

Soberly Enjoying Life

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[0 : 00] Our country has been affected enormously by Hurricane Matthew.! We are mindful that a nation like Haiti especially was affected! and some 1,000 plus persons have died.

! I was listening to the news on Friday and I heard that up to Friday BPL had restored power to all but about 8,000 homes and businesses and as you drive around the island you're able to see that there's still hundreds of homes that remain damaged. Some of them roofs are still exposed making them vulnerable to more rain. Many are without the basic necessities and they're the mercy of a financially constrained government and charities with limited resources. I listened to the news and there was an interview with some people who were standing on a social services line which I don't know why they did that. They had everyone to come to one location to be processed to get help and it would have been far more sensible to disperse it across the island so that people did not have to stand for six hours in the sun in one place. But they were talking with this one lady and she was expressing how difficult things are. But you know the truth is this morning that despite all these hardships that we face and that people face even in a nation like Haiti where many have lost their lives and many are grieving, life is still a gift. And many who are in the midst of difficulty and great hardships would still acknowledge that life is a gift and as David said people would say it's good to be alive.

Well this morning as we continue our sermon series in the book of Ecclesiastes we come to a section of the book that speaks honestly about the goodness of life and the hardness of life.

And I think it's a timely word for us. Whether life for us this morning is on easy street or on hardship boulevard or somewhere in between this is a timely word I believe for all of us. So if you've not yet done so would you turn in your Bible to Ecclesiastes chapter 11.

And this morning our attention will be focused on verses 7 through 10. Ecclesiastes 11 7 through 10.

[3 : 00] I noticed that we have some guests this morning so I would just say we at Kingdom Life we preach expository sermons through whole books of the Bible or major sections of scripture week by week so it's all planned out. And I didn't just wake up this morning or decide yesterday that I would preach this.

This has been planned out for about a year now and this is where we have come to this morning. And also I would mention that as we are going through the book of Ecclesiastes we started this in February so we are finishing it up in another few weeks. And as we go through the this section of scripture I'll be referring to the preacher that's not me that's the author of Ecclesiastes who refers to himself at the opening of the book as the preacher. So hopefully that helps you for those of you who are joining us at this point in the series.

Well please follow along as I read. I'm reading from the English Standard Version and if you have another translation yours will read slightly differently. Ecclesiastes chapter 11 starting in verse 7. Light is sweet and it is pleasant for the eyes to see the sun.

So a person lives many years let him rejoice in them all but let him remember that the days of darkness will be many. All that comes is vanity. Rejoice oh young man in your youth and let your heart cheer you in the days of your youth.

Walk in the ways of your heart and the sight of your eyes but know that for all these things God will bring you into judgment. Remove vexation from your heart and put away pain from your body.

[5 : 04] For youth and the dawn of life are vanity. Let's pray. Father we thank you this morning for the privilege to gather. We thank you for the gift of your word.

Lord. Lord would you use your word. To build up your church and for the good of all who sit under it this morning. I pray that you'd give us all ears to hear.

And hearts to obey. What you are saying to us from your word. I pray for much grace Lord to help me to be faithful. To proclaim your truth.

To these who are gathered. We ask oh Lord that you would. Enable me to stay within the four corners of your word. Would you keep me from error. Would you keep me from excess.

And would you cause me to. Proclaim your word as I should. We pray these things. In Jesus name. Amen. Last week I mentioned that.

[6 : 14] Chapter 11 in Ecclesiastes. Ecclesiastes marks the beginning of the conclusion of the book. And we saw last week in verses 1 through 6. How the preacher calls us to take risk.

And trust God. As we live our lives in this fallen world. As a further part to his conclusion. Sounds like I lost volume or something.

As a further part to this conclusion. The preacher now in verses 7 through 10. Calls us to soberly.

Enjoy life. And this sober enjoyment of life. Has to do with this weighty statement. That the preacher makes in verse 9. Where he encourages the enjoyment of life.

But he adds. God will bring you. Into judgment. And so in essence. What the preacher is saying in these four verses.

[7 : 13] Is this. Enjoy your fleeting life. But remember. God's final judgment. Enjoy your fleeting life.

But remember. God's final judgment. And so despite the fact that our world is fallen. And life is broken. We are called to enjoy life.

