

How to Live the Rest of Your Life

by Warren Wiersbe

The sermon emphasizes the importance of having a militant attitude towards sin, a patient attitude towards the lost, an expectant attitude towards the Lord, and a fervent attitude towards one another in order to live the rest of your life making it worthwhile.

Duration: 40:31

Scripture: 1 Peter 1:1-4

Topics: "Christian Living", "Eschatology"

Description

In this sermon, the preacher emphasizes the importance of having the right attitude and outlook as we approach the end of our lives. He encourages listeners to arm themselves with the same mindset that Jesus had. The preacher discusses four attitudes that believers should have in order to make the most of the time they have left. These attitudes include being sober-minded, watching unto prayer, having fervent love for one another, and using hospitality without grudging. The preacher also reminds listeners that Jesus is coming back, which should give them hope and motivation to live with the right attitude.

Transcript

Reading 1 Peter chapter 4, the first 11 verses. For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin, that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God.

For the time past of our life may suffice us to have wrought the will of the Gentiles, that means the will of the unsaved, when we walked in lasciviousness, lusts, excess of wine, revelings, carousings, and abominable idolatries, in which they think it strange that ye run not with them to the same flood of dissipation, speaking evil of you. Who shall give account to him that is ready to judge the living and the dead? For this cause was the gospel preached also to them that are now dead, that they might be judged according to men in the flesh, but live according to God in the Spirit. But the end of all things is at hand.

Be ye therefore sober-minded and watch unto prayer, and above all things have fervent love among yourselves, for love shall cover the multitude of sins. Use hospitality one to another without grudging, as every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God.

If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen. There's a phrase in verse 2 that is somewhat disturbing.

It has a rather ominous sound to it. The rest of his time. I've marked it in my Bible, and I hope that whenever I look at it and see where it's marked, it'll shock me.

The rest of his time. You don't know how long is the rest of your time. You see in verse 3 he talks about time past.

He said we can look back and see the past. How we grew up, birthday parties, all that we did, and the sins of the past. But Peter is not the kind of a person whose life is controlled by the past.

He wants our lives to be controlled by the future. And so he says you turn away from the past and let's talk about the rest of your time. How long is it going to be? You don't know.

Where will you be? You don't know. What is God going to do? You don't know. I don't know.

There are many Christians who live as though the rest of their time is 50-60 years. You don't know. Now we're going to spend eternity with God.

He's not talking about that. He's talking about the rest of our time here on earth. The work that we're going to do.

The lives that we're going to live. That's a sobering thought. The fact that one of these days time is going to end for us.

Opportunities are going to end for us. Relationships are going to end for us. And how should we be living in the light of the fact that we don't know how long is the rest of our time.

Peter was quite conscious of this because he knew that soon he was going to die. Our Lord had said to Peter, now when you get older, men are going to carry you where you don't want to be carried. You're going to be crucified.

He talks about this in 2 Peter chapter 1 verse 13. Yea, I think it fitting, as long as I am in this tabernacle, this body, to stir you up by putting you in remembrance knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ has shown me. And so Peter is saying to me, I'm writing this knowing how short my time is.

And you don't know how long your time is. Therefore, says Peter, get with it and spend the rest of your time making life worthwhile. His great concern is the attitude of our mind.

He said, I want you to arm yourself with the same mind that Jesus had. He's concerned about our attitude, our outlook, as we go toward the end of life. You say, well you're being rather morbid tonight.

No, I'm not. I'm being realistic. A person is a fool to waste his life or to spend his life as though he's going to be here forever.

We live a day at a time, we walk a step at a time, and we have to live the rest of our time with the right attitude. Now in this section that I've read, 1st Peter 4, 1 through 11, the Apostle Peter describes four

attitudes that you and I should have if we're going to make the rest of our time count. Now some folks won't like this.

I'm sure some of Peter's readers did not like it. They didn't know what he's talking about. He did know what he was talking about.

He was inspired by the Holy Spirit of God. Now what are these attitudes? Verses 1, 2, and 3, we must have a militant attitude towards sin. Arm yourself with the same attitude Jesus had towards sin.

Equip yourself, a militant attitude towards sin. Verses 4, 5, and 6, a patient attitude toward the lost. Now we reverse that.

We're patient with sin and militant toward the lost. He says, no, I want you to have a militant attitude towards sin. I want you to have a patient attitude toward the lost.

He explains why. Then verse 7, I want you to have an expectant attitude toward the Lord. The end of all things is at hand.

