

Peter, Paul, & the Mermaid – AWKWARD

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MAIN VERSES

Do you ever find yourself searching for something bigger than you? For a community to be a part of? A place founded on truth and love. A place to worship the King of Kings, the Lord of Lords, and the Son of God. Welcome to Founded in Truth, where we're more than just a fellowship. We're a family. So welcome home. Shabbat shalom, everybody.

It's so good to be back this week, and we are coming up on some pretty significant times of the year with Yom Teruah, Rosh Hashanah, right around the corner, followed by, of course, Yom Kippur, and then after that, everyone's favorite, Sukkot, the Feast of Tabernacles. And as believers, it's our intent to always see clearly how Jesus or Yeshua is the object of all of these feast days.

The Heart of Yom Kippur

And I bring this up because Yom Kippur, the Day of Atonement, was meant to be a day when Israel recognized not only their own sin and transgressions in the areas where they had failed throughout the year, but to also recognize the great mercy of God. That's what the day is about. It's also known as the day of purgation, the day of purging.

And [Leviticus 16](#), 16 says—[Leviticus 16](#), of course, is the overview of the details of Yom Kippur, but [Leviticus 16](#), 16 is the pinnacle of what the day is about—and it states that the function of the day is to cleanse the sin and our transgressions and our iniquities from the sight of God in this cultic measure of manipulating blood in the temple or tabernacle. And that's pretty cool, but the issue is this: Remember, we speak about how the Old Testament is a story of how a people with Torah never actually achieved the goals of the Torah. They were missing the heart to do so. They were missing the spirit within them to actually fulfill the Torah and be the images of God in creation. That is, of course, until we turn the page and meet this character in the biblical story named Yeshua or Jesus. And this is a story that leads to him.

The Checklist Mentality

And so the issue came when Israel turned the Torah into this checklist that they thought, okay, here's a checklist of commandments, and if I can just check them off every single day, then I'm righteous and I'm justified. And Israel, in the biblical story, this is what the Hebrew Bible, the Old Testament is all about, they thought they were doing pretty good with how they were keeping the Torah. Every day, they check off some commandments, good to go.

But the issue is that the people of God were meant to actually image God, to be his images in the world. The point of God creating mankind in his image was so God's kingdom would be manifest on earth as it is in heaven. And God does this by working through human beings. Well, heaven on earth, what does that look like?

Heaven on Earth

Well, heaven on earth looks like justice. Heaven on earth looks like righteousness. Heaven on earth looks like mercy. Heaven on earth looks like the divine overflow of love. And that was the focus of God's plan for humanity as well as Israel. That's what they were charged to do, to be a light of all nations. For what purpose? So that all mankind could be restored into their mission to be his ambassadors on earth.

And in the book of Amos, if you've ever read the book of Amos, go ahead, raise your hand. Has anyone not read the book of Amos? I know, I can't see you on the video. But if you raised your hand, then you should probably go read it. It's very short. Also, the book of Isaiah.

We see Israel keeping the Sabbaths like a boss. They think that they're doing great. They're keeping the kosher laws, staying away from the pig. They're keeping all of the feast days, but they're refusing to be the ambassadors of justice in the world. In fact, they went on in the name of keeping Torah to exploit weaker nations, enslave them, and refuse to acknowledge the poor in their very midsts. If you want a reminder of just how bad it got, again, the book of Amos—it's a short book, it's only nine chapters—and it's brutal, and it's this cringe-worthy divine smackdown.

Isaiah 58: The True Fast

And [Isaiah 58](#) is also a very convicting chapter. The entire chapter is about Yom Kippur and how Israel was not keeping the fulfillment of everything the day was supposed to be about. Israel thinks they're doing a good job celebrating the feast day of Yom Kippur. They're fasting, they're

keeping the Day of Atonement. But then God looks down and says, no, you're not even touching the fulfillment of what it means to keep Yom Kippur.

And it's a popular verse, so if you turn with me to [Isaiah 58](#), verse 13, it says this: "If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath, or the Yom Kippur, Shabbat Shabbaton, a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please and speaking out our words, then you will find your joy in the Lord."

