



CANYON HILLS

COMMUNITY CHURCH

Series: Nehemiah

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Inexhaustible Grace

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"It is well with our soul." That hymn never gets old. I wish I could say to you that it is well with my stomach. There's nothing well about that. I hope all of you are beginning to recover from several days of a lot of football and a lot of food and a lot of family and whatever else you had a lot of the last few days. I'm thinking about starting a new tradition and calling the Sunday after Thanksgiving "Repentance Sunday." I just think we need to do this.

I'm confessing to you that your pastor has no self-control. I mean, none. I love everything about what has happened in our home in the last few days, especially the food. I would say in this time of repentance we probably have to allow for a few more minutes of repentance for those of you who choose to eat the part of the turkey that is meant to be thrown out. You people who eat white meat need to repent of wasting good food like that.

Listen. I hear it from you people all the time, you white meat sinners. Here's what you've been telling me. This is what you email me. You always tell me your white meat isn't dry. Your turkey white meat... Somehow you have the ultimate recipe that makes your white meat not dry and boring. I don't believe you. It's impossible. I don't care if you cook it upside down in a bag all night long.

The only way your white meat could have any flavor is if the dark meat accidentally touched the white meat. Okay? Can we just settle that? I don't believe you. The whole invention of gravy is predicated on white meat, the need that white meat has for gravy. I needed to vent my spleen on that one. We probably all need to repent to some degree, but let's hold off on that. Let's open our Bibles to Nehemiah 9. It's great to see you and be with you this morning.

Just so you remember, last week we arrived in Nehemiah, chapter 9. It comes after the completion of the wall around Jerusalem. The Jewish people spent two to three weeks just worshiping and celebrating the goodness and the mercy of God in their lives, that they were able to return to Jerusalem and get the wall rebuilt. Then we got to chapter 9, and the people all come back together in Jerusalem for what is referred to at the end of chapter 8 as a *solemn assembly*.

This is a very serious service in Jewish religion, where the people recommit their hearts to trusting and obeying God going forward. As we saw last week, this sacred assembly, this gathering, begins with all of the people, first of all, dressed in sackcloth and then pouring dirt and dust all over themselves from head to toe, all of that symbolizing their humiliation and their shame due to their past sin. Then, on behalf of all the people, Ezra the priest fearfully and solemnly goes before God in confession and petition.

Last Sunday, we made it through the first half of Ezra's prayer, this amazing... I don't even know what kind of word to describe it. This monumental prayer, when we saw Ezra recount 13 attributes of God's character, all making God completely worthy of our love and devotion. I have to confess to you it feels really strange to take a prayer so beautiful and monumental and pull it apart and analyze it and see what we can get out of it, but that's indeed what we're doing, and I think it's okay to do this.

Today we're going to look at the second half of his prayer, which is going to ultimately culminate in the people asking God for his forgiveness for their decades of rebellion and sin and then committing their lives to being faithful to obey God with all their hearts going forward from this point of the sacred assembly. Getting ready for this morning, I can't help but think there are people in church today who need this very thing. You need to do the same thing we're reading about in this prayer.

What I mean by that is there are some who are here in church in all three services who are in a rut. You're in a spiritual rut. There's distance between you and God. You feel it. You know it. Possibly and even most likely due to sin or issues in your life you haven't repented of or dealt with. Today may be your day to come before God, confessing your sin and turning your heart back to him, recommitting your life to following him, loving him, and obeying him, getting out of this rut you're in and drawing nearer to God than you are right now.

There may be a whole bunch of us in this room who are going to experience this today. If our Bibles are open now to Nehemiah 9, let's stand for the reading of God's Word, and let's finish up the prayer we started last week. We actually have to pick it up at the last sentence in verse 25. It's the perfect Thanksgiving verse. **"So they ate and were filled and became fat and delighted themselves in your great goodness."** That's where we left off in Ezra's prayer. Now he continues to pray.

"Nevertheless, [even though they were delighting themselves in the goodness of God] they were disobedient and rebelled against you and cast your law behind their back and killed your prophets, who had warned them in order to turn them back to you, and they committed great blasphemies. Therefore you gave them into the hand of their enemies, who made them suffer.

