

7-13-25 Message Forgiveness Week 4

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Well, good to see you guys here again. So, this will be the conclusion of our topic of forgiveness, and excited about communion next week. So, and then we'll move on to something different. But this is interesting. I look out over here and my mom calls herself

crazy mama, so if I say it, just know she said it first. But the one who birthed me is right next to the one who named me. So, my aunt Joyce, who actually picked out my name in a baby book, is here from San Antonio, so don't hold that against her. Today,

we're excited, though, to be able to keep this discussion going. I think that today will end in a way that either it'll be the end of me or we'll go on to something else. This may step on some toes today, but I want to make sure you're not turning me off or only hearing what you want to hear, because I'm going to make a point that I want to tie back to, what does the Bible actually say? In no way am I going to make an attempt today to claim to be anything other than one who is proclaiming truth from the Bible. So

if,

if I do step on your toes a little bit today, then show me a little grace, and please come back next week and we'll be talking about something different. But anyway, let's remember, though, that forgiveness means to forgive, to pardon, to remit an offense or a debt, to overlook an offense and treat the offender as not guilty, and it gives the idea of thinking or desiring no evil, revenge or ill will in the face of an offense, forgiveness requires one playing the role of a judge And the other playing the role of an offender. So, we've kind of been developing this thought over the last few weeks, like two weeks ago, we talked about how we are fully forgiven. Today we have full atonement. Today, we've had full judicial forgiveness, and we praise God for that. It's something the Bible is very clear about today that has been made clear through the word of God and this dispensation of grace, that we have full forgiveness. And we didn't earn it. We didn't work for it, but it was the finished work of Jesus Christ on the cross with his shed blood, and as a result of our faith and the death, burial and resurrection alone, that we have full forgiveness with God. And that takes a lot of pressure off of us. The following week, we talked about, well, is forgiveness, though, is it? Is it conditional or unconditional, based on a few passages? So, we talked about the pardonable sin. We talked about First John one nine, and then we talked about Matthew chapter six. We want to show how those things were in different dispensations, but also that they meant something specific to an audience, but that is not for us today. So that was kind of that week two journey that showed that forgiveness for us today is unconditional. And then last week, we talked about, what does it practically look like? How do we forgive today? Or why do we forgive today and we forgive for Christ's sake? We talked about Ephesians 4:32,

which was pastor Jim's life first, and it says, And be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. We don't forgive today because we're afraid of not being forgiven by God. We forgive for Christ's sake.

And so, with that, we realize that what forgiveness is and isn't right, and some misconceptions that it was not about feeling, it was not about completely forgetting. It was not about requiring payment from someone, not about repentance, not about the same level of intimacy, and not about outliving your enemies. And so that kind of gets us to today. So, you're up to speed. If you haven't been there last couple of weeks. If not, you can always check us out on YouTube or live stream. You can definitely go back and watch those. Yesterday I had the opportunity to officiate the Fenske wedding, which was amazing. I can't believe what they turned that space into it was, it was phenomenal. So, we got to wish we got to send off Teddy and Jude at the end of the day yesterday. And you know, it was awesome to know that weddings and they just represent such happiness and a time of love and a time of hope. And then you just, you just kind of see them drive off, and you're like, all this work was put in, and Joel and Marcy probably are going to need a vacation after this, but they spent all afternoon cleaning up after they spent two days setting up. And just think about all that goes into that moment, and yet it's so much happiness. And let's start thinking, man, could you imagine sitting in one of those ceremonies and thinking, Man, those two really shouldn't get married?

I didn't feel that way at all. I'm the one who officiated that one yesterday, so believe me, they're good, but, but, I mean, imagine going to a wedding and everybody there universally feeling like these two should not get married, right? And I started thinking about this, there's a marriage that the church entered into decades ago that should have never been entered into. You.

