

Such Were Some of You

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Preacher: Aaron Hoak

[0:00] You can turn with me in your Bibles tonight to 1 Corinthians in chapter 6. I want to tell you to begin with tonight about four people. The first man was a menace to his nation.

! His father before him had been a good leader, a good king, but he was not. He lived a wicked life. He practiced idolatry.

He defiled God's house with altars to false gods. He even sacrificed his own sons in the fire. He practiced witchcraft and divination.

He refused to listen to the Word of God and he did much evil. He's not a candidate for the Hall of Faith or the top ten kings in history or father of the year.

He's a wicked man. But then a woman who is a blight on society, a woman with a reputation, a prostitute, a homewrecker.

[1:05] Women gave her icy stares whenever they saw her in public and men pretended to be disgusted by her while secretly lusting after her in their hearts. And then there was the tax man.

Nobody likes the tax collector, especially one who works for the occupying power. And if you're a Jew and you work for the Roman government and you collect taxes from them, and not only do that but collect extra from your own countrymen and line your pockets, then you're not the most loved man in the country.

And this man was hated. And finally, there was the gay man. The sexually twisted one that some would avoid because of who he was and what he did.

Try to keep their children away from him. It's not exactly what you would want to be the roster of founding members for the first church of Jerusalem, or of Bremen for that matter.

In fact, many of these people you wouldn't even give the time of day to because you know they're just too far gone. There's no hope for them. You might never say it, but you wouldn't have invited them to our evangelistic service this morning.

[2:21] They wouldn't come anyway. You wouldn't have shown them kindness and mercy because you don't want to get too close and be stained by the world, of course. And you wouldn't want to waste your hard-earned money on people who don't deserve it.

And so no mercy for them. You wouldn't have prayed for them. It would be a waste of your time.

And you certainly wouldn't love them a little too repulsed by their sin, especially in comparison with your holiness.

Now, of course, to say such things out loud sounds really bad and perhaps even shocking that we would have such an attitude towards people who are sinners.

But I wonder how many of us think such things and practice them without even noticing. And I want us to see tonight what Scripture says about such wicked sinners and what our view of them should be.

And Pastor John, even this morning, said we might be surprised at who we see in the kingdom of heaven. The last will be first. For the Corinthians, how they viewed such people was an everyday reality.

[3:33] They lived in a city full of people like that. How should we think about them? How should we deal with them? What would have been very common questions for this church? And so here in 1 Corinthians 6, we want to see just a few verses tonight that should correct our perspective on how we view those who are wicked.

Notice verses 9 through 11 with me of 1 Corinthians 6. Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived.

Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexual offenders, neither thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit

the kingdom of God.

And that is what some of you were. But you were washed. You were sanctified. You were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

I want us to see three things tonight from these verses. One is that some people go to heaven and some don't. Two is, a person's destination can change.

[4:52] And three is, Jesus is the only way to that change. And so, first of all, some people go to heaven and some don't. Shouldn't that be obvious?

Well, perhaps, but not to everyone. Six times in this chapter alone, Paul says, don't you know? And he's asking something with a certain level of amazement about something that they should know, but they're living as though they don't know it.

Don't you know that these people won't inherit the kingdom? Don't you know that some people aren't going to heaven? Of course, it's absurd to think that the unrighteous, the wicked, will have a place in the kingdom of the righteous God.

Don't you know that? But apparently, in this case, the Corinthians had some misunderstanding because he follows that up with, don't be deceived. Apparently, some were deceived about it.

Thinking that you can live this way and still expect to go to heaven. And so it's important for us to understand that some people go to heaven and some don't and to know which are which.

[6:05] It's almost as though Paul were writing this specifically for the church today. Of course, God's preserved His Word for the church today, but this might have been the church that we see all around us in society.

A church where so many want to do away with any concept of an eternal judgment and punishment because surely a good God wouldn't do that sort of thing. A church where somebody I've heard called it justification by death.

As soon as you die, oh, he was a wonderful person and he's in a better place now and it doesn't matter how they lived. You go to a funeral and they say, oh, we're glad that he's in a better place now.

And he was wicked. And everything about his life said that he wasn't on the way to heaven. I think the church today needs this question. Don't you know?

And the warning, don't be deceived. That people like this will not inherit the kingdom of God. It's an appropriate warning. If you've lived this kind of life, you're not headed to heaven.