And in the time of their suffering they cried out to you and you heard them from heaven, and according to your great mercies you gave them saviors who saved them from the hand of their enemies. But after they had rest they did evil again before you, and you abandoned them to the hand of their enemies, so that they had dominion over them. Yet when they

turned and cried to you, you heard from heaven, and many times you delivered them according to your mercies. And you warned them in order to turn them back to your law.

Yet they acted presumptuously and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and they turned a stubborn shoulder and stiffened their neck and would not obey. Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands. Nevertheless, in your great mercies you did not make an end of them or forsake them, for you are a gracious and merciful God.

Now, therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and steadfast love, let not all the hardship seem little to you that has come upon us, upon our kings, our princes, our priests, our prophets, our fathers, and all your people, since the time of the kings of Assyria until this day. Yet you have been righteous in all that has come upon us, for you have dealt faithfully and we have acted wickedly.

Our kings, our princes, our priests, and our fathers have not kept your law or paid attention to your commandments and your warnings that you gave them. Even in their own kingdom, and amid your great goodness that you gave them, and in the large and rich land that you set before them, they did not serve you or turn from their wicked works. Behold, we are slaves this day; in the land that you gave to our fathers to enjoy its fruit and its good gifts, behold, we are slaves.

And its rich yield goes to the kings whom you have set over us because of our sins. They rule over our bodies and over our livestock as they please, and we are in great distress. Because of all this we make a firm covenant [a firm promise] in writing; on the sealed document are the names of our princes, our Levites, and our priests."

God in heaven, I ask in the name of Jesus that where we need correction and conviction we would see it, we would hear it, we would feel it in our hearts today. God, where we need encouragement and hope, I pray you would speak loudly and clearly in your grace and mercy today. God, before we sit, we remember our team of children and their leaders who are in the country of Chile this week serving you, spreading the good news of Jesus. We pray you would keep them safe and healthy and use them in a mighty way. We pray in Christ's name, amen.

After inserting ourselves into this prayer and reading all that Ezra confesses, we're probably tempted to think, "Wow. What was wrong with them?" Right? Why did they keep doing that? In spite of God's incredible patience, mercy, forgiveness, and blessing, they were ungrateful and stubborn and really, if you want to be honest, stupid. Let's be honest. That's what it reads like. Look at verse 26. "After they were delighted in all of your great goodness," it says in verse 25...

"Nevertheless, they were disobedient and rebelled against you and cast your law behind their back and killed your prophets, who had warned them in order to turn them back to you, and they committed great blasphemies." In verse 28 it says, "But after they had rest

they did evil again..." In verses 34-35 it says, "[Amid God's great goodness] **they did not serve you or turn from their [ways]."**

Ezra prays the consequences of their sin were unbelievably serious. The suffering they brought upon themselves was enormous. Oh my. It's hard to imagine that they just didn't get it. They knew based on God's warning that their disobedience would mean much pain and suffering in their lives, and yet they did it anyway. Do you want to know what is so sobering about this? I don't know if we're that much different than them. Come on.

Unfortunately, I think we have more in common with the Jewish people Ezra is praying to God on behalf of than we might initially think. That is sobering. The verse that scares me to my core is verse 29. **"And you warned them in order to turn them back to your law. Yet they acted presumptuously and did not obey [you]..."** Do we presume upon the grace and forgiveness of God? Here's what it sounds like in our heads if we struggle with this.

We say to ourselves, "I know I sin. I know I'm sinning, but God loves me and he'll forgive me." That's presuming. What are the lessons for us in this prayer? I'm going to attempt to pull as many out as I can right now. I don't know if I'm going to get through it all, but I'm going to give it my best shot. I think there are some things in here that could potentially be life changing for us, spiritually speaking, going forward.

1. *God's laws are perfectly good for us.* I want to establish this in our hearts. God's way of living our lives is the most satisfying way to live. In verse 35, we see that his way of living is born out of his great goodness. I'm worried that over time we can deceive ourselves into thinking that God's laws are possibly today a little too old school. I think we can deceive ourselves into thinking that, "Hey, God's ways...they're great and all, but they're a little old fashioned."

