

The Center Point of All Scripture

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[0:00] A couple things before we get to the passage, and we are going to get to the passage, let! me tell you that. But first, it's encouraging to listen to our young people, the ministry that! they had this summer, and I stop and think of the, what was it, 12 or 16 weeks of preparation?

How many, Pastor? 14, right in between. I missed the sweet spot, 12, 16, but 14. They prepared after they were interviewed and made commitments. They spent 14 weeks of preparation before they went on their missions trip. And we're blessed. We're going to have more information on what that trip was like, and we're going to rejoice in hearing the answers to prayer. But I'm telling you right now that it's time to start praying and saving for next year's trip, which is an overseas trip. And that is a heavier lift financially. And so, guess what? Heavier lifts require earlier thinking. Everybody said, I understand that. And so, I'm here to tell you, it's time to begin praying.

All right, I may not be going. I'm not going with the youth on this trip, but I'm beginning to pray. All right, Lord, want to put that team together, want to see that it is fully funded and supported, and be able to hold them up in prayer before the Lord and see God work over time. So, you keep that front and center. Will you do that? Now, one of the things I want to do this morning, I want you to turn in your Bible to John chapter 5. John chapter 5, we're going to be looking at verse 39 through 47. And one of the things I'd like to do is tell you ahead of time the heart of the message, not so that some of you can walk out of here and say, well, I got it, and so it's done, but so that you can kind of keep focused on that fundamental thing. What is this passage really all about? Here it is. Open your Bible. It's about finding Jesus. When you open the Bible, it's about finding Jesus. Will you kind of keep that in your mind? Open your Bible. It's about finding Jesus. Furthermore, kind of as a side note, I'd put it this way, growing in the Word means growing to be like Christ. Growing in the Word means growing to be like Christ. Let me give you a little bit of background. I want you to just imagine that I was sitting in your office, and I was kind of giving you a report on how my marriage is going. And so here's how I broke it down. I want you to know that I spend 17 minutes every morning interacting with Judith, and I can tell you that we talked about laundry, we talked about what the dinner was going to be, and we talked about what her agenda was.

[2:55] And you would check the box saying, wow, he really does love Judith, right? Let me tell you something. Going to the Word and not being driven by a desire to grow in your affection and your understanding of the glory of the Lord Jesus Christ is to miss the purpose of the book. Did you hear me? Let me say it again slowly so you understand that. Putting the time into the Scriptures without understanding that the center of the Scriptures is the Lord Jesus Christ is to miss what the Bible's all about.

We're not Pharisees here. Most of us here know Christ. But there isn't a one of us, me included, that hasn't gone to the Scriptures in a perfunctory fashion. We've done it because it's habit. We've done it because we believe it's good for us. We've done it on occasion so we can talk to other people and say, hey, I'm growing in the Lord. How do you know? Because I had seven minutes in the Bible.

Do you follow that? That's not the primary purpose for which we have the Word. It is that we would know the Lord of glory, the Lord Jesus Christ, and know Him personally, and grow in our affection for Him.

And so kind of ask yourself the question right now, hey, the last week as I have read the Scriptures, how much of my time in the Word has been directly driven by my desire to grow in knowing and

loving Christ? Fair question? The text. John chapter 5, verse 39, you search the Scriptures because you think that in them you have eternal life, and it is they that bear witness about me. Yet you refuse to come to me that you may have life. I do not receive glory from people, but I know that you do not have the love of God within you. I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. How can you believe when you receive glory from one another and do not seek the glory that comes from the only God? Do not think that I will accuse you to the Father. There is one who accuses you, Moses, on whom you have set your hope. For if you believe

[5:38] Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words? Let's pray. Father God, the preaching of your Word is a very, very Spirit-dependent activity. And I would be remiss if this morning I did not plead with you to enable me to preach according to your power and for the glory of Christ. I'm thankful that as I pray, I'm reminded of the truth in the Scriptures that one of the ministries of the Holy Spirit is to lift up the Lord Jesus Christ and bring his Word to mind and give understanding and clarity. And so I ask that your Spirit would work both in what I say and preach, but also, Lord, in the hearts of your people that your Spirit would open up the Word, that it would be precious and valuable and effective and bring about in the lives of those who know Christ growth in being more like the Lord Jesus.

We're people here this morning that have lives that are deeply affected by the world we live in. Some of us are here with anxiety that really in the scope of eternity means nothing.