Christ may come back. And then 8 through 11, I want you to have a fervent attitude toward one another. Now it's so easy to remember, hard to practice.

A militant attitude towards sin. Let's fight sin in our lives. A patient attitude toward the lost.

Let's be good witnesses. An expectant attitude toward the Lord. Let's live as though today he may come back.

By the way, I will say this parenthetically, which doesn't mean it's any less important. One reason why I cannot accept the interpretation of the Word of God that says Jesus is coming in the middle of the tribulation, or at the end of the tribulation, is because then he can't come today. I know good men disagree on this, and I never make this a test of fellowship or spirituality, but I believe Jesus Christ can come back today.

I'm not looking for Antichrist, I'm looking for Christ. I'm not looking for tribulation, I'm looking for glory. An expectant attitude toward the Lord, and finally a fervent attitude toward one another.

Now let's examine these four attitudes. Verses 1 through 3, a militant attitude toward sin. For as much then.

Now what does the then refer to? It refers to what he said back in chapter 3 verse 18. There's a long parenthesis in here about about Noah and about the flood, but he goes back to 3.18. For Christ also hath once suffered for sin the just for the unjust. For as much then as Christ has suffered for us, arm yourselves with the same mind.

Ideas are weapons, attitudes are weapons, thoughts are weapons, and Peter is saying don't drift through life putting up with sin, and certainly don't walk through life committing sin. It's wrong to commit sin, it's wrong to condone sin. What should we do? We should be in conflict with sin in our own lives.

I have noticed how easy it is to be critical of things in the lives of other people that I'm guilty of myself. That must have been what Jesus meant when he said you judge another, the same judgments coming back to you. We believers are very quick to judge the sins of other people, and Peter says let's begin with your

own life.

When our Lord was here on earth in a human body, he fought sin. Where there was hatred, he came with love. Where there were lies, he came with truth.

Where there was darkness, he came with light. And where there was death, he came with life, and it cost him his life. Now, says Peter, as you face these last days, you better have that same attitude.

You are not a child in a playground, you are a soldier on a battleground, and so when you step out of your apartment, or your house, or you get out of your car, or you walk out of the elevator, arm yourself with this attitude, I am going to fight sin. Because Jesus did, and sin is the thing that crucified Christ. It amazes me that you and I can condone sin in our lives, even cultivate sin in our lives, when sin is what killed Jesus.

As I turned the news on this afternoon and got this terrible report that another one of our CTA drivers had been shot and killed, you know, I just stood there and thought to myself, dear Lord, that's an awful way to solve a problem, to kill somebody. And yet when Jesus came to solve the greatest problem in the world, the sin problem, he had to die. Now technically he was not killed, he laid down his life, but he died.

Peter is saying to you and to me, are we willing to die to self and have a militant attitude towards sin? Now he'd been talking about their baptism in that previous chapter. He said, you remember when you were baptized, and every scholar of any repute admits that in the New Testament baptism was by immersion. He said, do you remember when you were placed under the water and brought up from the water? It's a picture of death, burial, and resurrection.

Yes, we remember that, Peter. That means you died to sin. Have a militant attitude towards sin.

Now let's suppose that they do find who killed this CTA driver. Let's suppose they find the gun that did it. Do you think that the loved ones of that driver are going to want that gun to put it on the mantelpiece? They're gonna say, oh we want that gun, we want to put it on the mantel, show all of our friends and relatives, here's the gun that killed our loved one.

Why not? They don't even want to see it. We do this with sin. Sin nailed Jesus to the cross, and yet we Christians will take sin, and we'll have it in our lives, and we'll cultivate it, and we'll encourage it, and it killed Jesus.

That shows we don't have the same attitude towards sin that Jesus had. He came with a militant attitude towards sin. He loved sinners, but he hated sin, so much so that he died.

A militant attitude towards sin. Now how can we tell when we have the right attitude? Well he says at the end of verse 1, he that has suffered in the flesh has ceased from sin. What does that mean? Does it mean if you suffer you quit sinning? There are churches that teach that suffering helps to do away with sin.

No, in fact many people suffering makes them sin worse. What he's saying is this, if you have the same mind that Jesus had and you live a holy dedicated life, they'll treat you the way they treated him. You'll suffer.

That's why he goes on to say that people think it's strange that we don't run with them and they speak evil of us. I'll tell you friends, one of the tests of a holy life is are there those who lie about us? Are there those who oppose us? Are there those who speak evil against us? Because Peter says when you start suffering

for sin, because you won't commit sin, it's a sign that you're getting victory. A militant attitude towards sin.