But we are also called. To allow God's coming judgment. Of all people to influence. And impact. How we enjoy life.

In our remaining time this morning. I want to consider how the preacher calls us. To soberly enjoy life. And for those of you who are taking notes. I've organized my thoughts. Under two statements.

The first one is this. Enjoy your fleeting life. That's what the preacher is saying. He's saying. Life is short.

[8 : 14] Enjoy it. He calls us to enjoy life. And reminds us. That it is fleeting. And the fact that life is fleeting.

Is a statement that we can all agree with. Notice how the preacher begins. In verse 7. He says. Light is sweet. And it is pleasant.

For the eyes to see. The sun. In verse 7. The preacher is affirming. The sweetness of life. He is affirming. The gift of being able.

To open our eyes. And the eyes of the living. And being able to see. The light of the sun. And this is something. That we take for granted. We take for granted.

That we go to bed. And we get up. But scripture says. It is the Lord who awakens us. And it is a gift. When we are able to see. The light.

- [9 : 07] Of day. But more than affirming. The sweetness of. The gift of life. The preacher is also describing. Physical life. At its best. When our bodies are well.
- And when our eyes are sound. And we are truly enjoying light. That's what the preacher is describing. In verse 7. But the truth is.
- That for some people today. Some who are alive. Light is not pleasant. Light is unpleasant. Because for them. When light comes.
- It's a sign that. The day has come. And there's a need to get up. And for many. They would rather. Just close the curtains. And go to bed. And hope for night.
- To come. Again. And so it's a good thing. When we are able to enjoy. The sweetness of life. And the pleasantness of the sun. We're full of life.
- [10 : 03] And we're full of vigor. And the preacher says. If you live a long life. In verse 8. He says. If you live for many years.
- You should rejoice in them all. That's his main point. And it's. It's an especially. Profound point.
- When we consider. All that the preacher's been saying. The preacher's been telling us. That this world. That we live in. Is fallen. It is broken. There are contradictions. That we don't understand. There's uncertainty.
- There's risk. Yet. We're still called. To enjoy it. But in the latter part. Of verse 8. What we see. Is the preacher. Adds this sober.
- Reality. He says. But let him remember. That the days of darkness. Will be many. Now notice closely. What the preacher is saying. He's saying.
- [10 : 58] If you live many years. Rejoice in them all. But there will be many dark days. See. This is honesty. This is the truth. This is a fact of life.
- And those of us. Who. Accept God's word. Should not be surprised. When the dark days come. Because come they will. Name it.
- Claim it. Prosperity. Positive. Thinking. Preachers. Ignore this verse. And they tell you. That if you. Have enough faith.
- If you. Read their books. And pray the prayers. They tell you to pray. You have unbroken prosperity. And happiness. And you can have victory.
- All the time. But sadly. The word of God. Does not. Confirm that. And therefore. We should not fall for that. What. The word of God says.
- [11 : 55] Is that you live many lives. Rejoice. Many years. Sorry. Rejoice in those years. But know. That the days. Of darkness. Will. Be. Many. Many. But notice the contrast.
- Between. Years. And days. It's important for us to see this. Because it helps us to keep. In perspective. What he's really saying. He says.
- If we live. Long. Years. We will see. Many. Dark. Days. He doesn't say. We're going to see. Many. Many. Dark. Years. He says. We're going to see.
- Many. Dark. Days. Days. These days. Of. Calamity. And difficulty. And trial. All the result. Of living. In a fallen world.
- Sometimes. As a result. Of our own sin. The preacher says. You'll have many. Dark. Days. If you live.
- [12 : 54] A long. Life. And then. At the end. Of verse. Eight. The preacher. Makes this assessment. He says. All that comes. Is vanity. Now you'd remember.
- That as we worked. Our way. Through the book. Of Ecclesiastes. We encountered. This statement. Of the preacher. Vanity. All is vanity. But what we're able.

To see. Is that the preacher. Uses vanity. In at least. Two different ways. Sometimes. He uses. The word. Vanity. To mean.

That which is. Brief. And fleeting. That which is. Like a vapor. Or a mist. Or a breath. It's. Hard to. Catch. And then. He also uses.

