

# What Can a Sinner Do?

By Henry Mahan

**Bible Text:** Acts 2:37

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Now when we preach from the Word of God the fallen, sinful condition of natural man in darkness, in death and inability, God is angry with the wicked. Has the impact of those words ever reached your heart? God is angry with the wicked. Your sins have separated you from God. Think of it. Separated from God. Your sins have separated you from God. The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not be able to stand in the judgment nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but they way of the ungodly shall perish.

Now, brethren, when we preach that—man’s dark, dead, fallen condition, separated from God—and that really dawns upon us, and when we preach the mercy and grace of God in Christ, the Word was made flesh and came down here on this earth and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father. He came to this earth, man’s representative, man’s substitute, man’s redeemer.

Job said, “I have found the ransom.”

When we preach the mercy of God in Christ, the grace of God in Christ, the love of our Lord Jesus Christ and the full impact of his incarnation and his death and his resurrection dawns upon us. And then we preached the certainty of death. It is appointed unto men once to die. I am dying. You are dying. Every step we take is one step nearer to the grave. Every time my heart beats it is one beat nearer to the time when I am going to close my eyes in death. And after death, judgment. And after judgment eternal wrath and condemnation upon all unregenerate people for be sure, God said, be sure your sins will find you out. Whatsoever a man soweth, that shall he reap. God will in no wise clear the guilty. That which was spoken in secret will be shouted from the house top. That which was done in darkness shall be brought to the light, the powerful, all searching, revealing light of God almighty’s holy throne.

And then eternal separation. And when we preach of the inheritance of glory and the happiness of the saints, God himself shall be their God, somebody is going to live with God. And somebody is going to enjoy his presence in such a way that God will wipe all tears out of their eyes and there is not going to be anymore sorrow. There is not going to be anymore pain. There is not going to be anymore death. For the former things are

passed away. God said behold I make all things new. A brand new heaven and a brand new earth. And we shall reign with him forever.

Now when you think of those four powerful things: man's sinful, wretched condition, separated from God, under the wrath of God. God is angry. God is angry. When we think about the mercy and grace of God in Christ somebody is going to partake of his mercy and some people aren't. Some people are going to be redeemed by his love and some people are going to be passed by. Some people are going to eternal heaven and some to an eternal hell. Some people are going to dwell eternally with God and some people are going to dwell eternally in darkness and blackness and torment and agony.

Actually, it shouldn't be startling to us when somebody after hearing that message cries, "What shall I do? What can I do? What must I do to be saved?"

Actually, we ought to be amazed when people do not inquire as to what they can do. It shouldn't be amazing to us. It shouldn't be a think strange to us. It shouldn't be something that attracts our attention when somebody cries, "Well, what shall I do? What can I do?" It looks like to me that everybody would be asking that today. "How can I escape the wrath to come? How can I make death a joy instead of a tragedy? How can I make judgment a place of rejoicing instead of a time of weeping? How can I gain an interest in Christ? How can I join those who go to glory? How can I escape eternal wrath? What can I do?"

Well, first of all, I want to point out what a sinner cannot do. Now there are some things a sinner cannot do, just flat out cannot do. First of all—and I say this to every person in this building, every son of Adam, every daughter of Adam. Let me say this to you first of all. You cannot, you cannot under any condition obligate God to save you. Ain't now way. God does not owe you any mercy. God does not owe you any grace. God does not owe you a pardon. The only thing that a holy God owes me and you is the wages of sin. And that's death. That is all God owes us. We have sinned against God. We have violated his law. We have broken his statutes. We have walked under our feet, his sovereignty. We have tried to throw God off his throne in our father Adam. He sent his beloved Son down here to this earth and we put our dirty, filthy, guilty, wicked hands on him and drove nails in his hands and put him on a cross to bleed and die. God doesn't owe this race of Adam's fallen son anything but hell. That is all God owes you. God doesn't owe you any mercy.

And the moment you feel that you deserve divine favor you are in bad shape. The moment you feel that you deserve anything from the hand of God except judgment and wrath you are on dangerous ground. Now I am not kidding you. I am telling you the truth. Pride goeth before destruction and a haughty spirit before the fall.

In Luke chapter four...now I want you to turn over there and listen to this. This was the very problem that these people had, these religious people in Luke chapter four. This was the very problem they had. They thought God was obligated to them because they were sons of Abraham. They thought God was obligated to them because they had the law and

the prophets and the ceremonies and they were playing church down there in that tabernacle. They thought that God owed them mercy.

