serve the LORD your God with all your heart and with all your soul,
13 and **to keep the commandments** of the LORD and His statutes which I command you today for your good?

Jesus said, “If you love Me, keep My commandments.” (Jn. 14:15)

Slide # 13

1 Corinthians 8:3 (NKJV)

3 But if anyone **loves God**, this one is **known by Him**.

1 Corinthians 16:22 (NKJV)

22 If anyone does **not love the Lord Jesus Christ**, let him be **accursed**. O Lord, come!

1 John 2:3 (NKJV)

3 Now by this we know that we **know Him**, if we **keep His commandments**.

No believer loves Jesus as faithfully as they should. We are all in process but none of us have arrived yet. Still, as Paul says, true faith works through love (Gal. 5:6). When we sin, we hate it (Rom. 7:15). And that is the point. Down deep in the core of our being we do love Jesus and we want to obey – although we struggle. The struggle is indicative of having spiritual life.

John in 1 Jn. 4:19 says, “We love Him because He first loved us.” We do love Him, albeit imperfectly. Peter says even though we have not seen Jesus we love Him (1 Pet. 1:8).

The real acid test of genuineness is the affections of the HEART.

Andrew Brunson was in a Turkish prison for 2 years. He warns that professing American Christians are on the brink of being massively deceived.

The messaging from our culture is that pleasure and self-fulfillment are the highest values: Follow your heart. Be authentic. Be true to yourself. ... The church has been marinating in these values to such a degree that many Christians have absorbed them.

Some leaders will compromise to avoid persecution. But there's a more insidious reason because it comes from seemingly good

motives – the desire to protect their ministry. *If I avoid certain issues, then I'll be able to continue my ministry, which is producing fruit and serving people.*

So, we may end up with an approved church – one that aligns with progressive values – that's pitted against those who remain faithful to Jesus. Our culture will applaud the one with progressive values as loving and inclusive and tolerant, and will condemn those who remain faithful to Jesus as “the church of hate.”

This is how many could drift away through deception. We will likely see an exodus from the church that remains faithful to God's Word. And some in the rush to distinguish themselves from the “people of hate” will actually turn against the people they had considered their brothers and sisters.

- **Andrew Brunson** in Decision Mag., Nov. 2022

The GREAT issue before God's people today is as it always has been: do we really LOVE God supremely. If we do, we will be obedient even unto death. If we do, then we will seek to obey at all costs. If we do then we will stand for sound doctrine and not compromise. This is the real test: Am I willing to suffer in my stand for Jesus. That is the real test of LOVE.

Slide # 14

Ephesians 6:24 (NKJV)

24 Grace be with all those who love our Lord Jesus Christ in sincerity. Amen.

38 This is the first and great commandment.

The number one commandment with the greatest priority is to LOVE God with everything in you. This is singularly the GREAT commandment.

39 And the second is like it: 'You shall love your neighbor as yourself.'

And the second greatest commandment is similar to the first one in that it is also a LOVE commandment; namely: ***“You shall love your neighbor as yourself.”*** This command comes from Lev. 19:18.

Slide # 15

Leviticus 19:18 (NKJV)

18 You shall not take vengeance, nor bear any grudge against the children of your people, but **you shall love your neighbor as yourself**: I am the LORD.

The word “neighbor” (Gk. *plesion*) essentially refers to one who is close by. In the context of the Leviticus, it specially focuses on the covenant people of God, but as Leviticus 19 goes on to show there is application for the resident alien as well (cf. Lev. 19:34 – also Luke 10:29-37).

Slide # 16**Leviticus 19:34 (NKJV)**

34 The **stranger** who dwells among you shall be to you as one born among you, and you shall **love him as yourself**; for you were strangers in the land of Egypt: I am the LORD your God.

This is not to say there is no special love between Christians because there is.

Galatians 6:10 (NKJV)

10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

I often say we love the unbeliever “***evangelistically***” but the right hand of fellowship is reserved for fellow believers. There is a special love-bond between Christians.

Should one understand the command to love (agapao) one’s neighbor as to love every human being, then there would be nothing significant or unique about John 13:35, which is to mark Christians as Christ’s disciples. Though every person, having been made in the image of God and therefore having worth, should be treated with respect and concern, the love Christians have for one another is to be unique, standing as a living testimony to our connection with Jesus.