But don't stop there. That's negative. Let's be positive.

Verses 4, 5, and 6. A patient attitude toward the lost. Now unsaved people think we're crazy. I've seen it happen over and over again in nearly 30 years of ministry.

Somebody gets saved. First one in the family to get saved. He goes back home.

They think he's nuts. He doesn't, he's lost two-thirds of his vocabulary. He doesn't curse and swear anymore.

He's not interested in the things that he used to be interested in. And they take him to a psychiatrist. We've had cases here at Moody Church of young people who have gotten saved and the parents took them to a psychiatrist without realizing that there are more psychiatrists who commit suicide than any other profession.

And the psychiatrist says, well she's got religion. She'll get over it, but she doesn't get over it. And she prays and she loves the Lord and she lives a good clean life.

And her light shows up all the darkness at home. And then the persecution starts. I've seen this happen over and over again.

Now what should our attitude be toward the lost? A patient attitude. They think it's strange, verse 4. Now we are strange, not odd, not peculiar. Well some of the saints are peculiar.

But strange, that means we're strangers. He tells us that in chapter 1 verse 1. To the strangers who are scattered abroad, he says as strangers and pilgrims in this world. We are strange as far as the world is concerned.

Why? Well we have a new nature. And that new nature has new appetites. And verse 3 says we don't do the will of the sinners anymore.

We're not concerned and interested in lasciviousness and loss and excesses of wine and reveling and carousing and idolatry. They think you're crazy because you don't run with them anymore. Now our attitude toward the unsaved must be very patient because you see they're blind.

You'd be very patient with a blind person. I know you would. I spoke at a seminary commencement last Tuesday evening.

And I was happy to be there, not to hear myself speak, but to see something I had never seen at a seminary commencement. A blind boy graduated, got his Master of Divinity degree with a 4.0 average. Now those of us with eyes that can see had a difficult time even approaching that.

As he came across the platform with his dog leading him, and the dog was wearing a little mortarboard too, the entire group of people just broke into applause and cheering. Now if I had met that blind boy out on the street and discovered he didn't know where he was, I'd be very patient with him. Unsafe people are blind.

Your relatives and loved ones and neighbors and friends, the people you work with, they don't understand you because they're blind. And explaining salvation and the Bible to a blind person, it's like trying to explain a flower show to a blind person over the telephone. How do you do it? You just tell them they need to be safe.

They are dead. And because they are dead, their old nature is rotting away and that old nature craves all the garbage of the world. We are sheep.

In his next letter, Peter compares unsaved people to, please I didn't do it, he did it, to pigs and to dogs. Now why? Because a pig goes after the garbage and a dog goes after the garbage, but a sheep is a clean animal that doesn't want the garbage. And so they think we're strange because we live a different life from them.

Everything's changed. Our outlook is different. Everything about us is different.

So he says you be patient with them. I say how can I do that? Well, verses 5 and 6 give you the answer. In verse 5, Peter says they have to give their account to God.

God is the judge. Leave them with the Lord. If they speak against you, don't you speak back.

If they argue with you, don't you argue back. Leave them with the Lord. Your job is to be the witness.

God's job is to be the judge. Now don't switch that. Sometimes you and I get the idea we have to be the judge and we condemn people.

No. He said you just be the witness. Don't worry about what they say.

God will judge them. And in verse 6 he says God will judge you. Now verse 6 is not talking about going preaching to people who are dead.

I was reading a commentator the other day who was rejoicing over verse 6. He said what a wonderful hope verse 6 is. There's hope for the dead people who have never trusted Christ. Verse 6 doesn't say there's any hope for dead people who've never trusted Christ.

If Peter wrote that then he's contradicting the book of Hebrews. It says it's appointed unto men once to die and after that a second chance. No.

After that what? The judgment. Verse 6 is saying there are people who when they were alive trusted Christ and were judged by man. They died and now they're being judged by God.

And God's judgment of them is different from the judgment of men. So what he's saying in verses 5 and 6 is don't be a judge. Be a witness.

And don't worry about what they think of you. The important thing is what does God think of you? Be patient toward the loss. Now our Lord Jesus is always the example of this.

When I read Matthew, Mark, Luke, and John I feel like crawling under the tile. When I see how patient Jesus is with the ignorant and the lost and even the rebellious. Those who opposed him.