That deception in our heads sounds kind of like this. I think it would go like this. "God is still good, but if the Bible were being written today, I don't think God would be as strict or uptight about stuff." That's how it sounds, potentially. "Or I think he would have less rules or, at the very least, he would go a little easier on us. After all, we live in a different time." That's what begins to happen in our heads when we don't declare in our hearts that God's laws are always perfectly good for us. We start to wonder.

Here's what we know about God. In Numbers 23, verse 19, we're told, **"God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?"** God says about himself in Malachi 3, verse 6, **"For I, the LORD, do not change..."** In James 1:17, in the New Testament, we're told, **"Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change."**

Our culture may change. The morals of our culture may vary with time, but because God is perfectly good and perfectly holy, he does not change. There is no way to improve on the law and way of God. Let me have you look at what I think is my favorite psalm in all of the Psalms. It's Psalm 19. In fact, this is so good you need to underline it with something. Find a pen, a

pencil, your wife's lipstick or eyeliner, whatever you need. Underline it. These verses need to be underlined. You'll see why in a minute. Speaking about God's ways always being perfectly good for us, look at what it says in Psalm 19:7.

"The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple..." We have wisdom from God's ways. **"...the precepts of the LORD are right, rejoicing the heart [giving joy to life]; the commandment of the LORD is pure, enlightening the eyes..."** That's where we get discernment: when we live God's way.

"...the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them [the rules, the laws, the commandments, the ways of God] is your servant warned; in keeping them there is great reward."

Can we who claim to love and trust God today affirm that God's ways are always perfect and always good for us? Nothing about his laws needs to change. In fact, we wouldn't *want* them to change. Can you say "amen" to that? We would not want them to change. Let's all agree today that the steadfast love of the Lord never ceases. Let's establish this. God's laws are perfectly good for us. Back to Nehemiah 9 and Ezra's prayer.

2. *God's warnings are perfectly clear.* What we love about our God is that he doesn't play games. He not only doesn't change, church, but he is never vague. That's what we love about our God. Look at Ezra's prayer to God. In verse 26 he says, "You warned them in order to turn them back to your law." In verse 30 he says, "Many years you bore with them and warned them." In verse 34 he says, "They didn't pay attention to God's warnings."

This is all in his prayer. He's speaking this to God about them. Then he prays the consequences of their refusal to listen to God's merciful warnings were devastating. In verse 36 he basically says, "We became enslaved to the very things you were warning us against." In verse 37 he says, "They became greatly distressed by the things they thought were better than God." In verses 27, 28, and 30 it says God kept abandoning them to their enemies, who eventually ruled over them and made them suffer.

It's as if God was saying, "If you want to live like people who deny me and reject me, here's what I'll do. I'll bring those people in, and they'll come and conquer you and they'll take you and you can live amongst them and see what it's like living without me." That's what Ezra is praying. "God, every time we wouldn't listen, you brought in the very people we were acting like, and it ended up in us suffering."

Ezra acknowledges that they couldn't blame God. He acknowledges that they had no right to be angry at God, because in God's love he warned them over and over of the consequences. I want this prayer to be a reminder to us, especially with what Galatians 6 says. You're all familiar with it.

"Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption..." That word *flesh* means our own sinful desires. If that's what we're going to give in to, then we're going to reap a bunch of sinful stuff. Corruption. **"...but the one who sows to the Spirit will from the Spirit reap eternal life."** While sin may be fun for a season (it always is), it will end up reaping much pain and much heartache.

Just last night, as I was getting ready last second, looking at the message, I was thinking, "How many warnings of God can I come up with just off the top of my head? What does God warn us to stay away from in the area of sin? How does that happen? What does he say specifically?" I just started writing. I didn't look anything up. I just thought, "How many can I come up with?" Here's what came to my mind.

I just wrote, "Warning: jealousy and envy rot our bones. Warning: gossip destroys friendships. Warning: materialism and greed lead to unquenchable discontent. Warning: mistreat or extort the poor and God will ruin you. Warning: get drunk and continually abuse alcohol and drugs? It will lead to many bruises, it says in Proverbs, and no ability to feel pain. Warning: sexual immorality produces devastating loss and utter humiliation.

