

I Feel So Unworthy

by Carter Conlon

Carter Conlon's sermon emphasizes that despite feelings of unworthiness, God's grace through Jesus Christ offers us full access to His presence and acceptance.

Duration: 40:19

Scripture: Isaiah 54:17, John 1:29, Acts 10:15, Hebrews 4:16, 1 John 3:20

Topics: "Unworthiness"

Description

In this sermon, the preacher focuses on the significance of John the Baptist's proclamation in John chapter 1 verse 29, where he declares Jesus as the Lamb of God who takes away the sins of the world. The preacher emphasizes that Jesus is the sacrifice accepted by God for all people, breaking down barriers and opening the way to God's presence. The sermon highlights the invitation for all believers, regardless of their flaws and weaknesses, to come to the throne of grace and enter the most holy place through faith in Jesus Christ. The preacher also emphasizes the depth of God's love and the completeness of salvation through the cross, urging listeners to fully grasp and experience the joy and victory found in Christ.

Transcript

God bless you this morning, Times Square Church. I trust that you've been blessed by the presence of the Lord here already this morning. Psalm 43, please, in the Old Testament, if you'll go there.

I have a message this morning entitled, I Feel So Unworthy. Does that apply to anybody here today? I feel so unworthy. Now, Father, I thank you, God, for the anointing of your Holy Spirit.

I thank you for truth that sets us free. Jesus, lead us into truth. Let these words explode in every heart.

Lead out of darkness and condemnation today those who live there. Let there be a genuine shout of praise, not just in this house, but when we get home. God, do a work that will cause us to marvel.

And Lord, I thank you for it with all my heart. Give me the strength to speak this and the intelligence to say it simply. I ask it in Jesus' name.

Amen. Psalm 43, I feel so unworthy. Judge me, O God, and plead my cause against an ungodly nation.

O, deliver me from the deceitful and unjust man, or another translation puts it, the unmerciful man. For thou art the God of my strength. Why dost thou cast me off? Why go I mourning because of the oppression of the enemy? Now, the psalmist knows that God is his strength, but yet still, it seemingly hasn't been enough to bring him out from under the voice of condemnation.

O, send out thy light and thy truth, and let them lead me. Let them bring me unto thy holy hill and to thy tabernacles. Then will I go to the altar of God, unto God my exceeding joy.

Yea, upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul? Why art thou disquieted within me? Hope in God, for I shall yet praise him who is the health of my countenance and my God. Now, this is a psalm written obviously in the Old Testament by a sincere believer in God of that time, who has a legitimate question that follows many, even in our generation, have come to know Christ as Savior.

And the question simply is, how long will I mourn because of the oppression of the enemy? I come to your house, and God, I know you are merciful. But voices, accusing voices, cry out all around me, declaring my failure, my blemishes, my flaws, and mocking my seeming inability to change. I come in and I lift my hands, and all I can hear is my failure.

All I can hear are voices that say to me, who are you to raise your hands in the sight of a holy God? Why are you cast down, my soul? Why are you disquieted within me? Hope in God, for I shall yet praise him. The psalmist is saying, I'm cast down, and all I have left is a shred of hope that I'll be able to praise you, Lord, the way others do. And that's the thought of many hearts here today, not just a few.

I believe it's many. You say, God, I look around, and a lot of people around me seem to be in a place that I'm not. They seem to be able to shut in, to lock in, to go into a holier place, a closer place to you than I am.

They seem to have gotten through what plagues me every day. They don't seem afflicted like I am. Now, if you feel this way, now, this was very, very much the situation of many people in the Old Testament.

They would come into the temple with the best that they had, only to discover that it was insufficient. Listen to Leviticus chapter 22, verse 22, from the New Living Testament. An animal that is blind, injured, mutilated, or that has a growth, an open sore, or a scab, must never be offered to the Lord by fire on the altar.

Now, you and I can only imagine the numbers of people turned away, honest people, sincere people, not trying to get away with something with God. This message and what I'm sharing about in the Old Testament are for sincere people, sincerely coming in, no matter what the reason for the sacrifice, whether it was an atonement for wrongdoing, or just an offering of thanksgiving, or just wanting to get close to God. Some people would just simply come in and offer the sacrifice of praise, as it is, just to want to get close to God, coming in with their little lamb, or whatever it is they were able to procure under their arm, only to draw close and to find out that it was insufficient.

