The Song of the Redeemed — Delivery Transcript

Revelation 14:1–5 (CSB) · Wes Terry · Sunday, February 27, 2022 · *Kingdoms in Conflict*

Watch or listen: Subsplash (video & audio) · YouTube

> ⚠️ ***AUTO-GENERATED TRANSCRIPT — verify against the audio before quoting publicly.*** *Produced from a Descript transcription of the Broadview Church sermon recording and lightly cleaned (filler words removed, obvious mis-hears of names and Scripture references corrected). No timestamps. The posted recording is the same 11:00 a.m. service as the YouTube livestream linked at the start of the message. The posted recording begins just after Wes thanks the band, so the transcript does too. Scripture readings follow the CSB, which Wes was reading from in 2022. This is not a publication-ready manuscript and it is not Wes's exact words for print. Check any line against the recording before it goes on a graphic, in an email, or in a book.*

As we were singing and, yeah, that's awesome. As we were singing those songs in the last service and then again in this service, I was just struck by how so many Christians, if you're not careful, turn into those Christians who forgot the gospel. They get saved, they come to the realization that their sins have separated them from God. There's no way they could save themselves, and that God in his amazing love sent his son into the world to do what we could never do to live that sinless perfect life, willingly laid down his life for us, even though we were undeserving.

He calls us friends, lays down his life for us. And then invites anyone, not who works hard and tries hard and earns it, but anyone who would just repent and believe that they could be saved. Do not ever get over that gospel, that good news, that incredibly loving God, because if you do, you turn into one of them mean, grumpy Christians that is totally forgotten about how amazing God is about how unable we are to save ourselves. And in a lot of ways, that kind of mindset, to have tasted the goodness of God and to forget it or to cheapen his grace, in some ways is a worse state than to not even have come to know it at all.

So let's always be people who stay fresh in our gratitude to the Lord. If you have a Bible, we're in Revelation chapter 14. We've been working through this book. For those of you who are visiting with us today, some of you are first-time guests in our church when Typically the preaching diet is pick a book of the Bible, work through the book, and line by line, chapter by chapter. And so we've been doing that here in the book of the Revelation. I don't know whose idea it was. To do that.

It's totally crazy. It's been very difficult and hard. But here we are in Revelation chapter 14 at the tail end of a series entitled kingdoms in conflict. And all the stuff going on with Ukraine

and Russia. I promise this was not seeking a this was not a series in search of a headline. We were doing the series and the headline came and it's just a reminder that our world is a world in conflict, but so much of the conflict that we experience in life, whether that's personal conflict relationally, whether that's conflict Internationally between political kingdoms, so much of that hostility and opposition is animated by spiritual principalities and powers.

We don't battle against flesh and blood. We have an enemy, a spiritual enemy, named the devil, and he has principalities and powers of darkness. And those seek to undermine God and his kingdom and what he's trying to do in the world. Advancing his gospel through his church. And we can't ever forget about that and so much of what we've been looking at in Revelation chapter 12 and following has been John's way of saying, here, here's how this works, here's how here's how the devil works, here's how the opposition seeks to thwart the plans of God in your life.

And we really left chapter 13 with every single person who lived on the earth being confronted with a choice. And it's a choice of conformity. We saw that Satan's two primary ways of opposing the people of God during the end of days is through evil government. And a false religion. He's always used governments and false religions to lead people astray. But during the final end of days, during that great tribulation, it will be a final evil end times Antichrist empire led by an Antichrist figure and then a false prophet who heads up this false religion which essentially justifies and spins the narrative.

To justify the actions of this evil end times government that's crushing Christians all over the world. This is we're at least the way I'm preaching the book of Revelation is that the events that it talks about are yet future, that this is yet to come. But even though it's yet to come and it's a future decision that every person will have to make, that does not negate the fact that there are already, as John says, many Antichrists in the world. Already, Jesus says there are false prophets and more false prophets will come.