Warning: sinful anger will give the Devil a foothold. Warning: idolatry drives the heart into an inescapable spiritual darkness. Warning: laziness leads to poverty. Warning: unforgiveness turns to bitterness, which turns to hatred, which turns ultimately to the death of our emotions, which ultimately is depression." That's what I came up with just sitting there, thinking, "What does God warn us about?" One of my favorite preachers, James MacDonald, always says, "Choose to sin; choose to suffer."

That's what Ezra is praying here. "God, you warned us. It was clear. You told us if we choose to sin and rebel against your warnings, there are consequences." Sadly, this is where I think we can be a lot like the people in Ezra's prayer, the Jews. The question is...*Are there God's warnings that right now we are refusing to acknowledge?* Let's all agree today that in God's loving mercy he has warned us that unrepentant, unchecked rebellion and sin will result in our suffering.

3. *God's punishment is perfectly righteous.* Not only has God clearly warned us, but his discipline is perfectly justified when we ignore his warnings. Again, it's tempting to think that God's discipline, as we read it in the Bible, may be too extreme or too harsh or that God is somehow overreacting to just a little sin. I think most of us would agree. We would say, "Okay, murder and rape and child abuse...those deserve the electric chair."

We're all okay with that, your views on capital punishment aside. We're all okay with, "Yeah, those are biggies. God should bring the hammer down and bring it down hard." We would probably all say, "Yeah." But all the other sin... Not so much. Smaller hammer. Right? Look at verse 33 in this prayer. He says, "God, after all of your warnings and our rebellion and warning and rebellion and warning and rebellion..."

"Yet you have been righteous in all that has come upon us, for you have dealt faithfully and we have acted wickedly." This is a beautiful vision of God. "All that has come upon us, God, you have acted faithfully." What had come upon them? If you've been with us since many weeks ago when we started Nehemiah, you'll remember what had come upon them.

For decades, centuries, God kept warning them. "Listen, I'm here. My presence, my provision, my protection is all yours. Follow me. Obey me. Trust me." But they wouldn't do it. Then God would punish. Over and over the cycle continued. It gets to the point at the beginning of Nehemiah where we find the people captured and dispersed among their pagan enemy nations. Thousands of them died in the process. The city of Jerusalem and their surrounding towns were burned to the ground.

Their sacred temple was reduced to a pile of ashes. The walls around their majestic city were completely torn down to the footings without one stone being on top of another. For 70 years, they were in homeless captivity without one shred or glimmer of relief, and Ezra is praying at the end of that time and saying, "God, even after all that, you did not overreact. Even in your harsh discipline, you were perfectly faithful to your warnings and to your holiness."

Now what about us? What is it like when God chooses to discipline us when we refuse to heed the warnings? Well, we are told very clearly how and why God does it. It's in Hebrews, chapter 12. I love this chapter. It's the famous chapter in the book of Hebrews that tells us how and why God disciplines us, why he disciplines his children. Pick it up in verse 5. I'm just going to read a few verses.

"And have you forgotten the exhortation that addresses you as sons [children of God]? 'My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.'" Go down to verse 9.

"Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he [God] disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."

Here's what the Hebrew writer is saying. God never disciplines us in anger but in love, and all of his discipline and punishment is divinely purposeful. He is yielding a peaceful fruit of righteousness in us. He is bringing us closer to sharing in his holiness. Today I want us all to agree that when God chooses to bring the consequences of our unrepentant sin, he is completely justified and is dealing with us faithfully. More than that, he is motivated by his divine love for us. Let's declare today that God's punishment is always perfectly righteous.

4. *Our sin is serious and wicked.* One of the things Ezra recognizes in his prayer on behalf of the people is the seriousness of their sin. Nowhere in this prayer do you see any minimizing of their sin, any justification, any blaming, and you never see in Ezra's prayer any blaming, any excuses

for their sin. In fact, look at verse 33 again. **"Yet you have been righteous in all that has come upon us, for you have dealt faithfully and we have acted wickedly."**

That's a bitter word. Right? *Wicked*. There's nothing about that word you can soften. *Wicked*. Your whole face has to go like *this*. I can't even say "Wicked" and smile. That's what he's saying about their sin. He doesn't say, "Some of our sin was wicked, but not all of it." He didn't say, "Hey, God, you were faithful, and we blew it big time, but some of the stuff... I mean, we were good some of the time." No, he just says, "God, our sin was wicked." That's it. That's how he's praying to God. No exceptions to this rule. Sin is always wicked.

