

0 (2s):

Good morning. All right,

1 (3s):

Matt Wolf, if I haven't met you, I'm so glad that you're here online and in person I'd love to get to know you. So go to [rice, denver.com/connect](https://denver.com/connect), fill out that I'm new form. And I will reach out to you. Love to get to know you man, with, with the darkness around us and the mask. It's got to be the end, right? It's it's common. We're all looking at the things going on around us. The times the signs it's got to be the end. And that's what a lot of us try to do. And a lot of people that you see, whether it's on social media or in the media are trying to interpret the times. This is definitely the end. Isn't it. With a pandemic globally. We have conflict with issues going on with racial tensions, with Dr.

1 (44s):

Seuss being canceled. It's got to be the end, right? That's what everybody's wanting to know and interpret, you know, I don't know if it's just me as a pastor, but, but people send me things like with interpreting the signs, people send me books and like, look there's floor four blood moons going on.

0 (1m 3s):

It's gotta be the end. Do you remember

1 (1m 4s):

This? Back in 2014, 2015, somebody sent me a DVD once to watch and, and it was like four dis I put it in and it's like, look, if you read his EQL this, this chapter, when it's talking about Syria, it actually references Russia. And because Russia is doing that and China is doing this, it's definitely the end. We have clearly interpreted the times and I'm like, Oh, I don't know if I quite made that same interpretive jump there, but okay. Even just this last week, I don't know if you've seen it, but I've been doing a mid-week moment for the last two weeks during this series, I'm gonna do a little five minute videos that we're putting up. You can subscribe on our YouTube page, these midweek moments. But the very first one we put up in this week,

0 (1m 42s):

We got a comment from a woman who is calling.

1 (1m 46s):

You're really saying that Trump refers to Daniel 11, 19 Biden to Daniel 11, 20 Obama to Daniel 1121. We know it's the end signs are clear, right? Sophia and I were trying to figure out why Obama's after Trump and Biden, but okay. Who cares about the math? Right? The, the signs are clear. We can interpret how things are going. And we know it's the end, right? This is what a lot of people try to do. Very, very apocalyptic Lee, trying to read and interpret the times to figure out what's going on. There's all sorts of people trying to figure out what the Mark of the beast is. The Mark of the beast. It's got to be credit cards. That's what people used to say. Right? And now everybody's got four of those. So it can't be that. Okay. Maybe it's some genetic thing

or maybe it's people that are getting injected with, with something.

1 (2m 30s):

Oh, maybe it's that COVID vaccine. Oh my gosh. That could be it. The market of bees, people are wondering who's the antichrist. It's gotta be Obama. That's what a lot of people thought and a whole nother political statements. Definitely Tucker Carlson, okay. People are saying all sorts of stuff. They can interpret the time they know what's going on. They know who the four horsemen of the apocalypse are

0 (2m 54s):

One direction. I don't know.

1 (2m 57s):

But what we're trying to interpret all these different sites, is it, how is it going? And I don't, I'm not going to say whether any of those interpretations are right or not.

0 (3m 5s):

We all have brains. We can, we can think about it.

1 (3m 8s):

But what I am going to say is most of us

0 (3m 11s):

Get it completely wrong. You know,

1 (3m 13s):

There was two guys on the side of a road holding up signs. The first sign send the said, the end is near. The second sign said turn before it's too late.

0 (3m 26s):

So a man driving up, pulled over, rolled down his window,

1 (3m 32s):

Me religious freaks, yells speeds off a minute later, there's a big splash. The first guy looks at the second one, holding the sign and says, maybe we should have just said, bridge out.

0 (3m 47s):

See, we interpret the signs incorrectly.

1 (3m 50s):

Wait, we interpret the signs. And we get things all sorts of right or wrong. Who knows? But my point in this message is not to untangle all those different signs that people are interpreting. Whether they're getting that right. Whether they're getting the times. Right. But what I'm going to talk about is for what Jesus told us, because Jesus told us very clearly how to interpret the times. Did you know that very clearly? And yet it's one thing that almost everyone misses. And in fact, I think it's something that most people get completely backwards, get completely backwards. And we're going to see that from Jesus's own mouth today, as we learned from him, that that most of us have this completely backwards when we're interpreting the times you see, because what most people do when they look and they say,

0 (4m 34s):

Hey, Trump moved the embassy

1 (4m 36s):

In Israel to Jerusalem. That's gotta be a sign.