And it was with psychology, and it's very

important for what we're going to talk about today. I mean, the two exist separate, and they have and they should. You wouldn't come to the church to get a knee replacement,

but you would go to an orthopedic surgeon,

right? It's going to be really quiet today. Somebody's going to have to say something from time to time. I'll give Zach a raise just to say, Amen. Every now and then

We're going to roll up the sleeves.

It started out with biblical counseling, and it was a good thing. And then we started

weaving more and more of the ideas into the church, and then we, we pretty much got to the point where we've morphed a lot of it in there. You it's not uncommon at all to see a bunch of sermons preaching about self today, self esteem, self worth, forgiveness, of self, loving self, and some of these things we really need to address now. I'm not going. I think that where this is going to lead us today is the fact that people who truly are victims or people who truly have conditions, it's going to be so minimized, because everybody's going to be a victim, and everybody's going to have a condition, and

then a church is going to come along the right side, and they're just going to basically play the role of psychiatrists and say, well, we agree, and we're going to get the same diagnosis.

The problem is, do we ever check these things with Scripture? And why should these two things be kept separate. We've seen this explosion over the last couple of decades, but it actually goes back much, much, much farther than that.

It really goes all the way back to the garden.

See, we know at the very beginning when God created mankind, that He created them without sin, and they were created in the image of God. So, Adam and Eve, when they were created, were created in the image of God. That's important, not only that, they were created to serve and you see this in Genesis 128,

they were created to serve God.

But then in Genesis chapter three, there seemed to be some questions. Did God really mean what he said?

Apparently, God had a Freudian slip, right? We know what a Freudian slip is. It's when you say one thing, but that you say one thing, but you mean your mother,

some of you, some of you, yeah, okay.

But Did God really mean what he said? And so, this became the question, right? And here is what the serpent said unto Eve. He said in verse four of chapter three, he said, You shall not surely die, For God doth know that in the day you eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil this verse, these two verses, here are

some of the most devastating lines in Scripture.

So, we should do it again, right? Yeah, we should say it again, but this time, you guys are going to help me out. So, I'm going to read it, but I'm going to pause at the pronouns, and then you guys are going to Loudly say the next word, and then I'll continue. So, it's a bit of a partnership. You think you can handle that.

So, let's read it again. And the serpent said unto the woman,

shall not surely die, For God doth know that in the day

eat thereof, then

eyes shall be open and shall be as God's knowing good and evil.

Did you notice the pronouns

Satan said, Hey, have you really considered Eve, if the arrangements you've got going on, if this is really in your best interest?

Eve, do you ever think about you? I mean, you're busy in the garden all day long. I mean your husband's name in animals, there's no sin. You have me to see in the coolness of the day, you're naked and you're not ashamed, right?

Well I don't worry Grace points not gonna be a nudist colony. But I'm saying that. I mean, there's a lot of freedom there. But somehow Satan says, what about you? Eve,

what about you?

Is God maybe holding something back from you? When have you thought about you? Eve?

What do you do for you on a daily basis?

See, she went from being content to glorifying God and keeping her focus on serving Him, even in nakedness to herself. And that was when the journey began

about the discovery of self, and we could talk about ego, super ego and all that. My goal today is not, not to.

Bring up a bunch of a psychologist name and start calling them out one by one. It's not that at all. I want to focus on the Word of God, because the two should be separate. So let's focus on what we are here to talk about today. But one thing is for sure, the church has joined the self movement. If you don't think they have, then you have not been looking in the bookstores, and you've not seen anything on social media you've not seen little clips. They have joined it hook, line and sinker, self worth, self esteem, self love, forgiving, self and if we're talking about forgiveness, it's only fitting when we spend one week saying,

should we forgive self today?

But let's get there first, right? So we're gonna talk about two myths. Won't be able to cover everything. But I think we can cover two really big myths today. And the first one is this,

that the Bible teaches self love.

