

Don't Take Yourself Too Seriously

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[0:00] Ecclesiastes chapter 7 and we're in verses 15 through 18 this evening.!

Do not be over-righteous, neither be over-wise. Why destroy yourself? Do not be over-wicked and do not be a fool.

Why die before your time? It is good to grasp the one and not let go of the other. The man who fears God will avoid all extremes.

I originally planned to preach from chapter 7 verses 15 through 29. And as I worked more and more on it, it became more and more apparent that that was going to be impossible.

There's just too much material in that section, too many difficult questions to explain. And so we're just going to look at verses 15 through 18.

[1:25] So it will probably be a little shorter this evening. But I think there's enough here to get us thinking. And there will be enough here for us to work on for another week, for sure.

This is one of those troubling passages of Ecclesiastes. One of those passages where you first read it and it's really startling. You can't believe that you just heard what you heard.

And it makes you wonder, what is Coloss saying? Nowhere else in the Bible is someone warned to be careful that you're not too righteous or too wise.

Or you'll destroy yourself. And it sounds totally foreign to our way of thinking. But I think that if we look at it in light of what Coloss has been saying all along, the wider context of Ecclesiastes, it makes sense.

And so if you're looking for a title for the sermon, you can have this. Don't take yourself too seriously. It's a difficult passage, but after all is said and done, I think the main theme is pretty clear.

[2:43] That you want to take God seriously, but you don't take yourself too seriously. He begins with an observation. And then he gives some advice.

So let's look at the observation. First of all, verse 15. In this meaningless life of mine, I've seen both of these. A righteous man perishing in his righteousness.

And a wicked man living long in his wickedness. And this is a troubling observation. This is paradoxical to what traditional wisdom says should happen.

Normally, what traditional wisdom says will happen. And this is even paradoxical to what God says in his law. Children, have your parents told you more than once?

Honor your father and your mother so that you may live long in the land. Or Deuteronomy 5.33.

[3:46] Walk in all the way that the Lord your God has commanded you so that you may live and prosper and prolong your days in the land that you will possess. So it seems pretty straightforward.

You live righteously. You live a long time. You live wickedly. You die early. But here, Kolath points out the nasty, obvious truth.

That a lot of times it just doesn't work out that way. Things aren't fair. Bad things happen to good people and they die early. And good things happen to bad people.

And they live a long, long time. Asaph in Psalm 73 was troubled with the same truth. He says this, this is what the wicked are like. He looks at the wicked and he says, this is what they're like.

Always carefree. They increase in wealth. So things go well for them. And we understand that. It happens all the time.

[4:49] That's life we say. It is what it is. We take it for granted. Until you really look at it. Until you're really actually confronted with it yourself.

And then it becomes troubling to the core. So picture a godly Christian couple. Losing their baby after two months.

And it's not just life then. It's not just what it is. One Christian singer put it like this. Two months is too little.

They let him go. They had no sudden healing. To think that providence would take a child from his mother while she prays. Is appalling.

Who told us we'd be rescued? What has changed? And why should we be saved from nightmares? We're asking why this happens to us. Who have died to live.

[5 : 54] It's unfair. And this is what it means to be held. How it feels when the sacred is torn from your life and you survive. And when it happens to you.

It's not just life. It becomes appalling. And it's not fair. That hundreds of firemen ran up the twin towers. To save complete strangers.

And then for those towers to fall down upon them. And to this day Osama bin Laden is alive and free. And it's not fair. That abortion doctors should live long.

And their victims should die so young. And it's not fair. It's not right. That worldly. Wicked. Corporate.

Tycoons. Live a long time. And ever increase their wealth. Ever increasing their personal kingdoms. And meanwhile some of the jewels of the church. Are cut down while they're young.

[6 : 52] Think of this dark strand in God's melody of providence. David Brainerd.

Missionary to the Native Americans. Dead at 29. Henry Martin. Dead at 31. Robert Murray McShane. Dead at 29.

Jim Elliott. Speared to death at 29. So righteous people are cut down in their righteousness. And wicked people live long.

And this is what Thomas Boston called a crook in the lot. This is one of those crooked things that we heard about this morning. And Kola says, I've seen this.

I've seen this. And this is life under the sun. This is life in the grip of Havel. Well, that's Kola's observation. And so next we see his advice.

