

The Rejecting Christ

By Henry Mahan

Bible Text: John 2:23-25

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My message tonight is on the subject—and it may be a shocking subject to some of you—the rejecting Christ. Now we are so accustomed to thinking of the Lord Jesus Christ as a receiver of men. Most people think on any terms and so we naturally shudder when a preacher mentions Christ as a rejecter of men. In our day Jesus Christ is made to appear like a love sick rejected suitor who keeps on pressing his case again and again and again in the face of rejection and hatred. That is how he is presented from the average pulpit. And this is another Jesus. This is an unattractive, cheapened Jesus and this is not the Christ of the Bible. We have begged the world to do something for Jesus so long that the gospel that is being preached today appears to the world to be nothing but sentimental, weak hog wash. It has become the but of humor and jokes and the attitude of the world today toward preaching and towards religious camp meetings and revivals is, “Who cares?”

And when somebody goes to the altar out at the plant they say, “Did you hear so and so got religion?”

Oh, did he?

A man came to me one time and he said, “Are you still trying to save sinners?”

I said, “No, sir. No, sir I am not. I can’t save anybody. I know who can and I am trying to introduce people to him who can. But I am not out trying to save anybody.”

The over zealous pastors and evangelists today give an invitation that sounds like an auction sale. Who will take Jesus on this verse? Who will take Jesus on this proposition? Who will let God save him today? Oh, why not tonight?

And men get the idea that God is desperately in need of them, that God is willing to save them on their terms in their own time when they get good and ready.

Turn with me to John chapter 19. And this generation and the past generation and the one before that, one of these days are going to wake up to the fact that God almighty doesn’t need any of us. And God is not trying to do anything. What God purposed to do and what God planned to do and what God determined to do in his Son, God has done and is doing and will do.

In John chapter 19, verse eight, When Pilate, therefore, heard that saying he was more afraid. Our preaching doesn't strike fear in anybody's heart.

“Poor little Jesus. He is just trying his best to save us and we won't let him.”

But Pilate was afraid and he went into the judgment hall and he said to Jesus. “Whence art thou?”

And the Lord Jesus gave him no answer.

Then said Pilate unto him, “Speakest thou not unto me? Knowest thou not that I have power to crucify thee and power to release thee?”

And Jesus answered, “Thou couldest have no power at all against me except it were given thee from above. You don't have any power over me.” Our Lord is not in the hands of this world. This world is in his hand. He is not in the hands of sinners to reject. They rejected him when he came. They will never get the opportunity again.

Turn to Luke chapter 23. In Luke 23 listen to this, verse 27. Our Lord had been condemned to death, the death which had been appointed for him by the Father in his determinate counsel and foreknowledge, the death of which Isaiah spoke, of which David wrote, the death of the cross which our Lord himself declared that he would die. And he was on his way to the cross in Luke 23, verse 27, and there followed him a great company of people and of women who bewailed and lamented him. They were just crying and weeping, following him down the street as he carried his cross. And he turned unto them and said, “Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. Don't weep for me. You weep for yourselves and for your children.”

And these preachers that have tried to make Jesus Christ appear to be a defeated, disillusioned, disappointed person are preaching another Jesus. He is a victorious conquering redeemer who has risen from the tomb and ascended to the right hand of God where he sitteth in power, where he sitteth expecting his enemies to become his footstool and from whence he will come again to receive that which he purchased. He is a victorious king. Our Lord is not a beggar. And any preacher who presents him as a beggar is preaching another Jesus. Our Lord is a king.

“The Lord Jesus Christ,” said one old writer, “Came to the world to save sinners. He came to give his life a ransom for many. His coming was accompanied with a heavenly compassion and a sincere invitation. Yet there is a matchless dignity in the operation of his grace and this matchless dignity and victory is seen in the cases of those who approached him for different reasons while he was here on this earth. Some he received and some he turned away. Christ didn't receive all men. He rejected many. There was never any deception in Christ's dealings with me. There was never any guile, never any hypocrisy when he dealt with sinners. Then, as now, he receives sinners on his terms, not

on their terms. There was never any compromise. The sinner always dealt with king Jesus.”

Now I want to show you that, as this writer said, “That this matchless dignity in the operation of his grace is seen in the cases of those who approached him for various reasons while he was here on this earth.”