This is a myth. Is a fabrication. It is not truth. It is not bound in Scripture. And I'm going to walk us through this. I told the security team not to lock the doors. But

what are we told? Well, but you're you might say, Well, yeah, but what about those verses that talk about loving your neighbor as yourself? Interesting? Matthew 2237 through 40 is one place we like to

look at this. And this is Jesus saying. He says, Thou shalt love the Lord God, the Lord thy God, with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Of course they do, because you see it in Leviticus 19. You see it in Exodus 20. Even Mark 12 reiterates this point Luke chapter 10, even in James chapter two, you see this phrase, loving your neighbor as thyself under the law. But look at the context in any of those and you realize the Bible wasn't telling you to love yourself. The instructions were about how to view your neighbor,

and what about grace? You're like, Well, yeah, but even the Apostle Paul he, he said the same thing in Romans 13. Let's look at it. Thou shall not commit adultery, thou shall not kill, thou shall not steal, Thou shall not bear false witness, thou shall not covet. If there be any other commandment, it is briefly comprehended, and this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor. Therefore, Love is the fulfilling of the law. We see a brief mention of this in Galatians 5:14

and then Ephesians, 5:28-29 since we just did a wedding yesterday, makes sense to say this. So ought men to love their wives as their own bodies? He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church. What you see in these verses is we already love ourselves. We're not commanded to do it because we already do it.

You don't see a passage where it says, Here's how to love yourself better. Every one of these passages, every one of them, is dealing with the neighbor. Look at all the verses around there. There's nothing in those verses that are saying, Here's how to be a better lover of yourself. It was merely just saying you already do this. We are sinful, selfish human beings. We already love ourselves.

Love your neighbor as yourself.

That's a different command,

even in Ephesians 5:29, it was about nourishing and cherish, cherishing with the focus on the spouse, not yourself. You

can compare that to Philippians two, three and four.

Luke 10, the Good Samaritan, which, that's kind of where a lot of this discussion starts. The whole parable is about this man going above and beyond for his neighbor.

The intent was never about yourself, because you do that naturally.

And the love mentioned is not a self worship of self. Anyway,

it's quiet. I

don't have a pen, but you can hear a pencil.

Let's just kind of take this full circle, though.

Paul tells us something very interesting in Second Timothy three, one and two, and he's talking about the perilous times. He's talking about the last days. And

he's given a warning to Timothy, and he says this, know also that in the last days, perilous times shall come for men shall be

lovers of their own selves. The one place you really see it Paul is talking about this is one of the indicators that we're in the last times people will do this. It's the first thing listed on the list. You.

Yeah, that's what's scary when we're looking at the world today

and the emphasis being so much on this.

But then he says, just a few verses later, I believe it's in verse five, he says, Turn away. He's telling Timothy, turn away from those who love themselves. Right in that long list,

I think we need to be able to say, what does the Bible say? Not, how do I feel? What is society saying? No, it's, what does God say?

The second myth, the

beep, the Bible teaches me that I need to forgive myself.

Oh, give me a second to duck

it is a myth. The Bible never says that.

It doesn't.

And I think we need to be careful when we start applying all this terminology

that has found its way into the church through modern psychology, and we've adopted it, we start making the Word of God say things it does not say. And this starts taking accountability from mankind and throwing it out the window. And

it starts saying that personal change and everything can't happen with the Word of God. It's going to take a lot of other things other than the Word of God.

These things are all foreign to what Scripture teaches. I remember when I was a little kid and I was going to a daycare in Shelbyville, the youth group.

They know the story, but you all probably don't, so I'm gonna tell them myself a little

bit. I would go to daycare every day, and there was a paraplegic girl that had little blue Smurf toys, and they would pull these out, and then they would put it on she's like in a wheelchair. They'd put it on top of her wheelchair she could not play with them. She would just look at them. And each day I would look at those Smurf toys. And I began to covet. I wanted the Smurf toys. I could play with them. She can't. And I mean, I was a little kid at this point. We are some evil little savages sometimes.