0 (4m 39s):

Right? W

1 (4m 41s):

What would they do then is judge people, see, this is what we're doing. We're saying, Hey, so that means Trump and his administration is wrong or the opposite. How could they be anti Palestinian? They've got to be wrong and evil. Right? We use this to judge others. When we see these Wars going on, Oh my gosh, those people need to repent what China's doing. They're so evil with those other people around us are doing that political party. Those groups of people, they're all wrong. And that's what we do when we interpret these talk times, Oh my gosh, things have gotten so bad in this world.

0 (5m 13s):

Look what the world's coming to. It's going to hell in a hand, basket,

1 (5m 18s):

Raise our kids or grandkids. And they say, must be the end. We use this to judge others, to look at others and point out all their wrongs. But here, we're going to learn from Jesus. The exact opposite CCR, big idea today.

0 (5m 32s):

Don't worry. Jesus says, if others are wrong, get right yourself. Don't you

1 (5m 39s):

Use all the times, all the signs around you to judge them say, they've got it wrong. Look at all those people

out there to look internally at ourselves. She says, we should try to interpret the times for ourselves. Not to say there.

0 (5m 52s):

Hell, but I need to get right. So if you're here, if you're

1 (5m 59s):

Mine, you need to realize this message is for you. Don't think of that conspiracy theorists person who loves Q and is giving all sorts of interpretations of the times. Don't think about that person. Think about yourself.

0 (6m 12s):

In fact,

1 (6m 12s):

If you're here, I want you to say out loud, this one's for me, this one's for me online. You can type that in, in the comment section, this one's for me. And this one definitely is for you, because that is what Jesus is going to teach us. So if you have your Bible, go ahead and get with me. Open it up to Luke chapter 12, verse 54. We're going to go to chapter 13 nine. If you're online, get there as well. You can use the YouVersion Bible app. And we have in event under a rice church, Denver, you can find and fill in all the notes and all the scriptures. And if you're saying, Hey, Matt, you skipped a little section from what we covered last week Sawyer. And I actually covered that section of verse 49 to 53 in our midweek podcast, the 10,000. So if you haven't done that, you can go to [rise.denver.com/media](https://rise.denver.com/media), that the YouTube videos, that the messages, the podcast is all there.

1 (6m 59s):

You can get that because it is an important section, but it really leads us into verse 54, where Jesus speaks to the crowd. So, so look at this passage with me, he said to the crowd, Jesus did. When you see a cloud rising in the West immediately, you it's going to rain. And it does. And when the South wind blows, you say, it's going to be hot. And it is hypocrites. You know how to interpret the appearance of the earth and the sky. How was it that you don't know how to interpret this present time?

0 (7m 34s):

So what is Jesus talking about here? We'll see, in Israel, they were just

1 (7m 38s):

East of the Mediterranean. So the Mediterranean sea, which is the West of them. So whenever there was, you know, clouds coming from the West, what would happen nearly every day in Israel to this day is that those clouds would rise. Come over to the East, hit the mountains around Jerusalem, caused them to rain. Okay. It's almost like in Colorado, you can expect, expect a thunderstorm every, you know, afternoon in the

summer, right? Just like it's going to happen. You see those clouds rising in the West. It's going to rain. People knew it. And they were right. Same thing when there was a wind coming from the South. Well, that's the desert South of them. And when the wind would come up, it would be hot. It would be Sandy. It would be nasty. So they're like, Oh, be ready. If there's a South wind, you're not going to want to go outside and play baseball today. Right.

1 (8m 19s):

Or whatever they played in Jesus.

0 (8m 23s):

So they could just interpret the signs. They see

1 (8m 25s):

The weather patterns. They know in the same way, just saying, it's that simple. We're trying to interpret the times. And yet you guys get it so wrong. You are hypocrites. That's what he starts with. Hypocrites. Meaning you look one way on the outside, but on the inside, there's something wrong. You, you look good on the outside, but on the inside, you are wrong. And then it's so interesting. It's so fascinating how Jesus makes a turn here. I really had to focus on this term because it doesn't seem to make sense at first, because he says in verse 57, why don't judge for yourselves? What is right? Verse 58, as you are going with your adversary to the magistrate, try hard to be reconciled on the way or your adversary may drag you off to the judge.