And you can only imagine the numbers that were turned away, bringing to God the best they could, approaching the high priest or the priest at that moment and saying, well, I've come a long way, and my eyes are dim, and I didn't see, I didn't know that this lamb had a blemish. And just for the sake of mercy, can you not make an exception? And the priest would have to say, no, I'm sorry, the law is the law. I

cannot offer this, and you cannot offer it either.

You have to go home. I think I can see in my mind a significant number of people coming in and a significant number going out with the same sacrifice that they brought with them. Or perhaps a man that says, this is all I could catch.

There's a flock in the field, and I'm old, and I'm slow, and I can only catch the slow lambs. And this is the one I caught, and I brought it. And can't you make an exception? To have that voice say, no, I'm sorry, there are no exceptions.

Or the man who says, I don't have flocks and herds like some others that are around. And what I have in my field, I bought from my neighbor, and it was what he really didn't want. And I did bring the best of what I have.

And yet, looking and examining it, there's some flaw in it. There's some shortcoming. And I can see these honest people coming home downcast, having come from the table, trying to be to their families and friends what they should be, but feeling so out of favor with God.

It's the type of a man, perhaps, or woman who comes home after a service like this today, and the children say, how was it, Dad, in the house of God? It was good. How was the praise? It was wonderful. And he just leaves and goes into his room, and the son's standing in the kitchen saying, I wonder why my dad is so unhappy coming from the house of God.

Why does he cast down soul? Going into the presence of God, if the worship was good, and if the word was good, what is it then that brought him home so sad when everyone, according to his words, was so happy around him? Now even, I just want to read this to you from Leviticus chapter 21, but let me just read it to you for time's sake. Even the people themselves who knew they were blemished in body, could only approach so far to the throne of God as it is. The place closest or the deepest place of intimacy with God was denied them because they had a failure in their body.

Now let me read it to you, beginning at verse 17. The Lord said, Speak unto Aaron, saying, Whosoever he be of thy seed in their generation that has any blemish, let him not approach to offer the bread of his God. Whosoever man he be that has a blemish, he shall not approach a blind man or lame or he that has a flat nose or anything superfluous or a man that is broken-footed or broken-handed or crook-backed or dwarf or he that has a blemish in his eye or scurvy or scabbed or has his stones broken.

No man that has a blemish of the seed of Aaron, the priest, shall come nigh to offer the offerings of the Lord made by fire. He has a blemish. He shall not come nigh to offer the bread of his God.

He shall eat the bread of his God, both of the most holy and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he has a blemish, that he profane not my sanctuary, for I, the Lord, do sanctify them. And the scripture says, Moses told it to Aaron, to his sons, and to all the children of Israel." Can you imagine? It was just a blanket denial.

If you have some defilement in your flesh, if you are not perfect, you cannot come into the most holy place. Now, you can stand in the outer court and you can eat the bread as it is. You can be a marginal partaker of the goodness of God, but you can't come in.

You are denied that place of the most intimate access behind the veil where the holiness of God really is. And so the question would have come into their hearts at that time, will I ever be fully accepted? Will I ever be able to come into the presence? Will he ever accept me? Just like in Acts chapter 10, verses 11 and 12, when Peter went on the housetop to pray in the New Testament, and the scripture says that a sheet was let down as he was praying, and in that sheet were all kinds of unclean animals and beasts and crawling things. And we say when I pray, when I lift my hands to worship, will my failure be forever before my face? Is this as far as I can go? Can I ever get beyond lifting my hands when I go home in the secret closet of prayer and just having this sheet of my failure, this sheet of my imperfections, my bad temper, whatever it is, does it always have to be let down in front of me? Am I doomed? Is this as close as I can get to God? People speak of joy, they speak of perfection, they speak of intimacy, they speak of life and cleanliness, but I wish to God I could experience it because I'm constantly dealing with this, as the psalmist says, deliver me, oh God, from this unmerciful man.

Wherever this voice is coming from, whether it's coming from outside or inside, that condemns me every time I try to draw and tries to actually imitate the voice of God sometimes. Psalm 43 verses 3 and 4 tells us that there yet seems to be this incredible promise in scripture, that's what the psalmist is saying, he says, oh send out thy light and thy truth and let them lead me, let them bring me unto the holy hill and to thy tabernacle. The tabernacle is, there's a light, he said, I see in scripture and there's a truth, oh God, let it lead me to where you are, let it lead me to where you dwell, let it bring me into that most holy place.