Vanity. As that which is. Frustrating. That which is. Impossible. To comprehend. He talks about it. Like chasing the wind. You can chase the wind. But you. It's a futile.

[13 : 48] Effort. And he's saying. That there are things. In this life. That are beyond. Understanding. So to us. They are meaningless. They make no sense. And therefore.

It becomes. Frustrating. And I believe. That the way. The preacher is using. Vanity. In verse 8. Is in this second. Way. That life will be filled.

With things. We don't understand. Things that will frustrate us. Things that will perplex us. He's using it in that way. And he's saying.

As we live life. As we live a long life. We'll have many dark days. And it'll be perplexing. We won't understand it.

It would. It would be many times. Just frustrating. As we live. Life in a fallen world. That is. Broken. By sin.

[14 : 44] Now one of the things. That is very clear. As you read. The conclusion. Of. Ecclesiastes. Starting in chapter 11. Is that the preacher. He's aware.

He's concluding. And he's thinking about death. The preacher is thinking about. The brevity of life. He's thinking about. The certainty of death. He's aware that life is.

Grief. He's aware that death is. Certain. And so naturally. His mind. Would turn to those. Who are young. Those who are strong.

And humanly speaking. Have much of their lives. Still before them. To live. And so in verse 9. He directly addresses. The young. And although he speaks.

Directly to young men. Or the young man. Obviously that includes. Young women. As well. And notice what he says. In verse 9.

[15 : 43] He says. Rejoice. O young man. In your youth. And let your heart. Cheer you. In the days of your youth. Walk in the ways. Of your heart. And the sight. Of your eyes.

The preacher's point. Is that young. People. Especially. Are to pursue. The enjoyment. Of life. When they have time. And while they have strength.

And so he gives them. What seems almost like. A blank check. When he tells them. To walk in the ways. Of their heart. He's saying.

Pursue your desires. Pursue your dreams. Walk in the ways. Of your heart. And the sight. Of your eyes. He's saying.

Be guided. Be. You have this blank check. Just to. To live. This. Generous. This. Broad. Minded. Kind of way. Then he continues.

[16 : 40] In verse 10. And he calls young people. To remove vexation. From their heart. And to put away pain. From their body. I mean. He's calling them. To this. Kind of. Abundant.

Unbridled. Life. Pursuing. The joys. That this life. Is able to. Offer. Why does the preacher.

Mean when he. Says in verse 10. Vexation from your heart. And put away pain. From your body. For youth. And the dawn of life. Of vanity. Wouldn't it be great.

If it was. Easy. As you know. Remove vexation from your heart. Done. Put away pain. From your body. Done. Be nice. If we could do that. But clearly.

The preacher. Is not. Implying. That young people. Have this ability. To remove. From their heart. That which. Angers. And grieves.

- [17 : 36] And irritates. That which. Vexes us. Nor is he saying. That they can rid their bodies. Of that which produces. Weakness. And pain.
- And weariness. So what is the preacher saying? Well the call. The call to remove vexation. From the heart.
- Is really a call. Really. To patiently learn. To cope with the aspects of life. That tempt us. To become angry. And to irritate us.
- And that bring us grief. He is calling us. To. Learn to cope. As it were. You see. The vexation. In our heart.
- Really. Is a response. To the things. That are going on. Around us. And truth be told. We can't control. Those things. We can't control.
- [18 : 31] Hurricanes. We can't control. How we have been affected. We can't control. The loss of a job. Sometimes. We cannot control. Divorce. In a marriage. We can't control.
- Many times. When we have been. We sinned against. In very. Very. Harmful ways. So what the preacher.
- Is doing. Is he is calling us. To. Learn. To patiently. Cope. With these. Kinds of. Situations. That are very.
- Very. Vexing. As I was preparing. I thought about people. Who are. Faced with. The. Circumstance. This morning. A property.
- Loss. And some. Didn't have insurance. And some. Didn't have enough insurance. And even those. Who had insurance. The damage. Was below. The deductible. So they. Have to still find.
- [19 : 30] The money. To be able to do that. And they can be. Very vexing. And then. Some who have. Legitimate claims. Are dealing with. Insurance companies. That are being. Just. Unethical.
- In. Many. Ways. And trying to wiggle. Their room. Out of paying. At all. Or paying. What they. What they should. And for many people. These are vexing. Situations.
- They bring. Vexation. Of heart. But you know. The best way. That I know. To remove vexation. From our hearts. The best way.
- I know. From scripture. That. Removes. Vexation. From the heart. God. Is to grow. In our trust. In a sovereign. Lord. Grow in our trust.
- In a sovereign. Lord. Who is. At work. In all things. For the good. Of his people. That's what the word. Of God says. That God.
- [20 : 24] Is at work. In all things. And all things. Includes. Bad things. Because of all things. Does not include. Bad things. And all. Does not mean. All. And when we grow.
- In our trust. In a sovereign. Lord. Who is at work. In all things. For the good. Of his people. The circumstance. Doesn't change. But the vexation.
- Of our hearts. Turns into trust. In the Lord. We find ourselves. No longer. Irritable. Towards people.
- And life. And circumstances. But we come to a place. Of quiet trust. In a sovereign Lord. Because at the end of the day. That's who we're dealing with. That's who we're ultimately dealing with.
- We are dealing with. The sovereign Lord. Of the universe. What does it mean. To put away pain. From the body. Commenting on this statement.
- [21 : 20] In his commentary. On Ecclesiastes. Theologian. Michael. Michael Eaton. Writes the following. This text. With its contrast. Between heart and flesh.