1 (9m 7s):

And the judge turn you over to the officer and the officer throw you into prison. I tell you, you will not get out until you have paid. The last penny seems to not make sense, because Jesus gives almost these exact same instructions in the sermon, on the Mount, in Matthew. So I looked at this, I'm like, okay, this seems to make sense as teaching stands alone, but why is it here? Whenever you're reading the Bible and something doesn't seem to make sense, keep thinking about it and thinking about it and let it notch you until you figure it out. Okay? And that's the Holy spirit to help. Cause often that's the key to understanding what's going on. So I looked at this, I'm like, why the heck does Jesus make this pivot? He calls people hypocrites for not interpreting the times. And then he says, Hey, if someone has, if you're going to court with someone, so what is going on, Jesus is talking about an issue with someone and they have an adversary.

1 (9m 52s):

They have an opponent. Someone who they think is wrong and they're taking them to court because they're suing them. Right. Or they're being sued. And they're like, I'm taking you to court because I'm right. You're wrong. Isn't that what we do when we take someone to court and he doesn't say one way or the other, whether this person is right or not, obviously they think they are, they're going to port arm. Right? I deserve what I deserve. Or in this situation, perhaps I don't owe any money, no matter what they say, I have paid what I need to pay. Everything is fair and right. And yet he says, Hey, you've got to settle that before you get

to court, because you might get thrown in prison and have to pay off all your debt to the last penny and the word penny there is even for like a half penny, you might have to pay everything.

1 (10m 37s):

You don't know. You might get a bad judge. So he's saying just practically resolve the conflict before you go to court. Even if you think you are 100%. Right. So I think that's why it fits so well in this section,

0 (10m 51s):

Because what we do

1 (10m 52s):

Is we have a conflict with another person. Why? Because they're wrong and I'm right. And I'm so convinced of it that I will go to the judge and I'm going to get my way. I will prove that I'm right. You're wrong. And Jesus says, it doesn't matter if you think you're right. Even if you are right, you need to get right

0 (11m 9s):

With others. Does that make sense?

1 (11m 12s):

It, it doesn't matter if you're right or not, you need to get right with others. And that's the first thing you need to do. Instead of thinking all the other people are so wrong out there, how could they do this? How could they, you know, destroy our culture? How could they change things? How could they be ruining our country? Instead of looking out there we need, even if we're right, we need to look to ourselves and say, how can I get right with those people? So this is tough for us because we like to ride our high horse. Don't we I'm right. I know I'm right. I got the Bible to stand on. I got the constitution. I got reason. I'm right. And you're wrong.

0 (11m 48s):

We do this don't we, jeez

1 (11m 51s):

Is almost saying, Hey, whether you're right or not is kind of secondary. What's more important. Is, are you right with those people? Are you in right relationship? Have you reconciled with them? I don't think Jesus in any way would tell us to, to break it all from the scriptures to break it all from what's true and what's right and good doctrine. But what he is saying is that most of the time we're in conflicts with other people because of secondary issues, tertiary issues, issues like money. And guess what? If God's going to provide for us all, we need money. Things don't really matter. Even if you're in the right, I deserve this money,

0 (12m 25s):

Honey. I'm not paying you. Jesus

1 (12m 28s):

Put those secondary and tertiary things aside so that you can be right with other people. In fact, Paul, I think picks up the same idea in first Corinthians in first Corinthians, he says the very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wrong?

0 (12m 51s):

Why not rather be cheated?

1 (12m 54s):

It's better to be personally wronged. Even when you know you're right,

0 (12m 58s):

Right. Than to be at conflict with people around us.

1 (13m 5s):

Paul would say elsewhere in Romans, man, this is a good word. Somebody needs to hear this tape if possible. So far as it depends on you, be at peace with all people, do whatever you can, as far as it's on you. That I think this is in there as far as it depends on you, because there's, at some point you have to allow the other person to reconcile to make things right. But I've done everything I can have you prayed because you're having this conflict with another person you're having an issue. You're so angry with them for doing what you see is wrong, but have you done everything in your power to make things right,

0 (13m 36s):

Right with them because

1 (13m 39s):

Right. Restore re relationship reconciliation is more important than whether I'm right or not. So I think this is the first thing that we need to do. And you know what? This is hard because sometimes we are right. Sometimes we are right. And it takes a lot of humility, takes a ton of humility to go to another person and reconcile with them when they're in the wrong man, this is hard. And we try to do this, but we've got to do it as hard as

0 (14m 9s):

It is. I heard a story

1 (14m 11s):

About Colonel Colonel, Christopher Hughes. He was in the second Iraq war. And while he was there into Iraq, one of his missions was to lead his soldiers to, to provide humanitarian aid, food and supplies, to some

of the people in Iraq, the Iraqis who needed food and who needed meals. And he knew it was going to be really difficult to do because here they are, these, these American forces coming in, just invaded the country. How are they going to accept that? So he thought, Hey, this'll be really good. If I can go to the mosque and get the EMA mom to help me, then maybe we can deliver this food. But as he took his soldiers, carrying these boxes up to the mosque, all of a sudden, a huge crowd of Iraqis started to surround them.

