

Self Examination

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Preacher: Jason Webb

[0:00] We're going to start a new book today. It's called Practical Religion by J.C. Ryle. And if any of you have ever read this book, you know that it's very good.

And I'm looking forward to it. It was one of the first books that I read as a young Christian, and it helped me very much along the way. Here's a who's who style biography of J.C. Ryle.

And just to let you get to know him a little better. John Charles Ryle was born in 1816 to a wealthy banker. He graduated from Oxford University.

He was a great athlete, and he was a very good student. He played cricket, and he rode for the Oxford University teams. And upon his graduation, he was offered a fellowship, which is sort of like a basic teaching position in the English university system.

He declined that. And then he derailed his father's intentions for him, which was to go into politics. And he was ordained a minister in the Church of England.

[1:14] He was a lifetime member in the Church of England. And in 1880, he was appointed Bishop of Liverpool. He was a staunch supporter of Reformed theology and evangelical theology.

He hated formalism and ritualism, and he could smell it a mile away, and he'll tell you about it. He retired at the age of 83, and he died at the age of 84 in the year 1900.

Spurgeon called him the best man in the Church of England. And he was a powerful preacher, a prodigious writer. He wrote lots of books, and most of them have stayed in print up until this day. And that's J.C. Ryle to the world. But to many of us, he's much more than that. He's someone who is a kindred spirit, and he speaks very plainly to us about our Savior and about where we stand. He's a trusted friend. He loved the gospel, and it warmed his heart. And so as you read him, you can't help but be warmed yourself. So that's J.C. Ryle.

[2:23] And you'll find out more about him as we go along. But to practical religion. This is the book that we are going to study.

It's 21 chapters. We're not going to study all 21 chapters. Some of them are repetitive, and some of them are way too long and need to be cut up so we can cover them adequately.

Let me give you some of the chapter titles, just so you know what we're going to be going over. The first chapter that we're talking about, and that's today, is self-inquiry. Then we have a chapter on prayer, a chapter on Bible reading, a chapter on zeal and riches and poverty.

It's another chapter. The world, sickness, happiness, and other things. It's a wide range of topics. But they all have one thing in common, and that is that we as Christians have to do with these things every day. We get sick. We have to deal with money and the world.

[3:28] And we're called to pray and read our Bibles. And so he helps us along the way. The full title of the book runs like this. Practical Religion, Being Plain Papers on the Daily Duties, Experience, Dangers, and Privileges of Professing Christians.

So if you have read this book, you know what we're going to find. It's very easy to understand. It's full of simple questions that end up being very difficult to ask or answer because they're so personal.

There's gentle reminders throughout the book. There's some exhortation. There's some stinging rebukes for our laziness and our worldliness.

And there's a constant eye on Jesus Christ. He was a man that was motivated by the gospel. And practical religion was nothing else than the gospel lived out for J.C. Ryle.

And as I said, his heart was really worn by the gospel. And it motivated him to work and to act like a Christian. And as we read the book, we're going to find out that that sort of spirit comes through.

[4:48] And it's the basis for practical religion. Chapter 1, as I said, is entitled Self-Inquiry. Acts 15.36.

This is the basis for the chapter. Acts 15.36. Sometime later, Paul said to Barnabas, Let us go back and visit the brothers in all the towns where we preach the word of the Lord and see how they are doing.

See how they are doing. Paul and Barnabas were back in Antioch. And their first missionary trip was over. And Paul started wondering, How are the churches doing that I visited and that I planted, that we planted together?

Are they holding fast to Christ? Are they standing still? Are they growing in grace? How are they doing? And J.C. Ryle says, This is a very wise and useful proposal.

And let us lay it to heart and ask ourselves, How are we doing? How are we doing spiritually? Self-inquiry or self-examination is the place where all practical religion begins.

[6:02] And you would think that a book on practical religion would begin with something very outward, something that you could actually see, something practical, so to speak. But he begins with something inward.

And it's absolutely necessary to begin where we are spiritually, to find out how we are doing. I'm not in the habit of quoting Greek philosophers, but Socrates was very right when he said, An unexamined life is not worth living.

And J.C. Ryle is saying the same thing. If we're going to live a useful, godly life that's worthwhile, then we have to find out where we are.

We have to see how we're doing. We have to start at home, right here in my heart, and in your heart. When you build a house, before the shovel hits the ground, before a single nail is picked up, or driven into the wood, something else has to be done.