Some of us are here struggling with attitudes that we know are wrong, but we persist. There are others here in the Lord Jesus that need salvation. They need to hear the sweetness of the gospel and understand that their only hope is in the Lord Jesus Christ. And so we would pray that your Spirit will work as we open up this passage and we understand it, that you would do a work in us that is not to be repented of. We ask this in Jesus' name. Amen.

As we start our passage this morning, I think it's appropriate to give you a little bit of background, and so I want you to understand that John is a book that is supremely logical and yet a little complex in that it doesn't have an overly simplistic outline. John chapter 1 explains in broad terms the overarching theme. However, John waits till John 20 to tell us, hey, and by the way, here's what the book is all about, that you may know Christ and believe in Him for eternal life.

The first couple chapters of John kind of explain the early presentation of the Lord Jesus Christ to His audience, and it's relatively quiet. In John chapter 3, we find Him turning water into wine.

[8:38] We find Him cleansing the temple. We find actually chapter 2. And then in chapter 3, we find interaction with Nicodemus. And as things kind of play on, we knew that He had to leave where He was in Jerusalem because of the initial pushback at Him presenting Himself. Remember, cleansing the temple didn't go over very well, and so He left for a while. And He had this wonderful gospel ministry with a woman at the well. And she came to faith, and not only did she come to faith, but as you can expect, she went out as a result of the power of the Spirit of God converting her. She went out and let other people know that this is Jesus. This is the Messiah. Come, see Him. John chapter 5, Jesus comes back to Jerusalem, and what He does is He goes to a pool and He heals a man who's sick.

And He had the nerve to heal that person on guess what day? Saturday, the Sabbath. And that just really, really irritated the Pharisees. I mean, after all, if there was any rule that was to be kept, it was the Sabbath day, and here was Jesus breaking that. And so they couldn't object to the reality of this man was healed, but they really were bent out of shape about Him not keeping the Sabbath. And so Jesus, in the remainder of chapter 5, gives to them, and to all of us actually, a clear explanation of just why He has the authority to not only be the Savior of the world, but also the judge of the world. And summarizing chapter 5 so that you understand it, the first person who gives credibility to Christ is His Father, is His Father, then John the Baptist. John bears testimony, Jesus says.

Then third is My miracles. You don't believe Me? Look at the things I've done. Interestingly, the last witness to Christ's person and office is not His miracles, not John the Baptist, but is the Scriptures themselves. And that's where we are this morning.

Now, here's one of the things I want you to kind of tag over into the side of your life is recognize this. Actually, the most important authority in dealing with the issues of life in your personal relationships, and also the most important authority for dealing with the issues of eternity, is the Word of God itself. How many of you bumped into people who always are talking about, well, I had this kind of mystical experience. I looked up into the clouds, and I saw the image of a cross, and I knew from then on, you know, it's kind of fantasized little explanations of how they got there. That's not primarily important. The thing that is important is the Bible, the Bible.

[11:34] And we find Jesus explain it that way. So let's recognize here this morning, first of all, we're looking at people, and He's talking about the Pharisees in particular, who used the Bible for the wrong reason. They used it for the wrong reason. Look there in verse 39. You search the Scriptures because you think that in them you have eternal life, and it is they that bear witness about Me.

The last point that Jesus made in His defense was that the Scriptures are the thing that bear undeniable evidence to My authority and to My person. And so I want you to remember as we kind of work our way through this, that the Bible is a central witness to all that is good and true. Keep that in your mind. But as you step into this, you recognize here were people who knew the Bible backwards and forwards. They were specialists. They memorized whole sections of it. Earlier this week, last week, I did a little bit of research on how many verses you have to memorize to be a Timothy award winner.

And six, seven hundred, I don't know. It's a lot of verses, at least for my little pea brain. And I want to tell you that the scribes and Pharisees had Bible verses memorized. They didn't get Timothy awards. They got something much more than that, at least in their thinking. And they knew the entire Old Testament. To be one of the kind of reasonable individuals, you should be able to recite Genesis, Exodus, Lydicus, Numbers, Deuteronomy. How many of you have ever been reading through the book of Leviticus and had trouble remembering this tribe and that tribe? You ever been there?

Okay. Or when you're dealing with the kings and talks about the sacrifices and they sacrificed X number of bulls on certain days, they had all that memorized. In fact, if you were pretty sharp as a Pharisee, you could have someone in the audience say, and what letter is in the exact middle of the Pentateuch, and you'd say, oh, I know that. It's Aleph or whatever it is. You know, they had it all down. They read the Bible, but they never got it. And so I want you to understand that a person can know the Bible and be completely lost and self-absorbed.