They thought, “Now, if God is going to do anything for anybody it will be us. If God is going to have a people, it will be us. If God is going to save anybody it will be us. If God is going to take anybody to heaven it will be us. If God is going to lift off his wrath off anybody it will be us.”

But our Lord straightened their thinking in Luke chapter four. It says in verse 25, “I tell you a truth.” Christ is speaking here to this religious gathering who thought God owed them mercy. And he said, “I am going to tell you something. There were many widows in Israel in the days of Elias, Elijah the prophet, when the heaven was shut up three years and six months when great famine was throughout all the land.”

Now when Elijah the prophet was here God said that there were a lot of widows, hungry widows and orphans in Israel, in Israel, in your nation, he said, among your people, among the religious people, among those who had the law and the types and the prophets and the ceremony. But unto none of them, verse 26, unto none of them was Elijah sent save unto Sarepta, a city of Sidon unto a woman that was a widow. That was a Gentile woman.

And then Christ went on. He talked about now Elisha. That was Elijah when there during the famine. And God sent Elijah to a Gentile woman, not to a Jewish woman. And in verse 27 he said there were many lepers in Israel in the time of Elisha. Elisias, the prophet and none of them were cleansed but Naaman the Syrian.

Now how did these people react to that? The same way most people do when you tell them that God doesn't owe them anything, that God is not obligated to save them. Verse 28. And all they in the synagogue when they heard these things that God will show mercy to whom he will show mercy, that God will be gracious to whom he will be gracious, when they heard these things they were filled with wrath and rose up and thrust Jesus Christ out of their city and led him to the brow of the hill whereon their city was built that they might murder him and cast him down headlong. God doesn't owe us anything.

The leper came to Christ and he said, “Lord, if you will you can make me whole.” If you will.

In Romans chapter nine... I want you to turn over there. This is very sobering, but it is the first thing that we have to learn in Romans chapter nine verse 15. For God said to Moses, “I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth. It is not of him that runneth. It is of God that showeth mercy.” Mercy is unmerited favor, unearned, unmerited. So God doesn't owe you mercy. God doesn't owe you grace and God doesn't owe you salvation. A sinner can't obligate God.

Secondly, the sinner cannot... Turn to Romans eight verse seven. The sinner cannot in the flesh please God. He cannot in the flesh please God. I want to make this as plain as I can make it. There is no way that anybody in the flesh can please a holy God. In Romans eight verse seven the Scripture says the carnal mind, the natural mind...because the natural mind is enmity against God. There is a built in hatred for God in every son of Adam. He is born loving darkness, hating light; born loving evil, hating holiness; born loving sin, hating God. The natural mind, the carnal mind is enmity against God. It is not subject to law of God. My natural mind, the mind of the flesh is not subject to this holy law of God and it can't be. So then they that are in the flesh cannot please God, cannot please God.

Paul said, "In my flesh dwelleth no good thing."

How can we talk of serving God? How can we talk of pleasing God when he says our righteousnesses are what? Filthy rags. Our righteousnesses are filthy rags. We should be moral. We should be moral. A man ought not to steal. He ought not to lie. He ought not to kill. He ought not to commit adultery. We ought to be truthful. We ought to be charitable. But, brethren, without the atonement of Christ, without the merit of Christ, without the person of Christ even these things are works of iniquity. That's right.

Turn to Matthew seven. Let me show you that. In the seventh chapter of Matthew I am saying this. That in the flesh no unsaved man can please the Lord. I am saying that in the flesh no man without Christ can please God. I don't care what he does. He can build a church and it won't please God. He can finance and support missionaries and it won't please God. That's right. Without Christ, without the Lord Jesus Christ to sanctify our works and to sanctify our devotion and to sanctify our service and to sanctify our relationship with God, even your so called works of charity are what? It's hard to say, but it is so. Works of iniquity.

Matthew chapter seven they said, "Lord," verse 22, "we prophesied in your name and in your name cast out devils and in your name we have done many wonderful works." And then will I profess unto them...and here is the problem, "I never knew you. Depart from me ye that work what?" Well, God said you had some good works, but you didn't believe on Jesus. That's not what he said. He said, "Your works are works of iniquity. Every synagogue you ever built, every tabernacle you ever erected, every tent meeting you ever held, every sermon you ever preached, every dime you ever gave, every prayer you ever prayed, every step you ever took was a work of iniquity, sinful work, sinful praying, sinful shouting, sinful preaching, sinful giving, because in the flesh no man, no man can please almighty God." That's so. That's so.