And the question is obvious: how do we keep this day Yom Kippur honorable? What does it mean to not do our own will on this high Sabbath day? And Isaiah has already defined these things earlier in the chapter. He calls Israel out for claiming that they're fasting on this day, like they're supposed to be doing. They wake up, they don't eat, yay, we're holy. Maybe they go on their social media account and Facebook and post about how they're fasting for the day, and maybe they're trying to make a spectacle out of the day by asking forgiveness of anyone they've offended on social media. I don't know, but here's what God says to them in verse 6: "Is not this the kind of fasting I have chosen, to loose the chains of injustice, untie the cords of the yoke, to set the oppressed free and break every yoke?"

Yeshua says something about this: "Then your light will break forth like the dawn, and your healing will quickly appear. Then your righteousness will go before you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer. You will cry for help, and he will say, Here I am."

Jubilee: God's Justice on Earth

So remember, Yom Kippur represented in its climax every 50 years the kickoff of the year of Jubilee. When debts that overwhelmed families were cleared, when indentured servants and slaves were freed, when land ownership revolved back to its original owners, God is saying, this is how the pinnacle of Yom Kippur is to be known. Not through you thinking that you are somehow holy by skipping Cheerios in the morning and deciding not to eat that Hot Pocket for lunch. That didn't make Israel holy in God's eyes. No, Yom Kippur was meant to revolve around justice, God's justice revealed through us into the world.

Another word for justice in Hebrew is righteousness. The idea was always that all nations, big and small, all people, poor and rich, from all spectrums of culture that surround the globe, no matter where you're from, no matter what accent you have, your skin color, the color or

consistency of your hair, no matter what or who you are, you were privileged in God's kingdom on earth.

From Babylon to Greek Persecution

See, after Israel's captivity and exile in Babylon, they regathered this thrown-together nation in Judea, and they continued to build. They threw together this type of second temple. They didn't have any gold, so they made the menorah out of tin, just trying to grab rebuilding their nation. And of course, we know what war or battle comes next after the Persians. It was the Greeks. So the Greeks came down and overthrew Persia, and the Greeks threatened the Judeans. And of course, we know this is the story of the Maccabees.

The Greeks threatened and went after specifically the Judean, the Jewish identity. They wanted to destroy the idea that you were Jewish. And the Judean armies, of course, fought back and ran them out of Judea. This is only a few generations before the first century and the appearing of Yeshua.

Identity Markers Become Separation

And the result of having their very identity threatened only reinforced the importance of tribal separation in the following generations. I mean, what do you teach your children after you allegedly win a war, or you win this battle, that was meant to make you forget who you were? That's what the Greeks wanted. You need to forget every aspect of your traditions, every aspect of Torah, every aspect of your identity, and become Greek. Well, what do you teach your children after a war like that? You teach your children no matter what, you are part of this tribe. No matter what, you are a Judean. And you do things to separate yourself from everyone else to show and reinforce that you are a Judean.

It's the only natural response to the threat the Greeks brought to them. If you circumcise your children, the Greeks said, we'll kill you. If you eat kosher, we're going to kill you. If you keep Sabbath, we will kill you. You need to throw all of that away, everything that resembles your identity in the world, or we'll kill you. Of course, after the battle was won, we know that the Hasmonean Empire took place and took the kingship, and things didn't go great in the following generations. But it all, unfortunately, ended up leading to a type of superiority complex in those generations.

Naturally, we do the same thing. We are circumcised. Not simply because of a commandment of God, but because it shows how different we are from the rest of the world. This idea that these

identity markers that were the commandments became the jerseys that we wear to reinforce our separation, our pride in who we are. Kosher diets became less about being faithful and became more about separating people. Sabbath observance became less of honoring the gift of rest from God and more about showing that you were different than all of these other Gentiles.

Evolutions of these commandments built upon one another, different traditions being injected in every couple of generations, until finally it was considered off-limits, banned for any true Judean to even set foot in the household of a Gentile. Because you are so far above that as a Judean. You don't need to defile your identity with the Gentiles. This is the first century. This is the reality. To sit at a table with a Gentile, someone of a different ethnicity, someone of a different race, no, that can never happen. You can't do that. Why? Because our kinds don't mix like that. And this was a heavy reality in the first century.

The Works of the Law

We found in the Dead Sea Scrolls that these seemingly community commands that establish this identity were known by the Essene community as the works of the law. This is the phrase that they used in the Dead Sea Scrolls, not to identify commandments in the Torah, but the traditional commands of the community that separate you from the rest of the world. These were badges that were worn to establish community alliance and identity. And they were commandments either taken from the Bible or added in the community for that purpose of separating people by bloodlines and lineage and tribe. You keeping these works of the law solidified your identity as a Judean, or as we see in the Dead Sea Scrolls, a subgroup part of the Essene community.