[7:08] And so the warning comes to us tonight. Don't expect to live a life of wickedness. Live however you want. And then expect to go to heaven at the end. Don't think that you can indulge all of your sinful desires, everything that you love and expect to turn out okay in the end.

And you may think we're a bit over the top here with our repeated warnings against the coming judgment and sin. But don't be deceived. If you live that way, young person, if you're consumed with living that way, you say, I'll get around to it someday or I really think these warnings are maybe a little carried away.

I mean, an eternity of punishment is just for a few sins here and there. But Paul says people that live in wickedness will not inherit the kingdom of God.

Well, what does he mean by wicked? What does he mean by unrighteous? Well, it's those who are these things. They're characterized by them.

They're marked by them and are unrepentant. Not those who occasionally stumble into them and repent and turn away. No, these people are marked by these sins. They're cherished and ongoing in their lives.

[8:20] And he gives us this list. There's sexual sin here. There's the sexually immoral, the fornicator, the person who's not married but engaging in sexual activity prior to marriage.

There's the adulterer, the one who is married but is being unfaithful to his spouse. Then there are what the NIV calls male prostitutes and homosexual offenders.

Male prostitutes probably a little too specific. The two terms here seem to refer to the two partners in a homosexual relationship. One active, one passive. but regardless of exactly, he's talking about homosexual sin.

And the liberal church today and society would say that such behavior is okay and it should be accepted as an alternative lifestyle.

But regardless of what they say, the Word of God does not condone homosexuality as something that's compatible with Christianity or the world that God designed, such will not inherit the kingdom

of heaven.

[9:32] In fact, the only way that you can think God is okay with homosexuality is if you don't think that this book is His work. You have to change everything that we believe about the Bible to twist what it says into promoting a homosexual agenda.

God. We get why it's promoted in a world that rejects God's anyway, but to see it promoted in the church where God's Word should be the norm is a travesty. Such will not inherit the kingdom of God.

But then there's other sins besides sexual sins that many are guilty of here. There's the greedy. The Word is covetous. The violators of the Tenth Commandment.

There's thieves and swindlers. All of these in some way harm other people whether it's desiring what they have and wishing that they didn't have it or actually taking the next step and taking it from them for yourself or cheating them out of what's rightfully theirs like a tax collector would, a swindler.

The drunkard does harm to himself but usually in the process does harm to other people.

Slanderers hurt other people with their words. There's all sorts of sin that's encompassed here and then there's one that I think includes them all and it's the word idolatry.

[10:48] Idolaters will not inherit the kingdom of God. And it's included in the list of sexual sins and perhaps because that sort of thing was often associated with cults and temple prostitution that's possible but all of these things could fall under the category of idolatry.

Anyone who's pursuing sin like this living in it is pursuing what they want for themselves instead of what God wants for them. They are pursuing pleasure above God and that is idolatry.

And it's sad that some people seem to think that they can become a Christian, they can make a profession of faith and then remain enslaved to the same things that enslaved them before they made that profession of faith and expect that everything will be okay.

But this passage, God is telling us no, such people will not inherit the kingdom. If God has saved you, then you in His strength and power can and will be killing your addiction to sin and self and sex and whatever else it is that has enslaved you.

Alcohol, covetousness, you can and you will be putting those things to death. Otherwise, you've no place in God's kingdom. So, which of these characterizes you?

[12:15] You read through this list and if you're a Christian, the answer should be none of them. I'm marked by none of these things. Again, it's not to say that we never struggle with these things, occasionally stumble, but that when we do, as soon as we're aware of it, we're back at the cross for forgiveness.

We repent, we turn away. And so, if you are characterized by these things, don't be deceived. And we look at this list and we say, that's the list of the really bad people.

And we let ourselves off the hook and say, of course I'm not characterized by those things. I'm obviously not a homosexual. I've never been unfaithful to my wife. But do you let yourself get away with a little lusting in your heart?

And what about coveting? Are you characterized by a life of discontent, envy towards those who have more than you? And this can be very subtle.

It's the constant complaining, the wishing things had it better. Woe is me, why is my life so hard? That's a mark of covetousness. And what about idolatry?

[13:24] are things more important to you than God? Is there anything that is more important to you than God? Today is Super Idol, Super Bowl Sunday, a day when millions of Americans put life on hold and watch a football game.