The only one who pleases God... This is my Son in whom I am well pleased. It has never been said about any son of Adam, only the Son of God. God is pleased with Christ. And he is pleased with you in Christ. And he is pleased with you because of Christ. And he is pleased with you because of what Christ did. But outside of the Lord Jesus Christ I don't care what you do. It is a sin. There is enough iniquity in it to send you to hell. So you

cannot in the flesh please God. You bypass Jesus Christ, you take a short cut to hell. No way. You can't get to God except through Christ.

“No man cometh to the Father, but by me.”

You bypass Christ it is a short cut to judgment. That's all. He is between you and God and to get to God you go through Christ, no other way. You miss him, you miss heaven. You miss God, you miss holiness, you miss truth, you miss redemption, you miss wisdom, you miss salvation.

All right, the third thing. A sinner cannot—and this is so important, Job chapter 11. A sinner cannot, he cannot obligate God to save him. I cannot guarantee you that God will save you. He doesn't have to. He doesn't have to. “If you ask anything according to my will,” he said, “I will do it. But it has got to be according to my will.” And no way you can obligate God. God doesn't owe you anything. If God gives you anything it will be mercy. If God gives you salvation it will be by his grace. It won't be because you deserved it or you earned it or you are better than somebody else. And then you cannot in the flesh please God.

And then, thirdly, the sinner cannot by natural wisdom... Now understand what I am saying. The sinner cannot by natural wisdom find God or even understand the gospel.

Now we are laboring under some false information. We think that everybody that can hear the words I am saying right now can understand the words I'm saying. But that is not so. That is not so. The world has some brilliant mathematicians. The world has some brilliant lawyers. The world has some brilliant inventors and some brilliant scientists and some brilliant professional men. And there are some of them right here in this congregation and some brilliant ladies. You are smart. That's all there is to it. God has blessed you with a lot of gray matter. And God has blessed you with a lot of talent and God has blessed you with a lot of ability. But I am telling you this. Spiritual wisdom doesn't come by education. It comes by revelation. To know God and the mysteries of the gospel, to understand the mysteries of the kingdom of God does not come by natural wisdom. It comes by revelation. That's right.

Look at Job 11 verse seven. “Can you by searching find out God?”

Now by searching you can find out how to split the atom. By searching you can find out how to cure polio. By searching and diligently comparing and inquiring you can find out these different laws of mathematics. You can find those things out. Anything that is there you can find it out if you search deep enough. But can you by searching find God? Can you find God that way? Can you find out the almighty unto perfection? It is high as the heavens. What can you do? It is deeper than hell? What can you know? The infinite, immense, majestic character, attributes and presence and holiness of the living God, it can only come as he is pleased to reveal it to you.

You turn to 1 Corinthians two. Listen to this in 1 Corinthians two. This is a very important Scripture here. I am saying that spiritual knowledge, the gospel, salvation comes not by education, but by revelation.

In 1 Corinthians chapter two verse seven Paul said, “We speak the wisdom of God in a mystery, the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory which none of the princes, the outstanding men, the great leaders of this world knew. Had they known it they never would have crucified the Lord of glory if they had known it.”

Why if they had seen Christ in those types they wouldn't have nailed him to a cross. If they had seen Christ in those symbols, they wouldn't have nailed him to a cross. If they could have understood his words, if they could have understood what he was preaching they wouldn't have nailed him to a cross. They couldn't see it.

It is written, verse nine, “Eye hath not seen, ear hath not heard neither hath entered into the heart of man the things that God hath prepared before the world unto our glory which God hath prepared for them that love him. But, but...”

“Well, you claim to know it, preacher. Where did you get your information?”

Look at the next verse. But God hath revealed these things unto us by his Spirit, by his Spirit. Now, you want to know the gospel? You are going to have to put aside your natural reasoning, your human wisdom, your natural understanding. You want to learn the gospel? You are going to have to put aside your mathematical ability. It doesn't come that way.

“Well, this is what I think.”

There is a way that seemeth right unto men and the end thereof is death.

God said, “Your thoughts are not my thoughts.”

“This is the way I think it ought to be.”

“Your thoughts are not my thoughts.”

“Well, I'll tell you what I'd do.”

“Your ways are not my ways.”

And you have got to put aside all of your so called natural wisdom and your logic and your arguments and your reasoning. This doesn't come that way. It does not come. Natural wisdom starts through here and goes in here. Spiritual wisdom starts in here, the heart, the Holy Ghost reveals it, the Holy Ghost.