[7 : 52] He says, in light of that reality. In light of the fact that the righteous often die young. They're cut down in their righteousness. And the wicked live a long time.

In light of that paradoxical world that we're living in. That's very confusing. That if you look at it and you take it seriously. It can be heartbreaking and devastating and appalling. This is what you should do.

And this is going to be so strange. But look at verse 16. Do not be over righteous. Neither be over wise. Why destroy yourself?

Do not be over wicked. And do not be a fool. Why die before your time? And this sounds shocking. And it is shocking if we're looking at it from our own human ideas about how righteousness should work.

But it isn't shocking if you've been listening to Kola. And the paradigm that he's looking at. He's looking at the world through. If we're looking through Kola's paradigm.

[8 : 55] This makes perfect sense. It's shocking if you're not used to it. But it makes perfect sense if you are. And so let's be sure that we understand what he's saying.

Because if there's any place where abuse is possible. It's going to be here. So let's be understanding what he's saying. First. What does it mean to be over righteous?

What does over righteousness mean? It could be translated super righteous. So he's saying don't be super righteous. Well that doesn't make it any better.

What does that mean? And it's simply this. It's thinking that if you could be good enough. You could avoid the fate of dying early. That you could avoid the fate of verse 15.

So the over righteous person sees the righteous dying early. And the wicked living long. And they look at it. And they think you know what the problem is. That righteous person wasn't righteous enough.

[9 : 58] They weren't righteous enough. So in order to avoid that fate. I simply must be really really righteous. And so the super righteous person thinks that he can control Havel.

By being good. By looking through at his own personal righteousness. Righteousness. Now you need to be careful here. Because this isn't necessarily the self-righteousness that we normally think about.

But. If. The self-righteousness that we normally think of. Is very close to this. And it's not a very big step to think that.

If you can control Havel. By your righteousness. It's not much of a step to think that. You can control God. That you can woo God. With your own exertion.

And so these righteous people. They want to control Havel. They want to protect themselves. From the Havel. By their righteousness. And by their wisdom.

[11:00] And. It's obvious. That no ordinary righteousness is going to do. I mean this has to be the most meticulous kind of righteousness.

It must be the most severe discipline. And ruin. Could come. With the slightest slip. So be careful. Always be on your guard.

They think. And so here they are. Really with an inflated view. Of their own self-importance. An inflated view. Of their own righteousness. And what kind of power.

They're wielding in the world. And. So they're straining. For more. And more righteousness. More. And more wisdom. Hoping. That if they do well enough.

They'll live long. And they'll. Die in their bed. Safe and sound. So they think. It's up to them. The world. Is on.

[11:55] Their shoulders. Everything. Better be. Just perfect. Or else. I'm in big. Big trouble. And so I better recycle.

This. Single. Yogurt container. And if I do not. Loggers. In Canada. Will. Wipe out. Thousands. Of acres.

Of forest. And. And I better. Homeschool. My children. Which I do. So don't take it like that. But I better. Homeschool. My children. Or for sure.

They will all go to hell. I have to do this. And I better never eat. Supermarket chicken. Because I will die. Of cancer. And I better wear my helmet. When I ride my bicycle.

Because if I do not. I will fall. And I will die. And I better buy. An electric car. Because if I have a normal car. The whole planet. Will overheat. And seven billion people.

[12:48] Will die. And it will be my fault. This is what they think. Like. I have to be perfect. Or else. Wow. What a fun way to live.

And so do you see now. What Colas. Biggest problem is. With the super righteous. With the over righteous. It's the kind of righteousness.

That makes it impossible. To enjoy God. And enjoy his gifts. And as you study Ecclesiastes. More and more. You begin to see. That Colas.

Has no time. No place. For any kind of righteousness. Or any kind of wisdom. That takes us away. That makes us stray. From living. On God's grace.

And enjoying his gifts. And so true righteousness. Gives us joy. It gives us. Joy. In his gifts.

[13:47] It gives joy. To those who possess it. Meanwhile. The super righteous. Destroy themselves. The over righteous. Can't enjoy life.

Because they're always pushing themselves. To such a degree. Out of fear. Out of a desire. To control this world. That they can't enjoy life. And they can't rejoice. Rejoice in God.

So the over righteous. They can't enjoy a good meal. Because they're always worried. That they'll be eating too much. And they can't. Enjoy a good day's work. Because they're always thinking.