I think sometimes we tend to put our sin into two categories. We're tempted to say, "Well, there are the unacceptable sins, and then there are the kind of acceptable ones." That's what we can be tempted to do. For example, adultery...not acceptable. Never. But a little lust doesn't really hurt anyone once in a while. That's acceptable. Sexual immorality, fornication...not acceptable. We get it. But living with someone I'm not married to and sleeping with them? Yeah, of course. That's acceptable.

Lying. "Thou shalt not lie." Not acceptable. But holding back part of the truth in order to make myself look better or innocent or more righteous than I am? That's acceptable. I'm not lying. I'm just not telling you everything. Being greedy or selfish with the money God blesses us with...that's not acceptable. Stealing from God by not tithing? Of course that's acceptable. You get the picture.

I think the reason sin is always so serious and so wicked is that, when you think about it, sin is practical atheism. In that moment, in that decision where we say, "I'm going to sin right now," we are choosing to live in that moment as though God doesn't exist. That's why sin is so serious. In that moment, we are choosing to live as though God and his holiness and his law that is perfect doesn't exist. Therefore, I'm going to sin. Practical atheism.

Sin is virtually declaring war with God. I think this prayer allows us to stop for a minute and ask, "Is there certain sin in my life that I have categorized as acceptable? Is there sin in my life that I'm justifying?" The Bible teaches us that sin is so serious we have no chance of living if we dare enter into the presence of God with unforgiven and unremoved sin.

Sin is so serious that if we actually think we're going to get to the judgment seat of God and somehow be able to stand in his presence, we will immediately be destroyed, and it'll be over right then. That's what I believe God meant when he told Moses, "No man shall ever look at me and live." It's impossible to bring sin into the presence of a perfectly holy God.

Sin is so serious that God sent his only Son to die in our place, sacrificing his own life for the payment and the removal of our sin. So today I want us to agree in our hearts, to recommit in our hearts, that all of our sin is wicked all of the time. Do you want to say "amen" to that? Let's make that commitment.

5. *God's grace is perfectly inexhaustible.* This is the good news that permeates Ezra's prayer. As they prepare themselves to recommit their lives to obedience and holy living in chapter 10, which is coming next week, Ezra focuses on God's grace as the source of their strength, their hope, and their help. I want you to look at verse 32. It's just one word. "**Now...**" Thirty-two verses into his prayer, Ezra is about to make his first and only request.

He brings his prayer into the present on behalf of all of the people who have turned from 70 years of God's just discipline, and he's going to ask God in the following verses, verses 32 and forward, to deliver them, to totally deliver them from the tyranny of their enemies who hate them, the enemies God brought in to capture them and disperse them.

He's going to stand before God with the people covered in ashes and dirt and dressed in sackcloth, and he's going to say, "**Now...**" It is a huge and bold and undeserved request considering all of their sin, but here's the key. His request isn't based on anything they have done to obligate God. His request to ask God for deliverance is not based on anything he thinks they can do to prove to God they're worthy now. None of that. Look at verse 28.

"Yet when they turned and cried to you, you heard [them], and many times you delivered them according to your mercies." Look at verse 31. **"Nevertheless, in your great mercies you did not make an end of them or forsake them, for you are a gracious and merciful God. Now..."** In verse 32 he says, "Now that we have remembered what kind of God you are, help us. Help us again."

He goes on again in verse 32. "We've blown it. We've blown it for decades, for generations, God. Our fathers, our kings, our priests...everybody has blown it." Then in the middle of verse 32 he says **"...let not all the hardship seem little to you that has come upon us..."** He says, "God, your discipline has accomplished your goal. God, your punishment has accomplished your divine purpose. We are sorry. We are broken, and yet we're hopeful."