1 (14m 52s):

They were armed with stones and sticks and they were angry. And the Colonel was like, what do I do? What do I do? What do I do? And finally he told his soldiers who all had weapons. They were armed. And they were pointing those weapons around them at, at the Iraqis that surrounded them. He said, put your weapons down, put the boxes on the ground.

0 (15m 12s):

And Neil and all his soldiers

1 (15m 15s):

Did that. They, they kneeled on the ground. And when they did that, then he said, okay, now I want you to look all these Iraqis in the eye and smile at them. And that's what they did. Cause they didn't speak the language. They didn't know. But they, they just smiled at him. And all of a sudden, the Iraqis realized that they weren't there for conflict. They weren't there to fight. They had humbled themselves in a sense, right, with that posture of kneeling down before them. And for that reason, the Iraqis help them. And they were able to distribute that food and help those people. I love that story because it teaches us that sometimes we're in the right. I mean he was there to distribute aid and here they are trying to stir up conflict, right? Come on, they're in the wrong. But, but sometimes we have to lay that down to

0 (15m 56s):

Humble ourselves. And when we're talking about individuals

1 (15m 58s):

That we're struggling with, we're having issues and conflict with maybe it's even our family members who you've been really angry with because of their stance on politics or on the vaccine or on China or on whatever it is so hard to go and reconcile with those person when we think we're

0 (16m 14s):

Right. But we have to do it as followers of Jesus, man, this is hard. Jesus said, Hey,

1 (16m 21s):

If you're going to interpret the times it's for you,



0 (16m 24s):

Don't worry. If others are wrong,

1 (16m 26s):

Get right yourself. And this means first to get right

0 (16m 30s):

With others to get right

1 (16m 32s):

With others, the people around us. But it, but it's even more than that because Jesus says, Hey, it's not just getting right with others. He's going to go on to say, get right with God as well. We need to get right with our father in heaven. That's what he says next to this. This section is good. Verse one of chapter 13. It says now there were some present at that time who told Jesus about the Galileans whose blood pilot had mixed with their sacrifices. Jesus answered. Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way. I tell you no, but unless you repent,

0 (17m 8s):

You too, will all perish. Okay.

1 (17m 12s):

So what's going on? We don't know exactly. This is the only time this has ever referenced, but pilot was the governor. He was the King of the region and he was a pretty bad dude. The Josephus, the historian talks about pilot. And whenever he could, whenever there was Jews that were kind of revolting or angry about anything that the Roman government or the pilot was doing, he would kill them. Okay. There's a couple of different stories where you would have his own soldiers kind of dress up like Jews get among the crowd. And then when the crowd was starting to like protest, they would just turn and kill the protestors. Okay. So, so pilot like to do that, that was his modus. So when we read here that he killed some, Galileans probably that this is my theory of what happens because, because of the way it's described is that these Galileans from Jesus's region in the North, by the sea of Galilee had come down to the temple to offer us

0 (18m 3s):

For Feis to do what's right and wrong,

1 (18m 7s):

Killed them in the temple while they're sacrificing. So their own blood mixed with the blood

0 (18m 13s):

Of the animals being killed pretty cruel, pretty evil, pretty awful. But other

1 (18m 18s):

Jews looked at this and they said, Hey, if, if someone is in the temple, what should be a sacred, special place? And they are murdered. And their own blood is shed on the alter. They must've done something really

0 (18m 29s):

Bad. God

1 (18m 31s):

Must have smoke them down. Right? If you go into the temple and you die, Ooh, you must've done something pretty bad. You're wrong. Right? So when these people come to Jesus and they say, Hey, were those guys wrong? Where they sinful, where they worse than all the rest of us has God's judgment upon them. Cause they went to the temple, was sending their hearts and Jesus says, why are you worried about them and what they did wrong? Don't worry

0 (18m 54s):

If others wrong, get right yourself. He says, repent, you repent. Or you too will all perish. Don't worry.