Did I work hard enough. And they can't waste an evening. Watching a movie. With their family.

They can't enjoy God's grace. And so do you see. It's not. Their sin.

That keeps them. From God's grace. It's their righteousness. Goodness. So think of the Pharisees. Jesus is.

[14:44] In the synagogue. And he heals a man's hand. On the Sabbath day. Jesus merely tells this man. To stretch out his hand. And as the man stretches out his hand. His hand is miraculously made better.

He's healed. And if you were there. It's remarkable. It's amazing. It's glorious. It's good. If you were there.

Everyone would be jumping for joy. And shouting. Isn't this awesome. Praise the Lord. This is so great. But do the Pharisees take joy. In what they see.

No. Their. Meticulous. Righteousness. Will not let them. Rejoice. And all they can think is. How dare. He heal.

On the Sabbath day. Or think. Jesus calls Matthew. The tax collector. To be a disciple. And to follow him.

[15:42] And Matthew is so happy. He throws a party. And of course. All of his buddies are there. And are the Pharisees happy. That a tax collector. Has been saved. Are they happy.

That a tax collector. Is now. Working. For the kingdom of God. No. They're not happy. With what. God is doing. They're not happy. That God is having mercy. On sinners. They say. Look at Jesus. He's eating. With tax collectors. And sinners. Doesn't he know. That that's not safe. It's not safe. To be with those kind of people.

And what will other people. Think of him. He's going to ruin. His ministry. If he hangs out. With those people. He needs to be more careful. And they were so righteous.

They couldn't enjoy a party. And they couldn't enjoy. God's grace. In action. Think of Martin Luther. Before.

[16 : 39] And then after. His conversion. You remember how he was. Before his conversion. He was constantly. Pushing himself. And you see here.

Where. The super righteousness. Of Ecclesiastes. Over. Over. Flows. Into the self-righteousness. Of sinners. I mean.

They're usually. Just two sides. Of the same coin. But. He's afraid. Of dying. He's afraid. Of facing the judge. He's. He's afraid.

Of facing God. And so. Fear. Drives. His righteousness. And fear. Drives him hard. And his righteousness. Is meticulous. And so. He destroys.

To the very day. Of his death. He was inflicted. With digestion. Problems. Because he destroys. His body. With fasting. And on cold winter nights. Think of this.

[17 : 32] No central heating. He's. He kicks off. His covers. In order to mortify. His flesh. He would spend hours. In the confession. And he would confess.

Every sin. That he could think of. And then he would be back on. His way. To his bunk. Again. And he would remember. One more. And he would run back. And confess that sin. Martin Luther was over righteous.

And the whole time. He wasn't righteous. In God's sight. At all. Did he enjoy God's gifts? No. Did he enjoy God?

No. His body. Was the enemy. Food. Was the enemy. Women. Were the enemy. But then. God showed him.

Righteousness. That he never saw before. The righteousness of God. That comes by faith. In Jesus Christ. And for the first time.

[18 : 30] He understood. Sola fide. By salvation. By faith alone. And his world. Was turned upside down. And God gave Martin Luther. A righteousness.

That he didn't have. And he took away. That over righteousness. That he had. And he freed Martin. To enjoy. Life. He could enjoy.

Life again. And he told. Christian fathers. Listen to Martin Luther's. Advice to Christian fathers. There's nothing better to do. Than to come home.

And to eat your sausage. And drink your beer. Play your flute. Sing with your children. And make love to your wife. All to the glory of God. Doesn't sound very righteous.

Does it? But it sounds a whole lot. Like. Coaleth. And brothers and sisters. We need to be careful. That we.

[19 : 26] Don't become too righteous. For our own good. And so when we see other Christians. Who are different than us. Who don't worship the same. As we do.

Who don't believe exactly. The way that we do. But they're preaching the gospel. Can we rejoice. That the gospel is preached. Can we enjoy. And rejoice.

In God's grace. Or are we too righteous. Paul said. I rejoice. That the gospel is preached. I rejoice. And so Paul was not too righteous.

To enjoy. The grace of God. And brothers and sisters. When you miss your devotions. When you miss your devotions.

Don't head out the door. Thinking. Okay. I know I'm going to have a car accident today. I know something terrible. Is going to happen to me. And then when something bad. Does happen to you. Don't think.