The ground has to be surveyed. The soil has to be tested. And you have to find out what you're building on. Because if you don't know what you're building on, further on down the line, you could run into big trouble.

[7:19] People have built their entire homes on sinkholes, and then that sinkhole opens up, and their whole house disappears into the ground.

And it's the same way with us. If we want to build a beautiful house of godliness and a holiness of practical Christianity, we have to find out the ground that we're building on.

And so that's what we're talking about today. To do this, we're going to ask ourselves several questions. They're not hard questions, except they're kind of hard to answer because they make us go back to the basics.

And so I'm going to ask you to join me in asking yourselves these questions. As I've sat down this week and forced myself to answer them, it did me good. And so I would suggest you do the same. I'm going to say each question twice. There's only five of them, but I'm going to say each one twice, and I would suggest writing it down. And then later, in private, have dealings with God and with yourself.

[8:22] Charles Spurgeon said, the man who does not like self-examination, the man who does not like self-examination may be pretty certain that there's certain things that need to be examined.

If you won't take the time to examine yourself, then I'm pretty sure that things aren't as well in your soul as the appearances might be.

So let me warn you from the beginning. What we're going to be doing, it's not easy, it's not very comfortable, but it's very necessary. And so don't let the heaviness of the work keep you from it. It's only one chapter on self-examination, then we're going on to other things. But this is where we have to start. And remember, for every sin and flaw that we find in ourselves, we have a sympathetic high priest who's on the other side, who's ready to heal you and to help you.

The Puritan said, take one look at yourself and take ten looks at Christ. So that's what I want to remind you of. It's going to be hard, but you have a Savior for your sins.

[9:34] And so let's remember that. And let's be honest with both ourselves and with God. Let's be honest with both of ourselves. Question one, then. Question one.

Are you trying to satisfy your conscience with mere formal religion? Are you trying to satisfy your conscience with mere formal religion?

The great problem with the hypocrite and the formalist is that he looks like everyone else. And as a family, we were reading through the book Dangerous Journey, which is the children's version of Pilgrim's Progress.

And in Dangerous Journey, there's lots of lovely pictures. And in all these pictures, it's really easy to tell who the bad people are and who the good people are. The good people are invariably beautiful. Christian and faithful and hopeful are handsome. The bad people are outlandishly dressed and they're invariably ugly. But it doesn't work like that in real life.

[10:40] And you know that. In this world, hypocrite and formalist look just like Christian and hopeful and faithful.

They always go to church and they sing the hymns and they love the old hymns. They answer questions in Sunday school. They're never absent from communion. They'll put up a good doctrinal fight for their pet doctrine.

But for all their show, they don't have the real thing in their heart. Matthew 15.8, Jesus quotes about the Pharisees. And he can say the very same thing about many of us.

Or at least many people today. These people honor me with their lips, but their heart is far from me. So where is your heart? Is your heart your own still?

Or does it belong to God? We need to ask ourselves this question. Am I satisfied with just outward religion?

[11:44] Very few people set out to be a hypocrite. They don't start and say, I want to be a hypocrite and I want to fool myself and everyone else. But they're a hypocrite nonetheless.

So we have to be careful. It takes more than the shell of Christianity to save you. It takes more than church to save you. It takes more than going to the Lord's Supper to save you and singing the right hymns and going to the right church to save you.

You have to have Jesus in your heart. You have to have the Spirit indwelling you. And so the question is, do you have the real thing or do you just have the shell?

So that's question one. Go home and ask yourselves, am I being satisfied with a mere formal religion or do I have the real thing?

Question two. Ryle asks us, asks us, have you received the forgiveness of sins? Have you received the forgiveness of sins?

[12:51] Now, there's none here that wouldn't admit that they are sinners. I mean, everyone says they are a sinner. The Bible says we're all sinners.

For all have fallen short of the glory of God. And I find my place in that little word all. I have fallen short of the glory of God. And each one of us would say the same thing.

We are sinners. Every one of us has violated God's law. We've belittled God's glory. We thought that He was something small. That we did not have to hear Him or obey Him.

He wasn't worth worshiping. And every one of us has done this to some degree, even this morning. Sin is such a wicked thing.

It trades the infinite glory of God for something that's infinitely less than that. And usually, we put ourselves on the throne.

[13:53] And we bow down to the person that we see in the mirror. So sin is treason. It's serving someone else besides the true King.