Have you ever kind of wondered how is it that kids go through Sunday school, go through a Juana, grow up in a Christian home, and they're exposed to all this Bible information, but it never really makes a difference in their life? Jesus' enemies knew the Bible well, and yet we recognize that they completely missed it. Their attitude was that knowing the Bible in and of itself is the means of salvation. Okay? Have you ever heard people say, I'm going to have a good day because I had devotions?

[14:35] That's pagan. Let me say it again slowly because that may rattle the cage a little bit here, but giving anyone the idea that reading the Bible equals a guaranteed good day is missing it. Job didn't know that verse. Here is Hillel. He was a well-respected rabbi, and he said this, more flesh, more worms. How many of you followed me there? More flesh, more worms. More wealth, more care. More maidservants, more lewdness. More menservants, more thieving. More Torah, more life. Are we tracking so far? If you're heavier, the worms just have more to eat. I was doing a little translating work here for you who are kind of going, what is that all about?

Their attitude was, guess what? If you know the Torah, you're good to go. Here's another thing he said in relationship to that. Whoso hath gained a good name has gained for himself something benefit, but whoso has gained the words of the Torah has gained for himself life in the world to come.

So there you are at the gates of heaven, and God says, why should I let you come in? Well, I know the Old Testament. I'm good. I got it. What part do you want me to recite? That was their attitude. And Jesus says, hey, you know, you know the Scriptures, and you think that in them you have eternal life. Then he says something else. He says, they bear witness of me. Well, let's follow again. People could know the Bible and be completely lost. A person can know the Bible and completely miss Jesus. They bear witness of me. And what Jesus was actually saying is that the Bible is really all about Him. So let me kind of a little sidebar here for you. In the future when you are having your personal devotions, and I got to be honest, I make an assumption, I make an assumption right here that all of God's people have an ongoing devotional life. Do you follow me? I'm not asking you to tell me I have 17 minutes. That's not it. But it's a presupposition of a genuine relationship that you spend time with the Lord. And I want you to understand that as you're spending that time, I want to remind you that what you do in the Scriptures are really to be directed towards growing and knowing Jesus. He is the one that's at the center of it. Reading the Bible is not something that we ought to do to become prosperous. Reading the Bible is not something we ought to do so that our kids are better at sports. Reading the Bible is not something we ought to do so that we have happy, healthy homes. Have you ever heard that people come off with that idea that, okay, if you get into the Bible, you can know these verses, and they're kind of trick verses that when you're having a little bit of trouble with finances, you can name it and claim it, and you can do it on the basis of ABC verses, right? So learn these verses so they kind of help you with these things. That's the attitude of the Pharisees. A person can learn the Bible and miss it.

[18:09] I want you to recognize that flowing throughout Scripture is the Lord Jesus Christ, and we don't want to miss that. Let me give you an illustration of that. Step back in your thinking to Genesis, Genesis, and you remember after Adam and Eve fell into sin, God came along, and He provided a covering for them, right? They were naked and ashamed, and they tried to do the fig leaf thing. That really didn't pan out. And so God comes along, and He provides a covering for them, and in order to provide the covering, where did the covering come from? It came from the skins of animals that had to die.

The first recorded physical death was for the sake of substitution and covering. A reminder that we are clothed in our faith with the imputed righteousness of Christ. Do you understand that? You are as holy in the eyes of God as you ever will be. That gives me cold chills when I stop and think about me.

Do you follow that? Imputed righteousness. I have received the righteousness of Christ attached to me. Genesis. And God, when He came to Adam and Eve, and He said to them, I want you to understand there's going to be this enmity between you and the serpent. He says, and you will have your heel bruised, and you, He will bruise your heel, and you will bruise His head. And that was a reference to the coming of the Messiah. Incidentally, kind of buried in the Hebrew text, when Eve got pregnant with the first child, do you know what the Hebrew text indicates her thinking was? Listen to me carefully, because I don't want you to miss this one. Remember she'd heard God's promise? The first thing she thought, oh, maybe this is the one. How about that? Huh? Isn't that encouraging? Stop. She understood the promise of God, and she was anticipating, I know we've made a mess of it, and you're going to provide someone in your time. Maybe this is it. You work your way through the Old Testament, and you find that when the nation of Israel was in absolute slavery in the nation of Egypt, and God came to deliver them. Do you know how the nation of Israel was delivered from the death of every firstborn? It was by blood on the doorposts. Later on, when God chose to dwell among the people there in the wilderness as they traveled from place to place, there was the tabernacle, and in the tabernacle was the place on the mercy seat where the blood covered and made atonement for God's people. And so you work your way through the Old Testament, and you see all these images in which Christ is being displayed. And yet I want you to understand it. It's just stunning. He says this, you refuse to come to me. You refuse to come to me, verse 40, that you may have life. The Jews knew the Bible, and yet they were utterly unwilling to come to Christ. And so a logical question for us to ask is, why? Now, do you follow me? They knew the Bible, and they miss it. Why? How many of you realize that that very seldom, occasionally, but very seldom do we sin with complete ignorance? Do you follow that?