– ***Ed Glasscock***

Also note that some has sought to twist the meaning here saying we must first learn to love ourselves so that we can then love others as we love ourselves. But that is not what Jesus was saying. As He says in verse 40 there are only 2 commandments in view not 3.

The only 2 commands in view are loving God and loving your neighbor. Eph. 5:29 says, “**no one ever hated his own flesh, but nourishes and cherishes it**”.

Loving your neighbor here assumes you already love yourself. That is the most natural thing in the world. We care for ourselves first and foremost. The focus here is loving your neighbor as you already love yourself. The focus is on the other person. This love is other-centered and not just self-centered. In Phil. 2:3 Paul says, “**in lowliness of mind let each esteem others better than himself.**”

Loving God and loving people are closely associated.

Slide # 17

1 John 4:20–21 (NKJV)

20 If someone says, “I love God,” and hates his brother, he is a liar; for **he who does not love his brother whom he has seen, how can he love God whom he has not seen?**

21 And this commandment we have from Him: that he who loves God must love his brother also.

These two great commandments are not mutually exclusive, for if one loves God he will love what God loves, and God loves people (cf. Mt. 25:31-46; 1 Jn. 4:20). – ***The Moody Bible Commentary***

40 On these two commandments hang all the Law and the Prophets.”

These two commandments, to love God, and to love your neighbor in effect summarize the 2 tablets of the Law. The first table is God-oriented and the second table spells out our obligations towards people.

Slide # 18



The whole of the OT hangs on the two commands of loving God and loving your neighbor. Everything in terms of human responsibility is ultimately about LOVE. It was really LOVE that was at the heart of the OT and it is also at the heart of NT revelation as well.

Slide # 19

The two LOVE commandments

amplified in...

The two tables of the Law

further developed in...

The Law and the Prophets

The entire biblical revelation demands heart religion marked by total allegiance to God, loving Him and loving one's neighbor. Without these two commandments the Bible is sterile. – **D.A. Carson**

These two love commandments are most basic touching all the relationships of life.

Often people are confused about the purpose of the Law of God and our relationship to it today.

The Mosaic Law was given only to the Jews. As I said earlier it was a UNIT of one (cf. Ja. 2:10). It was never a means of salvation. No one is under the rule of the Mosaic Law today. And yet, it has a place as all Scripture is given by inspiration and is profitable.

In the final analysis all people in all times are accountable to the glory of God as a holy standard. This is the issue made by Paul in Romans 3:23.

Slide # 20

Romans 3:23 (NKJV)

23 for all have sinned and **fall short of the glory of God,**

The glory of God is His character and nature (cf. Ex. 33:18-19, 34:5-7). God Himself is the standard of what is right. The glory of the Lord in Exodus is shown to be synonymous with the NAME of the Lord and hence His glory denotes His very nature and character.

The Bible says that God is love (1 Jn. 4:8). This defines the very Person of God. This is the very glory of God. And God's NATURE never changes (cf. Mal. 3:6). God's GLORY standard of love is that to which all people are accountable.

As Jesus stated the whole of the Law is summed up in loving God and loving your neighbor. On these two commandments hang all the Law and the Prophets (Matt. 22:37-40). LOVE transcends the Law because it defines God Himself, but this standard of love is also reflected in the Law.

Not everyone in history has been under the Mosaic Law as a code, but they are responsible to the glory of God standard represented in the Law. The issue is THE GLORY OF GOD which is seen in His LOVE. The issue therefore is not accountability to the Law as a system of rule but accountability to the glory of God which is represented in the Law. That is a major distinction. People of all times are accountable to this glory of God standard.

This standard of LOVE is always in view at all times, under pre-law, under law, and under post law. In other words, the standard of God Himself is always the issue.

What the Law did is REVEAL this standard in a pronounced way that enhances what was previously known in the conscience of man. In His conscience man knows that it is wrong to lie and steal, but the Law magnifies this reality.

As a code the Law was given only to the Jews, but it illustrates a universal truth – namely that all come short of the glory of God. No one measures up to the glory of God standard as revealed in the Law. This is Paul's very point in Romans 3:19-20.

Slide # 21

Romans 3:19–20 (NKJV)

19 Now we know that whatever the law says, it says to those who are under the law, that **every mouth may be stopped**, and **all the world may become guilty** before God.

20 Therefore by the deeds of the law no flesh will be justified in His sight, for **by the law is the knowledge of sin**.