Turn to Matthew 11:25. I want you to watch this now. Matthew 11 verse 25. I am saying that the natural man cannot by searching find God. Our Lord said in Matthew 11:25... At that time Jesus answered and said, "I thank you, oh Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent and hast revealed them unto babies."

Don't you scoff at that ignorant man. He may know the Lord. Don't you scoff at those babies. God reveals things to babies and he passes by smart alecks. That is what it says, passed them by, hid these things from them. You see, it doesn't come that way. It comes by revelation.

Turn to Matthew 16. Listen to this. Matthew 16 verse 15. He said unto them, the disciples, "Whom say ye that I am?"

Simon Peter answered and said, "Thou art the Christ, the Messiah, the Son of the living God."

And Jesus answered and said unto him, "Blessed art thou, Simon bar Jonah. You are blessed. You don't know how blessed you are, for flesh and blood hath not revealed that to thee, but my Father which is in heaven."

So that's three things a sinner can't do. Number one, he can't...he can't obligate God. God doesn't owe us salvation. Number two, he cannot in the flesh make himself acceptable to God. He cannot please God in the flesh. Thirdly, he cannot by natural wisdom figure this thing out.

"Why it is simple as A, B, C."

I beg your pardon. We are not dealing A, B, Cs. We are dealing with God and sin and eternal life. It is not that simple. It is profound. It is so profound that the angels desire to look into it and they are much smarter than we are. It is so profound that the princes of this world, the great leaders of this world crucified the Lord of glory because they didn't know what he was talking about.

Why they said, "If you be the Christ tell us plainly."

He said, "I told you. I told you, but you didn't believe me. You didn't believe me because you are not of my sheep. I said unto you, 'My sheep hear my voice and they follow me.'"

"Now what can I do, then, preacher? What can I do?"

Number one, let me tell you, very quickly. Number one, I tell you what I'd do and what you can do. Number one, you can take your place before God as a sinner. Now Scripture says God loves sinners. That's what the Bible says. God commended his love toward us in that while we were yet sinners Christ died for us. Isn't that what it says? God almighty

loves sinners. He loves sinners. For God so loved the world that he gave his Son. Don't you question the love of the Lord for sinners. He loves a bona fide genuine sinner. He loves sinners. For sinners he lived and for sinners he died. He has called the friend of sinners. The Son of man is come eating and drinking. You call him a gluttonous man and a friend of sinners. My Lord is a friend of sinners. He had some hard words for those religious Pharisees, but he had some tender words for sinners.

My Lord had some hard words. He had some piercing words for those hypocrites. He called them a generation of snakes. But my Lord, when he was here on this earth was always kind and tender to sinners. And our Lord Jesus Christ came. He said, "I came not to call the righteous. I came down here to call sinners to repentance."

Our Lord died for sinners. This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save whom? Sinners. Sinners. He came to save sinners. Christ died for sinners. He died for the ungodly. God loves them. Christ is their friend. Christ came down here specifically on purpose to save sinners. He died for sinners. He at the right hand of God prays for sinners. It was sinners who found mercy when he was here on the earth. Stopped by that woman at the well. She was a double dyed sinner and knew it and yet the Lord stopped there and talked to her and brought her to salvation.

Zacchaeus was a sinner. He climbed up in a tree and the Lord came by and said, "Zacchaeus, you come on down. I am going to your house."

"What in the world is he going to that fellow's house for?"

He is a sinner. He's a sinner.

The publican in the temple beat upon his chest and said, "God be merciful to me a sinner." Christ said he went home justified.

The thief on the cross was a sinner that even the sinners didn't want to have anything to do with so they crucified him and the Lord saved him.

Can you get down at the feet of Christ as a sinner? It would be awful far for some of you folks to come, but that's the place where he will meet you, at the feet of Christ.

It would be awful humiliating for some of you to come down in the dust, but that is where God will meet you, no place else, in the dust. God has got to do you like he did Saul of Tarsus. He has to unhorse you. You are too proud. God has got to bring you down. The Syrophenician woman. Can you find your place at the feet of Christ admitting that you are a dog, willing to eat the crumbs that he brushes from the table? Can you? Can you come down?

Well, that's what you can do first of all. Take your place at the feet of Christ as a sinner.