It's perversion. It's crookedness. It misshapes everything. It's ugly. And it's immoral. And we are all sinners. But Christianity, the glory of Christianity is that we say that there can be the forgiveness of sins.

All those bad things, all the ugliness and the perversion can be wiped away. We believe in full, free, perfect, complete, eternal forgiveness of sins.

Our sins can be taken from us as far as the east is from the west. It can be buried in the deepest sea. In the Apostles' Creed, every Christian, when they recite that, says, I believe in the forgiveness of sins.

And the Bible teaches that sins can be forgiven. They can be discounted. They can be taken away from us through the sacrifice of Jesus on the cross.

[15:02] And so everyone in this room could say, I believe in the forgiveness of sins. I believe that Jesus Christ's sacrifice brings the forgiveness of sins.

And J.C. Ryle wants to say, that is all good and well. But that was not the question. The question is, have you received the forgiveness of sins?

There's a big difference between saying that you believe in the forgiveness of sins and saying that you're a sinner in actually coming to Christ and finding the forgiveness of sins.

So how do you know? How do you know if you've been forgiven or not? How do you know if you've received the forgiveness of sins? Well, forgiveness, as I said, can only come through Christ and His sacrifice.

And the way we come to Christ and we find forgiveness is by faith. It's by faith. And so we say, all that come to Christ have received the forgiveness of sins.

[16:04] All who believe are instantly justified. They're declared righteous. Their sins are forgiven. And remember, no more. But without faith, there is no forgiveness of sins.

There's no forgiveness of sins possible. If you have not trusted in Christ, then no matter what you say, you have not been forgiven. You have not found forgiveness from your Savior.

Many people can say that Jesus is the Savior. Many Christmas cards were written and saying that Jesus is the Savior of the world. But can you say that Jesus is my Savior?

He's my priest, my prophet, my king. Can you say of Jesus, this is my Jesus. I am His and He is mine. Martin Luther said many people are lost because they cannot use personal pronouns.

They can't say, my God. They can't say, my Jesus. Because Jesus isn't their Jesus and God isn't their God. So ask yourself, is Jesus my Savior?

[17:18] Savior. He's mine. I desperately need Him and I hold on to Him. And everything that He is, He is for me.

So don't rest until you know. Don't rest until you know for sure. And if you're not forgiven, you still are carrying a debt that you cannot pay, but you will be forced to pay.

And so it's good to ask yourself, have I received the forgiveness of sins? Of my sins? The third question Ryle would like us to ask is this.

Have you experienced conversion to God? Have you experienced conversion to God? Have you been converted? So it was a dark night.

And there's this lone figure skirting through the streets of Jerusalem. And it was Nicodemus and he was going to see Jesus and he had to talk to Jesus.

[18:24] And he didn't know it, but he was about to take part in one of the most famous conversations of all time. A conversation that gets quoted at football games and on signs everywhere. And Jesus' words to him were absolutely startling and bewildering and breathtaking.

He said, Nicodemus, you're outwardly religious. You're a Pharisee. As far as men can tell, if anyone is going to be saved, it will be you.

But Nicodemus, I tell you the truth that unless you're born again, you will not see the kingdom of God. And again, I tell you the truth. No one can enter the kingdom of God unless he is born again. He is born of water and of the Spirit. Flesh gives birth to flesh and the Spirit gives birth to Spirit. You should not be surprised at me saying that you must be born again.

So conversion here is called being born again. So what are some of the other ways that the Bible describes conversion? And that's a question for you. What are some of the other terms that the Bible uses for conversion?

[19:36] A new heart? Okay. There's many. What else? Made righteous? Is that what you said? What else? What are some of the other ways the Bible describes conversion?

The new man. Right? Fill in the blank. Neither circumcision nor uncircumcision means anything. What counts is a...

No. Sorry. That's not a good way to start my Sunday school career.

What counts is a new creation. Galatians 6. Circumcision doesn't mean anything. Uncircumcision doesn't mean anything.

What counts is a new creation. Conversion is the recreation of a person. What are some other terms? Can you think of any?

[20:41] Right. New life. Resurrection. Resurrection. Ezekiel chapter 37. God shows Ezekiel a valley of dry bones.

And they're completely dried and withered up. And God shows these bones coming back to life. They stand up and they have tendons and blood and muscle and skin.

They come back to life. And after He shows them this, the Lord says, O my people, I am going to open your graves and bring you up from them.