[20 : 20] You know what. This is. Because. I didn't wake up in time. That kind of thinking. Is over righteousness. It's being super righteous.

We can't control. Havel. By our personal righteousness. And so we can't take ourselves. Too seriously. We should take God seriously.

But we can't take ourselves. So seriously. Our righteousness. Is not going to save us. From the Havel. Of life. And so we can lighten up.

And enjoy God. That's the over righteous person. What's this. The over wise person like. The over wise person. He can't leave.

Well enough alone. He can't leave. Well enough alone. An over wise person. Can't take. Not knowing. Why things are happening. Not understanding. The providences of life.

[21 : 20] And so they look at this paradox. Of the righteous dying young. And the wicked living long. And they. They stare at the problem. And they stare at it.

Until it drives them crazy. And if they aren't doing that. They're being insufferable. Know-it-alls. Who think they understand everything. And every reason.

Why everything is going on. Down to the slightest jot and tittle. And so these are Job's friends. They thought they knew. Why Job was suffering. They thought they had a good. Handle on the situation. And so they talked. And they talked. And they talked. And they thought they were wise. But they were over wise. They were too wise for their own good.

And at the end. God tells Job's friends. Now you need to make a sacrifice. Or so. So I do not deal with you.

[22 : 16] According to your folly. So their wisdom. Looked a whole lot like wisdom. And that's why the book of Job. Is so difficult to read. But in reality. All their wisdom was.

Being over wise. It was foolishness. So if you can't leave. Well enough alone. If you can't help. But keep digging. And digging.

And wondering why. In the different conundrums of life. Then how can you enjoy life? How is that fearing God? If you can't rest in that.

If you're staring at the paradoxes of life. And you're just looking at it. Trying to make sense of it. It's staring at a wall after a while. And you can't see through a wall.

No matter how hard you try to think. Instead. Trust God. He knows what he's doing. Saw that this morning. He knows what he's doing.

[23 : 14] And we don't need to understand it all. And what happens to the over righteous? What happens to the over wise? Coalesce says. Well why destroy yourself?

So that kind of wisdom. That kind of righteousness. Is. It's actually a pathway. It leads. To destruction. It becomes a new way.

Of inflicting havevel. On your self. And so. It might not destroy you physically. But it's going to destroy. Any ability that you have. To enjoy God.

And his gifts. If you're trying to be too righteous. If you're trying to control. God. And control. Havel. Then how can you eat. And drink.

And find satisfaction. In your work. And remember. Coalesce says. If a man can't do that. Then he could live. Two thousand years. And he could have.

[24 : 13] Hundreds of children. And. A stillborn. Is better off than he is. The over righteous.

The over wise. They lead lives. That are nothing but shadow. And misery. And darkness. And it would be better. For them to never have been born.

Than for them to live. That kind of life. But Coalesce goes on. Unless anyone.

Gets carried away. And everyone. Or anyone. Swings to the other side. And think that. Coalesce is throwing his lot in. With a hedonist. Who says. Okay. If that's the way it is.

Then. I'm just going to give. Full reign to my sin. He brings everyone. Back to reality. In the next three lines. Do not be over wicked. And do not be a fool.

[25 : 12] Why die before your time? So he isn't. Bucking. Traditional wisdom. And he isn't bucking. Traditional righteousness. He's safeguarding it. He's actually.

Clearing the. The road. Clearing the path. So that we could live. An actual. Righteous life. An actual. Wise life. He's putting them. In their proper place. And so.

Let's go back to. Coalesce observation. In verse. Fifteen. So sometimes. The wicked. They. They live a long time. In their wickedness. And then the righteous. They die young.

Now. When some people. See that problem. They. Go into. The mode. That we just saw. Being over righteous. Instead of saying. Well.

They want to say. Okay. If I. If that's the way it is. I want to be righteous. And I want to avoid that. But. There are other people. Who. Instead of saying that. Say. Well.

[26 : 06] If that's the way it is. If I'm going to leave. A righteous life. And you know. I could get into my car. And as I'm driving down here. I could get into an accident.

And die. Then what's the point. I mean. If righteousness. Doesn't do anything for me. What does it matter. If I'm wicked or not. Fate.

Happens to everyone. And so. If I. If I'm good. Well. I could die instantly. Or any time. And so.

What's the point. I might as well give full reign. To my sin. And Colas responds.