The inner and outer aspects. Of life. Emphasizes physical weakness. Thus the exhortation. Is to remove. The physical barriers.

To joy. As far as possible. No premium. Is placed on physical hardships. As such. Listen to what he says now.

If the removal. Of bodily pain. And discomfort. Is within reach. It should be taken. If the removal.

Of bodily pain. Or discomfort. Is within reach. It should be taken. I think what. The preacher. Is getting at. And what. Michael Eaton. Is making even more clear.

[22 : 19] Is that. There are some people. Who believe. Especially. Some who. Would profess. To be Christians. That there's something. Godly. About pain. There's something.

Godly. About suffering. And so. They many times. Don't do. What they can do. To alleviate it. They may have opportunities.

To do it. But they somehow. Have this. Distorted view. That. The Christian life. Is about. Deprivation. Of joy. And the Christian life.

Is about. Suffering. And difficulty. And all of these things. And so. Though. The relief. Is within reach. They. Or some measure. Of. Relief.

Is within reach. They don't take it. But part of. Enjoying. Life. Part of. Pursuing. This life. That is before us. Calls us.

[23 : 14] To. Remove. Bodily pain. Or discomfort. From our lives. To the extent. That we are able. To do it. To the extent. That it is. Within.

Our reach. Now notice. At the end of verse 10. That the preacher. Gives the reason. For urging. Young people. To remove vexation. From their hearts.

And to put away. Pain from their body. He says. For youth. And the dawn of life. Are vanity. That's the reason. That you need to.

Pursue life. With this. Very. Intentional. Pursuit. Of enjoyment. Almost an urgent. Pursuit of enjoyment.

He says. For youth. And life. For youth. And the dawn of life. Are vanity. Now here. In this particular case. The preacher. Is using vanity. In that other sense.

[24 : 09] He's not using vanity. As. Dextation. And. And. Not understanding. And frustration. And life being meaningless. And we don't understand.

Why the. Wicked prosper. And the righteous suffer. And we don't understand. Why. We serve the Lord. And our property. Got damaged. And our neighbor.

Next door. Who doesn't serve the Lord. Their property is fine. We don't understand. Those things. But that's what the preacher. Is talking about here. What the preacher. Is talking about here.

Is vanity. As in terms of grief. Because this word means. A mist. Or breath. And what he is saying. Is the reason you need. To pursue life this way.

Focusing primarily. On young people. Is because youth. And the dawn of life. Are fleeting. They're quickly. Passing away.

[25 : 03] And therefore. You must with. Some degree. Of urgency. And intentionality. Pursue. This. Enjoyment of life. Now.

I don't have the time. To ask people. To show. Their hands. To find out. What they think about. Christians. Enjoying life. But I imagine. That for some people.

They find it strange. That the Bible. Actually calls. Christians. To enjoy life. Some Christians. Find. That. Strange.