And sadly, a day when many Christians will put football before God, which is the definition of idolatry, to put something before God.

They will bow down before their TV instead of coming to kneel before their maker and wonder love and praise. Do I have a problem with watching a football game? Nope.

I love football. I love to watch a football game. Do I have a problem with a football game supplanting, replacing the worship of God? Yes.

And so does God. Maybe it's not football. It could be any other idol. But we often let ourselves get away with that sort of thing.

[14:31] Something that's just a little bit more important to us than God is. Are you marked by any of these sins? Regularly, without genuine repentance?

Don't be deceived. You won't inherit the kingdom of God. You see, some people go to heaven and some don't. And if you live like this, you're not on your way to heaven. But the reason I chose this passage is not to beat us over the head with some of these things.

I chose it because of the second thing I want to say tonight. And that is that a person's destination can change. we begin life deserving of God's judgment.

We're born wicked with a desire for all that is unrighteous and unholy. We're born headed down the broad road that leads to destruction. And Paul doesn't spell us out for us here, but the opposite of inheriting the kingdom of God is suffering an eternity of agony and torment in hell.

And that is what we deserve. And that is where we're going. We will be punished for our idolatry, sexual immorality, and swindling. But what God tells us through the Apostle Paul here is that that destination can change.

[15:43] You can go from meriting eternal punishment to inheriting the kingdom of God. You see, Paul says in verse 11, I think some of the most hopeful words in the whole Bible.

And that is what some of you were. That is what some of you were. I want a glory in the were tonight.

Such were some of you. At one time you were wicked, fornicating, covetous idolaters. The verb tense indicates continuing action in the past. That was your identity.

It was what marked you out. It's how you lived. It's who you were. That is what you were. That is how you lived. But not anymore. Once you had no place in the kingdom of God and now you share in the inheritance as sons.

That's a radical change. That's a radical difference. Some people go to heaven and some don't.

You weren't one of the ones headed for heaven. That's who you once were, but now you are.

[16:55] Jesus says the king will say to those on his right, come you who are blessed by my father, take your inheritance. The kingdom prepared for you since the creation of the world. He speaks those words to sinners who have been saved by grace.

Once aliens and outsiders living in darkness, you're now children of God dwelling in his glorious light, receiving his inheritance of children. And it's not as though God says you were really wicked and you just barely made it in and so you can have some of the scraps from the table.

You can sit outside and eat with the servants. No, no. No, you're receiving the inheritance. You're one of the children, one of his sons, one of his daughters, and he welcomes you into his house.

You can go from a life of wickedness, the kind of people we cringe at and shy away from. Wrongly so. But you can go from that to having a place in glory prepared for you by Jesus himself.

And that inheritance, we don't have time and I don't have the words tonight. You take whatever your conception of glory and being in the presence of God for eternity and with all of the saints gathered together, whatever your perception is of that, the reality is way better.

[18:16] And so the inheritance that you have waiting for you is something that will amaze us when we see it. But how do we get there?

How does that change of destination come about? How can Paul say that is what some of you were? Well, it's God's work. You were washed.

You were sanctified. You were justified. And some people are troubled by the order there. That justification isn't first because justification always comes before sanctification.

But where there is justification, there will always be sanctification. You can't have one without the other. And I think that in a passage where filthy wickedness is brought to the forefront, it makes sense that in a list of things God has done for you, that that cleansing from sin, that washing and that change of life, that sanctification are what immediately come to mind as well as your right standing.

And so I don't think the order is a problem for us, the order of the words here. It doesn't mean that our change of status, our justification is less important. I think the order simply fits with the flow of thought, the emphasis of the passage.

[19:29] You were really dirty and now you're clean. You were washed. You were, it could be a reference to baptism here. I tend to think that's what it is.

It could be a reference to the work of the Holy Spirit in regenerating us. And I don't know that we have to choose. We give the outward sign of baptism to those who have the inward work of the Holy Spirit, to those hearts have been changed.

But you see that language of in the name of the Lord Jesus and by the Spirit of our God and sounds almost like it could be a baptismal formula. But there's the Spirit of God there too.

It could be regeneration. But the other place that word washed is used, it's in reference to baptism.

Acts 22.16, And now, what are you waiting for?

Get up, be baptized, and wash your sins away, calling on His name. And I think that a call to remember one's baptism and everything that it signifies should be a powerful deterrent to sin.