Now turn to John chapter three, the rejecting Christ. I want you to stay with me tonight. First of all, he rejected those who approached him on the wrong grounds. He clearly rejected those who approached him on the wrong grounds. Nicodemus was one. In verse one of John three there was a man of the Pharisees named Nicodemus, a ruler of the Jews. He was a minister. He approached Christ on the grounds of his religion. He was a Pharisee. He was a minister. He was a ruler of the Jews. And he came to Jesus by night and said unto him, “Rabbi, we know that thou art a teacher come from God. For no man can do these miracles that thou doest except God be with him.”

And Jesus answered this minister. He answered this religious man. He answered this ruler of the Jews with these words. “Verily, verily, I say unto thee except a man be born again, except a man be regenerated, not educated, regenerated, except a man be born again, except a man become a new creature, not an old creature polished up with religious ordinances and ceremonies, but a new creature, except a man be born again by the power of God’s Spirit, not by the power of the law, by the power of God’s Spirit, not by the power of religious ritual, he will never see the kingdom of God.” That is the message that he had for this religious man.

You must be born again. That which is born of the flesh is flesh and flesh and blood cannot inherit the kingdom of God. In the flesh dwelleth no good thing. No man, however religious he might be, in the flesh can please God.

“Nicodemus, your problem is this. You need to be born again.”

And Nicodemus didn’t understand it. And he answered, verse nine, “How can these things be?”

And Jesus said, “Art thou a master of Israel? That is how you came here, a ruler of the Jews, a master of Israel, a minister of the Word and you know not these things? Verily, verily, I say to you, we speak that we know and testify that we see and you receive not our witness. If I told you earthly things and you don’t believe them how can you believe if I tell you of heavenly things?”

This man Nicodemus approached Christ on the grounds of his religion, his ministry. And our Lord Jesus Christ gave him nothing but this word, “You must be born again.”

Turn to Mark chapter 10. Here was a man who approached Christ on the grounds of his morality and was turned away, Mark chapter 10, verse 17. Listen to this, Mark 10:17.

And when he was gone forth into the way there came one running and kneeled to him and asked him, "Good master, what shall I do that I may inherit eternal life?"

And Jesus said to him, "Why do you call me good?"

The first thing our Lord laid down is this: There is no good men. There are no good men. Only God is good. If you don't recognize me as God don't call me good. There is none good, no not one. Only God is good. Of course, Christ is good because he is God, but this young man didn't recognize that. And Christ said, "Why is it you call me good?"

I'll tell you why he called him good because he thought he was good. And then our Lord said, "There is none good, but God." Now he is going to show this young man that he is not good. "Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and they mother."

"Why," he said, "Master, all of these have I kept from my youth up."

Now the master is going to reveal his greed, his selfishness, the fact that he loved himself and nobody else. So the master said, "One thing thou lackest. Go thy way. Sell whatsoever thou hast. Give it to the poor and thou shalt have treasure in heaven. Come take up your cross and follow me." And he was sad at that saying and he went away grieved for he had great possessions.

And the Lord Jesus didn't reach out and stop him and say, "Well, we will take you on other terms. We will take you on lesser terms. We are desperately in need of church members. We are desperately in need of tithers. We are desperately in need of baptisms. We will take you anyway no matter if you don't love your neighbor as yourself.

No, the master looked around about him and said to his disciples as the young man walked away, "How hardly shall they that have riches enter into the kingdom of God?" It can't be done. It can't be done.

All right. Turn to John eight. Here are some more people that approached him and the Lord rejected them. He rejected them. He would not receive them. In John chapter eight, verse 39. Listen to this.

They answered and said to him, "Abraham is our father." These people approached him on the grounds of heredity. "We are Jews. We are Baptists. We come from a long line of Baptists. Our Baptist forefathers go all the way back yonder through Roger Williams and then back through the Albigenses and the Waldenses and the Anabaptists all the way back. Abraham is our father."

Listen. "Abraham is our father."

And Christ said to them, verse 39, "If you were Abraham's children...you may be naturally his children, but you are not spiritually his children. He is the father of

believers. You would do the works of Abraham. But you seek to kill me, a man that has told you the truth which I have heard of God and this Abraham didn't do. You do the deeds of your father."

And they said, "We are not born of fornication. We have one father, even God is our father. We are religious people. We are people with heredity. We have a heritage, a religious heritage."

