

Community Thanksgiving - Comfort

by Major Ian Thomas

The good news of the gospel offers reconciliation and peace through faith in Christ, and the kingdom of God is a spiritual reality within us.

Duration: 52:20

Scripture: Psalm 107:10-14, Isaiah 53:5, Luke 21:27, John 10:11-14, Hebrews 1:1-2

Topics: "Comfort"

Description

In this sermon, the preacher starts by mentioning a game that starts over again when someone bursts. He then refers to a passage from the tenth chapter of John, where Jesus is described as the Good Shepherd who lays down his life for his sheep. The preacher emphasizes that Jesus' sheep hear his voice, follow him, and receive eternal life. He urges the listeners to thank Jesus and invite him into their hearts. The sermon concludes with a discussion about the impending disaster and the need for people to turn to God for solutions and find peace through repentance and trust in God's love.

Transcript

You probably heard of the man who suffered from a tickling in his throat, buzzing in his ears and just occasional fits of dizziness. This bothered him somewhat and so finally he took medical advice and he was told that it derived from a very infected appendix. So he had a minor operation and his appendix was removed and he got over that operation, of course, very quickly.

But when he was all fit and well again, he did have a tickling in his throat, a buzzing in his ears and just occasional fits of dizziness. So he went back and took advice from a consultant who indicated very clearly that it really derived from teeth. And an infection that was set up in the roots that was affecting his whole physical well-being.

So he had all his teeth out and he very soon got over that and he was really quite amazed how comfortable dentures can be in the absence of all his teeth. And he felt very happy about it except that he did have a tickling in his throat and a buzzing in his ears and just those occasional fits of dizziness. Well, they finally decided that he was thoroughly run down and that he needed six months in the mountains of Switzerland.

Well, he took to that idea very, very kindly and he set off and spent six months in that country, became fantastically bronzed. He couldn't have felt fitter in all his life at the end of those six months except that he

did have a tickling in his throat and a buzzing in his ears and just those occasional fits of dizziness. But still the time was up and he had to return home and on his way back in London, having been away for so long, he needed some new shirts.

So he called at a clothing store and asked for some shirts and the man asked what size neck he took and he said fourteen and a half. So the man looked at him and quite courteously he said, excuse me sir, I hope you won't mind my mentioning it, but I suggest that you really need a fifteen and a half even to a sixteen. And the man was most indignant.

He said, I've been buying my shirts all my life and if I don't know what size shirt I take, it's time I did. Well, the attendant said, pardon me sir, I didn't want to be offensive in any way. I just wanted to be helpful.

But I would suggest that if you insist upon wearing a fourteen and a half shirt when you should be wearing a sixteen, the chances are you'll have a tickling in your throat and a buzzing in your... and you could have just occasional fits of dizziness. Well, you say, what a stupid story. Well, I agree with you.

But you know, that is no more stupid than the way the world behaves today. Surrounded as we are with insoluble problems. The strange thing is that man will look in every direction except the one place where the remedy is to be found in the person of our Lord Jesus.

And we do live, as I think all of us are quite prepared to admit tonight, in a dangerous world. Now this comes as no surprise to God himself. I'd like to read you an extract from a newspaper article that was written two thousand years ago.

Recording history in advance. Understand this, that in the last days there will set in perilous times of great stress and trouble. Hard to deal with and hard to bear.

People will be lovers of self, utterly self-centered, lovers of money and aroused by an inordinate greedy desire for wealth, proud and arrogant, contemptuous boasters. They will be abusive, blasphemous scoffers, disobedient to parents, ungrateful, unholy and profane. They will be without natural human affection, callous and inhuman, relentless, admitting of no truce, no appeasement.

They will be slanderers, false accusers, troublemakers, intemperate, loose in morals and conduct, uncontrolled, fierce, haters of good. They will be treacherous, rash, inflated with self-conceit. They will be lovers of sensual pleasures and vain amusements more than and rather than lovers of God.

They'll hold a form of piety, they'll practice, in other words, religion. But they deny and reject and are strangers to the power of it. For their conduct belies the genuineness of their profession.

Well, that was written concerning the last days. Nearly 2,000 years ago. But it was a newspaper article that was inspired of the Holy Spirit, the God who knows the end from the beginning.

Speaking of the days in which you and I today are living, and I'd say pretty accurate, I'm sure there must be few here tonight who didn't sit and watch at least part of the television film that was aired on Sunday last. And whatever you may have thought of the film itself the day after, if you continue to listen, I think you might well have found the discussion that took place at its conclusion quite interesting. There was no solution on the lips of any of those who took part in a very studied and, I thought, balanced discussion.