Hey, there, right? Nelson, yeah. Anyway, so

I plotted, I planned. I saw where they put him up, and low and behold, one day I took them,

I went home,

and I knew I was wrong because I put a blanket over my head with a flashlight, and I was playing with them, so nobody would know kind of what I'd done.

But God had to give his mothers, didn't he?

So

mom walked in, pulled the cover off, and I had to tell her what happened. I had to go give these Smurf toys back. I had to confess what I had done. I'd had to ask forgiveness. I had to keep going to the daycare, and for I can still remember this. Obviously, I'm pretty old now, and I still remember this, but I felt terrible about what I'd done, even after there was forgiveness.

Every time that I would see her rolled in, I was reminded, even as a little kid, of the wrong that I had done,

the guilt, the shame, I felt terrible, I was forgiven,

but I still felt a certain way, and I wanted that to go away. And then I've carried that into my life. There's times I've messed up and I'm like, What do I have to do to make the guilt go away? I've done all the right things. I believe the right things. I know who I am in Christ, but yet there's still this feeling. How do I make the feeling go away? And I think that's really what has entered into the church, is we're all trying to figure out how to feel better,

and so we think the way to feel better has to start with us.

But does that mean, since forgiveness requires a judge and an offender, how do we play the role of both, if

it's really about us to forgive ourselves, is not found in the Bible,

but we will hear about people having regret from having hurt others. I think that's normal, suffering terrible consequences. But then some people who were just so focused on their sin

decades of something that they've done,

they've taken the proper steps. They believe they're forgiven for by God. They but they have this pit in their stomach, and they can't quit focusing on their failure. But the Bible does teach that there's a godly sorrow that leads to repentance, and we are told we should not be servant to sin or continue in sin, we have the Holy Spirit inside of us that we're not supposed to quench or grieve. So you're going to feel something when you've sinned. You should. It's more dangerous if you don't feel anything, I think, when you sin. But then we start asking these questions, how does the Bible expect me to respond to a pass I can't get over if it's not about me forgiving myself, since that's what the world says. Well, the Bible has an answer, and that's we're going to look at today. Remember this our apostle, the Apostle Paul. He mentions his past several times, and so we can kind of say, well, how did he handle his past? Like at first, Timothy 115, and 16. He says, this is a faithful saying and worthy of all acceptance that.

Christ, Jesus came into the world to save sinners, of whom I am chief. How be it for this cause I obtain mercy that in me, first, Jesus, Christ might show forth all long suffering for a pattern

to them which should hereafter believe on him to life everlasting. It was a brief snippet about him being the chief sinner to then being all about God.

It wasn't a long breakdown about his sin.

There was an acknowledgement, but they was talking about how God's grace was much greater than my sin, and the attention quickly went to God and not his sin acts 2617 through 18. This is when he's delivering his testimony to Agrippa, and he says, delivering thee from thy people, from the people and from the Gentiles, of whom now I send thee to open their eyes and to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me here he says, briefly talks about kind of his sin, but then quickly talks about his purpose past his sin, which I think is an important part of this How about Ephesians? 389, unto me, unto him, less than the least of all saints. Is this grace given that I should preach among the Gentiles the unsearchable riches of Christ and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things. By Jesus, Christ

says I was the least of all the saints. I know what it likes, what it's like to be a failure, but I have a job to do. I've been given this mission and to move forward. See, the biggest thing that keeps us from moving forward is thinking about the things that are in the past.

But we were left here to do a job, and

if Satan can distract us from that, then we will not do that job, and some of us will spend decades focused

on Smurf toys. There's

a moral to that story, right?