He doesn't say, "Because we're going to be perfect from now on. We're going to be good from now on." It has nothing to do with their ability to somehow be perfect on the spot as a result of a prayer. He is saying, "God, we're turning to you for help, because you are merciful and your grace is inexhaustible. It's our only hope."

As we saw in Hebrews 12, the goal of God's discipline is a harvest of righteousness. In 1 Corinthians 5:5, the goal of God's discipline is the destruction of our flesh. I think it's confusing for some Christians regarding the whole goal of the Christian life. I want you to hear this. The goal of the Christian life, the goal of God saving us by his grace through our faith in the death and resurrection of his Son is not just to get us to heaven. That's not the primary goal.

Do you want to know the primary goal of your salvation and my salvation? The primary goal of God is to transform us into the likeness of his Son Jesus Christ. If you get anything today, if you go to Applebee's for lunch and the waitress says, "What did your preacher say?" you can say, "You know what? He reminded me that the goal of my salvation is to become more like Jesus." If you walk away with *that* today, you got what you came for.

Here's the problem. In the process of becoming more like Jesus, in the process of progressive sanctification, we blow it and we stumble and we get in those ruts. We kind of categorize sin and soften it a little bit and we get in that rut. It's not like we've denied... We haven't walked away. We still love Jesus. We still believe in God, but we just live over here in this rut somewhere. We get in this rut and we just get used to being there.

I think what we feel like is, "Would God ever take me back again? Would he ever listen to me again? What do I have to do to get out of this rut?" Here, Ezra declares it in his prayer. It's only by his inexhaustible grace. It's not by our own determination. It's by his steadfast love and the covenant-keeping, promise-keeping mercy of a gracious God. I ask you right now...*Is there sin going on in your life that could potentially cause tyranny in your life?* Are you in a rut? If you are, this is my prayer.

I want us to know that because of who God is and what he is like, we can be filled with hope that when we sin, when we get in that rut, when we categorize our sin and ignore the warnings... When we do that and then genuinely repent, he will forgive us and receive us back, not based on us somehow cleaning up enough to say, "Okay, God, I did it," but to say, "God, I need you. I need your help. I can't do this on my own. I turn back to you. I run back to you. I dive at the foot of the cross and wrap my arms around it." Then we press on in the promises we make. Inexhaustible grace.

We started out thinking, "How can these people be so stupid? God keeps coming back at them with grace, and they keep sinning." Then we look in the mirror of God's Word and we say, "Uh-oh." Here's the good news. The same God Ezra was praying to is the same God we have now. I'm going to ask you to bow your heads in a moment of respect and quiet. Be respectful. Unless you're going into labor, I need you to stay still.

Listen. I'm not assuming that every single person in this room is backslidden and in a terrible deep rut. It could be that you have an honest struggle with sin right now, and you need to be reminded, "Hey, you turn back to God right now." But some of you are in a serious rut. There is distance between you and God, and I want to leave you alone with God right now for a minute.

I want you to start the process of climbing up out of that pit, reaching up to the merciful hand of God as he pulls you out. I want you right now to bring your ugly, nasty, whatever it is right to him, your hurt, your pain, your sin, and I want you to dump it right there at the foot of the cross and cling to the cross right now. In your own words, right now, turn to his inexhaustible grace.

God, I know that this is just the beginning for many to just run back to you and wrap their arms around you. Thank you, God, that when we turn back to you, like the Prodigal Son's father, we run right into you with open arms. I pray, God, that we would be motivated today not by our will but by your grace and mercy. God, we need your help. Where we are weak, you must be strong. So, God, begin the process now of changing us and receiving us to be closer to you than ever. In Christ's name, amen.

If you are here right now and you have never become a Christian, you've never surrendered your heart and life to Jesus Christ, you've never stepped over the line and repented and asked Jesus to come into you and save you and forgive you and cleanse you and asked him to be your Savior and Lord, we want to help you take that step of faith today. Before you leave, there are going to be some people up there who would love to do that. They want to give you something to go home with. Please do that before you leave. It's the most important decision you will ever make.

God bless you. Go home. Eat the rest of your leftovers. Enjoy it. Tomorrow it's back to reality. We'll see you next Sunday.