And so even today you and I are confronted with the choice of conformity. Either I will conform my life to Jesus Christ and the truth of the gospel, or I'm going to conform my life to the that which is opposed to Jesus and his gospel, which is the Antichrist and a false gospel. And every person who lives will make it that decision one way or another. And it all depends on what you decide to do with the truth about Jesus. Christ. Do you accept him? Do you reject him? Do you submit to him as king, or do you resist him and do your own thing?

Whatever decision you make determines whose mark you will wear. And that's what Revelation 13 ends on, the mark of the beast. So much discussion and speculation about the mark of the beast. But it's ultimately saying my allegiance belongs to not to Christ, but to that which is opposed. To him. Revelation chapter 14, which is where we're at today, kind of picks up after that. So you have the mark of the beast and the Antichrist. Now let's talk about

the mark of God and those who belong. To the Lord. So John says, I looked and there was the Lamb standing on Mount Zion, and with him were one hundred and forty four thousand, who had his name, the Father's name, or Jesus' name and his father's name, written on their foreheads.

I heard a sound from heaven like the sound of cascading waters and like the rumbling of a loud thunder. Then the sound I heard was like harpists playing their harps. They sang a new song before the Lord and before the four living creatures and the elders, but no one could learn the song except the one hundred and forty-four thousand who had been redeemed from the earth. These are the ones who have not defiled themselves with women since they remained virgins. These are the ones who follow the Lamb wherever he goes.

They were redeemed from humanity as the first fruits for God and the Lamb. No lie was found in their mouths. They are blameless. So for those of you again who are just picking up in Revelation 14, one of the things you should know is that this group of people, this 144,000, They've actually already shown up in the book of the Revelation in chapter 7. And think about the book of Revelation and three sets of seven, three sets of seven judgments. You have seven seal judgments followed by seven trumpet judgments followed by seven bold judgments.

And the way the book of the Revelation is structured, there's a little break between each set of seven. Well, after that first six seals, there's a break, and you have this group, this 144,000 people from the twelve tribes of Israel who are marked with the mark of God. And what that mark represents, then and here in chapter 14 is God's protection and God's ownership. God is essentially saying, these people are mine and I'm going to care for them. I'm going to protect them through this incredible tribulation. That they're going to face on the earth.

What we need to figure out today is, okay, in chapter 7, they were on the earth being marked. Now where are they? They're standing with the Lamb. They are presented in these incredible terms. They're blameless. They're without fault. They are presented as virgins and not defiled with women and following the Lamb wherever he goes. How are we to understand this group is what we need to answer today and then hopefully learn from their lives some things that we can imitate as we think about practical application. The first thing we got to figure out is where is Jesus standing?

This picture of him on Mount Zion, most people when they read Mount Zion, they think Mount Zion and Jerusalem. Because in Jerusalem there's a mountain outside the city gates called Mount Zion. It's a little hill, and throughout the Old Testament it's referred to in physical, tangible terms. And so some people say this is a literal reference to Jerusalem. Other people say no it's not a literal reference to Jerusalem, it's a figurative reference to heaven. And like most things in the book of Revelation, nobody agrees. And so you kind of got to pick and choose what you think you believe.

I lean towards the idea that this is a picture of heaven, and it is a picture of these people who were protected by God through the tribulation, now before God's courts or before the throne of Jesus in heaven and they are worshiping Jesus because of his deliverance of them during that great tribulation. Perhaps they lost their lives. But the even in an attempt to destroy their lives, they weren't able to do that because God secures them and preserves them and presents them. In heaven. Some would say, no, it's not it's not that, it's on earth.

And I it really could go either way. Ultimately what you need to know about the book of the Revelation is that everything that is in heaven, this Mount Zion, this heavenly Jerusalem, this heavenly temple, all of that at the end of the book of the Revelation is going to descend down to the earth. You know in the Lord's Prayer how Jesus taught us to pray, Your kingdom come, your will be done on earth as it is in heaven. In a very real sense, that's how the Bible ends, that the kingdom of God in heaven comes down to the earth.