1 (19m 5s):

Should they have repented? Before judgment came on them, look at yourself. He goes on to say almost the same thing in verse four, he says, or those 18 who died when the tower in saloon fell on them. Do you think that they were more guilty than all the others living in Jerusalem?

0 (19m 20s):

I tell you no, but unless you repent, you too will all perish. He says the same thing again. Right?

1 (19m 27s):

So there was a tower that fell. Okay. A great big disaster.

0 (19m 30s):

18 people die.

1 (19m 32s):

Oh, is that God's judgment on those people in the tower?

0 (19m 34s):

Jesus says no, but unless you repent judgment will come on you man. Haven't we heard this again and again, back in the 1980s, HIV epidemic must be God's judgment on homosexuals

1 (19m 51s):

Nine 11 hits must be God's judgment on America. For us being

0 (19m 54s):

Greedy, the trade centers to fall.

1 (19m 58s):

If you look at hurricane Katrina, it must be God's judgment on new Orleans. They're so sinful down there.

This happens again and again and again in the pandemic. Oh, what is God trying to judge in our world?

That's because we have gotten away from biblical values in our country.

0 (20m 13s):

You hear this again and again, and again, if you listen, close enough,

1 (20m 16s):

People are always trying to wonder, is this terrible disaster? You know, economic things, pandemics, plagues diseases, all these things is this God's judgment on people.

0 (20m 27s):

And what Jesus is saying is don't worry. If others are wrong, get right yourself. You need to repent. You need to repent. You do look inside. You have sin that you are

1 (20m 42s):

Walking around with pretending like a hypocrite. Remember at the beginning to be good on the outside. And when we judge other people, we feel even better about ourselves because I'm not doing what they're doing. She says, no, no, no lower yourself. Repent. And repentance is such an important thing of what we do as followers of Jesus. We have to learn to repent because repent means to admit that we are wrong, that we are sinful, that we have something bad about ourselves. You know, they, they say a clean conscience is a sign of a bad memory. We all have sin.

1 (21m 22s):

We all have things in our past, in our present that we're sending in, we're hiding from other people. And we need to confess those sins because those sins are so grave that we do deserve punishment. The tower should fall on us. We should be the ones who are suffering and dying for what we have done wrong. And if you think, Oh, it's not that bad. Yes it is. It's worse than you think it's worse than you think. Just trying to add some sound effects,

2 (21m 52s):

Keep you awake.

1 (21m 53s):

It's worse than you think. Back when Procter and Gamble was developing, they were doing the research on Lysol. They were really excited because they thought they had a great product because not only could Lysol, you know, cause things to smell better, but it would, could actually eliminate odors. They were so excited about this. So they gave it to a whole bunch of stay-at-home moms and stay home. Moms were excited about it. They used it once and then stop using it. And these researchers are like, what's going on? Why why'd you use the product? And they're like, Oh, it's great. But my house doesn't smell that bad. So the researchers were like, what's going on? So they went into people's homes and they were like, okay, well, why did you stop using the Lysol? And the house is sometimes would stink, disgusting homes.

1 (22m 37s):

And the people would say the same thing. Oh yeah, it smells really nice, but I don't really need it. They went into one home and the lady had nine cats and it smelled like it had nine cats. He was so bad that one of the researchers gagged when they walked into the house is that bad. I asked the lady, why aren't you using your Lysol? She said, I don't need it. My house doesn't smell that bad. See, we get so used to our own stench. There's going to be some people who go home now and putting their whole house because we get so used to our own stench. We don't even realize that we stink. And it's the same way with our sin. We think everybody does this. Or look at those other people. There is worse than, than mine.

1 (23m 17s):

Oh, you smell their house. You smell their sin. But now we stink or our sin is awful and God sees it. Other people see it too. You don't realize that. Oh yeah. I was just, you know, bragging a little bit. And they're like, you, I can't even stand being around you. Cause you're so prideful. You're so arrogant that we think, Oh, it's not that big of a deal. And other people are like, no, no, no, you, you thought you're funny, but you're a jerk. You heard everyone's feelings. You think you're just, Oh, I'm just being a hard. No, no, no, you are terrible.