That's. Foolish. Why die. Before your time. The fact is. That sometimes. Life is a paradox. And you know what. Sometimes the righteous. Get what the wicked deserve.

And sometimes the wicked. Get what the righteous deserve. But you know what. All in all. Those are the exceptions. And not the rules.

[27 : 06] Colas is saying. You still want to be wise. And you still want to be righteous. You have to realize. That if you live wickedly.

Then you aren't going to cure yourself. Of Havel. It's not going to cure Havel. Living like a fool. Isn't going to make the paradox go away. You should still live according to the rules.

Not the exceptions. So Proverbs is full of. Of truths. That you know what. Are not true all the time.

They aren't automatic. But you know what.

They're Proverbs. Because most of the time. They're right. And most of the time. They work. And so you don't throw out the Proverbs. Because you know what. Every single time. They don't work out.

You live by the rules. Not the exceptions. For example. Here's a fact. Sometimes. People. Get extraordinarily.

[28 : 06] Extremely. Wealthy. Playing the lottery. They go from rags. To riches. Playing the lottery. It's true. They don't have a dime.

In the bank. At age 52. And they scratch off. One ticket. And they become richer. Than you will ever become. It's true. It happens. But they aren't wise.

They aren't wise. They invest their money.

They invest their money. And the answer is no. Why not? Because those people. Are the minute.

Exceptions. Rich people. Don't play the lottery.

They invest their money. They invest it wisely. And most of the time. It works out for them. And they become wealthier. And that's their plan. And they are wise.

[29 : 10] And so they play by the rules. And not the exception. And so you don't see. A line of BMWs. Or Lexuses. Outside the 7-Eleven. Buying lottery tickets. Why?

Because 99% of the time. It doesn't work. It's foolish. And the lottery is a great way. To become poor. And you ruin your life. You become foolish.

And so it doesn't make any sense. To play by the exceptions. And not by the rules. And so here's what Colaleth is saying. Don't dive. Feet first. Two feet in.

Into sin and folly. Just because life isn't unfair. Because it's not smart. And brothers and sisters. Isn't Colaleth advice wise? Do not be over righteous.

And don't be over wise. Why destroy yourself? And don't be over wicked. And don't be a fool.

Because why would you die.

[30 : 10] Before your time? If you don't think his advice is good. Colaleth still does. Look at the next verse.

It's good to grasp the one. And not let go of the other. It's good to grasp the one. It's good to grasp the one. And not let go of the other. This is one of those verses.

That sends all sorts of scholars running for cover. The big question is. The big question is. What is the one?

And what's the other? We're supposed to keep a hold of one. And not let go of the other. What is he talking about? Wisdom and folly. Righteousness. Righteousness.

And wickedness. And that's what a lot of commentators think. Of different stripes. They think Colaleth is saying. You know what we should seek.

[31 : 11] Is the golden mean. We want to fall right in the middle. We don't want to be too righteous. And we don't want to be too wicked. We want to be right there.

We want to be not too wise. And not too foolish. We want to fall nicely in the middle. We just want a little righteousness. And a little wickedness. And that will be okay.

But that isn't what Colaleth is saying. That isn't what the Bible teaches anywhere else. And it would be absurd to think that he is saying that here. He isn't saying.

We just want a little wickedness. And a little righteousness. And a little wisdom. And a little folly. And that's what it can kind of sound like. But I don't think that is what he is saying. And I don't think the NIV helps us in the right direction. With how it translates the next verse. Look at that. Or the next section. The man who fears God will avoid all extremes.

[32:11] And that seems to suggest. That he is talking about the golden mean. You just want to be right there in the middle. You don't want to be extreme.

You just want a little of each. But literally. This is what verse 18 says. The second half. For he who fears God.

Shall come forth. Shall come forth. With all of them. He who fears God. Shall come forth. With all of them. And so. You notice there's not the word extremes there.

And there's not the word avoid. He's not talking about avoiding extremes. He's not talking about finding the golden mean. Between wisdom and folly. And righteousness and wickedness. The idea is. It's good to grasp one.

And not the other. And these two things. They come from the fear of God. If you have the fear of God. You come forth. With both of them. And I think it's clear then.

[33:13] What he's talking about. The one is wisdom. And the other is righteousness. He means it's good to hold on to wisdom. And to keep a good grasp.