Back during...back during the days of slavery in the Old South there was a Negro preacher who preached on one of these great southern plantations and he had people coming from everywhere to hear him preach. And one night when he was preaching he was preaching the gospel. And one night when he was preaching, his master, the man who owned him, the slave owner came to the edge of the crowd. Back there he listened to that old black man preach the gospel. And the Spirit of God got hold of his heart and convicted him of his sin. And after the service he came down and spoke a word to the old Negro preacher and he said, "Sammy," he said, "I would like to be saved. Would you tell me how to be saved? I am a sinner."

And Sammy said, "Well, master," he said, "Do you see that old hog pen over yonder?"

"Yeah," he said, "What's that got to do with me?"

He said, "If you want to be saved," he said, "You go over and get in that hog pen with them hogs."

The master is standing there with a whit suit on, you know, and a black bow tie and a big broad brimmed hat and he just turned and walked off in a huff.

The next night he came back to hear old Sammy preach again and the Holy Spirit really worked him over. He is going to hell and he knew it. He is going to hell. He is a slave owner. He was mean. He was greedy. He was going to hell and he knew it.

He came down to old Sammy after the service and said, "Sammy," he said, "Now, I don't want you to give me any foolishness, but I want to be saved. Can you tell me how."

He said, "Yes, sir, I sure can." He said, "You see that old hog pen over there? You go get in it."

Boy, he turned and walked off. He was mad this time. He said, "I won't be back."

And the next night he came back again though and he heard old Sammy preach Christ and him crucified. And he came down and said, "Now, Sammy, I'm in trouble." And he started crying. He said, "I am going to hell and I want to know the Lord. Can you help me?"

Sammy said, "Yes, sir, I sure can." He said, "Do you see that hog pen over there?"

And the master turned and started walking, but this time not away...toward the hog pen. And Sammy stopped him when he got about half way and he said, "Master, what are you going to do?"

And the old man said, "I'm...Sammy said if I have to get in that hog pen to get saved, I'm getting in the hog pen."

And he kept walking. He got right to the rail fence and he started to put one foot up on that fence. Sammy said, "Master," he said, "You are not going to really get in that hog pen, are you?"

He said, "Yes, sir. Yes, sir, if that's what it takes to be saved, that's what I am going to do."

"You wouldn't really get down in the mud with those pigs in that white suit would you?"

"Yes, sir, Sammy, if that's what it takes. I'm desperate. I'm desperate. I don't want to go to hell."

"Master, you don't have to get in the hog pen. You just got to be willing. You've just got to be willing."

I am not saying, my friend, that you have got to come down here to the front, talk about all what you have done, how you have broken God's law and how you have sinned against a holy God. I am not saying you have to get down actually into the dust and into the dirt and into the mire. I'm simply saying you have got to be willing. I am saying before a holy God, your very innermost thoughts must be exposed to be against him, to be contrary to him. You have got to be willing. Are you a sinner? Can you go down?

I am less than the least of all the saints. That's what Paul said. There is nobody lower than I am. I have to reach up to touch a snake's belly. That's how low I am. I am guilty, guilty.

Are you?

All right. Secondly, what can I do? What can I do? Number one, you can take your place as a sinner. God saves sinners. Secondly, you can seek the Lord.

I have heard you say, "Sinners can't seek the Lord."

That's not what the Bible teaches. The Bible says that sinners won't seek the Lord. The Bible says sinners don't seek the Lord. But the Bible doesn't say sinners can't seek the Lord. Their inability is their unwillingness. Christ said, "You will not come to me that you might have life. You should, but you won't. That's your trouble. That's your trouble." It's the whosoever can'ts aren't giving us any trouble. It's the whosoever won'ts. That's the problem we have.

You should seek the Lord. Zacchaeus was seeking the Lord when he climbed up in that tree, wasn't he? Sure he was. The publican was seeking the Lord when he went down to the temple to pray. The Ethiopian eunuch was seeking the Lord when he had gone to Jerusalem and came back home reading the Bible. He didn't know what he was reading, but he was seeking the Lord. Cornelius was seeking the Lord when he sent for the

apostle Peter. The woman with the issue of blood crawling over the sands of that city street was seeking the Lord. "If I can just get to him," she said. "If I can just get to him."

"Where would I seek the Lord, preacher?"

Seek him in his Word. I know he is here. I know he is in his Word. This is his Word. Faith cometh by hearing and hearing by the Word. He is right here in the Word. Seek him in the sermon. I prayed God would give me the sermon for you. This sermon is for you. Are you seeking the Lord in the sermon? Seek the Lord in his mercy. Seek the Lord in his cross. Seek him. Seek him where he is found. Seek him where he is. Seek the Lord. He is not down there on the street corner. The Lord is in his Word. The Lord is in his holy temple. The Lord is among his people.