I will bring you back to the land of Israel. Then you, my people, will know that I am the Lord. When I open your graves and bring you up from them, I will put my spirit in you and you will live.

Conversion is actually being taken out of our spiritual graves and made alive and being filled with the Holy Spirit. There's the word regeneration.

[21 : 38] It means the same thing. It means new life being given to you. It's called renewal. What's old passes away and what new comes.

And everyone must be born again. Everyone must be born again. They must be converted. Baby ducks take immediately to the water. You don't have to teach them how to swim.

You can take them out and they'll hop right in the water and they know what they're doing. Baby humans take immediately to sin. Men are sinners from birth and they sin because that's what they love to do.

That's what comes natural to them. And so they need a complete change. They need a new heart put in them because they can't go to heaven. They can't see the kingdom of God unless something radical happens.

Unless they're raised to life. They need to be converted or they wouldn't be happy in heaven. They wouldn't be able to do the business of heaven which is glorifying God.

[22 : 46] They wouldn't even like heaven. It wouldn't be the place of their dreams at all. And so it's no wonder that Jesus says you must be born again.

You must be born again. And so how do you know if you've been converted? Let me ask you. How do you know that you've been converted? What are some of the signs of conversion? Exactly.

I mean, what do you love beforehand? Right. I love me. Me. And even my professions of love for others is really for me.

I love others because they love me. Roger, you had your hand up. I'm sensing new desires, new desires. Like what desires do we have before we're recreated?

The world desires everything the world wants for, we want for. Be the best, the richest, all mundane things that draw our hearts away.

[23 : 56] And after we're born again, what do we desire then? When it certainly comes to the glory of God, instead of having great self-esteem, we lull ourselves, and we have nothing good to say about ourselves.

And we see our own, how low we are, and how praise we are, and how holy God is, and an incredible gap, and we just praise God that someone came in to bring the two together.

Right. Life is seen by its desires, isn't it? It's what we desire that helps us to know if we're alive or not.

you have a baby, and it's crying, and it wants its mommy's milk, and it needs its mommy's milk, and so all of God's newborn children crave the pure spiritual milk of the word.

Once, we didn't care about what the Bible said. We might have had an academic interest in it, we might have been very happy to talk about it, but it wasn't something that we desperately needed.

[25 : 11] It wasn't life to us and food to us, but now it is. My daughter Eowyn is really amused with the fact that the doctor, when the baby comes out, the doctor will spank the baby to make it cry.

I assume they still do that, and she doesn't understand that, but to a parent, when you hear that baby cry for the first time, that's music to your ears, because that means they're alive, their lungs are working, there's blood flowing, things are alright if the baby's crying.

And it's the same way with all of God's newborn children. They cry, and they cry out to the Lord. All of a sudden, their sin that they love, they're desperate to get rid of, and so they cry out against it, and they're desperate for food, and so they cry for God to bless the word to them.

So the question is, where are your desires? Do you love God's word? Do you cry out to God? Do you know anything of the radical change where, one, I was loving the world, and now there's no glory in the world.

I didn't see any glory in Christ, but now he's everything to me. He's my life and my hope, and he's the most beautiful person that I know.

[26 : 36] Do you know about that radical change? change. The fourth question that Ryle asks us is this. Do you know anything of practical holiness?

Do you know anything of practical holiness? Finish this verse for me. Make every effort to live in peace with all men and be holy.

Without holiness, no one will see the Lord. Lord. If you're not holy, you are not going to see the Lord.

So let me ask you, why? Why? Why that condition? Why do you have to be holy to see the Lord? That's for you to answer.

Roger? Roger? Because God cannot behold people. You can't have people in His presence. So is this verse talking about absolute holiness?

[27 : 39] In one sense, I think it is. Ed? Well, there's practical sanctification in the Bible. Without that, if there's not a desire to be holy, if there's not a love for God and for His law, then there's not a spiritual audience.

Right. If there's no desire for holiness, there's no reason to think that we're alive. And you can think about that. It's pretty simple, really.

The new birth is the Holy Spirit coming in and changing us. It's the new birth, the Holy Spirit coming in and changing our desires, making us alive towards God.

And if the Holy Spirit is at work in us, then naturally what the Spirit wants is what we want. Our desires are put in line with the Holy Spirit's desires.

So holiness is the fruit of the new life. It's the result of the new life. And if you have no practical holiness, if your religion is all bottled up in here and it never comes out to your hands and your feet and out of your mouth, then there's no life.