And so that could be what this is, John giving a future glimpse of the victory of Christ, the triumph of Jesus over all that which opposes him, and those who are marked by the mark of God, relishing in that victory, worshipping Jesus the Lamb for His And so it could be a picture of that. Ultimately, it is the fulfillment of every act of deliverance of God, of his people, throughout the Old Testament. So much of the book of Revelation, the way the scholars talk about it, is type and anti-type. So in the Old Testament you have what are called types.

And then in the book of Revelation you have the fulfillment of that type, and that's called an anti-type. So in the Old Testament, you guys remember the Exodus, the story of the Exodus where God's people, Egypt, or the Israel, was enslaved to Pharaoh in Egypt. Making their mud pies and bricks and all that stuff. Or maybe you watch the movie, Let My people Go. And God delivers the people of Israel from captivity to Pharaoh in Egypt. And in that deliverance, there is a song of Moses. Moses was the leader who led them out of that.

And that song of Moses is actually being used by John in Revelation 14 to say. This is what that was talking about. That was just taste tests. That was just a foretaste of the ultimate deliverance, which is the ultimate which is the deliverance from sin and evil. And this Antichrist and his empire. You see you see the same kind of language used in Exodus chapter 15, verses 17 to 18. The language about this mountain, people worshiping before the throne of God on the mountain. He says in verse 17, the Lord you will bring them in and plant them on the mountain of your possession.

Lord, you have prepared the place for your dwelling. Your hands have established the sanctuary. The Lord will reign forever and ever. And so you have a picture of a worship service filled with people praising God for his supernatural deliverance. And a redemption. You see the same thing in Ezekiel chapter 20, verse 40. Same exact language. Again, type, anti-type. This is what happened in the Old Testament. God's people were delivered. That

was a foretaste of the ultimate deliverance when God's kingdom comes on the earth. This is what the prophet Ezekiel said.

He said, on my holy mountain, this is the Lord speaking. Israel's high mountain, that's Mount Zion. The declaration of the Lord is this the entire house of Israel, all of them will serve me in the land. There I will accept them, and I will require your contributions and choicest gifts, all of your holy offerings. And so again, it's a picture of all of Israel worshiping before the Lord, bowing at the bowing their knees at Jesus the Messiah, giving him thanks and gratitude because of his supernatural deliverance. Throughout the tribulation. And that's what you have in Revelation chapter 14.

It is a picture of true worship. And true worship is not just singing songs. True worship is not Old Testament worship where you had the sacrifice of bulls and goats and blood and grain offerings and all those things. That's not true worship. True worship is not necessarily even anything external. True worship is offering your body as a living sacrifice to the Lord, saying to the Lord Jesus, you've given everything to me. Who am I to withhold anything to you? Love so amazing, so divine, demands my soul, my life, my all, and so everything I am is yours.

That's the picture that John sees of this worshiping community, this 144,000. And he's pulling it from those Old Testament passages. Now the sound that they're making, they're singing this song, it's this incredibly loud song. It sounds like cascading waters or a waterfall. It's big, it's boisterous, it's not like the sound. I remember growing up in sixth grade at Roby CISD and I was a band nerd. Any other band nerds out there? Didn't think so. That's why I can't believe y'all come to this church with a band nerd. You know deep down I'm cool, that's why you come.

But I was a band nerd back in the day and I remember sixth grade band, I was playing trombone, and everybody was a terrible musician, but they would play like they were awesome. And so they were just going to town on their horns and stuff. It was the most horrendous cacophonous sound you'd ever heard. That's not this, okay? This is Poetic, this is harmonious, this is melodic, this is beautiful, loud, consuming song of the redeemed. And you have not angels singing, okay? You see angels in Revelation 5. This is not angels.