Some great research about this topic can be found in the works of Christian scholars such as E.P. Sanders, James Dunn, and Tom Wright. If you want to nerd out on that, it's a concept known as the New Perspective on Paul. This is what made the ministry and life of Yeshua so insane in the first century. Absolutely crazy. Because when Yeshua stepped on the scene, he lived his life as if none of those boundaries ever existed.

Breaking Boundaries

Lepers? Yeah, they're on the outside, unclean. Not like a Judean on the inner circle. Jesus says, no, they're not. No. The poor, who do not have the luxury of resting on the Sabbath in the first century, likely enslaved to a Roman occupier. No, they're not on the outside either. Someone who is so poor that they can only eat scraps off the ground. Completely unclean, separating

them from the tribal identity markers of their own community. Yeah, they're not on the outside either, says Yeshua.

Samaritans. Ooh, about to get real. Half-breed, borderline, pagan, mixed community that twisted the Bible to say lots of different things and refused to even acknowledge the feast days and the offerings and the celebrations at the temple. Jesus said, no, not even they are on the outside. How about the Romans? How about Roman soldiers, waging the oppression and occupation over all of Judea? The oppressors. No. No, they are not unapproachable to the invitation to be in the inner circle either, proclaims Yeshua.

Yeshua went to everyone. Social boundary markers, ethnic boundary markers, religious boundary markers, Yeshua just walks through them all. He understood the calling of an image bearer of God was always to show the love and the mercy of God to the world. Walk through the wall, walk through the fence. That vocation to be that type of light to the world does not happen with boundary markers and walls and fences. That does not happen when we build walls up so only a person with certain requirements can experience the love and the mercy of God in his communal kingdom. It just doesn't happen that way.

An Awkward Story

Now, this premise of the gospel message leads us to an awkward story. Surprise, because that's what we're about in this series. This leads us to an awkward story found in Galatians when Paul sees Peter endorsing the idea that people of a different race or ethnicity are lower than him. Even though Peter likely doesn't believe this at all. He's been preaching the entire opposite this whole time. But this time, Peter has an audience with a group of Messianic Jews who still believe that Gentiles could never truly be on the inside circle unless, of course, they become an ethnic Jew through full conversion.

And here's the story found in Galatians chapter 2, starting in verse 1. When Cephas came to Antioch, I opposed him to his face. So here Paul is speaking about Peter, Cephas, because he stood condemned. Peter did something that got him condemned by Paul. It was this group of Messianic Jews who still believed that you needed to apply these social boundary markers to your life in order to become part of the inner circle. The other Jews joined him in this hypocrisy, so that even Barnabas was led astray.

Peter's Failure

So there's the setup. Peter and others understood boundary lines that separate people from the heart of the gospel, assigning a level of privilege to certain people in regard to their communion with God is completely against the message of Yeshua. Sitting down at a table with someone of a different race is exactly the kind of thing Jewish followers of Yeshua were called to do in the first century. So they did until Peter's Jewish friends from back home came to visit. And they even believed in Yeshua. They followed Jesus, but they weren't on board with this whole racial integration thing that was going on in Antioch. There's still a need for boundaries. I mean, you still have to do more because you're not one of us. We are still Jewish and you are still not, is the message here.

The Cafeteria Moment

So what does Paul observe of Peter? Peter walks into the cafeteria. And he's holding his tray, the orange one, and he has his chocolate milk and fish sticks. And he looks over and he sees his Gentile friends. And they're super stoked to see him. So they wave at him. They say, Peter, come sit with us. Come sit with us. Come on, just like every other day you sit with us. Come sit with us. And as Peter begins to walk over there, he looks up and he sees his Jewish friends watching in the corner that had just come from Jerusalem. They're watching him. And as Peter gets close to his Gentile friends, he ignores them and turns away and walks right past them as if he doesn't even know who they are. That's kind of the scene here.

And Paul, Paul has a decision to make. He can let it slide. He can let it slide. I mean, you wouldn't want to stir up some controversy right now. Like it's not that big of a deal, is it? You wouldn't want to make it into a big deal. You wouldn't want to cause a big spectacle. You surely don't want to embarrass anybody. No, Paul straight up gets on the loudspeaker in the cafeteria and calls him out. Like that's what he does. In front of everyone, verse 14.