But Paul tells us

to renew our mind, and that's what we're going to kind of get to here in Philippians chapter three. This is a great passage here, and it's interesting because when I look at this passage,

he just got through for several verses talking about his past, which kind of cracks me up with how this starts. But in verse 13, he says, Brethren, I count not myself to have apprehended, but this one thing I do now, this would be the part that for me back then. I don't know if it was a quill or parchment or whatever, but if Paul's standing up and he says, this is the one thing I do. This would be like the motivational speaker I'd be listening to. I'd be taking notes. Paul says this one thing I do. I'll be like, Yeah, you're the apostle, Paul, there's one thing you do. Give it to me. Okay? Says this one thing I do. But this is what he says right after that. He says, forgetting those things which are behind

and reaching forth unto those things which are before I press towards the mark for the prize of the high calling of God in Christ, Jesus. Now there's a couple interesting things here. The forgetting part deals with the mind.

The mind is a very powerful thing you had. I was doing some research this week, and there was, I was like, when did the idea of brainwashing kind of first come to be, right? We had, really, we can go back to the Chinese, under the Chinese and the Russians, you know, the ideas, but the terminology really came about in the 50s. But there was a belief in a correct belief that if there could be enough propaganda and programming and enough images put through somebody's mind that they could control them, they could create new neural pathways, and they could get them to believe a new truth. This is how delicate the mind is. It's really what psychology is about, the study of the brain,

they just missed the spiritual side of things.

God did make our bodies that way. That's why Paul is constantly saying, renew your mind with truth. Renew your mind with truth. If you're constantly letting those synapses fire and create this neural pathway of your past or false information, that will be your new truth,

and you will find it very difficult to ever move forward from that. There has to be a road map. So even Paul, with all of his past that he that he would deal with, he tells us over and over again the secret is renewing our mind. When he said forgetting, you might be like, how did he forget? He just listed things. What he meant is it wasn't the overall purpose of him to sit and dwell on the things that he did remember. The next word forgetting has to do with the mind. Reaching forward is the action point. He

says, My mind gets renewed, but I reach forward to something way bigger than what I did in my past, and that is the prize of the high calling of Jesus Christ.

He said, the thing that keeps me away from my past is that something much.

Bigger is in front of me. That's where my focus goes. I

think it's important. We have to renew our mind if we're ever ever going to change, right? We're told to put off, renew our mind, then put on after we've renewed our mind.

By the way, how many psychologists does it take to change a light bulb,

none he has to want to change.

That that actually is one of the truths that I that I believe in, people will not change if they don't want to change,

and most often, they just sit in their feelings rather than doing the work to change.

And I think we have to take some steps towards actually moving out of our despair, or we will sit in it.

So Paul says there are some tools that we have today in dealing with this.

As a believer, I mean, to an unbeliever, none of this is going to make sense. I'm certainly preaching to the choir today. As a believer, we have some tools to deal with our past sins, the sins that we've already we're already forgiven for. We've already got things right with people, but we're still beating ourselves up over it. We still can't move forward. It's been decades for some of us, the Bible has some answers for that, and the first one is the word of God.

Why does that become like our fourth or fifth option?

We'll, I mean, we'll talk to anybody, we'll do anything we can to not get in the Word of God to see what it says about our problems and how to move forward. We want somebody to do the work for us. We want somebody to tell us what to do, or we might even want somebody to give us a pill to take so that we can just avoid it. But second, Timothy 3:16 says all scripture is given by inspiration of God and is profitable. It's profitable for doctrine, for reproof, for correction, for instruction in righteousness.

We have all we need in the Word of God. Now, certainly

I'm not talking about medical conditions and things like that. I'm specifically zoning in on dealing with a past. We've already done all the right steps. We just can't get over it.

We can't move past it.

The other thing Paul clearly lays out in the word is that we have the Spirit of God, again, something that an unbeliever does not have. Philippians, 213 says it is God which worketh in you both to will and do of His good pleasure. And we know. Philippians, one six says, Being confident of this very thing that he which begun a good work in you will perform it until the day of Christ. First. Thessalonians, 524, says, Faithful is He who calls you who will also do it? We have something inside of us. We the very presence of God.