But not one, not one, offered any possible solution to the impending disaster. And the curious thing is this, on a national poll afterwards, almost 60% of those questioned still considered a nuclear war in the next ten years more than likely. Incredible.

And yet the strange thing is that on the lips of those who discussed the situation, there was not one single comment that might have suggested that the possible solution would be found if man only would get back where he belongs, as the creature, in a restored relationship to his creator. One might have imagined that in the seriousness of the days in which we live, somebody might just possibly have suggested that if man would only repent, turn in humble confession to the God who made him, admitting his folly, he'd then have something for which he could be profoundly thankful. Not only the forgiveness that God has promised to such, but the restoration to man of that quality of life for which man was made.

The life of God. Because, you see, you and I were created in such a way that the presence of our creator within the creature is indispensable to our humanity. And this has already been heavily stressed in the messages that we have received in song tonight and in the hymns in which we have joined.

That man from God's point of view in normality may be distinguished when he's functional from God's point of view from the animal kingdom by a quality of life and behavior that cannot possibly be explained apart from the presence of God himself within the man as the one who motivates what he does and says and is and bears in his conduct those gracious fruits of his spirit in love and joy and gentleness and kindness and chastity. Instead of those ugly things that are described as the works of the flesh and greed and lust and pride and murder and hate. You know, the nearest that anybody of those who were on the panel came was one who timidly suggested that there might be a possible solution if only one could change the nature of man in all its sublime simplicity.

And that, of course, is the good news. This situation, of course, doesn't take God by surprise. As I indicated, let me just quote you a little bit more from the same newspaper, but this was written very, very much earlier than the last extract.

The fear of the Lord is the beginning. Beginning of what? Wisdom. In other words, you only get smart when you begin to recognize who God is and yield to him that attitude of awe that he deserves.

Not cringing, but that respect that the creator rightfully demands of his creature. And that's the beginning of wisdom. And yet, amongst those distinguished individuals who discuss the threatening situation that confronts us all, none of them appear to have begun.

The fear of the Lord is the beginning of wisdom, but fools despise wisdom and instruction. Because I have called and you refused, I've stretched out my hand and no man regarded, but you have set at naught all my counsel with none of my reproof. I also will laugh at your calamity.

I will mock when your fear cometh. For they that hated knowledge and did not choose the fear of the Lord, they would none of my counsel. They despised all my reproof.

Therefore shall they eat of the fruit of their own way and be filled with their own devices. For the turning away of the simple shall slay them and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely.

That's good news in a dangerous world. And shall be quiet from fear of evil. He that being often reprov'd, and God knows how mankind has been reprov'd by the events of history all down the centuries.

He that being often reprov'd, hardeneth his heart, hardeneth his neck, shall suddenly be destroyed. And that without remedy. No possible human solution.

Pretty good newspaper I'd say. Hear instruction and be wise. And refuse it not.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord. But he that sinneth against me, wrongeth his own soul.

They that hate me love death. Strange isn't it that being so adequately forewarned of God, and I've only taken just odd fragments of what God has to say about the inevitable consequence of man's folly, that he has pursued since he believed the devil's lie that a man could be man without God. And embarked upon the mad experiment of human self-sufficiency, which is epitomized in what we call today humanism, where man becomes his own God.

And even confronted with a disaster that's calculated to bring to an end, to annihilate the human race, it never dawns upon him that there might be a solution. Maybe. Back where he belongs, in his true relationship to God.

Well, you say, where's the good news for a thanksgiving? Well, you see, nearly two thousand years ago, in the midst of all the impending chaos of a God-forsaking world that cannot but, at an ever-accelerating pace, race to its own self-destruct, a little baby was born. And when the world heard that baby cry, born at Bethlehem, that was the biggest thing God ever said. And when He, our Lord Jesus, came into this world, walked this earth in the sinlessness of His humanity, in which there was reflected all the perfection of deity, who for the first time in all human history was man, as God intended man to be.

Of whom, for the first time since Adam fell, and man died, and lost God, our Creator in heaven could look at a man on earth and say, good, very good, this is my beloved son, in whom I'm well pleased. And having once looked at the man whom He had made in His own image, and seeing him saw himself, for the first time since man lost God, He could look at a man and see himself again. The one who could say, he that has seen me has seen my father.