Because. They've been taught. That. The Christian life. Is boring. And that. Christians. Miss out on. The enjoyments. Of life.

But again. The opposite is true. The word of God. Is. Calling us. To a full. Enjoyment of life. And so. The preacher. Rightly says.

[25 : 59] In these four verses. Enjoy. Your fleeting life. Life. But that's not all. That the preacher says. Not only are you.

To enjoy. Your fleeting life. But he also says. This is my second. And final point. You are to remember. God's final judgment. You are to remember.

God's final judgment. Enjoy your fleeting life. But remember. God's final judgment. The preacher. Is. Giving this.

Modifying caution. At the end of verse nine. Immediately after. Telling young people. To walk in the ways of their heart. And in the sight of their eyes. So really.

He doesn't give a blank check. He doesn't say. Do what you want. Live as you please. No. He modifies it by saying. But remember.

[26 : 55] For all these things. God will bring you. In. To judgment. So as we pursue. The enjoyment. Of. Our fleeting lives.

We are to remember. God's. Final. Judgment. So these words again. To enjoy life.

As we. Take them to heart. We don't take them to heart. In a vacuum. They're given. Together. With this reminder. Of God's. Future. Final. Judgment.

In other words. What the preacher is saying. Is that God is going to be the one. Who's going to finally judge. Our pursuit of joy. And how we live this life. It's not to each his own.

God is the one. At the end. Who will judge us. Now theologians. Who are much smarter than I. Make the point. That judgment. In verse nine. Doesn't. Refer to.

[27 : 55] Judgment. In this life. But it actually. Refers to the. Final judgment. The day of judgment. Because. In the original. It says. There's a. T.

H. In the original. Hebrew language. There's a. The. Judgment. That is stated. So it's referring to the final judgment. That does not mean.

That God does not. At times. Bring judgment. In our lives. Now. He does. But it's not the final judgment. That's some kind of a preliminary judgment. That comes to us.

But there's going to be a day of. Final judgment. That will come. To. All of us. Now.

I know that. For many of us. This morning. We're. We're facing this text. Perhaps for the first time. But this text. Should have a sobering effect.

[28 : 46] On us. This should have a sobering effect. On us. And also. A restraining. Effect. On us. To keep us.

From pursuing. Life's pleasures. That are not pleasing. To God. It should restrain us. Because we remember. God. Is going.

To bring. Me. Into judgment. For all. Of these things. For the way. That I. Live. This. Life.

So it has. This sobering effect. But it also has. This restraining effect. And this is why. The correct understanding. Of these four verses.

Is that God. Is calling us. To soberly. Enjoy life. Soberly. Enjoy life. Mindful. Of the future judgment. Not recklessly.

[29 : 42] And carelessly. And thoughtlessly. Enjoy life. Because to live that way. You're not living. Mindful. That one day. You're going to stand. Before God. And we're going to give. An account. For.

Our lives. So these are very. Very. Sobering. Words. But no. For all these things.

God. Will bring you. In. To judgment. Friends. If we take these words. To heart. We would all live. In the fear.

Of the Lord. We would all live. Mindful. That one day. We're going to stand. Before him. We're going to be judged. And we're going to give. An account. For our lives.

But you know. As sobering as these words are. These words are not enough. For fallen people like you. And me. To be restrained.

[30 : 41] To do what is right. These words are not enough. To cause us. To live in a way. That would.

Enable us to. Have our lives. To meet with approval. Before God. When we stand before him. On the day of judgment. Not enough.

And it speaks to our inability. To do this. On our own. And this is why Jesus had to come. And see. This is. Part of the function.

Of the book of Ecclesiastes. In our Bibles. The book of Ecclesiastes. Makes the case. For why. God had to send Jesus. To this earth.

Jesus had to come. Because. He needed to do for us. What we could never do. For ourselves. And that is to live a life. That is perfectly. Pleasing. To God. God.

[31 : 44] And. Had Jesus not come. On this earth. No human being. Would have ever. Been able. To stand before God. And receive. A verdict. Of. Pleasure. And approval. For the lives. That.

They lived. Perfect. Jesus came. To live this perfect life. Because that's what God requires. God requires. Of us. Perfection.