This is not the 24 elders. This is not the four living creatures. We saw all of them back in chapter 5 of Revelation. No, this is people. This is the redeemed. These are people who maybe in the great Tribulation, maybe you and me today having been delivered from sin and given eternal life in heaven. We are singing this chorus of God's deliverance, of God's goodness, that I was a sinner separated from a holy God, but God in his grace came down, he rescued me, and I'm not one of them fuddy-duddy Christians who has nothing to say about it, but I'm a joyful Thankful Christian.

And so I'm singing this song of redemption. And that's what John hears. And that's what these 144,000 begin to Join in on that song. And it says no one else could learn the song except the 144,000 because they too were redeemed. Angels aren't redeemed. There's no re plan of redemption for the angels. It's only for humans. It's a uniquely human song, a song of redemption. I think it's similar to what they sang in Revelation 5 because You have the four living creatures and the 24 elders and the angelic host, and you have these multitude of people singing to Jesus, you are worthy to take the scroll and to open its seals.

Because you were slaughtered, you paid the price on the cross, you were per you purchased people for God by your blood from every tribe, tongue, and nation. Are every tribe and language and people and nation. You made them a kingdom and priest to our God, and they will reign on the earth. That's what John sees. He sees people, these hundred and forty four thousand. They are priests. They are serving the Lord. They are worshiping the Lord in his temple because of his deliverance in their life. So if we know where they are, where they're standing, and we know what song they're singing, well then who are they?

That's the big debate. Who who are these 144,000? And if you were here when we went through Revelation chapter seven You already know the answer to that question because you every time you hear a sermon you remember everything you heard perfectly, right? Nobody says that, of course I. I preached the sermon and I didn't remember who they were. No, I'm kidding. I remembered who they were, but it's okay if you didn't remember. When we looked at Revelation chapter 7, you got us to remember there were two groups pictured. You have the 144,000 who were sealed.

And the context, remember, you had the seals being broken. 1, 2, 3, 4, 5, 6. After the sixth seal is broken, there's cosmic signs and wonders. And the trumpets are in the seventh seal. So when the seventh seal is broken, the trumpets of judgment are going to unleash on the earth and destroy the earth. But in chapter seven, this angel comes up and says, whoa, whoa, whoa, hold the hold hold your horses. Before you unleash this catastrophic judgment on the earth, we have to seal the servants of our God. And it says that 144,000 were sealed from the 12 tribes of Israel.

And then it actually goes and lists all the tribes. Benjamin Judah all the way down. It kind of gets them wrong in some ways, or didn't get it wrong, but they say it differently than what's in the Old Testament. But the point is that it was a reference to Israel. At least that's what I think. Now some would say, well that means true Israel and that's really a reference to the church because the church has replaced Israel. And I that's a view that a lot of people have and there's there's evidence for that view and they have their reasons.

I don't think that the church has replaced Israel. I see in the book of Revelation the church and Israel being sealed by God, protected by God, delivered by God, but he's he's dealing with them separately. Just like in Revelation chapter 12, you had the woman who was a

reference to Israel, the child, which was a reference to Jesus, the dragon was a reference to Satan. Satan begins to attack Israel, but he also attacks the rest of her offspring. I think that's a reference to people like you and me, non-Jewish believers.

And so you have God's promises to Israel, his promises to the church, and those promises are promises of deliverance and protection. And what you see here in this 144,000, I think, is a reference to Israel. Now, could it include the church? Absolutely. Because remember in Revelation 7, after he talks about the 144,000, John says, I looked and then I saw an innumerable multitude from every tribe, tongue, and nation. That's talking about the church today. That right now there are Christians from all around the world, and we became believers because of our faith in the Lord Jesus Christ.

Jesus entered the world because of God's promise to Israel. You guys remember the promise to Abraham, we talked about this in chapter seven, that God made a promise to Father Abraham, who had many sons. You remember that guy? And his promise was that through your seed I'm going to bless the earth, and your descendants will be as numerous as the stars in the sky and the sand on the sea. And Abraham laughed. He said, yeah, right, I'm too old, and my wife's real old. No way she's having a baby. And then he has like one baby, Isaac, and then they God says to sacrifice Isaac, and they're like, but what about the promise and sacrifice him anyway?