How many of you have on occasion been speeding and not really known what the legal limit was? Don't raise your hand and smile at me, because most of you'd be lying. But sometimes we do. You know, it's like speed changes and blah, blah, blah, and you get caught somewhere down in Valley View where it drops from such and such to such and such. By the way, did you know that Wilson Road has a section that is 35 miles an hour? Be very careful. I can tell you where it changes. Don't ask me why.

[22:23] Most of the time, though, we sin knowingly. So what was it that made the Jews miss the centrality of Christ in the Bible? For one, now look at what Jesus says, verse 42, I know that you do not have the love of God within you.

Now, that's pretty interesting. So what causes people to miss it? Not interested in loving God. What an indictment, particularly to Jews, remember? Hear, O Israel, the Lord our God, the Lord is one, and you shall, what? What, what? The heart of it? You shall love the Lord with all your heart. Love Him. Before you obey Him, He wants you to love Him. In fact, He wants your obedience to not be driven by an abject fear of His judgment, but to have your obedience driven by love.

And here were people that didn't love the Father. Now, it's very interesting this last week or two has been kind of marked by the statement, love wins. How many of you heard that? Love wins, love wins, love wins. And you know, it's like blah. Let me tell you something. Loving God means letting the one you love run the show. Letting the one you love be the one who tells you what's right and wrong.

My wife, who I love, and I do love her, actually has interest in things that have nothing to do with what I'm interested in. And so, because love wins, it means that while I would think that getting McDonald's coffee, which is, yeah, 20 cents cheaper, is a reasonable way to go about showing your affection for your bride, because I know she wants Tim Hortons, and she wants a double cream on top of it, I make a detour past where I think logic dictates, and I go over here. Love makes us do the things that the beloved wants. And God's Word tells us what He wants. He also tells us in His Word what He has identified as true and right. And so, I want you to understand that when we talk about love winning, it means telling the truth about the desperate need of man's condition.

That's love. And these Jewish individuals had no interest in really loving God. They were interested in loving themselves. And what you need to recognize is as you work your way through, in verse 43, it tells us they were not interested in giving God glory. Look at verse 43.

[25:08] I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. Here was Jesus arriving on the scene, and in every hand or every case, whenever there was any question about what He was doing, He made it explicitly clear that He was interested in the Father receiving glory. The Jews were all about accolades and compliments to one another. For one, there was a rabbi that the population was pretty impressed with. Do you know what he called himself? He called himself? He called himself the morning star. Does that put your teeth on edge a little bit? A Jewish rabbi who would know the Old Testament calling himself the morning star?

And everybody, yeah, man, you're good. You know the Old Testament. Morning star. Jesus says, you know what? You're all about receiving people, and you don't mind other people taking credit, but you're missing the Father. How can you believe? Well, that's interesting. How can you believe? Now, follow the logic in the larger context of verse 41 through 44 and recognize what Jesus is saying, first of all, and we're backing up into this a little bit. He says, I do not receive glory from people. When Jesus came on the scene, He didn't hire PR men. He didn't put out flyers. He didn't show up at an arena that had been rented for Him in His limo, and He didn't fly in on His corporate jet to kind of do some special healings for selected people. He didn't have multi-million dollar mansions, nor were the disciples high up the food chain. Hey, listen to me. It's unbecoming of those who profess to be messengers of the Lord of hosts that they live in such extravagant style when Jesus didn't.