[20 : 29] You can almost hear Paul's amazement. Don't you know, the wicked don't inherit the kingdom, don't be deceived. These people will not go to heaven. And that is what some of you were, but don't forget, you've been baptized.

You've been washed. You've had your sins washed away. How then could you go back and live in them? You are sanctified.

Also the work of God. We have a part to play in our sanctification, becoming more and more like our Savior Christ. But God does as well, and that's what Paul has in view here, the work of God in our sanctification.

We know we're justified by faith, but you know we're sanctified by faith too. You can see that in Acts 26 and verse 18. And as we become more and more like Christ, we look to God, for we can't do it in our own strength.

And when God saves us, there's this radical break, a definitive break, with the sin that we once embraced, with the past. So this too is a wake-up call for professing Christians who are living in sin.

[21 : 32] You were sanctified. It was a definitive break made back when you trusted in Christ, and so you shouldn't be living that way anymore. Paul started the letter to this church, to the church of God in Corinth, to those sanctified in Christ Jesus, and called to be holy.

If you've been sanctified, then you're called to be holy. Don't be deceived. Don't think you can go on living that way, and be okay. And of course, you were justified about your right standing before God. He's declared you righteous, not because of your righteousness, but because of the righteousness of Christ, which He gives to you. your sins have been forgiven because of His sacrifice in your place, so that God can look at you and genuinely say, you are not guilty.

Do you ever marvel at that? You felt the guilt of your sin, the weight of it on your shoulders. Do you marvel? I know that you do, but marvel with me again for a moment, that God can look at you, a guilty sinner, and only because of what Christ has done, He can look at you and He can say, you are not guilty.

So we praise Jesus for what He's done for us. God changes the destination of lost and dying sinners. That is what some of you were. You were washed.

[22 : 56] You were sanctified. You were justified. And so we must live like it then. It's a call to all who claim to have this work in your life.

You say that you've been washed, sanctified, justified, then live like it. Make sure that you're not so deceived that you can claim in one breath to be a changed child of God and in the next breath be slandering your neighbor or coveting what he has.

Thinking all is well, you've been baptized and you've had a work of God in your life. No, if these things have happened to you, you will be living a life of righteousness and holiness. And the other thing is that there's hope for you.

If you haven't made a profession of faith tonight, you don't claim to have been washed or sanctified.

You know that. You're still living in your sin. Some of you may think all will be well in the end.

Others of you, I trust, know the reality that if you're living this way, you're headed for judgment.

Such people will not inherit the kingdom. But what Paul says here tells me that there is hope for you.

[24 : 07] I have the best news possible for you tonight. It doesn't have to be that way. You don't have to go to an eternity of suffering and punishment and torment. Such were some of you.

Past tense. Not anymore. There's hope in those words. There's hope in that verb tense. Just because you're an idolater or even a homosexual doesn't mean it has to stay that way.

There's power in the mighty God both to declare you not guilty and to make you holy and righteous in His sight. So run to Him and beg for that power to be demonstrated in your life.

And He will do it, which is why we might be surprised when we look around heaven. to see who's there. To see the mighty power of God, how He saved that one and that one. There's hope for all of these kinds of unrighteous sinners.

And so, how do you view people who are adulterers? How do you view people who are homosexuals? How do you view people who are drunkards?

[25 : 12] Do you look down your nose at them from your high and holy perch, forgetting the way you were before you were saved? Or do you view them with the love and mercy which our Savior showed to tax collectors and to prostitutes?

Do you really believe that they can change? Scripture says they can. God's view of them is that they can change.

Our view should be, it must be, that they can change and that should affect the way that we treat them. How do you treat people like the ones listed in this passage?

Now, there's a difference, understanding, the way we treat people like this in the church and in the world. And that's the point Paul's making for the Corinthians. Look back at chapter 5, verses 9 through 11.

He says, I've written you in my letter not to associate with sexually immoral people. Not at all meaning the people of this world who are immoral or the greedy and swindlers or idolaters.

[26 : 23] In that case, you would have to leave this world. But now I am writing you that you must not associate with anyone who calls himself a brother, but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler.

With such a man do not even eat. If someone is in the church, they claim to be a Christian, they say that they're a brother, but they're living this kind of life, don't even eat with them.