But then he didn't get sacrificed, he still lived, and then they ended up having not just Isaac, but through Isaac's son Jacob, twelve sons,[2] who became the twelve tribes of Israel, and then the twelve tribes of Israel make up most of the Old Testament which culminate with the coming of Jesus Christ, the fulfillment of God's promise to Abraham and Isaac and Jacob, and it's through Jesus That God makes salvation available to the whole world. And so when you believe in the Lord Jesus Christ, Paul says you're grafted in. Romans 11,[1] you're grafted into that branch which is Israel.

Paul says in Galatians chapter three or four, one of those chapters in Galatians, the people who are children of Israel are children by faith. Just like Abraham was a child of God by faith, not because of his biology or his bloodline, but it's by faith. And so it is a sense in which yes, when you say Israel, you can say us. We don't replace Israel, but we've been grafted in. So when he talks about the hundred and forty-four thousand being a reference to Israel. There are people who say, well, that's us too.

It's all of the redeemed. We are all of God's people. Some others would say, no, it's a clear distinction. Jews and Gentiles. And you just got to decide. But the point is, is they are sealed by God, they are protected by God And they are singing the song of the redeemed because they have been delivered and redeemed by the blood of the Lamb. Now, let's say it is just a reference to Jewish people. When did they get saved? Well I if you read Joel chapter 2,

which John appeals to a lot of times in the book of Revelation, Joel chapter 2 talks about the cosmic signs and wonders that portend or announce the day of the Lord.

And it's so interesting. In Joel chapter 2, verse 32, he paints imagery that's eerily similar to Revelation 14. And so I think this group gets saved. They get delivered in that sense from sin and become become children of God when they see those cosmic signs and wonders. Let me show you this. It's Joel chapter two. He says, the Lord says, on that day before the day of the Lord comes, I'm going to display wonders in the heavens and on the earth, blood, fire, and columns of smoke. Then he talks in verse 31 exactly what you see in Revelation 6.

The sixth seal is broken, the sun is turned to darkness, the moon is turned to blood. Before the great and terrible day of the Lord comes. I think when Jewish people see that, at least this remnant of Jewish people. This 144,000, whether it's more or less or the same, I don't know. But a believing remnant of Jews are going to see those cosmic signs and wonders and they're going to say Jesus is the Messiah. We were wrong. Jesus truly is the anointed one. He truly is coming again. He truly is going to establish his kingdom on the earth.

And they're going to call on the name of the Lord. And Joel says, when that happens, when they call on the name of the Lord, they're going to be saved. And then there's going to be an escape for them on Mount Zion and in Jerusalem. Just as the Lord promised among the survivors, the Lord calls. So I think that's who this is. It's a reference to Israel. Or you could say true Israel, maybe not every single Jewish man and woman, but that believing remnant. Israelites who are Israelites because of they are what Abraham was.

They're believing by faith. They are supernaturally protected by God in the season, and they live these incredible lives of obedience and reckless abandon to the Lord, and the Lord uses them mightily during this great tribulation. Are we included in that? Some would say yes, some would say no. You decide. Whoever they are, wherever they're standing, whatever they're singing, if you're taking notes, the lives that they live are worthy of our imitation. I want to do this and then we'll be done. Read it again with me in chapter 14, verses 4 and 5.

These are the ones who have not defiled themselves with women since they remained virgins. These are the ones who follow the Lamb wherever he goes. They were redeemed from humanity as the first fruits for God and the Lamb. No lie was found in their mouths because they are blameless. So they're undefiled by women, they maintain their virginity, they follow Jesus wherever he goes, and they are the first fruits purchased from among men. People debate, is that literal, figurative? Are they literal virgins? Some say yes, some say no. I lean towards the figurative that this is a reference to their undiluted love for the Lord.