And if those who saw him saw the father, it's quite obvious that the father, when he looked at him, saw himself. He was a real man. And said he, in the twenty-first chapter of Luke, 25, there shall be signs in the sun, in the moon, in the stars, upon the earth, distress of nations, perplexity, sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the very powers of heaven shall be shaken.

When did he write that? Well, nearly two thousand years ago. And side by side, with those ominous, impending events, with men's hearts, literally, failing them for fear throughout the world, he said, I'll give you another sign. Jerusalem till then will be trodden underfoot of the Gentiles, until the times of the Gentiles be fulfilled.

And then you will see again the flag of David, flying from the masthead, of a city from which they had been driven for two millennia. Do you imagine it's a coincidence, that in days when publicly discussed is the annihilation of the human race at man's own hand, and men's hearts, failing them for fear, with demonstrations throughout the world, do you really consider it just a coincidence that precisely at that moment in history, the Jewish people should have returned to Jerusalem, and at this very moment, while I

talk to you, after two thousand years, by their presence, have fulfilled all that the Lord Jesus had to say, for their flag flies today, at the masthead, in Israel. Men's hearts, failing them for fear.

Here's the good news. The next verse, the Lord Jesus said, Ben, Ben, shall they see the Son of Man coming in a cloud with power and great glory, and when, when these things begin to come to pass, look up, lift up your heads, your redemption draweth nigh. Who is He talking to? Well, simply those who've looked, who cease to look in every possible direction for the remedy of their ills, but the one direction where a man must look, if he is to live, and be quiet, and enjoy that peace that God has pledged, to those who in repentance toward Him, and in simple childlike trust, have come with the empty hand of faith, to take what only God, in all His righteousness, but in all His compelling love, has the right to give.

He spake to them a parable, Behold the fig tree, all the trees, when they now shoot forth, you see and know of your own selves, that summer is nigh, now at hand, you're smart enough to read the signs of the times, said the Lord Jesus. So likewise, you, when you see these things come to pass, know that the kingdom of God, is at hand. Well, you might say, looking around, I don't see too many signs of the kingdom of God.

This was what God had to say, in the person of His Son, when the world heard a baby cry. It was the biggest thing, God ever said. Long in advance of these events, the Psalmist wrote in this way, It's the 107th Psalm, All give thanks unto the Lord, for He is good.

His mercy endureth forever, let the redeemed of the Lord say so. Whom He hath redeemed from the hand of the enemy, He satisfies the longing soul, He filleth the hungry soul with goodness. Listen to this.

Such as sit in darkness, in the shadow of death, bound in affliction and iron, because they rebelled against the words of God, and contemned the counsel of the Most High, yet He brought them out of darkness, and the shadow of death, He break their bands asunder, He sent His Word, and healed them, and delivered them from their destructions. God sent His Word. When a little baby was born.

For God who at sundry times, and in divers manners, in times past, spaking to the fathers by the prophets, hath in these last days, spoken unto us by His Son. Whoso is wise, the Psalmist continues, if you're smart enough, if you've begun where wisdom begins, whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord. God sent His Word.

It's the good news. It's called the evangel. It's called the gospel.

We were introduced to it. In those beautiful verses from the 53rd chapter of Isaiah, He was wounded for our transgressions. He was bruised for our iniquities.

The cost of our restored peace with God was laid on Him. It's by His stripes. If we are to be healed at all, we will be healed.

If you're smart enough to begin where wisdom must begin. For you see, the first word that God spake to you and to me, in the person of His dear Son, our Lord Jesus, was a word of reconciliation. For the Lord Jesus said, John 14 and verse 6, I am the way.

Are you lost? Bewildered? Bruised? Bleeding? Groping in the dark? Wondering however you could find your way out? Said Jesus, come to me. I am the way. Behold my hands and my feet, that it is I myself.

I bear the hallmarks of my saviourhood. Jesus the way. A word of reconciliation.

The establishment of peace between two pastures. The guilty and the innocent. The offended and the offending.

Second epistle to the Corinthians, chapter 5, verse 19, to wit that God was in Christ, reconciling the world unto Himself, not imputing, not crediting them, not charging their iniquities against them. This was the divine intervention that is as valid today as it was then and so magnificently foreshadowed throughout the pages of the Old Testament and brought to its glorious consummation in the person of the incarnate word who was made flesh and dwelt among us. And says, John, we beheld His glory as of the only begotten of the Father.