Truth and the Gospel

When I saw that they were not acting in line with the truth of the gospel. Let's stop right there. Paul believes that everything that has just happened is a disregard of the truth of everything the gospel is about. This very act that Peter did—not sitting with his friends that he sits with every other day—because he's scared about what his Jewish friends will think of him. Let's read that verse again. How is it then that you would now force Gentiles to follow Jewish customs?

Again, here Paul accuses Peter of believing he can only eat with Gentiles if they make a full conversion to be a Judean. Verse 15. But by the faith in Jesus Christ. So we too have put our

faith in Christ Jesus, that we may be justified by faith in Christ and not by the works of the law, the identity badges that we put on ourselves that push us away from others. Because by the works of the law, no man is justified.

Justified by Faith

Again, this phrase works of the law does not mean the commandments of Torah. It's a specific phrase that Christian scholars today overwhelmingly agree points to ethnic markers that you wear as outward badges of your ethnic entitlement to God's salvation or justification. And if I can show that I'm part of this tribal ethnic group, then I will be justified in God's sight is what Peter just said. And here Paul says, no, that's not true. That's not true. Salvation is only found in the faith of Yeshua. You having a certain blood lineage does not matter.

What is it that John the Baptist said in [Matthew 3](#) to the religious leaders? Do we have this slide? Verse 9. John the Baptist is yelling at the religious leaders: "Think not to say within yourselves, we have Abraham to our father. For if I say unto you that God is able to take these stones and raise them up as children of Abraham, he will."

You ever also notice that Yeshua proclaims Zacchaeus, the son of Abraham, only after he repents and turns to pursue justice? Only after that point does Yeshua call him a title of authentic Israel.

The Cost of Silence

Man, see there, what a completely awkward moment in front of everyone that's happening in this cafeteria in Antioch. And there are actually two awkward situations that happen in the story with Peter and Paul. The first is when Paul makes the decision to put himself in the spotlight of the awkward situation. He calls Peter out. There wasn't an open-air conflict until Paul did this. And now there's a situation. Paul could have remained silent, and it wouldn't have been that big of a deal, right? It really wouldn't have been that big of a deal. He could have just not said anything. But the thing is, it was a big deal. It was such a big deal that Paul declares it threatened the very foundation of everything the gospel is.

How many times are we too scared to call a situation out that goes against the message of the gospel of Yeshua? Because we don't want to make a big deal out of it. Guilty. So many times. People make comments. People make jokes. People do things that intentionally separate people from the community of Yeshua. And we just let it slide. Because it makes it awkward when we

turn a light on the situation, doesn't it? We're called to be images of God in regard to his justice and his mercy to the world.

When Standing Alone Is Hard

Paul understood this, and he was serious about it. It's an awkward moment when you stand up for that, and the world doesn't agree. But guess what? Guess who's still king? That's who we serve.

The other awkward situation here is what? Peter got called out. And Barnabas too. If you've ever done a study on Barnabas, Barnabas can do no wrong. I mean, he's the guy. Yes, Barnabas too got called out. Why is that so significant? Remember who Peter is. Peter is that guy from our favorite chapter in Acts, [Acts 10](#), who God gives this trippy vision to and even sends a messenger to convince him that, yeah, God doesn't just love people from certain ethnic groups, right? Peter understood this. He proclaims this, but Peter got scared. Peter was scared.

You ever been so scared when people make racial jokes around you? And I can only imagine this takes place in all different ethnic communities. We pick on each other, but it's a big deal when lines are drawn and people are minimized, when people's values are minimized, when another human being is minimized beneath you.

And as believers, have you ever found yourself in a situation like that? And we're just a little scared to say anything because if I don't say anything, it'll just go away and it's no big deal. It's just easier to go with it, right?

What happens if you get called out for doing it? You ever been called out for doing or saying something that minimized someone else? Most likely a joke. That's usually the platform that these things take place in. Oh man, I think every one of us has. I sure have. I didn't even realize it.

Then it was brought to my attention, thankfully in love, and I was filled with embarrassment and resentment about the whole situation.

As we mentioned last week, repentance always has the door of awkwardness before it. Always. Don't let that stop you from walking through it.