And you look and here's Jesus saying, I'm not about what I hear from other people. He says, how can you believe? Put your finger on that. How can you believe when you receive glory from one another and do not seek the glory that is from the only God? And so when you find yourself caught up, listen to me carefully, when you find yourself caught up, even as a believer in this business of

how important am I? I want you to know that in that very thought process, what you are doing is tamping down the opening of the scriptures to your affection and to your heart because you're choosing to be the focus rather than Christ. You're choosing to be the focus rather than God. How can you believe when you receive glory from one another and do not seek the glory that is from God? That brings us to the last thing that I want us to recognize here. And what the characteristic of these Jews were, was that they were not overwhelmed by grace. Now think with me so you can see it in the passage.

Where does glory come from God that is only God's? What is it that brings glory to the brokenhearted, unbelieving, wretched sinner who recognizes the moral bankruptcy of his soul? Do you know where it comes from? It comes from the work of grace that finds him broken and destitute and saves him. And who gets credit in that situation? God alone. I remember talking with an individual a couple weeks ago, and, you know, one of the things that goes with being 66 and a pastor is people assume that I was kind of born this way. You know, it's like, yeah, you know the Bible, and you're a reasonably good neighbor. I mean, you know, you at least have your lawn mowed periodically, and so, you know, there are good things you do. And no, no, no. In the course of our conversation, one of the things I made explicitly clear was this, is I'm not the hero in my story. Jesus is. He found me broken.

[29:34] He found me in my wretched condition, and He and His loving kindness saved me, and I will spend the rest of my days talking about the one who ransomed me and rescued me from the pit.

I wonder this morning whether or not you are overwhelmed by grace. You know what? You can do a quick check of whether or not you're all about grace by asking yourself a couple questions. How bristly are you when things don't go your way? How many of you realize that most of us like to be in control of the agenda of our life? Smile and say, I know, I know.

And here's an absolute guarantee. Things won't go your way. I mean, it may be a surprise to some of you, but truth of the matter, if you live long enough, you'll find out that things don't go your way. Earlier this last week, I counseled with my dear friend and pastor, Pastor Saul. By the way, you know he retired but still around here, and he talks with me regularly. And one of the things he said to me, I needed to hear at 66, almost 67, was, Pastor, things won't go your way.

Really? Stunned, you know? So, the question is, is when things aren't going your way, do you realize that God's still in control and doing a good thing? Yeah. You know, God is glorified in that he saves broken and wretched men and women, and he then uses those broken and wretched men and women to be an example of his power to transform lives. I'm happy to tell you that I'm not who I used to be, but I'm also happy to tell you that I anticipate so long as I draw breath, he's going to keep on working, whether I want him to or not. I like that. And so, I want to be clear that he is the hero of the story. Turn in your Bibles to 1 Corinthians chapter 1, where the apostle deals with this so clearly. 1 Corinthians chapter 1, verse 26. I have to tell you, as I'm turning here, one of the things that sticks in my mind is I'll never forget a guy, a young believer, a new believer, came to me and said, you know what? I'm praying that Bill Gates will get saved.

Well, that's a reasonable thing. I mean, you ought to be praying that. I would like him to be saved. But what he said next was kind of a stunning thing. He says, I'm praying that Bill Gates will be saved because if he gets saved, the rest of the world will follow. And I thought, really? Oh, okay. So, we're in 1 Corinthians chapter 1, and listen to what it says there in verse 26.

[32:21] But consider your calling, brothers. Not many of you were wise according to world standards. Not many were powerful. Not many were noble birth. But God chose what is foolish of the world to shame the wise. God chose what is weak in the world to shame the strong. God chose what is low and despised in the world, even things that are not to bring to nothing things that are, so that no human being might boast in the presence of God. Who gets the credit for who you are? It's Christ.

And the thing that Jesus was saying to those poor, hard-hearted Jews is that the reason you don't get it is because you're all about yourself. So, let's think, just in closing this morning, in practical terms of a sober note and some application.

Let me have you look there at verse 45, Do not think that I am come. I will accuse you to the Father. There is one who accuses you, Moses. What Jesus is saying is that the theme of the Old Testament, and really the whole purpose of the Old Testament, is to bring mankind to see two

things.

Number one, their hopeless state, and number two, the provision of the Messiah, the Savior. That's where it's at.

This morning, as I was actually reading in 2 Kings, one of the things that having been studying and praying in my own life, and I over the last probably ten years have been praying often about growing to know Jesus and see Him in the Scriptures and love Him. But I remember explicitly this morning, before I opened the Word, I was praying, I want to see Jesus this morning on the pages. [34:15] Now, 2 Kings is where? It's the historical rendition of some of the messiness of the kings, right? And so, here I was, opening the Bible and saying, I want to see Jesus.