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. But if a holy God is to offer reconciliation to guilty men, there must be a just basis upon which He may so offer such reconciliation without doing violence to His own righteousness. And we're told in the last verse, the 21st of that chapter, for God made Him to be sin for us who knew no sin, that we, He being credited with our guilt, might be made the righteousness of God in Him.

It's called in the Bible justification on no other grounds but the infinite mercy and grace of God. Justify simply means when you put your trust in Christ as your redeemer, your debt payer, you can say, I have been justified, just as if I'd never sinned, accepted in the beloved, clothed with what the Lord Jesus described as the wedding garment, by virtue of which alone those invited to the feast were allowed into the presence of the King. What a beautiful picture of that which our Lord Jesus offers to those who confessing their need, admitting their guilt, will come and take from God what He alone has the right to give.

That's why, you know, in Matthew chapter 18, first verse, said the Lord Jesus, addressing Himself to grown up men and women, He said, except a man become like a little child, he will not enter into the kingdom of God. Like a little child. What's the first thing that a child does when it's born? Well, the only thing it can do is take what it's given.

And it'll take everything else if it can that it hasn't been given. If it can get its hands on it. But having taken, what's the second thing you always try to teach a child if you rear them nicely in your home? And I've got four sons.

And all my sons are boys. And I know that I had to teach them something when they took, I had to teach them. They didn't do it naturally.

It wasn't built into them. I had to teach them to say, thank you. That's what it means, to come, as the Lord Jesus put it, to Himself, like a little child.

Take, and say thank you. Because you can't pay for what I'm going to give. You can't deserve what you may receive.

I'm going to pay the price with my own precious blood, shed upon a cross. So accept you be a grown up man or woman or child, and humble yourself, and admit yourself to be the guilty sinner that you are, and are prepared to take, and say thank you. You'll never enter the kingdom.

And when he's talking about the kingdom of God, he's not even talking about heaven. Heaven is incidental to the marvelous salvation that God provides us. I'm glad I'm going to heaven.

Never had too much ambition about going to hell. But that isn't salvation. You remember Luke 17, verse 20, when the Pharisees came and said, tell us when the kingdom will come, said the Lord Jesus, the kingdom doesn't come without good observation.

You can't say here it is, there it is. It isn't a piece of real estate. It isn't a denominational entity.

It isn't an ecclesiastical hierarchy. It isn't people dressed in funny clothes or swinging incense. Said the Lord Jesus, you cannot see the kingdom.

Here, there, he said, behold the kingdom of God where he must be king, is within you. Within you. What's wrong with the world in which you and I live today? Why we are on the threshold of nuclear disaster? Because even when confronted in public with the dilemma with which man is now faced, not one will be prepared to admit that God has been replaced.

And he is no longer king in the hearts of men. And said the Lord Jesus, you'll only enter the kingdom when you are prepared to recognize that you are part of it. For the kingdom of God is within you.

That's where God belongs. For if I may remind you again, we were so engineered that the presence of the creator, God himself within the creature by his Holy Spirit is indispensable to a man's humanity. And if he's not prepared to face up to that fact and denies him his sovereign role within the affairs of his own heart and of his fellow men, it can only lead inevitably to that disaster before which all men today are filled with fear and trembling.

Reconciliation. Jesus the way. But on the basis of his atoning work, his at-wanting work, that's the meaning of atonement, at-one with God for his dear sake who died in our place.

God says, if you'll trust him for what he came to do, pay the price of your redemption, I will remember your sins. No more. No more.

Wonderful. That's how God forgives. When God forgives, he forgets.

We don't know too much about that kind of forgiveness. We say we have forgiven, but we seldom forget. Two brothers had been quarreling all day.

Mum had tried everything she knew to restore peace between the warring parties, but to no avail. She argued, reasoned, threatened, bribed, persuaded, but the war was on until bedtime. So, finally, she thought she would attempt one last effort to establish peace.

Appealing to the sentiment of the older brother, she said, son, supposing your little brother were to die in the night, wouldn't you be sorry in the morning if you hadn't forgiven him? Well, it seemed to make some impression on the older boy. He went around and thought about it for a bit, and then he came back to his mum and he said, okay, I'll forgive him. I'll forgive him, but if he's alive in the morning.

Is that forgiveness? Not on God's terms. The marvellous thing is that God will remember your sin no more, because he has the right to remember your sin no more. And his dear son incarnate, the word who was made flesh, has given God in heaven, in all his utter righteousness.