The Little Mermaid Casting

And we are so typical as humans. So typical. Do we have any Disney fans out there? I know that's exactly the question that needs to be asked on a Messianic livestream, right? Disney fans.

Maybe? Maybe not? Okay. Maybe they're pagan? I don't know.

I do know, as a child, I watched Bambi growing up. I watched *The Fox and the Hound*, and I watched a little bit of *Little Mermaid*, right? And of course, who's everyone's favorite character on *The Little Mermaid*? Horatio, Thelionious, Ignatius, Crustaceous, Sebastian. Or Sebastian for short. The funny crab.

Disney announced last year that they were going to be doing live-action movie reboots of many of their titles. They made an announcement that they were going to do a live-action remake of *The Little Mermaid* for this year, though now it's been pushed back a year. And that's something they've been doing a lot recently—with *The Lion King* and *Dumbo* and *Aladdin*. Will Smith did a good job. *Lady and the Tramp*, *Beauty and the Beast*, and so on. This is just the big thing they're doing right now.

And no one cared when they made the announcement about the *Little Mermaid* reboot, right? It was cool. Then Disney announced that the lead character, Ariel, the fictitious cartoon mermaid character, would be played by a black actress. And of course, nobody cared about that either, right? No. The world lost its ever-loving mind over it.

I saw a quote: "Our children are going to be stripped of the Ariel they're so fond of and know." Because of course, the original fictional mermaid was depicted with white skin and bright red hair.

But people were outraged. Petitions were started to show how unacceptable it was for a black actress to play the role of a character that should have lighter skin.

Even Jodie Benson, the voice of the original Ariel, had to speak up. And she was like, "It's kind of a fictional cartoon, guys. Like, the character of Ariel is what we are trying to cast. The character. And we believe that Disney believes they found the best person for that." Of course, the actress Halle Bailey.

But it was just fascinating to see the chatter go on. Petitions were being written. And I got to speak to a peer of mine when this was going on. And they were incredibly upset about this. Just incredible.

"Did you know they're going to cast a black actress for Ariel?" I mean, it ruined his day. It messed with his frosted flakes that morning. And so I asked him, "Well, I don't understand what's wrong with that. Having a black daughter, I was a little excited to see that—maybe Disney will push more than one black Disney princess into the scene. I don't know. That looks like her. That'd be cool with me."

But he got all stiff when I mentioned this. And he looked at me, and as if he was the wokest woke in the world, he said, "You know what they're trying to do, right?"

I said, "I don't understand what you mean by 'they.' What does that mean, 'they'?"

"The ones controlling all the media and film."

I said, "I don't understand what they're trying to do, but okay."

Hollywood's Pattern

So after this, I began to research how big of a deal this is. Obviously, this has never been done before, right? No actor has ever played a character of a different ethnicity in film history. Of course, we do have that incident with Elizabeth Taylor playing Cleopatra. That was a good one. And then who else was there? Let's see here. We've got slides for that.

How about Johnny Depp when he played Tonto? That was a good one. How about, let's get biblical, Christian Bale when he played Moses? Because that's an accurate depiction of Moses of the Bible. Russell Crowe as Noah? I guess Noah could have been from Europe. How about Lawrence Olivier as Othello? And how about Yul Brynner as the King of Siam? You guys know. Etcetera, etcetera, etcetera.

And then I found it. Something that Hollywood should repent for. That time when John Wayne was cast as Genghis Khan. Yeah, Genghis Khan. No, no, no, no, no. We're gonna put that back on there because this is something we need to take into account. This abomination is something we need to reflect on for just a few more moments.

We never had any issues when white people played roles that depict people of color, right? Happy to whitewash the spectrum in Hollywood. When the color matches our skin, it's only when a black actress is cast in the white cartoon that we get all of our feathers ruffled.

Where are our hearts at? Maybe we feel only one black Disney princess is appropriate. Having another would just be too much, right? And that's not to say that black actors and actresses have never played white characters. Annie, Jim West, Nick Fury, and even Moneypenny recently. All traditional white roles have recently been played by black actors and actresses. But all the same, it's just an interesting point.

Alright, let's get that off the screen. It's an interesting point though. Why did The Little Mermaid draw such criticism? What was the deeper fear for parents, for adults? I don't know. I really don't.