That's why Paul's saying, don't be deceived. You can't live that way and think that you're going to heaven. Don't you know that? And you in the church don't condone that sort of behavior.

Don't accept them as though they're a brother. Don't treat them like they're just anybody else so that they go on in their deception, thinking that they're okay, thinking that it's fine that they say they're a Christian and it's fine over here.

They live this way. No, he says, don't even don't even eat with them. Make it clear to such hypocrites that that that behavior is not acceptable. That's for people in the church.

[27 : 23] But he says, I'm not talking about the people of the world who are this way. If you were to avoid them, you'd have to leave the world and you'd at least have to get out of Corinth.

Corinth was notorious for being full of wicked people like this. And so if Paul says to avoid them, it's not going to be the first church of Corinth anymore.

It's going to be the first church of somewhere else. So he's not saying you've got to leave. You've got to get away from these people. In the church, you don't accept them as okay.

But in the world, you can't avoid them. And so how do you treat them in the world? We say, I'm going to remain unstained by the world.

That's true. And genuine religion, James says, that's true. And you say, Jude says to beware and to hate even the clothing that's stained by corrupted flesh. You say, okay, so I'm going to stay away.

[28 : 22] I'm going to hate the clothing that's stained by corrupted flesh. That's true, but don't forget the rest of Jude's warning. Before that, he says, be merciful to those who doubt.

Snatch others from the fire and save them. To others show mercy mixed with fear, hating even the clothing stained by the flesh. And it seems to me that we Christians are often really good at fearing and hating the clothing stained by corrupt flesh, but not so good at showing mercy and snatching others from the fire.

Very good at condemning the wicked culture in which we live, but not so good at dining with them and meeting their needs and preaching the kingdom of God to them like Jesus did.

He didn't come to call the righteous, but sinners. What about us? I could never talk to a gay person. I could certainly not shake their hand.

I'm creeped out by them. No. I want no part of that. That, my friends, is an unbiblical, despicable way to treat someone created in God's image. Can you imagine Jesus pulling His feet away in disgust at the immoral woman who was anointing His feet?

[29 : 43] And yet, that's what we do. We pull away in disgust. But not our Savior. Instead, let's reach out to the unrighteous and show them the love of Christ.

Yes, be on our guard. Be not sucked into their sin. Absolutely. But let's not be so fearful and so repulsed that we would never do anything to reach out to the wicked sinners of our world that so desperately need to hear this truth that God has the power to change sinners.

I hope, I trust, I pray that the media's caricature of how Christians treat homosexuals isn't true of us. Yes, we condemn homosexuality in the strongest of terms.

It is abominable in God's sight. And those who practice it will not inherit the kingdom of God. But such were some of you.

Past tense. And how did they change? They changed through Christ. And the love and mercy of Christ are communicated through God's people.

[30 : 55] Has a gay person ever received the love and mercy of Christ communicated to them through you? How about an adulterer? How about a drunk?

How about a swindler? How about a homosexual? How about a homosexual? How about a homosexual? How about a homosexual? What would you do if a homosexual came into one of our services? I want this place to be a place where sinners are welcome.

Where they can come in and not have people shy away from them but be received with open arms. Not to condone their behavior but to point them to the gospel. If they go on living that way and they refuse to repent then that's another matter.

But if they walk in this door I hope you don't. I hope you don't avoid them. Mutter under your breath about how wicked they are. I hope that you would receive them.

That you would welcome them. And that you would invite them in to hear about the Jesus. Who is what they need. Except by the grace of God to wash and sanctify and justify us that would be us.

[32 : 02] And so let's treat them like Jesus did. Let's meet their needs. And let's tell them about the kingdom of God. Some people are going to heaven.

Some are not. Your destination can change. Praise God. And thirdly, Jesus is the only way to that change. And we're just going to touch on this.

You see that it's in the name of the Lord Jesus Christ and by the Spirit of our God that such change takes place. And that keeps us from taking any credit to ourselves as though we had effected some great turnaround in our lives.

We could spend an entire message here talking about the work of Christ. But I trust we're well taught. In a moment we'll sing of that power of Christ to forgive sins. The power to live a new life without the power of Christ and what He's done at the cross.

Paul couldn't write what He's written here. Couldn't preach what we've preached here tonight without it. His blood can make the foulest clean. We sang it. Do you believe that? It can make the foulest clean.