[28 : 57] out of the overflow of a man's heart, he speaks. And so if nothing ever comes out of holiness, then you can be sure that there's no holiness in the inner man.

So the question was, is this perfection that we're talking about? And the answer is no. It's not perfection, but it's real and it's vital.

It's something that you can feel and know and experience. holiness is like salt and light and its presence is unmistakable. If you turn the light on, you see the light.

Jim? In this life, we will never see perfection, will we? I know I won't. I'm way too far behind. I don't see how we can achieve it.

We're still around us. When we ask for forgiveness, it starts there. And when we see Jesus face to face, that will remain prepared. Right. Exactly.

[29 : 59] Exactly. So we're not talking about perfection, obviously, because that's just not possible in this world, irregardless of what people say. The Apostle Paul didn't know perfection, and I don't think any of us will either.

But holiness is not something that we just talk about either. I quoted earlier, out of the overflow of a man's heart, he speaks, and if you have a holy heart, then you'll have a holy conversation.

But this holiness is something more than just me speaking Christian words and saying Christian things. It's something that people can actually see in my life.

So what's the central meaning behind holiness? What does holiness mean? David? I was just about to ask you, within the context of that verse, is that speaking of perfection, what our conversation has been around is it speaking of being set apart by God.

And if we're set apart, it's not perfection. It's a state of being in which our life will start to count as a world of sanctification because we haven't set apart.

[31 : 10] Right. I think that's the proper way to look at it. Holiness doesn't first mean perfection and purity. It means consecration.

It means I'm set apart. I take this and I set it apart to the Lord. In ancient Israel, the Nazarite was a person that was consecrated to the Lord.

He took a special vow of consecration. He couldn't cut his hair. He couldn't drink wine or grape juice. He couldn't eat anything from the vine.

He couldn't touch a dead body. He lived a life apart. He was separated to God. But he did not go into a room and have devotions all day.

He was out with the people. He was living with the people. He did his work. But everything he did and everything he was was consecrated to the Lord.

[32 : 10] And that's a picture of holiness. It's not perfection. It's not complete separation from the world. It's not doing devotions all the time. It's being separated to the Lord.

So we go to work. This is what holiness looks like. We go to work. We do good in the world. We have a heart that's wide open to those who are in need.

True religion is this, that our father finds pure and faultless, is that you care for orphans and widows in their distress. So we lead our families in worship.

We teach our children to obey God. We discipline our children according to God's commands. And the fruit of the spirit marks us.

We're kind and we're gentle. We're unselfish. We keep a tight rein on our tongues. and we obey God's word even when it hurts. So we go to work and we design breaks and we design body parts, replacement body parts.

[33 : 21] We do the dishes and we cook food and we coach cheerleading and we do all those things to the glory of God. And we do it according to God's word. There's a visible difference between the way we lived before and the way we live now.

And people can tell the difference because there's practical holiness being worked out. The Apostle Paul, he said, I beat my body and I make it my slave so that after I preach to others I will not myself be disqualified for the prize.

Practical holiness is not something that is easy. And we're not saying that it is. It requires labor and it requires effort. But the word of God says, without holiness no one will see the Lord.

So are you putting forth the effort to be holy? Is there any beating of your body and putting it under submission so that you will be like Jesus? So it's good to ask ourselves, do I know anything of practical Christian holiness?

holiness? The fifth question that Ryle asks us is this, do we know anything of enjoying the means of grace? Do we know anything of enjoying the means of grace?

[34 : 42] And by the means of grace, he means basically five things. He means prayer, he means Bible reading, preaching, hearing preaching, the Lord's Supper, and the Lord's Day.

The Lord's Day, the rest of the Lord's Day. And his question is not, do you do these things? His question was how you feel about them. Do you enjoy these things?

Not that they come easy to us, but we love them. I think Martin Luther was the one that said, love prayer, I hate, he hated to pray. He did it a lot, but it didn't come easy to him.

But prayer and reading the Bible in the Lord's Day, that is our life, that is our strength, and that's what we feel about it. We would rather miss meals than miss time with the Word of God.

That's one of the sharpest tests that J.C. Ryle gives us, is how do you feel about the means of grace that God has given to us? He says this, how can that man be thought to love God who reads about him and his Christ as a mere matter of duty, content and satisfied if he just moves his mark a few more chapters along?