He says, then I will go to the altar of God, then I will approach that place, unto God my exceeding joy, and upon the harp will I praise thee, oh God, my God. He says, Lord, I don't want to, it's the type of a person who says, Lord, I don't want to just be praising you in Times Square church on Sunday morning from 10 to 10 45, that's not sufficient for me. I want to be able to take this home, I want to be able to lift my hands without condemnation, lift my voice without seeing this sheet of failure all the time before me.

And there's this incredible promise that this man saw that one day full access to God was going to come for all people, but how was it going to come? The prophet Joel chapter 2 verses 28 and 29 gave an indication that a day was coming when the spirit of God would come upon all flesh, not just a select few, young and old and maidens and handmaidens, everyone would have equal access to God, but how is this going to happen? Isaiah spoke of it in chapter 55 in verse 1, he said, ho, everyone who's thirsty, come to the water, and he that has no money, come and buy and eat, come and buy wine, that means joy, and milk, that means supply, without money and without price, and the psalmist knew it, he saw it, you see it, you know it, I see it, I know it.

Isaiah spoke of an incredible day in chapter 33 in verse 23, he talked about a day when a great, great, great victory for God's people would be won, and there would be an incredible spoil, and the lame would be allowed to come in and take the prey, and he saw it, he saw it in scripture, but you see, he cried out like many people do today, he said, God, I see it, but let it lead me, I can't stand the outer edges of scripture all my life, I don't believe it's your desire, I believe you want me in that place, but how do I get through this veil that separates me, how do I get beyond the condemnation that keeps me out of the place where I should be, and even though there was this yearning, and this question is interwoven all through the Old Testament, yet after the last book that was written

in that season, there was a 400 year period of silence, where that question was not answered overtly, it could be answered for those who are true seekers of God, but the true answer of it hadn't yet come, for some people here today, it seems so long since the first time this cry came into your heart, that you're

almost ready to give up, I'm done trying, I'm fed up with this, I'm just gonna go to church, I'm just gonna raise my hands, I'm just gonna sing the songs, I'm gonna try my best to be a Christian, but yet you come in here this morning, and there's such a touch of God in the atmosphere, and the Christ comes up again, even if you haven't experienced it for a while, it's back again this morning, oh God, there's something so deep for me, so profound, I know in my heart that this kind

of worship is not meant just to stay in the sanctuary, this should be a life experience, would you lead me there, and then suddenly, and that's what I prayed for this morning, because it's a revelation, for many of us, suddenly, one day, the psalmist said, Lord, let your light and your truth lead me into this place, and suddenly, one day, light came, and John says in John chapter 1 and verse 4, in him, Jesus Christ was life, and the life was the light of men, John chapter 1 verse 29, the writer records that John the Baptist cried out these words, behold the Lamb of God, which takes away the sins of the world, in other words, behold the sacrifice that God will accept for all people, behold the man who will break down all the barriers, the one who will open the veil, you remember when he

said it is finished, the veil was torn from top to bottom, hallelujah to the Lamb of God, behold the man who will invite us all, all, all of us, with our flaws and our frailty and our failings and our struggles, we will be invited, not in our strength, but in our weakness, the time of need, we will all be invited into the most holy place, all people who fully believe in Jesus Christ, who trust in him for the atonement of their sins, in spite of our blemishes, to that place which for so long seemed to be reserved only for the privileged few, how incredible this must have been for the sincere seeker of God, after such a long dark night, suddenly the blind have access to the complete attention and power of God, Jesus declares himself to be the son of God, he's traveling on his journey of

doing what his father had called him to do, when suddenly a blind man is crying out on the side of the road, thou son of David, have mercy on me, and everyone around him is telling him, be quiet, don't you know who this is, don't you know you don't have access to the son of God, be quiet, don't you know the rules, don't you know the law, don't you know there's only so far you can go, don't you know you can't come into the presence of a holy God, but he doesn't stop, he keeps trying out Jesus, thou son of David, have mercy on me, and verse 49 of Mark 10 says these incredible three words, Jesus stood still, the parade stopped, this is what he had come for and said, bring that man to me, how incredulous that must have been, how wonderful, how the Pharisees must have been perplexed, those who