2 (23m 49s):

Right? And we

1 (23m 50s):

Don't even realize how bad our stench has become. Our sin is in the eyes of God. And God sees those things that maybe no one else sees. He sees that you have that profile online that nobody else knows about. He knows that the ways that you have outrightly lied or just maybe exaggerated the truth or withheld the truth to deceive others, think it's not that big of a deal. Everybody does that kind of stuff. No, no, no. It's sin. And it deserves judgment and punishment. That's why Jesus has stopped caring. If others are wrong, get right yourself. You need to get right with God. And you need to repent today of your sense. I think that your father Tertullian was right when he said I was born for nothing but repentance.

1 (24m 36s):

We have sin in our lives and we need to repent. First.

2 (24m 42s):

We need

1 (24m 42s):

To admit our sin admit or wrong and get right with God. I love the story of Dietrich Bonhoeffer, a German pastor. And before world war II happened in 1934 Hitler and the SS had wiped out 200 of their political opponents, killed them, cold blood. And everybody's angry and up in arms and Dietrich. Bonhoeffer got up that Sunday morning and he preached that it was our job, not to judge, but to repent. That's what he said. And he preached from Luke chapter 13. These verses right here that we're looking at, he wrote in a letter to a friend that it's time for our conversion.

1 (25m 25s):

Not Hitler's see when things go on around us as awful and as evil as they are. It's not our job to judge them or to say what they're all doing is wrong. But we're supposed to look at ourselves and say, what can I repent of? How can this lead me to get right with God? When we hear about people like governors or politicians or preachers in the sin they have in their life, we shouldn't get on social media and like, Oh my gosh, I can't believe there's such an awful person. How could they do this for years?

2 (25m 53s):

We should take all

1 (25m 54s):

Those opportunities to look inside ourselves and say, what do I need to repent off? How can I get right with God right now? Don't worry. If others are wrong, get right yourself, get right yourself. And when you do that, true repentance transforms your life, transforms your life. I like I say this all the time, but, but repentance is, Hey, I'm going the wrong direction. I need to stop doing that. But then I also need to turn around and start doing what's right. And that's what Jesus is going to say next in verse six. Then he told this parable, a man had a fig tree growing in his vineyard and he went to look for fruit on it, but did not find any.

1 (26m 37s):

So he said to the man who took care of the vineyard for three years now, I've been coming to look for fruit on this fig tree and found any, cut it down. Why should it use up the soil, sir, the man replied, leave it alone for one more year and I'll dig around it and fertilize it. If it bears fruit next year, fine. If not, then cut it

0 (26m 60s):

Down.

1 (27m 2s):

So what he's saying is this, this vineyard, this, this vine should be producing good fruit, but it's not. There's nothing changed about it. There's no fruit at all. After years of waiting. And Jesus lets us know that our father in heaven is the master of the vineyard. He's the gardener, right? As Jesus would tell us in John 15, and he expects fruit from

0 (27m 25s):

Our lives.

1 (27m 27s):

If we have said, I've been doing some bad things, I'm sorry. We need to then start doing what's right. The fruit in our lives should be like the fruit of the spirit that we're developing character, that we're becoming more joyful, peaceful patient and kind that we're also bearing fruit of good works that are our lives. Our actions are showing good things. That's fruit in our lives, that it should also be helping other people. Sometimes the fruit in our lives is, is helping another person follow Jesus, right? Where is the fruit in your life? If you truly are a follower of Jesus, there must be fruit in your life, or you'll be cut down and thrown to the fire. John, the Baptist said the same thing back in Luke, chapter three.

1 (28m 9s):

Remember we looked at this in Luke three eight, John, the Baptist said produce fruit in keeping with repentance. There's repentance. There must be fruit. The NLT, I think translates it well so that we can understand it. They say proved by the way that you live, that you have repented of your sins and turned to God. So the way we live in our actions, Paul would say something very similar. As he preached in acts 26, we see this, he said, I preached that they should repent and turn to God and demonstrate their repentance by their deeds. Just by the way we live our lives. The actions that come out of it is there fruit in our lives. And if there's not, we have to wonder if there was actual, genuine repentance.

1 (28m 51s):

So stop looking at other people, worrying if they're wrong, am I right

0 (28m 55s):

With others? Am I right with God? And am I living right now? Am I living the way I should right now?

1 (29m 6s):

Have I borne fruit in my life? And that should cause us once again to look inside ourselves, not why wondering why aren't everybody else taking care of the poor and doing good things. No. Why am I not more generous, more kind and helping others? Why am I not bearing fruit in my lives? And maybe that means again, that, that we need to start allowing God's grace

0 (29m 25s):

Bear fruit in our lives.