Why does he require perfection? Because he is perfect. A perfect God. Requires. Perfection. So Jesus came. Because none of us. Could live this perfect life. He came to live.

The perfect life. On behalf. Of those who could never do so. But more than that. Jesus also came.

[32 : 38] Not just to. Live the perfect life. But to die. A substitutionary death. He came to die. A death. That would. Satisfy. And pay for. The sins.

And the shortcomings. Of people. Who could never make it right. With God themselves. Because the Bible says. That the wages of sin. Is death.

And if Jesus. Didn't come. And go to the cross. And die. In the place. Of sinners. Then.

Sinners like you. And me. Would be judged. Guilty. Before God. And we would be. Separated. From him. And so.

The only people. Who will survive. The judgment. And I say this. Because. I recognize. How easy it is. To walk out of this place. And say. Okay. What I'm going to do. Is I'm going to enjoy my life.

[33 : 39] But I'm going to really. Make sure. That I live in such a way. That when God brings me. Into judgment. I will be okay. Friends. We can't do it. We cannot do it.

We. It is. It is. An impossibility. To do it. And so. I say these things. This morning. As I conclude. That you don't. Believe. That you can grit your teeth.

And strengthen your spiritual muscles. And that you can go out there. And on your own. You can live a life. That's pleasing to God. And again. The reason is. That God requires perfection.

And if you just. Can do this. Ninety nine. Nine percent. Then God still isn't pleased. He's only pleased with a hundred percent. And the only person. Who was able to do this. A hundred percent. In terms of living this life.

That's pleasing to God. Is God's own son. The Lord Jesus Christ. Who came. On this earth. So the only people. Who will survive.

[34 : 33] The perfect judgment. Of God. Will be those people. Who are now. Resting. And trusting. In Jesus. In his perfect life. That he lived.

And the substitutionary death. That he died. On behalf of sinners. And I think we all know. What a substitute is. And we should know. A substitute. Is one who stands. In the place.

Of another. So when Jesus was on the cross. He wasn't there for his own sins. He was there for the sins of sinners. He was a substitute. For sinners. In Christianity.

Explored this week. One of the young persons. Who was attending. Asked. Why God turned his back on Jesus.

That was a very. Very good question. And the reason God turned his back on Jesus. Is because God was treating Jesus. The way you and I deserve to be treated. Couldn't treat him any differently.

[35 : 33] Because Jesus was our substitute. And what we saw happening to Jesus. Is what was supposed to happen to us. He took our place. He became. Our substitute.

And what God says. Is all those who put their trust in Jesus. He credits. He credits the perfect life. Of Jesus. And he credits the substitutionary death.

Of Jesus. To them. And so. When we stand before God. Those of us who have. Trusted in Jesus. When we stand before God.

On the day of judgment. God will not be pleased with us. Because of us. He will be pleased with us. Because of Christ. Christ. Our substitute.

The one who we plead. And it's the only way. It is the only reason. That anyone will pass. The judgment of God.

[36 : 29] If we approach the judgment of God. And we believe. That God is going to be pleased with us. Because we didn't do this. And we didn't do that. And we're depending on ourselves. We will be. Rudely awakened to find out.

It's not good enough for God. The only ones. Who will survive that judgment. Are those. Who approach it. Fully assured. That they have.

Nothing righteous. In and of themselves. And so. They are fully resting. And fully trusting. In Jesus. And God. Sees the righteousness.

And credits the righteousness. Of Jesus. Of Jesus Christ. To them. And on that basis. He's able to. Receive. Them. Into his.

Heavenly kingdom. Our sins. Those of us. Who have trusted in Jesus Christ. Our sins. Have been forgiven. Because they were judged. On Jesus Christ. Every time.

[37 : 29] We sin. And God forgives us. The reason he forgives us. Is because. Christ has paid. For those sins. And that's the basis. Upon which. He's able.

To. Forgive us. The only aspect. Of the judgment. That. We as. Christians. Those of us. Who have trusted in Jesus. The only aspect.

We should be concerned about. Is our rewards. When you trust in Jesus. You don't have to worry again. About your sins. And let me just say this.

In passing. There's some people. Who still believe. Even though. They have come to Christ. Even though. They have confessed. Their sins. And. And received. God's forgiveness. Of their sins. They still believe.