studied the law and said this can't be the son of God, if he were the son of God he wouldn't let this man near him, doesn't he know the law, doesn't he know the blind, can't come into the presence of God, think about Mark chapter 8 verses 2 and 3 when a leper presses his way through the crowd, the whole of society has written him off, there's the rot in him is evident, there's a similar rot in everybody, but at least in him it's just evident, pressing through the crowd saying, and coming to that holy place as it is, through the veil and saying if you want to you can touch me, and to feel the compassionate touch of the hand of God, not rejected, not pushed away, not marginalized, not saying don't you know the law, lepers can't come, you have a flaw in your flesh, you can't come into the

presence of God, think about Luke chapter 7 verse 38, Jesus sitting in the house of a Pharisee and in comes a harlot, she worships at his feet and she touches his feet and she cries on his feet and she dries his feet with her hair and she finds incredibly that he has no desire to back away from her, he's not moving his feet folks, he's staying right where he is, the Pharisee says if this man were a prophet he would know what kind of a woman this is that is touching him, is it not true then that the lame were taking the prey, a

great spoil had come, he was about to go to the cross but already this great spoil was being laid out before humankind, the Pharisees are scratching their skinny beards trying to argue theology, looking at the length of their robes, making sure they have their

invitation to the best seats in the house are still intact and while they're questioning this incredible favor of God that has come into the earth, the lame and the blind and even the dead are being touched by God.

Hebrews chapter 10 the writer says verses 12, 13 and 14, but this man after he had offered one sacrifice for sins forever sat down in the right hand of God from henceforth expecting till his enemies be made his footstool, he offered his life, he destroyed on the cross of Calvary the power of death, the power of the devil, the power of sin, the power of condemnation, he destroyed that which had come into the world and separated from him that which was the dearest to his heart which is you, he destroyed that power of evil and he expected that all enemies would be brought into subjection and destroyed and verse 14 says by one offering he has perfected forever them that are sanctified, by one offering, by one offering he brought into perfection, does it mean that you and I are perfect?

No, does it mean that we don't struggle?

Absolutely not, it means that we were given a covering that is not our own, we were given a righteousness or the scripture would call it a cleanness that we don't deserve, we were given a standing, may I say it this way, he had the ticket in he just simply grabbed us by the hand and invited us to go with him, he has perfected, he has cleansed, he has made clean, he has made right, he has when you and I come into the present why can I raise my hands because I'm not presenting anything of myself to God, there's nothing in me to present to God, Paul the apostle said I'm convinced that in me that is in my flesh dwells no good thing but if I will boast I will boast in the cross of Jesus Christ, I don't come into Times Square church today, I don't get up and do my devotions tomorrow to present

anything of myself, I don't present my good day to God as if it merits anything, no it's all in Jesus Christ, I know that without him I can't come into his presence, I know there's nothing in me that is worthy to ever go to the throne of God but I do know that when Christ died for my sins he tore that veil in two and invited me in, I have access to the throne of God and I'm given a garment that is not my own, a cleanliness that isn't mine, it belongs to Jesus, I know I'm a sincere believer in Jesus Christ and I believe that most here are as well, are we perfect in ourselves, absolutely not, do we lose our temper, absolutely, do we stretch the truth once in a while, you better believe we do, once in a while do we look in places we shouldn't, absolutely everyone, we're all condemned, we're

all unrighteous, so he came and died and gave us a righteousness that is not ours, now this is not a message for the religious game player, I'm talking to the sincere Christian, the sincere believer in Jesus Christ, the person who's saying I'm not what I should be but I'm not what I was and by God's grace tomorrow I'll be different than I am today, he said to the apostle Peter after the sheet was let down in his prayer time, he said Peter don't call common or unclean any longer anything that I have cleansed, don't call yourself unclean the Lord says, if I have cleansed you, you don't have to listen to these voices anymore, listen to what Isaiah said in chapter 54 verse 17, no weapon that is formed against you shall prosper, and every tongue, every tongue that rises against you in judgment

thou shalt condemn, this is the heritage of the servants of the Lord, this is the spoil, this is the prey, this is the glory of the lame may I call it that, you are not under the condemnation of sin, you are not under the voice of the devil and even if your own heart condemns you, God is greater than your heart, he says this is

the heritage of the servants of the Lord and their righteousness is of me saith the Lord, their cleanness, their right standing, their acceptability at the throne of God is of me, everyone who believes in Christ has been given a garment of his of the righteousness of Christ, the scripture says it's as if we are, we have never sinned just as God himself has never sinned, we are the righteousness of God in Christ Jesus, would seem almost blasphemous if it wasn't in