The right to forgive, because the debt is paid. That's why the Lord Jesus cried from the cross. Do you remember those words? Tetelestai.

It is finished. Do you know in Palestine in his day, and still today in Israel, if you would go into a shop and pay a bill and ask for a receipt, they would not put receive with thanks, as we might. They use those very words the Lord Jesus used on the cross.

It is finished. In other words, Father, for every little boy, girl, man or woman out of any nation, kindred, tribe, tongue, race, creed, class or colour who will come to you in my name pleading my death. Remember, Father, please, no further demand to be made on their account.

Forgiven. The debt is paid. Isn't that marvellous? That's good news.

You see, that's something to be thankful for. Whenever a horizon threatens with heavy black clouds, this is that to which above everything else you and I should be thankful. For the other things that we receive as the one from whom every perfect gift derives can be lost overnight.

But not your restored relationship to a living God on the basis of his atonement. This restored relationship will last forever. The word of reconciliation.

But there's only one way where you begin. To admit that you cannot deserve, you cannot earn, you can only receive. That's our problem because we're too conceited, too proud, too arrogant, too self-sufficient, too humanistic.

We're prepared to do all kinds of things so long as we can be congratulated on achieving our own salvation. That's why man doesn't even mention God on the threshold of disaster and nuclear annihilation. It's amazing what people will do so long as they can get the kudos.

There was another small boy, he had done something to displease his mother. I don't know what, but there was a cold war in progress. Diplomatic relations had been severed.

But the boy began to feel oppressed by the tense atmosphere so finally he came and said, Mom, shall I mow the yard? You know, first step in the direction of appeasement. Mother said, No, thank you. So he went away and about half an hour later he came again.

Shall I wash the car? No, thank you. Progress wasn't what you might call sensational. But he came again and said, most unusual suggestion.

Shall I sweep the kitchen? No, thank you. It was quite a while before he came again, just the suspicion of a tear in his eye. And slipping up to his mother's side he said, Mom, I'm sorry.

I'm sorry. And for the first time there was a smile on his mother's face. She said, Bill, that's all I was waiting for.

That's all. Now you can mow the yard, you can wash the car, and you can sweep the kitchen. You see, he didn't get out of that, but he had to begin where you and I have to begin.

If we want peace with God, where God began. And beneath the shadow of that cross look into his face, our creator, and say, God, I'm part of the problem. When I look around the world, I'm part of the problem.

And I'm sorry. Because I realize that my sin added to your load. And then you'll find that accepted in the beloved, there'll be lots of yards to mow, lots of cars to clean, lots of kitchens to sweep.

He'll keep you busy. Clothing your redeemed humanity with his divine indwelling. Pouring himself out through you to a needy world.

So that other boys, girls, men and women in your presence will be profoundly thankful you ever passed their way. Because with your hand some little child felt his touch. Looking into your face, some frightened man running away from the burdens that crush him will see God smile.

And through your lips some broken hearted woman will hear him speak. For you see the Lord Jesus said, not only I am the way, he said, I am the life. Having given myself for you, suffering a death like yours, risen from the dead, I'm going to give myself to you so that you can share a resurrection like mine.

And that humanity, body, soul, spirit, mind, emotion and will that was so magnificently designed to be inhabited by God himself once more will be placed at his disposal so that through your lips they will hear him speak. With your hands they'll see him work. With your feet they'll see him go.

Your mind will be his to think, with ears to hear, with lips to speak with and hearts to love with. Then you'll be able to say, as numbered amongst the redeemed whose names are written in the Lamb's book of life, to me to be alive, come alive, be alive, stay alive forever, to me to be alive is Christ. Allowed once more as my creator within his creature to play that role on earth that he so magnificently displayed when he allowed by the same Holy Spirit the Father to clothe himself with his humanity so that others looking at him saw the Father.

Now today you and I are given the fantastic privilege of allowing others to look at us and see him. Isn't that incredible? That's what it means to be a Christian. To know him as the one who gave himself for us, who rose again from the dead to be the one who now lives his life in us.

And no matter what the human circumstance may be, no matter what a threat or promise, opportunity or responsibility, to know deep down in your heart by his divine indwelling who has first redeemed you and now come to indwell you, that he is God in the man can never, ever be less than big enough. You can step out into the dawn of every new day and know that it's going to be as big as the God who indwells you and to whom gladly you have restored your humanity that he once more might be king in his kingdom.