And as I was reading this morning, and seeing just the miserable, despicable condition of half of the kings of Israel, I was thinking, boy, I am so glad Jesus is the perfect example of how to rule and reign with justice and righteousness and mercy.

Find Jesus everywhere you are. And so, come back around and understand this, that as we look at the Scriptures, understand that Moses serves to indict and draw us to recognize the need for the Savior.

And so, as we're working our way through the Bible, I want you to remind yourself this morning, as we look at John, what Jesus is saying is this, is that the Bible is all about Him, who He is, about Jesus.

He's a central theme. He is the focus of the whole Bible. And so, as you read the Bible, and as you are working your way through the Scriptures, as you're listening to the preaching of the Word of God, keep on keeping the mind and the heart tuned to say, where is Jesus in this picture?

[35:30] And is He prized and valued by me? Jesus is saying, when you read the Bible, I'm there. I want you to recognize another thing that you have to recognize is that anytime you are focused on your own glory rather than Christ's, and I say this carefully, you are choking down, you're choking down your ability to grasp the beauty of the Scriptures and the centrality of Jesus.

Let me say it slowly. Anytime you choose to focus on yourself, and what are ways in which we focus on ourself? Right? It's when we get caught up in our self-importance, or we find ourselves over and over again indignant at the way other people are treating us or valuing us.

It's when we get obsessed. How many of you know what obsessed looks like? It's a hamster in a cage spinning wildly and going nowhere. You got that?

If you have any question about what that's like, go to PetSmart after its morning service. You know, it's like, where am I going thinking about myself? When you're obsessed, Jesus isn't in the picture. And what happens is when we get obsessed and focused on ourself, we choke down the ability that God gives us through His Spirit to grow in knowing Christ and loving Christ.

[37:09] So where are you? Where are you? Is your grasp of the Scriptures darkened this morning because you are more about yourself than you are about Christ?

That won't change without humility and confession. Finally, God is glorified in the salvation of fallen and broken sinners. Do you realize that?

God is glorified. That's what we find there in John chapter 6 where Jesus said this. He said, you know, you are not seeking the glory that comes from the only God. You're not looking for the things that lift up the power of Christ to save.

So let me have you go out of here this morning with a couple practical things in your heart. First of all, if you're a believer, I want you to remind yourself every time you open the Bible, it's about who? Say it with me.

It's about... Stop just a minute. Everybody tune up. Everybody look up. I really want you to say this. Every time I open the Bible, it's about Jesus. And I don't mind saying that I need to pray about that because I need His help.

[38:18] Amen? So every time I talk about the things that are important, I want to talk about Jesus. Right?

Because I'm not the hero in the story. And if you're here today and you don't know Christ, I don't have to tell you something, you already know your life's a mess.

Question, do you need any more evidence? What's the answer? I hope not. So what's the reasonable, humble thing to do?

It's to be just like a person who's desperately sick. Last week, I had strep throat on Saturday. Wonderful disease for pastors to have. And I had to go to an urgent care and walk in there and sign in at the kiosk and say, I'm sick.

Do you know what the outcome of that was? You step things in different places and say, uh-huh, yeah, yeah, yeah, yeah. But I'm going to give you this and it'll make you better. And here I was last Sunday, happy and marginally healthy.

[39:33] But hey, until you're willing to admit you have a problem, you don't have a hope of solution. And if you're here today and do not know Christ, there will be no remedy until you come with a broken heart and say, I am a sinner who justly stands condemned before a holy God and I have no hope except in Jesus.

And I believe God sent His Son, the Lord Jesus Christ, to die for my sins that I might have everlasting life. Let's close our eyes and bow our heads and pray together as John comes to lead us in our closing song.

Father God, this morning we are thankful for the glory of the cross and the certainty we have in the Lord Jesus Christ of complete forgiveness and salvation. Help us when we open the Bible to find Jesus in every page and we recognize that that is not our nature.

We're bent towards thinking about ourself rather than Him. And as a result of us being that way, we spend far more time being moderately unhappy and struggling with issues that in the scope of eternity don't amount to much at all.

And we ask that Your Spirit would do a work in us to draw us to see Jesus as the most fulfilling, the most satisfied, the most significant of all. Lift Him up. in my life.

[41:02] Lift Him up in the lives of Your people that those who do not know Christ may be drawn to see Him as sufficient and supreme. We ask this in Jesus' name.

Amen. Amen.