[36 : 06] How can that man suppose he is ready to meet Christ who can never take any trouble to pour out his heart to him in private as a friend? God. And so I ask myself as I ask you as I ask myself this week, do we enjoy the means of grace?

So let me ask you how these statements sound. These are from Psalms. At midnight I rise to give you thanks for your righteous laws.

In the night I remember your name, O Lord. My eyes stay open through the watches of the night that I may meditate on your promises. Seven times a day I praise you for your righteous laws.

When you hear those verses, what do you think? Do you think, come on, he expects us to get up in the middle of the night and thank God for his word?

He expects us to stay up all through the night and meditate on God's word? I have a job, I have children, I can't do that, that's unrealistic. And if you're anything like me, you probably are thinking of a thousand excuses why those verses really don't mean what those verses say.

[37 : 25] But once you think about it long enough, if all you have is excuses why your heart doesn't feel that way, maybe it's because you're just too proud and too independent.

You don't feel like you need God's word or God's people. God's prayer. So look at me at this man. I'm going to suppose a man here.

He never tells his wife that he loves her. And he rarely says you're beautiful. He rarely says that. She writes him very exciting love letters and he reads them with a yawn once.

She gives him expensive gifts. gifts. And he takes them and he says thank you and he puts them in the back of his garage and he never uses them. He never looks at them.

He never praises them. He will sit and watch movies with great gusto and delight. He carries on with his friends and he's always joking.

[38 : 33] He has time for his computer and time for golf and time for work but he never has time to spend quality time with his wife. What do you think of that man?

Does he love his wife? Does he treat her like she deserves to be treated? And the question is is that how we really treat the lover of our soul?

I don't have time for his love letters to me. I don't have time to say that he's beautiful. The psalmist said one day in your courts is better than a thousand elsewhere.

So what do you say? What do you say? Is there some coldness in your heart that you need to repent of? Do you enjoy God in the means of grace?

So that's the five questions. Let me give you one more question. Will you examine yourself this week? Will you examine yourself this week?

[39 : 35] examining yourself is not hard. It doesn't take any special equipment. You don't have to go out to Walmart and buy anything to examine yourself. You just need to find someplace private and pray that the Spirit of God would search you.

And he has promised that he will search you and show you yourself. So will you examine yourself? And then in closing, let me just share a few remarks.

after you're done examining yourself, if you discover God's grace is powerfully at work in you, as I hope he is with most of you, he's powerfully at work, praise God, thank him that these things are true of you.

You've been forgiven, you have a new life in you, the word of God is your meat and your drink and things are well, but take heed lest you fall, take heed lest you fall, it's always a slippery slope from the top.

If you see defects, but on the whole you're healthy, so there's a few things that could use some work, that you need some grace, thank God for the grace that he's given you.

[40 : 52] I think this is where most of us are. We're not what we should be, but we're not what we used to be, so we need to thank him, that we're on the way. And so it's time to renew our pursuit of these things.

We don't love God as much as he deserves to be loved. We don't read the Bible as much as it needs to be read. We don't pray like we ought. And so we need to pursue these things more.

So let's stir ourselves up to love and good deeds. If you see very little fruit, but there is some life, well, strengthen your drooping arms, now is the time to go deeper with God.

Now is the time to resolve to do things differently. Ask God to give you strength and grace to set a new course. Past disobedience does not mean that future disobedience is necessary.

Past disobedience does not mean future disobedience. Jesus Christ is able to powerfully work in you. So ask him in prayer. And then finally, if you look at yourself and you don't see any of these things to be true of you, if you have no fruit, then be afraid.

[42 : 17] Because the axe is at the foot of the tree and it will bear fruit or it will be cut down and burned. And the gospel is this, that Jesus Christ is able to save.

He's really able to save you. He's able to take you out of what you are and make you into something completely different. The gospel is for those sinners who find themselves wanting.

They weigh themselves on the scales and they see that they desperately need God. So Jesus Christ stands ready to save. So if you don't know him, run to him and find life in him.

Let's pray. Heavenly Father, we thank you that you've given us this time to be with you. We thank you for your word that asks us searching questions.

Father, I pray that you would help us to be honest. Honest with you and honest with ourselves. We thank you for the grace that we have found in Jesus Christ our Savior and I pray that you would make that grace to abound more and more in my life and in these people's lives that they would be transformed into the image of Jesus Christ.

[43 : 37] Will you do mighty things for your name? I pray this in your son's name. Amen. Amen. Amen. Amen. Amen. Amen.