We have the word of God. We have the very spirit of God, and we have the people of God. And this seems to be the disconnect. We don't trust that fellow believers who are further down the path than us, maybe who are a little bit more mature, that the prayers of the saints, that the counsel of the saints, that it doesn't really hold much value as to people with degrees outside the church, but it's interesting, Paul shares this in a couple different places. In second Corinthians chapter two, we actually looked at this last week.

He says, If any man have caused grief, he has not grieved me. But in part, that I might not overcharge you all sufficient to such a man is this punishment which was inflicted, inflicted of many so that contrary wise, you ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over much sorrow.

He says, I want you

in the body of Christ, who are in Corinth, lest this person be overcome with too much sorrow to do something, to comfort,

to forgive,

to show love towards this person. Galatians six, one and two Brethren, if a man be overtaken in a fault, if a, if a, if a believer has sinned, right? And who's who has been ensnared by this sin? Right? It says you, which are spiritual,

restore which means to put back in the same condition, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted, bear you one another's burdens and so fulfill the law of Christ.

Paul also tells us the body of Christ is supposed to have the same care one for another. We're told in Second Corinthians, chapter two, that the God of all comfort, I'm sorry, chapter one, the God of all comfort, has comforted us that we may comfort others.

The body is supposed to work together.

We have the word of God, we have the Spirit of God, and we've got the people of God.

We have tools, and it's different for us as believers.

So when we start going through who we are in Christ and what we have in Him, the best reminder is what we've used each week, and that is, this is what Scripture teaches about, how God views us from a forgiveness standpoint today. Ephesians, one seven, as we've looked at you guys are probably going to have these earmarked in your Bible or memorized at this point, but it says, In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

Colossians, 114 In whom we have redemption through his blood, even the forgiveness of sins. Colossians. 213, you being dead in your sins and uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses.

Colossians. 325, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God. The first place we start as a child of God is the fact that we are already forgiven.

And to me, that's exciting.

Forgiving yourself requires you to be both judge and offender at the same time.

And believe

me, the other thing we have to look at is the Bible says much to say about us. It says a lot about our heart that's desperately wicked and deceitful above all things. It says that we're all sinners and come short of the glory of God.

Are we sure that's the guy we want to trust to fix our problems?

Are we sure the answer should be in self. When the Bible tells us so much about ourself, shouldn't it be in him, the perfect one,

the Holy One,

still quiet, that's okay,

but the biggest reason, I think, is on the wall over here.

This is why I think it is very spiritual.

The more I am focused on my sin and my failure, then I am not doing what I was left here to do, to be an ambassador, to see all people saved and come to the knowledge of the truth, to see people come to grace and grow in grace.

And the enemies really shrewd, and you lose years, decades

of not doing what God has left you here to do,

because you've looked so inward. You focused on yourself and how you feel the whole time.

You imagine, I mean, Paul could have thrown the biggest pity party in the world. He was saved to suffer. He has

these long lists in Second Corinthians, 11:23, through 30, of all these things that happened to him, and yet he kept the focus on at the very end of it, he says, and also the care of the churches. Over and over again, he got past his difficulties and everything was going on by focusing on others and focusing on the hope that he had in Jesus Christ and the future that he was going to have for all eternity.

Let's not forget that Satan, it says in Revelation 12:10, is accusing the brethren night and day.

We know where a lot of the guilt comes from after we've done the right things. It's amazing that we can still condemn ourselves right in Roman Romans, 8:1 says there therefore now no condemnation to them which are in Christ, Jesus. Yet that's exactly what we do, self condemnation over and over again about stuff that we've done in the past,

I would challenge us that maybe a better focus is other people. Philippians, two, three and four. Let nothing be done through strife or vainglory, but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of other,

if anything, cover to cover. The Bible teaches self last, not first. I

wanted to just give you Scripture today. We was not to attack anything going on. I'm focusing on the Word of God and the church today. But we have to be very careful when we allow what's outside of the Word of God to enter into the Word of God and into places like this, where we have removed ourselves far from the Word of God, far from the truth of God, and far from the sufficiency of Christ alone, because we put all of our emphasis on the same place that the world has that is not going to be a path towards forgiving yourself. It is. It is going to leave you in a constant spiral as a believer, because you will never get your eyes off of yourself.