The Law of Moses shows that we are all guilty of breaking the law of God's love. We fail to love God as we should, we fail to love people as we should.

This continues to be a present tense lawful use of the Law as seen in 1 Tim. 1:8-11.

Slide # 22

1 Timothy 1:8–11 (NKJV)

8 But we know that the law is good if one uses it lawfully,
9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,
11 according to the glorious gospel of the blessed God which was committed to my trust.

Revelation was PROGRESSIVE. God revealed Himself in various ways and He did it in the order that He did for a specific reason.

The Law was given to reveal God's holy character and therefore man's sin with even greater clarity. Then under Christ comes grace in sweet relief.

John 1:17 (NKJV)

17 For the law was given through Moses, but grace and truth came through Jesus Christ.

This reality of the glory of God standard as revealed in the Law is consistently brought out in the N.T. It continues to be the measuring stick by which we are to live. But here is the deal. It was not possible to live up to the LOVE requirement seen in the OT Law because of human weakness.

So God through Jesus Christ has now brought about a whole NEW COVENANT which involves the Holy Spirit coming to live inside us and empower us to live out LOVE in a way not possible under the Old Covenant.

Slide # 23

Romans 8:4 (NKJV)

4 that the **righteous requirement of the law might be fulfilled in us** who do not walk according to the flesh but according to the **Spirit**.

Slide # 24

Romans 13:8-10 (NKJV)

8 Owe no one anything except to love one another, **for he who loves another has fulfilled the law.**

9 For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, **“You shall love your neighbor as yourself.”**

10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Slide # 25

Galatians 5:13-14 (NKJV)

13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, **but through love serve one another.**

14 For **all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.”**

Paul consistently applies this love principle, which is the glory of God standard as revealed in the Law. The reason he does this is because it is the transcendent love standard to which all are accountable.

So note that while none today are under the Law of Moses in any way as a code or rule of life, there is a transcendent glory of God standard reflected in the Law. That standard is as unchanging as the very person of God.

This standard as reflected in the Law is an exceedingly valuable tool to reveal sin. It certainly did that in relation to Israel, and it does also by way of APPLICATION to all people because we all come short of the transcendent glory of God. This is a lawful use of the law as spelled out by Paul in 1 Tim. 1:8-11.

So note the close connection between “by the law is the knowledge of sin” in Romans 3:20 with “all have sinned and come short of the glory of God in Romans 3:23.

The issue is not to put people under the Law but to show that they come short of the glory of God as revealed in the Law. The Law is no longer binding, but the glory of God is!

Today we are not under the Law of Moses, but we are under the Law of Christ which is the law of love. And the way we live out this law of love is by the power of the Holy Spirit. This is “supernatural living” because it is done in the power of the Spirit. Only true Christians who have the Spirit can live this way (cf. Rom. 8:1-4).

The two great realities of the New Covenant is that we now have total and permanent forgiveness based on the blood sacrifice of Christ and as believers we now have the Spirit living in us which totally transforms our lives. The fruit of the Spirit is first and foremost LOVE (cf. Gal. 5:22-23).

According to the parallel passage in Mark 12 the scribe at this point said to Jesus that He had spoken truth and Jesus responded to him, “You are not far from the kingdom of God.” (Mt. 12:32-34).

My prayer would be that you would not only be close to the kingdom but that you would become a kingdom citizen by putting your faith in Christ.

You see none of us could love like the law demanded. No one could keep the Law. That’s why we need Jesus.

Slide # 26

Galatians 2:16 (NKJV)

16 knowing that a man is **not justified by the works of the law** but **by faith in Jesus Christ**, even we have **believed in Christ Jesus**, that we might be **justified by faith** in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Slide # 27

Galatians 3:24–26 (NKJV)

24 Therefore the **law was our tutor to bring us to Christ**, that we might be **justified by faith**.

25 But after faith has come, we are no longer under a tutor.

26 For you are all **sons of God through faith in Christ Jesus**.

Augustine said: “*If you are silent, be silent out of love; when you speak, speak out of love; if you rebuke, rebuke out of love; if you spare someone, do it out of love.*”

A famous theologian once said, "***A life has as much value as it has love.***" (Dietrich Bonhoeffer) As God examines the lives of His children the great issue on that day will be our **LOVE life**. How did we love? And the issue will be the great commands to love God supremely and to love others as we love ourselves. God help us to LOVE well! There will be a test. May we live accordingly!