Peter brings this up over in chapter 2. Verse 21, for even here unto were you called because Christ also suffered for us leaving us an example that ye should follow his steps. Who when he was reviled, reviled

not again. When he suffered he threatened not but committed himself to him that judgeth righteously.

He repeats it over here in verses 16 and 17 of chapter 3. Having a good conscience that whereas they speak evil of you as evil doers they may be a shame that falsely accuse your good manner of life in Christ for it is better if the will of God be so that you suffer for well-doing than for evil doing for Christ also hath once suffered for sins. A patient attitude toward the loss. Now he moves in verse 7 to a third attitude and that is an expectant attitude toward the Lord.

But the end of all things is at hand be there for sober minded and watch unto prayer. The end of all things is at hand. Peter wrote this centuries ago.

Centuries ago he said the end of all things is at hand. Hasn't ended yet. Of course Peter knew that people would raise that question that's why he wrote his second letter.

Second Peter chapter 3. This second epistle beloved I now write unto you in both of which I stir up your pure minds by way of remembrance that you may be mindful of the words which were spoken before by the Holy Prophets and of the commandment of us the Apostles of the Lord and Savior. He puts the Apostles on the same level of authority as the prophets. Knowing this first that there shall come in the last days scoffers walking after their own lusts and saying where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation.

Verse 8 but beloved be not ignorant of this one thing that one day is with the Lord as a thousand years and a thousand years as one day. God is not punching a clock. God has his schedule and God says I'm gonna work out my schedule on time.

Then why is he waiting? Why is he delaying his coming? You unsaved people ought to be thankful that he has. Verse 9 the Lord is not slack concerning his promise as some men count slackness but is long suffering toward us not willing that any should perish but that all should come to repentance. The reason he is waiting is to give people an opportunity to trust Christ and be saved.

His delay is not because he can't keep his promises his delay is because he wants you to trust his promises. Verse 10 says but the day of the Lord will come and when it comes the unsaved world is going to find out that God keeps his word. An expectant attitude toward Christ.

Now how can Peter say the end of all things is at hand and 2,000 years later we're still here? For this reason when Jesus died on the cross he ended the old age and he introduced the new age. Once at the end of the age he appeared to put away sin by the sacrifice of himself and so when Jesus died and rose again he ended the old age he ushered in the new age we are in the last times. The last times began with the resurrection of Jesus Christ.

God does not have to do one more thing before he wraps everything up. Nothing more has to be done before he wraps things up. Our Lord Jesus can return at any time and then all those prophetic events begin to take place.

God wraps it up. So you and I must live in the light of the coming of Christ. Most Christians don't.

Most Christians when they get up in the morning turn the radio on check their watch well I guess my watch is right the clock is right. What's the weather going to be? What is the traffic on Dan Ryan? And we get all of our logistics straight before we walk out the house. This is good.

I wonder how many of us stop and say this may be the day when the Lord will come back. You say what difference will it make? Oh it'll help you in your life. For one thing he says here the end of all things is at hand.

Be sober minded. That means have a sane outlook on life. You know why people are falling apart today? They're afraid of the future.

We have people today who are just coming unglued. No hope. No future.

You saw in the Tribune this morning the front page the number three cause of death among teenagers is suicide. Young people today have more than any generation of young people have ever had except for one thing a future and they're scared and they're lonely and they're running afraid. Now I'm not condoning what they do but I'm understanding what they do.

You know what keeps you going? Jesus is coming back. Be sober minded. Keep a sane level head.

Don't be a fanatic. Just be sane and sensible. Nothing to fall apart about.

Jesus is coming back. Watch unto prayer. That word watch means be calm.

Take time to be holy. Be calm in thy soul. Oh how many saints are all churned up down inside.

They've got a blender down there. It's always running. It's blending all the problems down inside and and they're sick.

Now dear friend God's Word says Jesus is coming back. You can be sane and you can be calm and the best way to do this is to pray. Isn't that beautiful how he says you don't know when the Lord's coming back but you better be praying.

Watch and pray. Prayer is a beautiful way to keep your head sane, your heart calm. In fact he's suggesting here that if I'm not praying as I should pray I won't be ready for Jesus to come back.

Oh I'll be ready to go to heaven. That's the blood. The blood takes care of that but to meet him that's another story.

An expectant attitude toward Christ. Now the final attitude in verses 8 through 11. A fervent attitude toward the Saints and above all things.

Here's the most important. It's important to have a militant attitude toward sin and it's important to have a patient attitude toward unsaved people and it's important to have an expectant attitude toward the Lord but oh more than any of these things here's number one priority. A fervent attitude toward God's people.