On righteousness. And if you fear God. You will have both of them. You'll make it through life. Without slipping into over righteousness. Or over wisdom.

Or over wickedness. You will make it through life. Holding on. To real righteousness. And real wisdom. And so what is the cure for over righteousness. And over wickedness.

How can you avoid slipping into those things? It's the fear of God. It's knowing who God is. And what he's done. And it's like what Coalesce said this morning.

When times are good. Be happy. And when times are bad. Consider. God has made the one as well as the other. And so brothers and sisters.

[34:11] Do you see the foundation. Of living. Of living wisely. When things are horrifically unfair.

It's not our wisdom. It is not our righteousness. It's God. It's when we learn to fear God.

When we learn to take our place. At his feet. And we're not trying to get on the throne. Of God.

We're not trying to penetrate. God's mind.

With our vast wisdom. It's by submitting. To him. And so we can't take ourselves too seriously. We can't think that we're going to solve this problem with righteousness or wisdom.

Or that we can escape it by being so wicked. We don't take ourselves too seriously. But we take God seriously. We fear him. And this is where Ecclesiastes keeps bringing us again and again.

[35:11] Fear God. Fear God. It's the way to live wisely. It's the way to live joyously. Joyfully. But we have one last thought. Then we'll be done.

Do you see how coalesce advice prepares us for Jesus Christ? It's hard to see your need for a Savior.

When you think that your righteousness can control Havel. And it's hard to see your need for a Savior. When you think that your wisdom is going to be able to manage Havel.

When you're trying to control your life with your own wisdom. And your own righteousness. You're not ready to receive Jesus. Because he comes to call and save sinners.

People who aren't righteous. People who aren't wise. Earlier we talked about Jesus at Matthew's feast. And the Pharisees complained about Jesus eating and drinking with tax collectors.

[36:17] And what was Jesus' response? Do you remember? He said, It isn't the healthy who need a doctor. But the sick. But go and learn what this means.

I desire mercy and not sacrifice. For I have not come to call the righteous. But sinners. Jesus didn't come to call the super righteous.

He didn't come to call the super wise. And so, do you see that if you're trying to navigate your life on your own, you can't? And so, let me ask you.

If Jesus came to call sinners, are you willing to confess that you are a sinner? If you're saying, you know what? I can't navigate life on my own. My wisdom isn't doing it.

I can't do it with my own resources. Then hear the call of Jesus. He's calling sinners. And so, don't be too righteous.

[37:16] And don't be too wise. And don't be too wicked. Instead, hear the call of Jesus. Follow me.

And you'll never perish. You'll inherit eternal life. You won't destroy yourself with your own righteousness. You won't kill yourself with your own wickedness.
If you listen to Jesus, you won't die before your time. You'll inherit eternal life. Ecclesiastes is constantly pointing us to Jesus.
It doesn't do it very directly. But it's putting us in a position where we see that He is everything that we need. He is our wisdom. And He is our righteousness.
And we need no other. Let's pray. Our Heavenly Father, I pray that you would take your word, plant it deep within us.
[38:20] That you would help us to apply it properly. This is a dangerous passage. Pray that my brothers and sisters would remember all of Scripture.
And bring all of Scripture to bear. But to let these words fall on their heart. And let these words say what you want them to say.
That we would not be too righteous. We would not be too wise. We wouldn't be too wicked or be a fool. But we would hear Jesus.
And that we would rest in Him. Thank you, Father. For sending Him for us. Thank you, Lord Jesus, for coming and dying.
And opening up the doors to eternal life. And thank you that even now we are beginning to taste those realities. And all the good things that you send us.
[39:26] We taste your goodness. Will you help us to praise you for them. And will all your gifts point us back to the greatest gift, the Lord Jesus.
And may we say thank you for the cross. because it is only at the cross where all these gifts and all these graces were won for us. Will You help us to rejoice in the Lord Jesus at breakfast tomorrow and at lunch and at dinner and as we live our lives with our families, with our husbands and with our wives and as we're at work, will You be constantly bringing us, pulling us up to the Lord Jesus that we would live lives that are for Him and for His glory, that we would live lives that are full of joy in Him and what He has done for us.
And I pray that You would transform sinners here tonight, that they would give up their idols and that they would come to the Lord Jesus and find joy like they've never tasted before.
I pray that You would do that for the Lord Jesus' sake, for Your glory's sake. Amen.