1 (29m 31s):

So I, I think that this passage is a tough one, right? And it should really cause us to look inside our lives and evaluate because we're

0 (29m 42s):

So focused in so many people get focused. When we're talking about the end times of interpreting the signs, right? What's going on? How are all these things fitting together? What, what, who's the antichrist, who's this evil person. How, how is this nation doing is wrong? And this political party destroying our nation. We're looking around us, always judging others, but Jesus is telling us, Hey, interpret the times a little bit differently. We might be the end. We might be nearing the tribulation. It might be the antichrist. It might be the market that we see who knows, but what we should be saying is, am I right with others? Am I right with God? And am I living rightly now that that's what we need to be focusing on. And, and I think that means that some of us here today know all of us need to take a moment to repent that we need to be genuine and heartfelt in telling God, yes, I have done wrong.

0 (30m 29s):

I have sin, not other people. This one's for me. So I want to, it's all to take a moment right now to do that, to repent, to truly repent. So, so would you please stand on your feet? We're going to do something a little different today, but I think this is so important that, that the, we are before God and we around others. And I want us to just take a moment where we confess our sins, that we admit the things that we have done wrong. Maybe we are in a wrong relationship with another person that even if we're right, we need to go reconcile with them that maybe we have some sin that we've been hiding from everybody else.

0 (31m 12s):

And we need to repent of that today. And maybe you're like, well, I don't have that changed in my life yet, but I need to have some fruit in my life. God help me to bear fruit, whatever it is. I want us to just take this moment right now and confess those sins to God. So, so as the band starts playing, I just want to take at that moment, close your eyes. You can, you can pray these silently, or you can say them out loud because we are surrounded by a bunch of people that need to repent. And Lord God, we come to you right now, confessing that we are sinners. We repent, Lord God.

0 (31m 52s):

I confess that I exaggerate to others that, that I want people to think that I'm better than I am. And in that way I deceived others. Lord God, please forgive me for that. Lord God. I confess that sometimes I'm discontent that I'm jealous of what others have. Lord God, I confess that sometimes I'm selfish and don't

treat my wife or kids the way that they deserve,

1 (32m 43s):

Lord God, we come before you just as sinful men, women, teenagers, we confess that we are sinners that we have done wrong.

0 (32m 54s):

Would you please come right down for, give us.

1 (33m 2s):

We know that we are promised that if we confess our sins, God is faithful and just, and will forgive us our sins and purify us of all unrighteousness. And we know that because Jesus, who was the only person to ever be able to truly stand and condemn the rest of us who could judge us honestly and rightly and send us to hell forever was the same Jesus who died on the cross for us

0 (33m 25s):

Who shed his blood.

1 (33m 27s):

He was broken so that he could pay the punishment that we deserve for our sins so that we wouldn't have to fear judgment ever again, but we can be forgiven of our sins, bear fruit, and live into eternity with him.

0 (33m 40s):

I'm in paradise.

1 (33m 47s):

So if you're here right now, in a moment, we're going to take communion. Just, just to remember that Jesus shed his blood for us, that his body was broken for us. But I know there are some here that maybe have never put their faith in Jesus Christ. And let me tell you no matter how much repentance and no matter how much you admit that you have done when it's wrong, it doesn't matter unless you accept Jesus, his death on the cross for you and you declare him your Lord and savior. So I want to give you an opportunity right now. People's eyes are closed. Their heads are bowed. And I just want you to say this repair, this prayer. You can repeat it after me. And if you're already a follower of Jesus, say this too, out loud. So others would have the courage to say it,

0 (34m 19s):

Dear God, thank you for loving me. I'm a sinner. I need a savior. I repent. Forgive me, save me. I declare that Jesus is Lord. Fill me with your Holy spirit. Help me to follow you and serve you. Amen.



1 (34m 47s):

And with eyes still closed. If you're here and you said that prayer for the first time, would you please just slip your hand in the air so we could encourage you and pray for you and celebrate with the angels? Because the angels celebrate when one sinner repents, it's a party. If you're online, go to [arise, denver.com/follow](https://arise.denver.com/follow) and fill out that form. We want to encourage you on your new journey. Lord God, we come to you right now and we want to worship you because you are so good to send your son Jesus, to die for sinners like us, help us to interpret the time so that we, we look at ourselves first and repent truly, and bear fruit for you.

0 (35m 21s):

Your name, amen.