To say that you were undefiled by women meant that you were a man who did not defile the marriage bed, you did not commit adultery. You were pure in your love for your spouse. To say that you were a virgin, well, we all know what that means. It means you didn't engage in

sexual activity before marriage. But the idea is that they were pure, whether sexually pure or spiritually pure or both. The idea is that they were undiluted in a love for Jesus. There was no competitors for the affections of their heart.

When they saw these signs and wonders, they said, I am all in. There is no carnal Christianity. There's no kind of weak watered-down Christianity. These were sold-out believers, undiluted in their love for the Lord, and that undiluted love manifested itself in uncompromising obedience. There was no Jesus, I'll follow you so long as you save my marriage, fix my finances. There were no conditions on their obedience. They were 100% wherever you go, I'll go. Wherever you say do, I'm going to do. Trust and obey. There's no other way. And then they are the first fruits purchased.

From for God from the Lamb. So some people say first fruits means these people are going to be saved and some more people are going to be saved later. I don't think that's what it means. He's using the idea of firstfruits the same way it was used during the Exodus, like when the death angel passed over the firstborn in Egypt. The firstborn people who were covered by the blood of the Lamb, they put the blood of the Lamb on their doorpost. Those people were saved. Those children did not die. But the Lord says of those firstborn children, they are the first fruits.

They belong to me. I've rescued them. I've delivered them. They are mine. That's the imagery p John's using here. He's saying, these are people, this redeemed group, this hundred and forty-four thousand, have an undiluted love, totally sold out. They are uncompromising in their obedience, and they are holy to the Lord. They are, in the strict sense of the term holy, they are set apart. They're unlike anybody else on the earth. They are uniquely set apart for God. And all of that comes from this passage I think John's pulling from in Jeremiah chapter 2.

Let me read this and then we'll be finished. Jeremiah chapter 2 all three elements are right here. Jeremiah, this is right after Israel has been delivered from slavery to Egypt. So right after that, Jeremiah's looking back at that event and he says, go and announce directly to Jerusalem that this is what the Lord says. And then the Lord hearkens back to those days of deliverance and he says, I remember the loyalty of your youth, your love as a bride, so there's your undiluted love. I remember how you followed me in the wilderness in a land not sown.

So there's your uncompromising obedience. And then he says, Israel, my people, those 144,000, they were holy to the Lord. They were the first fruits of his harvest. And then he says, all who ate of it, meaning all those who persecuted Israel or tried to crush God's people, they found themselves guilty and disaster came on them. This is the Lord's declaration. Now think back. What happens in the Exodus? In the Exodus, the f army of Pharaoh was brought the disaster was brought on them because they were crushed by the Red Sea when it fell on them.

But again, that's a type. Okay? That's a little foretaste. That's a little picture pointing to the ultimate deliverance. What's the ultimate deliverance? God utterly crushing everyone on the earth who tries to crush the people of God. And that's what you'll see in chapter 14. And following. And so all John is doing is he's saying, I know my scriptures, I know my Old Testament, I know the character of God, I know how he delivered us then. This is how he's going to deliver us in the future. And what we are called to do in light of that deliverance is to worship him as true worshipers, undiluted in our love for Jesus, uncompromising in our obedience to his will.

And holy, set apart and holy to the Lord. Meaning you and me are set apart for use by the Lord. Not carnal in our faith, not wishy-washy, not I'll become a serious Christian when my kids are graduated or you know when I don't have this girlfriend or boyfriend. Tempting me to do these things. I'll be a serious Christian when I get over this sinful habit. No, don't wait till then. Holiness is a calling now. But you need to know this. Holiness is never something you can do on your own. It's not something where you can pull yourself up by your bootstraps.

What we're about to celebrate in the Lord's Supper is the reminder that all true holiness is a gift. It's received, it's not earned. It's something that's given to us by grace when you repent and believe on the Lord Jesus Christ. Through repentance and faith, you can receive the holiness that has been talked about in this passage. Repentance is just agreeing, God, you're right, I was wrong. Your way's the right way, my way was the wrong way. I was a fool to try to save myself. I was a fool to think I could find salvation and fulfillment and contentment in these lesser loves, these competitors for my heart's affections I repent.