Christ said, verse 42, "If God were your father you would love me."

Verse 44. "You are of your father the devil and the lust of your father you will do."

These people approached him on the grounds of heredity. They truly were the natural children of Abraham, but they weren't the children of God.

And then Luke nine. Let's go over here a minute. Here are some people who were willing to follow Christ, well, partially. You know how they say today, "Come and accept Jesus as your Savior and then later on you can make him your Lord if you so desire, if you feel so disposed." Here were those people.

Listen here in Luke nine, verse 59. And he said unto another, "Follow me." Luke 9:59.

And the fellow said, "Well, let me go first and bury my father."

Jesus said to him, "Let the dead bury their dead. Go thou and preach the kingdom of God."

Another said, "Lord, I will follow you, but let me first go back and bid them farewell which are at home at my house."

And Jesus said, "No man having put his hand to the plow and looking back is fit for the kingdom of God."

These people were willing to follow Christ part time or perhaps some day, but not now. They had certain pressing duties which prevented them from an all out commitment to Jesus Christ. They were rejected.

Our Lord rejected all who approached him on the wrong grounds. Nicodemus on the religious grounds, the young man on moral ground, the children of Abraham on the grounds of heredity and these people who were willing to follow him after they had taken care of certain pressing duties and obligations not willing to have an all out commitment to Christ.

Now, secondly, our Lord rejected those who would exploit him. Now, this is very important. These people about whom I am going to read are people who were interested

in making a deal with Jesus Christ. They were interested in making a deal with Christ for their personal gain and for their personal comfort.

How many preachers have you heard promise people that God will prosper them materially in return for 10% of their income? How many preachers have you heard stand in the pulpit and say, “Now, God will bless you if you tithe?” How many preachers have you heard stand in the pulpit and say, “God will bless you materially, God will prosper your business if you will take God as a partner?”

This is nothing in the world but bargaining, exploiting Jesus Christ and trying to use him for personal gain and comfort. I am going to read you some illustrations of that. How many preachers have you heard promise people good health and physical healing if they will serve God and believe on Jesus? Huh?

“If you will serve God, if you will believe on Christ God will bless you, God will heal you.”

The true believer says, “Though he slay me, yet will I trust him.” The true believer will give if he goes broke. He may go broke giving, but he is going to give because he has a generous spirit and he is not bargaining with the Son of God for eternal life through his good works.

Now, let me read you some people who exploited Christ and Christ rebuked them for it. First of all in Luke 10. Turn over to Luke 10, verse 38. Some of these people were his disciples. But they were trying to exploit him. They were trying to use him. They were trying to bargain with God. Don’t ever do that.

Job said, “The Lord giveth and the Lord taketh away, blessed be the name of the Lord.” Job said, “Though he slay me, yet will I trust him.”

In Luke 10:38 now it came to pass as they went that he entered into a certain village and a certain woman named Martha received him into her house. She had a sister called Mary which also sat at Jesus’ feet and heard his words. But Martha was cumbered about much serving and she came to him and she said, “Lord,” Martha wanted the Lord to settle her domestic problems. Listen to her, her domestic affairs, “Lord, don’t you care that my sister hath left me to serve alone? You bid her therefore that she help me. Lord, you see that I get some help.”

And Jesus answered, rebuked her, he said, “Martha, thou art careful and troubled about many things, but one thing is needful and Mary hath chosen that good part which shall not be taken away from her.”

You are not going to exploit the master. You are not going to use the master for your personal gain and personal comfort.

“Lord, I am in here serving and working and doing all these things and Mary is sitting there at your feet. Now, you make her come help me.”

And who got rebuked? Did Mary get rebuked? Martha got rebuked. She was trying to use the master to settle her domestic affairs.

“Lord, if you will bless my home and make it a happy home, then I will serve you. Lord, if you will do this, you will do that, then I will do so and so.”

You are driving a bargain with God. And the Lord Jesus Christ always rebuked those that did that.

Turn to Luke 12. In Luke chapter 12, verse 13, now listen to this. And one of the company said to him, “Master, speak to my brother that he divide the inheritance with me.”

And he said, “Man...” That sounds like a reasonable request, doesn’t it? “Man, who made me a judge or a divider over you?” He said to him, “Take heed, you take heed and beware of covetousness.”

Who got the rebuke? Who got the rebuke?