Jesus said I'm the way reconciliation I'm the life a word of participation you can share my divine nature and allow the fruits of my spirit to be revealed to the world in which you live and said Jesus that's the truth for I'm the way the truth and the life and this truth whereby we may through him be reconciled to God whereby we may daily walk in the power of his divine energy released in his faithfulness and response to our faith that truth is a word of emancipation this said the Lord Jesus is the truth that sets men free and if the sun if the sun shall set you free you will be free indeed the way the truth and the life reconciliation emancipation participation for to me to live is Christ that's the gospel and said the Lord Jesus until you're prepared to come just like a little child and

thank him taking what he alone with a pierced hand has the right to give you'll never know what it is to be part of the kingdom and that would be sad when all that God is in Christ is available right now to all that you are if you'll only let him be who he is living where he has the right to be at your invitation for he will never ever intrude living in your heart as your savior redeemer friend perfect friend who loves the worst about you loves you just the same I'm so grateful that as a boy of 12 in utter ignorance of all that God had so marvelously provided for me in Christ another kid of 13 took me to a boys camp where from the lips of dedicated young men I simply heard that Jesus was alive who was dead but waiting to share his life with

me never heard it before, good news the man who

spoke each morning and evening was called Lawrence Head we called him bubbly head because he frothed at the mouth when he spoke great help to me as a kid because he kept me looking in the right direction instead of watching the ear wigs climbing up the tent pole in that tented camp I watched the bubbles on either side of his mouth which was going to burst first quite a game when one burst the game started all over again but you know on the third night of camp he talked out of a tenth chapter of John I am the good shepherd who lay down his life for the sheep my sheep hear my voice I know them they follow me and I give to them eternal life no man shall ever pluck my hand very simple the end he said did you ever thank him did you ever thank him if not why not he's waiting he's standing at

the door knocking just waiting for your invitation taking him at his word thank you nobody knew the night I received the Lord Jesus and I was genuinely converted in the silence of my heart I said Lord Jesus nobody ever told me this before I didn't know that I had to open my hearts door and let you in welcome you and take you at your word and believe that you've done for me what you came to do but I thank you right now quarter to nine Saturday night 13th of August 1927 and from that moment to this I've never had caused a doubt that he through whom God in heaven first spoke that saving word in the person of his son came having redeemed me which I never ever did or could deserve and then came to live his life in me and share that life with me and for over 50 years all over the world it's

been my privilege to allow him to share through me his life with others as once he was prepared and pleased to share his life with me through somebody else great say on this thanksgiving service have you ever really said thank you for the one thing that matters more than anything else there's a way back to God from the dark piles of sin there's a door that is open and you may go in at Calvary's cross is where you begin when you come as a sinner to Jesus let's pray we're going to be quiet just for a few seconds you and your heart may be saying well it isn't that what you've been saying is all that new to me but maybe it's never been real to me and I don't know quite just how to begin well in these moments of silence would you allow me to pray as once in the secrecy privacy of my own heart

I prayed then as a boy that changed the whole course of my life and if you'd like to equally silently in the privacy of your own heart would you like to echo these words and make them the language of your heart too because if you will I have the right to tell you he to whom you speak and who is here stretches out his hand to you will immediately respond and you will know by the gracious witness of his spirit that something wonderful, wonderful has happened he's come to take up residence by his presence in life abolish death and every new day will be as big as God maybe you'd like to pray something like this would you do it just silently as though nobody were here but just you and he the Lord Jesus pray something like this dear Lord Jesus I know that on the cross you died for a fallen

world because you still loved in spite of man's sin you shed your blood you paid the debt I am one of those sinners Lord Jesus for whom you died I'm sorry I'm sorry my sin added to your load but I'm so thankful right now Lord Jesus tonight so thankful that on the cross you remembered me paid my debt to set me free and I'm so glad Lord Jesus you rose again from the dead you're alive again not just to be in heaven but right now Lord Jesus if never before my invitation to live your life in me so that instead of being part of the terrible problem your life released through me may become part of the answer and I will share with others the life that you share with me I don't deserve it you never said I did the gift of God is eternal life and this I gladly take now I know because you promised I

am redeemed and I'll say so I'll lift up my head because my redemption is drawing nigh when I see you face to face unashamed because I will be numbered then among your friends in the day of your rejection and how glad Lord Jesus I will be my savior my Lord my God my life forever in your peerless name Jesus for you save your people from their sins Amen

Audio: <https://sermonindex1.b-cdn.net/27/SID27661.mp3>

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