"Were two or three are met together in my name I will be there."

Seek him. Seek him Sunday morning, Sunday night, Wednesday night. Seek him next week in the Bible conference. If we are here in his name he will be here. Seek him.

And then I tell you third thing I do. I would cry for mercy. That old publican in the temple said, "Lord, be merciful."

You know, I am convicted by this verse of Scripture. "You have not because you ask not."

You say, "I am not saved."

Have you ever asked the Lord to save you?

"Well, not in so many words."

Why not?

I wanted a drink of water put up there this morning and I asked one of the deacons to get and he got it. It wouldn't be here if I hadn't asked him. It wouldn't be here. I wanted it and I asked for him.

If any man lack wisdom let him what? Let him ask of God. God said, "Ask and it will be given. Seek and ye shall find. Knock it shall be opened."

The centurion said, "Lord, heal my son."

Christ said, "If you can believe all things are possible to them that believe."

He said, "Lord, I believe. Help my unbelief."

Have you ever asked the Lord to help your unbelief?

The thief on the cross would have gone to hell if he had kept his mouth shut. But he said, "Lord, don't you forget me. Would you remember me? Lord, will you? Will you remember me?"

If a man desires something badly enough he ought to go where it is found and ask for it. That makes sense, doesn't it? He ought to ask for it.

Whosoever shall call upon the name of the Lord shall be saved. Have you called?

Now you just sit there in your rocking chair and rock your way to hell if you want to, but if you are serious, if you mean business and you want salvation, I believe you'll ask for it.

I will. Jacob said, "Lord, I will not let you go until you bless me. I'm not going to turn loose. I am not going to turn loose."

And, brother, God blessed him. God blessed him.

Now you think God is going to send you a message, but you are mistaken. You think God is going to send you a message and you are going to wake up one day and find out you are saved, but you are mistaken, just as mistaken as you can be. You read your Bible and see if that is not right. You are going to seek the Lord.

No man has ever been saved by praying, but no man has ever been saved without yet. No man has ever been saved by calling on God. That's not the way God saves sinners. He saves them by the death of his Son. But nobody has ever been saved yet without calling on him. That's right.

And then the fourth thing. You can walk in the light that God has given you.

Now let me be frank with you. God is not going to give you more light until you walk in the light that he has given you, until you are obedient to what he has taught you. What has God taught you?

"Well, brother Mahan, first of all I know I am a sinner. What you said about the old man and the hog pen, that's me. I'm low. I'm low. I'm a sinner. I have broken the law of God. I admit it. God gave his Son. This is the record. God hath given us eternal life and that life is in his Son. I believe that. Christ died on the cross. That's the only hope a sinner has. Christ died on the cross.

Believe on the Lord Jesus Christ and thou shalt be saved. All right. What did the Lord say? To confess him before men in baptism, to follow the Lord in baptism. Go into all the world and make disciples and baptize them in the name of the Father, the Son and the Holy Spirit.

If you shall confess with your mouth Jesus to be Lord and believe in your heart God hath raised him from the dead, thou shalt be saved.

Well, you say, "I believe. I believe."

Have you confessed him?

"Well, no. I haven't confessed him."

Then you are not walking in the light you have got. You know you are supposed to. You know God has commanded you to. Walk in the light God has given you. Whatever God has taught you, receive it. Believe it. Walk in it. God will give you more light.

Well, now we are not going to take up tomorrow's lesson until we learn today's lesson. That is what the Holy Spirit says. We are not going to skip two or three days and learn next month's lesson unless we have learned today's lesson. Today is the day of salvation. Now is the accepted time. Behold, today is the day.

*Our Father, anoint the message with the power of thy Holy Spirit. Bring sinners to call on the name of Christ. Thou dost not owe us anything and we know that in our flesh dwelleth no good thing. But, oh God, we pray on the basis of thy covenant of grace and mercy that thou would show mercy to us. Christ died for sinners. Let me be one of the sinners for whom he died. Christ came into the world to call sinners. Let me be one of the sinners he came to call. I ask thee for mercy. I ask thee for grace. I ask thee for salvation, for forgiveness, not on the basis of what I have done, but what he did for me on the cross. And I confess Christ boldly and plainly before this congregation. He is my Lord and my Savior, my hope and my King. Lead others to do that in Christ's name. Amen.*