There was a man, father died. He left the money to this boy. This one here didn’t get anything. He came to the master and said, “Make him divide it.” He was wrong. This man was wrong in not dividing the inheritance. But who got the rebuke? The man who tried to use the Lord Jesus Christ and exploit him and get him to settle his financial, economical problem.

Why he said, “Man, beware of covetousness. A man’s life does not consist in the abundance of the things that he possesses.”

Now, look at John eight. Here are some more folks trying to exploit the Lord, John chapter eight. And our Lord rebuked them. In the eighth chapter of John, verse one, Jesus went into the Mount of Olives and early in the morning he came again into the temple and all the people came to him and he sat down and taught them. And the scribes and the Pharisees brought unto him a woman taken in adultery. Now, these scribes and Pharisees were religious leaders. There were certain rules and laws laid down in the synagogue and in the temple about adultery. So they wanted to trap Jesus Christ. So they brought this woman found in adultery and they set her right in the middle of Christ and all these people. They were going to exploit him. They were going to get him to settle their moral issues and their rules of conduct for other people.

And the scribes and Pharisees brought to him this woman and they said, “Master, this woman was taken in adultery, in the very act. Now Moses and the law commanded us that such should be stoned. What have you got to say? What have you got to say?”

Here they are exploiting Christ. Here they are putting him on the spot. Here they are demanding that he settle their moral issues. Here they are demanding that he deal on an equal basis with them concerning a moral wrong.

This they said tempting him that they might have to accuse him. And he stooped down and with his finger wrote on the ground as though he heard them not. And when they continued asking him, "What do you say? What do you want to do about it?" he lifted up himself and said to them...

Who got the rebuke? Huh? The woman in adultery? No. Who got the rebuke? The accusers got the rebuke. The men who were going to exploit Christ, the men who brought his high and lofty principles of affection and compassion down to deciding what two and two equaled.

And Christ said to them, "He that is without sin among you, let him first cast a stone." And again he stooped down and wrote on the ground and they which heard it being convicted by their own consciences went out one by one and left the woman alone. And Christ said, "Woman, where are thine accusers? Hath no man accused you?"

She said, "No man, Lord."

He said, "Neither do I."

Turn to Luke chapter 20. Here are some more people trying to exploit the master. And he rejected them. He rebuked them. He rebuked those who approached him on the wrong grounds. He turned them away. He rebuked those that approached him in this way so as to exploit him, to use him.

In Luke chapter 20 these folks wanted Christ to settle their political problems so they came to him in verse 21 and one of them said, "Master, we know that thou sayest and teachest rightly, never acceptest though the person of any, but teachest the way of God truly. Is it lawful for us to pay taxes? Is it lawful for us to pay tribute to Caesar or not?"

He perceived their craftiness and he said, "Why do you tempt me? Show me a penny. Whose image and superscription is that on the penny?"

They said, "That is Caesar's." He said, "You render to Caesar the things that are Caesars and unto God the things that are Gods." Our Lord rebuked these men, spoke plainly and positively to them in a searing rebuke.

Then our Lord, thirdly, rejected those who came to him on the wrong grounds. He rejected those who came to him to exploit him, to use him for their own gain, for their personal prosperity, for their personal comfort. And then he rejected those who offered him only an outward religious obedience.

Listen to John two. This is the text I read a little while ago, John chapter two. Now when he was in Jerusalem at the passover and the feast day, John 2:23, many believed in his name when they saw the miracles that he did, when they saw the miracles which he did. This is a...this is a day in which this very thing that is happening...people are trying to prove the existence of God through so called miracles. They are trying to prove that people ought to believe in the Word of God because of miracles. They are trying to prove that people ought to receive God's power because of miracles. Well, these people believed because of the miracles they saw, but Jesus did not commit himself unto them. He knew them. He knew it was nothing but an outward show. He knew this was not heart faith. He knew it was a false interest created by the miracles that they had beheld. It was phony and he knew it was phony.

And then in John chapter six, look over here, verse 25. he had fed these people, thousands of them with just a little food. He fed them and they just chased around after him, you know, followed him here and followed him there and followed him yonder and just praised him. They wanted to make him king, verse 15 says. And then verse 25, they found him on the other side of the sea. He was trying to get away from them.

And they said, "Rabbi, when did you come over here?"