[33 : 14] People like the ones Paul's talking about here. The name of Jesus is a powerful thing. In His name, miracles are performed. The lame walk.

Demons are cast out. When His name is proclaimed, people are saved. We gather for worship in His name. At His name, one day every knee will bow. And when we believe in His name, we inherit the kingdom of God.

We go from hell-deserving sinners to blessed inheritance-receiving sons and daughters. That's the power of the name of Christ and the work of the Spirit of our God in us.

You remember the four people that we began with. The wicked king, the immoral woman, the unscrupulous tax collector, and the gay man.

The wicked king was Manasseh. And among other things, he was an idolater, like the ones Paul talks about here. Manasseh was an idolater.

[34 : 19] At the end of his life, we find in 2 Chronicles 33, 12 and 13, in his distress, he sought the favor of the Lord his God and humbled himself greatly before the God of his fathers.

And when he prayed to him, the Lord was moved by his entreaty and listened to his plea. So he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the Lord is God.

If you had lived under Manasseh's reign, you would have said there's no hope for him. God changed him. The immoral woman is the one that anointed Jesus' feet.

And Jesus said to her, your sins are forgiven. Your faith has saved you. Go in peace. Jesus, we might have said, get away. Jesus sees a sinner who can be saved by the power of his grace.

And he forgives her sins. The tax collector was one of Jesus' 12 closest earthly companions. And Jesus said to him, follow me, not stay away from me.

[35 : 28] And the gay man was one of any one of a number of members of the church at Corinth. Some people today might have told Paul to take a pass on that city altogether.

Too wicked. The ground is too hard there, Paul. There will never be a church in Corinth. Don't bother. But God told Paul that he had many people in that city.

And Paul is able to write to them. He's able to write to former adulterers and idolaters and homosexuals and covetous people and thieves and swindlers and slanderers and say, and that is what some of you were.

But you were washed. You were sanctified. You were justified. In the name of the Lord Jesus Christ and by the Spirit of our God. where would you be today if God and some Christians around you had said of you He's gone too far.

He won't come so I won't call. I don't want to get near that one because He's too dirty and I don't want to be stained by Him. He would be a waste of my time.

[36 : 42] I'm just too repulsed by His sin. Where would you be today? If God had treated you that way if some Christians around you that God used in your life to draw you to Christ had treated you that way where would you be?

Well, you would be on your way to hell because such people don't inherit the kingdom of God. But because of what God has done and thanks be to Him such people can be changed and if you have been praise Him tonight.

Are you amazed at the were in this passage? That is what some of you were. Maybe you weren't any of these things. Not so outwardly wicked. I hope the were isn't any less amazing for you.

Were you a self-righteous son of a preacher who was a good little boy and thought he was okay? I was. I was. Such were some of you.

What were you? If you can't relate to this, you remember back. You remember your testimony.

What were you? What did God bring you out of?

[37 : 53] How did He change your life? In delight and glory in the were tonight. Such were some of you. If God's changed, you praise Him.

If you haven't been changed, you can be. You just come and bow at the feet of the cross, the foot of the cross, the feet of the Savior. And say, God, be merciful to me, the sinner.

And He will be. And if we, in our foolish pride, have treated some right here in our midst, or our community, or our workplace, or our school, or our neighborhoods, or anywhere else, with pride and contempt or a lack of love because of their wickedness, then let's repent.

Let's change our ways. Let's be more like our Savior Jesus in whose name we have life and forgiveness of sins. We've been forgiven much. Let's love our Savior much and let's love the people around us much.

He came to save sinners, not the righteous. Let's make that our mission as well. Let's pray. Our Father, we thank You that tonight many of us can talk about what we once were because of Your grace, because of the mighty name of Jesus and the work of Your Spirit in us.

[39 : 15] We thank You that we can say, that is what I was, but no more. We thank You for Jesus. We thank You for washing us.

We thank You for sanctifying us. We thank You for justifying us. We deserve none of these things and yet You and Your mercy have shown us great grace. May we then go and show that love and kindness and mercy to those around us.

Make us a people that delight in who You are and what You have done and delight to share it with others, even the most wicked that we come into contact with that are around us.

We pray that we wouldn't be repulsed, but that we would show them the love of Christ and the glory of Your Gospel. May we delight in what You have done for us tonight. And we ask it in Jesus' name and give You thanks for all that He, Your Son, has done for us.

Amen.