the scripture, the righteousness of God, we have full access to the throne of God, no longer need a lamb, we don't need a goat, we don't need a dove, we don't need to climb on our knees, the writer of Hebrews says come boldly to the throne of grace, you're a son, you're a daughter of God, you're invited to the throne, boldly, you don't have to whip yourself on the back or crawl on your knees, you don't have to hang your head and cry, you're a son, you're a daughter of God in Christ, boldly, boldly come in to the throne of grace to find help in time of need, where you failed, where you've fallen short, where your life you know is not what it should be, you come in for the help to change but you do not come in condemned and you do not leave condemned, you leave with a heart that is glad,

the writer of Hebrews says in chapter 12 verse 12, lift up hands which hang down in the feeble knees, lift up those hands, declare the sacrifice of Christ sufficient to cleanse you, to change you, to present you faultless before the throne of God, this is an awesome day to be alive, come you lame, come you blind, come you maimed, come those that have nobody to help them, come you poor, come those who are rejected, come that nobody else wants, come unto me all you who labor and are heavy laden and I'll give you rest, learn of me says I'm meek and lowly in heart and you shall find rest for your souls, why are you cast down?

Verse 5 Psalm 43, oh my soul why are you discried within me? Hope in God, I will yet praise him who is the health of my countenance, he's the health of my countenance, in other words he's the one who covers my blemishes, he's the health of my countenance and my God, oh let your light and your truth lead me, you know there's a day in every person's life when the light just goes on, they say what have I been doing, what have I been listening to, why have I been cowering down when I'm fully accepted with the holy God, what have I been doing to the sacrifice of Christ on Calvary, what kind of a declaration have I been making when I'm telling God with my head down, my heart sinking, that somehow the sacrifice of his son is not sufficient for my life, what have I been doing with what God has given me?

It's almost like somebody gave you a brand new watch and you keep coming into his presence and saying well I'm not so sure it's going to work a year from now, and I've been looking at it, it seems to me it's lost a second in the last two weeks, and you'd be looking at this person and say what is wrong with you? This is precision engineered, this thing keeps time.

Christ won your victory. You know for some people you're just so long condemning yourself this doesn't even seem right. You know you can condemn yourself to the point where you think it's holy.

I was at a missions conference one time and I come into prayer meeting in the morning and everybody, all the ministers are coming in, there was a part of the holiness crowd, and they're all coming in and before they can get on their knees their handkerchiefs are all out like this and they're on their way down. I get up that day to preach and I said I don't find, you've been praying since five in the morning but I haven't heard an ounce of faith in this place. What have you done with the sacrifice of Jesus Christ? How did it produce that sorrow in you? Where's the joy? Where's the victory? Where's that thread of righteousness? It isn't holy and it's just a mask for those who've never fully understood the redemption, that's all it is.

No, I thank God. I thank God that I can go into the presence of the Lord. I could have had the worst day of my life but I can go in and I can still lift my hands.

I'm still a son of God. I am still the righteousness of Christ Jesus. Jesus Christ has covered my blemishes.

It's covered my struggles and my failings and my faults because if getting into heaven was about me it just ain't gonna happen. The same for you. We've been given the righteousness of another.

Now as the scripture says, the knowledge of this truth is not a license to do wrong. The knowledge of this truth, if it's been born, if it's found soil in a good heart, it will produce a crop that brings honor to God. It will produce a new life, a new mind, a new heart, a new value system.

It will produce something of such life that it brings honor to God. I want to give an altar call this morning. I feel that I've said everything that needs to be said today.

I want to give an altar call for those who you've lived under this condemnation. You know exactly what I'm talking about and today in your heart here's what you need to say. I've done this long enough.

I'm done with this. I'm going to rejoice in my salvation. I'm going to trust God who said that he would cleanse me and strengthen me and present me faultless.

I'm going to believe him for this area or these areas in my life that still need to change. I am not yet what I feel that I should be in Christ but I believe by faith I will be and I'm moving forward and I'm just simply going to trust God. I'm going to believe what he has promised me.

I'm going to move forward. I'm getting out from under this condemnation. I'm not going to come into the presence of God disquieted anymore.

I'm going to walk with Christ and believe him. I'm going to trust him and every tongue that rises against me in the prayer closet I'm going to condemn it according to the word of God. I'm going to stand against it and say no you don't come in devil and ruin my prayer time one more time.

No you don't. No you don't take my song away. I've come in here to sing and I'm going to sing today.