That one day. They're going to stand. Before God. Before the whole world. And they're going to answer. For every one of their sins. That's what scripture teaches.

- [38 : 23] If God does that. Then he's getting payment twice. He got it. When Jesus died on the cross. When he was supposed. To take our place. And be our substitute.
- And bear our sins. And then we still have to give account. For those sins again. That's not what scripture teaches. What scripture teaches. Is that those sins. Are removed from us.
- As far as the east is. From the west. And God. Will not mention. Them. Again. I mean. You think about it. Do you think a person who.
- Says they forgave you. And every now and then. When they see you. They bring up. What you did. And say. But I forgive you for that. You know. You know.
- You're not forgiven. It's not to be mentioned. And the Lord. Will not mention it again. And brothers and sisters. That is mercy. And that is grace.
- [39 : 20] But what the Bible does teach. Is that we will. Stand before God. And we will be rewarded. According to. Our works. And we will all be rewarded.
- The same. Rewards will vary. Based on. Our service. To the Lord. And how we. Lived for the Lord. But the issue.
- That will not come up. On the day of judgment. Is our sin. And our salvation. That's a settled issue. But we will be judged. According to our works. In the same way. For. Unbelievers.
- Unbelievers. Will be judged. According to. How they. Lived. Unbelievers. And their punishment. Will also not be. The same degree. Scripture says.
- Those who. Knew to do the will of God. And didn't do it. They're beaten with many stripes. And those who. Didn't. Will be beaten. With a few stripes. So those who had more light. And more knowledge. Would certainly.
- [40 : 17] Have. Greater. Punishment. So brothers and sisters. As we live life. As we. Seek to.
- Obey. These words. Of the preacher. To. Enjoy life. Let us. Seek to please God. In the process. But let us.
- Not make the mistake. That in and of ourselves. We can do anything. That is truly. Righteous. In the eyes. Of God. And see.
- There's a tension. With this. I know. For some people. If you think. Well. If. How I live. Really. At the end of the day. Isn't going to matter. Because God. Is going to look at Jesus. I can live any way. That I want to live. Well. If you think like that.
- You have to check. To see if you belong to Christ. Because even though. We know. That we cannot. In and of ourselves. Live this perfect life.
- [41 : 11] That God requires. And we have to rely on Jesus. And trust in Jesus. For it. Because our hearts. Have been transformed. There is a desire. To please God.
- To the fullest extent. That we possibly can. As fallen. Men and women. Boys. And girls. We want to please him. We want to please him.
- We know. We're going to fall short. We know that. We cannot. Away. From Jesus. And see. This is. This is again. The reason. That Jesus came.
- It's even the reason. Why. We have the law. We have the ten commandments. And none of us. We have the ten commandments. Fully. And perfectly. And the purpose of that.
- Is to cause us. To run to Jesus. The one who did. Obey it fully. And perfectly. Those of you who are present.
- [42 : 06] This morning. And you know. In your heart of hearts. That you. Are away from God. You know. That you're not right with him. You know. Perhaps you were here. This morning. As we sang it as well. Maybe you sang.

Maybe you didn't. But you know it's not well. But it can be well. It can be well. With your soul. This morning.

If you. Will take to heart. These words of the preacher. That God. Is going to bring. You. Into judgment. But if you trust in Jesus.

If you accept. That he. Died. In your place. That he was. Your substitute. That he lived. The perfect life. You could never. Live. Then in the true sense.

You would already be judged. Because God judged Jesus. For the sins of sinners. As he hung on the cross. And it's been said.

[43 : 09] That sin is going to be punished. In one of two places. It's going to be punished. On the back of Jesus. On the cross. Or it's going to be. Punished. On the back of sinners. Who don't trust in Jesus.

In hell. And so this morning. I. Urge you. To turn to Christ. I urge you. To turn from sin. I urge you. To recognize. That you have no.

Chance. Of surviving. This holy. Perfect. Judgment. Of God. Outside of Jesus Christ. It's our only hope. It's our only hope.

So. Would you today. If you don't know Jesus Christ. Cry out to him for mercy. Cry out to him. For forgiveness. And. Turn from your sins. And put your trust.

In Jesus. Let's pray together. Amen. Amen. Amen.