I trust you. I love you. I find my contentment in you. I'm going to rest in you. And that's the invitation this morning. If you're here and you're not a Christian Through repentance and faith, you can receive salvation. You can receive the holiness that you've been called to wear as a child of God. For those of you who are Christians, but you've been stuck in patterns of sin in your life, which is all of us to one degree or another, the way that the cleansing of Jesus is applied in your life, the way to become in principle, I'm sorry, the way to become in practice who you already are in principle is a confession.

I think if you're taking notes, the blood of Jesus is what cleanses us of our sin, but confession is the means by which the cleansing is applied. You have to participate in this process. Just like faith is not a work, but you have to exercise faith in order to receive salvation. You also, the Bible says it's when you confess your sins that Jesus is faithful and just to forgive you and to cleanse you from unrighteousness. So as we prepare for the Lord's table, I want to invite you to do just that, whether you're a Christian or whether you're not a Christian and you're trusting in Jesus for the first time, to exercise repentance and faith.

Through confessing your sin, both to God and to anybody you need to confess to. If there's any enmity between you and another person, to confess that to the Lord. And then we're going to take the Lord's Supper. And then after we're taking the Lord's Supper, we're going to sing a final song. And I want us to sing like we've been redeemed. I want you to sing as though you were there in that final day. Standing with the Lamb and the redeemed of God, and we sing with this loud anthem the goodness of God and the deliverance.

From God that we have received into our own life, even though we were undeserving, not because of us, but because of him. Not because we were good, but because he was good for us and then we'll be dismissed. And so let's bow our heads and close our eyes right there where you're seated, we're not going to have a public altar time, but right there where you're seated, if the Lord's calling you to faith, to repent of your sin, to trust in Jesus, you can do that right now. You just right there where you're seated, the coming down an aisle, getting baptized, those are just external representations of an inner reality.

The inner reality is faith. So we if the Spirit of God is stirring in your heart, creating faith in your heart, would you just say, Lord, I know I can't save myself. I need you to save me. I'm calling on Jesus. Jesus, save me. I admit I'm a sinner. I believe Jesus is who he said he is, that he did what he said he would do. He died on the cross for my sins. Will you save me? If you're here this morning and you're a Christian, would you use this time to confess to the Lord any any compromises in your life, any competitors for your heart's affection?

Any areas of a diluted love or a kind of a spirit that says. Yeah, I'm there, but not all the way there. I'll do, I'll do what God wants, just not this. I'll be obedient everywhere else, just not this one area. Would you allow this time of an invitation to be an opportunity for the Spirit of God to confront you in that stubbornness or that or the doubts or the whatever it is that is holding up. A heart that is fully surrendered to the Lord. And as you respond to the Lord, do not take this Lord's supper without responding to him as he's calling you to respond.

I'm going to ask our ushers if they would make their way to the front. And as you respond to the Lord, you prepare your heart as we take the Lord's Supper together. Heavenly Father, we give you this time. We pray, as you taught us to pray, for your kingdom to come and your will to be done on earth as it is in heaven. Wherever it is in our life, spiritually, relationally, sexually, financially, whatever it is, would you expose what needs to be exposed? Would you use your word to correct us and to train us in righteousness?

Even if it's painful, for our good, for your glory. In Jesus' name. Amen.

---

1. Transcript note: spoken as "Romans 9"; the picture of Gentile believers being grafted into Israel's olive tree is in Romans 11:17–24. Source: Romans 11:17 (CSB), BibleGateway. ↩

2. Transcript note: spoken as "not just Isaac, but eleven other kids who became the twelve tribes of Israel"; the twelve tribes descend from the twelve sons of Jacob (Israel), Isaac's son and Abraham's grandson, not from Abraham's children. Source: Genesis 35:22–26 (CSB), BibleGateway. ↩