And Jesus answered, "Verily I say unto you, you seek me not because you saw the miracles. That other gang was following me because they saw miracles. But you seek me because you did eat the loaves and were filled. Don't labor for the meat that perisheth, but for that meat which endureth unto eternal life which the Son of man shall give to you. For him hath God the Father sealed."

Now, look at Luke nine. Here is another fellow in Luke chapter nine. I don't know why we don't speak like our master spoke. I don't know why we want to try to make a beggar out of a king. I don't know why we are trying to appeal to this world to do something for Jesus. I don't know why we sound like a bunch of auctioneers. "Won't you take Jesus? Who will take Jesus? Won't somebody take Jesus? Oh, please take Jesus."

He is not up for sale. Our Lord is on a throne. It is not will you bow to him as Lord. It is when are you going to bow.

Some preachers say, "Come and make Jesus your Lord."

I say this. "You can't do it. You can't do it. God will beat you to it. God has already made him your Lord. He is your Lord and you will confess it either now or in hell, but he is the Lord. He became Lord when God the Father made him Lord."

Now that is so. He is every man's Lord. Every knee shall bow and every tongue shall confess that he is Lord to the glory of God the Father.

Luke 9:57. And it came to pass that as they went in the way a certain man said to him, "Lord, I will follow you. I will follow you whithersoever you go."

And the Lord Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay his head. You talk about following me whithersoever I go.” He knew it wasn’t a genuine profession. He treated it as such and he told this young man all of the consequences he must suffer in following the Lord.

So I have showed you many illustrations now of the rejecting Christ. He rejected the man who came as a minister on the grounds of religion. He rejected the man who came to him on the grounds of morality. He rejected those who came to him on the grounds of heredity. He rejected and rebuked those who came to exploit him. He rejected those who came without heart faith, simply because they saw miracles or they ate the loaves and fishes or false professions. “I will go anywhere with the Lord. Wherever the Lord leads I’ll go.” He rejected them. He rebuked them. He turned them away. But he receives some. And I am going to give you some illustrations of those he received and how they came.

Now, turn to Luke 18. If this doesn’t interest you then something is desperately wrong. Look at those he received. He is a receiving, redeeming Christ. But I want you to note the attitude in which these people came and the motive by which they came.

Luke 18, verse 13, well, two men...verse 10. Let’s go back a little bit. Two men went to a temple to pray, one of them a Pharisee and the other a publican. The Pharisee was a preacher and the publican was a...was not even religious at all.

The Pharisee stood and prayed thus with himself, “God, I thank you I am not like other men. I am not an extortioner. I am not unjust. I am not an adulterer. I am not even like this publican. I fast twice in the week. I give tithes of all I possess.”

Watch this, now. And the publican standing afar off would not lift up so much as even his eyes, let alone his hands to heaven. He smote on his breast and he cried saying, “God, be merciful to me the sinner.”

Christ speaking now, “I tell you this man went down to his house justified, this man rather than the other for everyone that exalteth himself shall be abased. He that humbleth himself shall be exalted.”

He didn’t get the message. Did you see how he came?

All right. Look here at Matthew eight. Here is another man. Christ received this man. In Matthew chapter eight, verse one. Watch this. When he was come down from the mountain great multitudes followed him and behold there came a leper and worshipped him saying, “Lord, if you will you can make me clean. Lord, if you will.” Not rabbi, not teacher, not master, Lord. “If you will you can make me clean.”

And Jesus stretched forth his hand and touched him and said, “I will. Be thou clean.”

Here was a man who came and what? Worshipped him. He fell at his feet in adoration, in humility, in uncleanness and cried, "Lord, if you will it is in your sovereign pleasure, you can make me clean."

All right. Look at Matthew 15. Turn over there just a moment. Here was a woman who had a sick daughter, Matthew 15, verse 22, the Syrophenician woman. And she came to Christ and she said, "Lord, my daughter is grievously vexed with a devil."

Verse 23. But he didn't answer her, not a word.

And his disciples came and said, "Send her away. She cries after us."

This was a Gentile woman.

But he answered and said, "I am not sent but to the lost sheep of the house of Israel."

She came and worshipped him and cried, "Lord, help me. Help me."

And he answered and said, "It is not right to take the children's bread and give it to dogs.

And she said, "That is so yet the dogs eat of the crumbs which fall from their master's table."