One Gospel, No Divisions

But there's a deeper issue. Let me use The Little Mermaid as a simple example to point out the bigger issue that may be going on or may be a symptom of something else. The deeper issue is when we as Christians begin to draw lines in the sand of who should be closer to Jesus and who should not have the privilege that we do in God's kingdom.

Jesus is bigger than your racial reservation. And if he isn't, then like Paul said, do you even understand the truth of the gospel that you have allegiance towards?

I have a quote here from New Testament scholar Craig Keener. Amazing scholar, amazing author. He has an amazing story of how he met his wife during a civil war. Here's his quote. It can be found in the IVP commentary of the New Testament:

"Pious Jews were not supposed to engage in table fellowship with Gentiles. The Jerusalem Jewish leaders may have agreed with Paul on paper or in theory, but they also had to keep peace within their own Jerusalem constituency and maintain their witness to their culture with its rising anti-Gentile sediments. Peter probably saw his actions here the way that Paul saw his own in [1 Corinthians 9](#), 19-22, appealing to everyone for the sake of the gospel. But the qualitative difference is enormous. Withdrawing from table fellowship with culturally different Christians made them second-class citizens, violated the unity of the church, and hence insulted the cross of Christ. Although Peter and others undoubtedly claimed to oppose racism, they accommodated it on what they saw as minor points to keep peace. Whereas Paul felt that any degree of racial separatism or segregation challenged the very heart of the gospel of Yeshua."

Guys, I don't know where you're at today. There have been a lot of events that have collided this year. Many of them have been race-related. And these events have risen in popularity in the headlines and Instagram stories. And the message that everyone is equal in the kingdom of God shouldn't depend on how the media announces it.

When the media started promoting all these things, it shouldn't have been a surprise. That shouldn't have been what shifted the view of Christian believers. If we already understand the truth of the gospel, as Paul tells it, it should have already been established with that much zeal or more in the walk of every Christian of every background of every nation in the world.

Yeshua came to break down walls—big walls—walls that people think are offensive to break down. These fences belong here for a reason. Yeshua said no, everybody gets an invitation.

The heart of an ambassador of heaven stays focused on the message of Yeshua.

Tearing Down Walls of Separation

And while the awkward situation in Galatians chapter 2 that takes place right here was concerning ethnic differences, those are not the only differences Yeshua came to tear down. The poor, the disabled, those with special needs, those who are just too hard to take care of sometimes. It's easier just to forget about people like that, right?

So many times we are good in our integrity to include certain people in our lives, but Yeshua's scope of who is included is bigger than our one or two categories. Don't stop at racism when it comes to tearing down walls of separation in the world.

Who Are We Overlooking?

And maybe you're watching today. Maybe there's a category of people we tend to overlook in society. Maybe you're watching from someplace else in the world in which I would be extremely interested in your viewpoints on this topic. Are there any people in your culture or your country or your nation that seem to be forgotten? That seem to be—people look at them as just a little difficult to take care of. It's easier to forget about them.

I'd like you to inform us in the chat. I'd love to be able to read these things after the message. I always like to go back and see if there's any conversations that would be edifying to me that I could learn more from you.

So please, who are we called to be ambassadors of the love of God to in the world? And it's an overwhelmingly large scope, which makes being a Christian an overwhelmingly hard thing, which is why Paul calls it not just being a nice Christian. He calls it being a soldier in battle, weapons, the struggle of pushing the line forward.

The Cost of Following Christ

Being a Christian is hard. Jesus says this many times. It's like carrying your own cross around everywhere you go. It's like dying daily.

And we're going to conclude in prayer here, but sometimes we mark people off without realizing it, don't we? When we don't know. Depending on how we grew up, maybe we were taught something. Those people are just not like us.

And when you become a Christian, you don't realize that standard, by definition, kind of needs to change—in God's kingdom, in the realm of God's love, and in the realm of being privileged to

experience God's mercy, grace, forgiveness, and love. Sometimes it doesn't change for us when we enter into this covenant relationship with God.

Closing Prayer

And if that's you today, I would ask you to bow your head with me and pray these words with me. Alvina Marqueno, my king, the king who gives freedom, the King who gives love, the King who gives justice. Search me this day, search my heart, that there would be no offense to the truth of the gospel that I serve, that you would give me the heart of Yeshua, that his spirit would beat within me, that I would be his ambassador, and you would use me to walk out your will every day on earth as it is. In Yeshua's name we pray, amen.

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