You're not taking it away because he has put a new song in my heart. It's a song of trust and confidence that people are going to see and they're going to praise God with me. Hallelujah to the Lamb of God.

No more condemnation. No more. We're going to rise up as a mighty army in this last hour of time.

You and I are going to stand on our feet. We're going to give glory to God. We're going to testify of Christ.

We're going to lift our heads and lift our hands in the presence of God. Hallelujah. No more hanging our heads in our offices and in our workplace the devil saying shut your mouth you're nothing but a failure.

No more because it's not about me it's about Jesus. Hallelujah to the Lamb of God. Hallelujah to the Lamb of God who takes away the sins of the world.

Glory glory glory to Jesus. Glory to his holy name. Hallelujah.

Hallelujah. Hallelujah. Hallelujah.

Glory to your name Jesus. Glory to your name. Mighty God.

Mighty God. Hallelujah. Glory to God.

Glory to God. You know when you get a hold of this it changes your life. When you get a hold of this that I can come into the temple and I can even go behind the veil.

Matter of fact the veil's not there anymore. I can go right to the altar and I can talk to God face to face. And between God the Father and me stands his son.

And God can't see me but through the son. And when he looks at me he has to look through his son and he doesn't see any fault. He doesn't see any blemish.

He doesn't see failure. He sees somebody who's trusted in his salvation. I can tell you ma'am.

I can tell you sir. If you don't see this I can tell you one thing for sure. You've got religion but you don't have a living relationship with God.

Religion condemns and Christ makes alive. Glory to God. Glory to God.

Glory to God. If you've lived under condemnation I'm going to ask you to slip out of your seat. Come to this altar and let's give Jesus Christ a sacrifice of praise this morning.

Let's give him the glory. Give him the glory that he deserves. Let a song of praise come from the deepest part of your inner being.

A song of praise to God. Don't hang your head at this altar. Lift your hands.

He is my glory and the lifter of my head. Let's stand please. Just come.

In the annex you can step between the screens and also in Roxbury. Just come and be prepared. Say no more.

No more. No more condemnation. No more giving.

I'm a sincere believer in Christ. No more listening to these voices. No more.

No more with this list of failures every time I try to praise God. I'm going to lift my hands. I'm going to lift my head.

I'm going to lift my voice and I'm taking my song home. Hallelujah. Hallelujah.

Just while we're worshipping I was thinking about the song of Solomon where the bride says to her bridegroom she said don't look at me because I don't feel very good about myself. Now I'm I don't feel pretty in your sight. And then he looks down at her and he says these words he says no he says you stole my heart before you could even fully turn towards me.

He says you everything about you stole my heart. Then he begins to describe her. He says now please bear with me in this.

He said but your eyes are like fish pools. Your nose is like the Tower of Babel. Your teeth are like a flock of goats and your belly's like a heap of wheat.

You know what he was saying it's like I know what you look like but I'm I'm going to cover you. I love you. I'm going to cover you.

You know if there's anybody here trying to win a young lady I don't suggest you use that book. I just stay away from it. You know one day we'll stand before God and we're going to realize we're going to finally get it.

But I thank God in my heart I got it before standing before God one day. I got it here. I got it now.

I fully understand it. One day you and I'll stand before God and I really do hope you get this. I really do hope you understand how loved you are of God.

How covered. How cleansed. How victorious.

How complete the cross was. How much God in his son wanted to give you joy. That the joy of this salvation might become your strength as God wants it to be in your life.

One day we'll stand and we're going to sing that song I can only imagine. I can only imagine. But can can you do more than only imagine? Can you just enter into it now that you're going to be then where you already are.

You're already there in Christ. You're just going to be physically there but you're already in Christ. You're already there at the throne of God.

You don't have to wait till you die to experience this. You can experience it now. He's already won the victory.

We're already in him. Lift up your hands Isaiah said. Lift up your your hearts.

Lift up your heads. Receive the strength that God would give you. I'd like us to sing this song and after we do please take time to greet one another and to be friendly.

This afternoon at three o'clock Dr. Peter Kuzmich the former president of the Eastern European Union of Churches will be here to speak to us and always always a great blessing. I encourage you to be here for that. Praise God.

I can only imagine. Father I thank you Lord. God you're you're giving us freedom.

You're giving us life. You're giving us the courage we need to be a testimony in this city. Thank you Lord.

Thank you God. That's all I can say is thank you for what you're doing Lord. Thank you Jesus for covering us and loving us in your precious name.

Hallelujah.

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