That is humility. That is submission. And Jesus answered and said, "Oh, woman, great is thy faith. Be it unto thee even as thou wilt." And her daughter was made whole.

Do you see the difference?

Turn to Mark 10. Let me just give you a couple more, Mark chapter 10, Mark the 10th chapter, verse 46, Mark 10:46. There was a man had been blind all his life sitting by the wayside begging, Mark chapter 10. Bartimaeus, the son of Timaeus, Mark 10, verse 46. There came to Jericho and as they went out of Jericho with the disciples a great number of people blind Bartimaeus, the son of Timaeus sat by the wayside begging and when he heard it was Jesus he began crying saying, "Jesus, thou son of David, have mercy on me."

And many charged him that he should hold his peace, but he cried out the more there from that doorway where he sat in his darkness and blindness and dirt and cried, "Thou son of David, King of Kings, Messiah, have mercy."

You don't hear any of these people back here I have told you about talking about mercy. They talk about their heredity. They talked about their heritage. They talked about their morality. They talked about their religion. They talked about all these things. Blind Bartimaeus talks about one thing, mercy.

And Jesus stood still and said, "Bring him to me. Bring him to me."

Now, one more, Luke 23. Watch this now. Luke 23, verse 39. When our Lord was crucified on the cross he was crucified between two thieves. These men had been judged, convicted, condemned and nailed to crosses and verse 39. And one of the malefactors which were hanged railed on him saying, "If you are the Christ save yourself and us."

But the other answering rebuked him saying, "Don't you fear God?"

Now, the first thing this thief recognized is Jesus Christ is God. "Don't you fear God seeing that we are in the same condemnation and we, indeed, justly. We, indeed..."

The second thing he recognized is he is getting what he deserves. That is what he said to that other thief. "Don't you fear God seeing we are in the same condemnation and we, indeed justly? But this man hath...we receive what we deserve, the due reward of our deeds. But this man hath done nothing wrong." He recognized the holiness of Christ.

And then he said, "Lord..." Not master, not rabbi, not teacher, not even Jesus. He said, "Lord."

If thou shalt confess with thy mouth Jesus to be what? Lord. Every one of these people, the publican in the temple, "Lord, be merciful to me the sinner." The leper, "Lord, if you will you can make me whole." Blind Bartimaeus, "Jesus thou what? Son of David." That is Messiah. That is Christ. The thief on the cross, "Lord, I want mercy. Remember me when thou comest into thy kingdom."

Where does God find his people? In the dust. Where does God find his people? In the state of inability. Where does God find his people? Broken at his feet, suing for mercy.

Now what can a sinner do? Well, he can't make God save him. God is obligated to no person here tonight. He cannot in the flesh please God. He cannot by natural wisdom find God. But he can do four things a sinner can do. Number one, he can take his place as a sinner, the publican did. "God, be merciful to me a sinner."

Secondly, he can seek the Lord. Bartimaeus did. When he heard it was Jesus he cried out, "Jesus, don't pass me by. Don't pass me by. Wait a minute. Have mercy on me."

Thirdly, he can cry for help. That is what the leper did. "Lord, if you will you can make me whole. If you will you can make me whole."

Fourthly, what can he do? He can bow to the lordship of Christ. The thief did. "Lord..." And Christ knew he meant it because he knows the hearts of all men. "You remember me when you come into your kingdom. You are not going to stay dead. You are going to rise from the tomb and enter a kingdom. And when you come into your kingdom I want you just to remember me. Remember me."

Christ, oh yes. You go through this Bible and you will find our Lord in his sovereignty and in his holiness turning men away, turning them away, coming on the wrong grounds,

coming from the wrong motive, coming with an outward, phony religious profession. And he rejected them and he rebuked them.

But you will find him receiving people, too, for he receiveth what? Sinners. This man receiveth sinners. That is what the Bible says. This man receiveth sinners.

Our Father in heaven, make of every one of us a genuine, bonafide sinner. Reveal unto us what sin is. Reveal unto us our own guilt and transgressions and humble us in the dust at thy feet and may we count all things but dung that we may win Christ and be found in him, that we may know him and the power of his resurrection.

We pray that thy Holy Spirit would reveal to us our guilt and also thy grace in Christ the Lord that we might be brought by thy Spirit to a saving relationship with the Lord Jesus Christ, bowing humbly before him as our Lord and our Redeemer. In his name we pray. Amen.