So hope.

If anything today, these scriptures set you free. And there may be those moments where you have something pop up in your mind, and you have a choice in those moments, keep thinking about that,

or to take it away. Second, Corinthians, 10:4 and 5 says to take every thought obediently, or take every thought to the obedience of Christ. You

choose whether or not you're going to keep thinking about thought when it comes in your head a memory, you choose. You choose whether that's going to be all you think about for the next half hour, or an hour you think about something long enough it becomes true and it becomes your truth. But that's a choice, that first time a thought comes in, that is a choice.

The Bible says, why not think about these things in Philippians, four, Whatsoever is true, whatsoever is honest, whatsoever is just pure, lovely of good report, if there be any virtue, if there be any praise, think on these things. That's the thing that should stay there. That's the thing that stays when it comes into your mind. And the more that that Scripture,

the more, especially the Scripture rightly divided in dispensation of grace for you today, that's going to help give you the ammunition to fight those other thoughts. That's why we have to renew our mind with truth. So hopefully, today finish this series. It helps give you some tools to set you free. If today was difficult,

look at the word of God, not the bald guy in front of you. I showed you a bunch of Scripture today.

It says what it says, Don't fall prey to the myths. All right, I'm gonna have everybody stand. This is not an invitation to throw something.

We are going to pray in a moment. But today, maybe you, today was the day you placed your faith in the death, burial and resurrection of Jesus Christ in your seat. You certainly don't have to come forward to do that, but you want to talk to somebody about that, or you want to know what are my next steps, or maybe you just want somebody to pray with you. Maybe, maybe Maybe today's a subject that has really haunted you for a long time and and maybe you just want kind of prayer, and you want to know, you know that you got other people coming alongside you to help you through that. Then certainly we can do that. At this point we are going to pray. Maybe you want to join the church, if I didn't scare you off today, and you want to join then you can come forward as we're praying, and this will allow you to kind of bypass the crowd at the very end. So we'll pray, then Stan will sing a little bit if he's still got a little bit of voice left, and then we'll come back and dismiss you, Dear heavenly Father. I thank You, Lord. This is a subject, Lord that is very personal to me. For the longest time. I let my past keep me in shackles,

Lord, and it took the Word of God. I mean, at first I thought I just needed to clear my guilt by telling everybody all the dumb things I had done, but I didn't feel better. It would just all be temporary. And I realized, why am I focused on my feelings? And I started really just hunting scripture. And when those thoughts came up, and they still come up, even now,

I'm quick to get rid of those thoughts,

and then to bring up these scriptures that you say about me, who I am in Christ, not about a better version of me, but who I am in Christ, what you've done for me, how you view me today. Lord, I am justified. Lord, I have been seated in heavenly places. I've been given all spiritual blessings in heavenly places. Man, it's going to be so great after I get through with this life.

Lord, you say that I'm justified, that I'm washed and I'm that I'm sanctified, all these words that that, that Romans talks about is it is our remedy for our sin problem.

And Lord, I remind myself with those things every time those thoughts come back,

I know who I am. I can't change who I am. Paul wasn't trying to justify or change what he did, but he kept the focus off of his sin and on his identity and his purpose in this life, and that is the path forward. Lord, I pray you'd help the people tonight.

Oh, I know this is probably a difficult subject for some people in here. I've been there, but Lord, I do know that there is enough with those who are trying to walk past or get past their past, Lord, that there is enough in the Holy Spirit, in the Word of God, and with the people of God,

we can hold one another. We can bear one another's burdens. We can restore each other. We can't have the same care one for another. Let us not let the enemy wage war and dominate our minds any longer. We love you and we praise You. Amen. Amen.