It's too bad we've mixed all these up. We have a militant attitude toward God's people. Oh when you read some of the things that are being printed in so called Christian publications.

One saint fighting another saint. One school fighting another school. One radio preacher fighting another radio preacher and the devil loves all that.

There are people who think they're being very spiritual by militantly fighting the same. Peter says you know if you want to be militant be militant toward sin in your life. If you want to be fervent be fervent toward God's people.

This word fervent is a beautiful word. Above all things have fervent love. Not just love.

Fervent love. I used to think that word fervent meant hot boiling but that's not what it means. This word fervent was used by the Greek people to describe an athlete who was straining to do his best.

Now you folks know I'm not athletically minded or athletically inclined but I can tell when an athlete's not doing his best. You go to a baseball game and the fellas just giving up you know and he just goes saundering up to the plate and picks up the bat you know one two three you sort of wish they'd hit him with the ball you know wake him up a little bit. You want him to do his best fella catches the the the pass and boy he starts to run.

That's the word. It's it's a picture of an athlete straining and pushing to do his very best. Do we ever strain to love people? We don't.

We say I like him I don't like him I like her don't like him don't like her. Loving is not liking. Christian love means you treat other people the way God treats you.

I'll confess you there are people I love that I don't like. I wouldn't want to take a vacation with them. Christian love doesn't mean that you have great feelings down inside that overwhelm you.

Christian love means that we treat other people the way God treats us. And sometimes you have to strain like an athlete to do that. Peter says do it.

Have a fervent attitude. The Greeks use that word fervent for a second picture. It's a picture of a horse running at full gallop just chasing the the enemy you know really running straining.

To put it in everyday language Peter is simply saying work hard. Use every effort you've got to love God's people. Now how can we tell if we really love God's people? Well verse 8 says we'll have an open heart and above all these things have fervent love among yourselves for love shall cover the multitude of sins.

How do I treat sin in the life of a Christian? That shows whether or not I've got fervent love. Now there are some Saints if they hear about a sin in the life of some Christian they're on the telephone immediately. They're writing letters immediately.

There are other Saints who when they hear about it they just weep and say oh I'm so sorry and they pray. That's what Peter's talking about. He doesn't say that love condones sin.

Even God and his love chastens when we sin. What he's saying is that love covers sin. Why do we have to hang our dirty wash out in public? Why do we have to go out and tell the unsaved and tell other Christians what people have done that they shouldn't have done? A fervent attitude toward the Saints means I forgive sin.

Doesn't mean I condone it. I want to help a person get right with God but I can forgive. I can cover.

Only God can cleanse. Now Peter knew all about that. Peter came to Jesus one day and he said Lord how many times should I forgive my brother when he sins against me? Peter never thought that possibly he might sin against his brother.

You see it's never we who sin against other people. They always sin against us. You ever notice that? Our Lord said what do you think Peter? He said about seven times.

I can count that high. I'll forgive him seven times. Jesus said how about 70 times 7? Love covers a multitude of sins.

Peter said well that's kind of extreme isn't it? But Jesus had to forgive him. Peter sinned against the Lord and Peter sat at breakfast that morning and Jesus said Peter you boasted one night that you love me more than they love me. Do you love me more than they do? He said Lord you know and Jesus had to forgive Peter.

Now if my Lord not only covers my sin but cleanses my sin surely I can do the same for others. A fervent attitude toward the Saints forgiving sin. Verse 9 a fervent attitude among the Saints sharing in needs.

Use hospitality one to another without grudging. Back in those days hospitality was a very important thing because they didn't have any Holiday Inn, Marriott, hotels, McDonald's. They didn't have any of these things and here were some Christians who were chased out of their homes.

They lost their jobs. They're fleeing for their lives and they come to a city and knock on the door and they say we're believers can you take us in? Hospitality was very important back in those days. Peter said if you really love God's people you'll have your home open to them.

Now some folks can't do this they just don't even have room. They would if they could then make it possible for somebody else to do it. He's not only talking about opening your heart in verse 8 but opening your home in verse 9. Use hospitality one to another and don't complain about it.

Don't you hate to stay at somebody's house they just they're so it's all sunshine and roses then when you leave oh if you could only hear what there's a boy am I glad she's gone. These are your relatives you know. A fervent attitude toward the Saints forgiving sin sharing in needs verses 10 and 11 helping each other to grow.

Here's the third way we show our love helping each other to grow. You've got a gift minister it one to another. Notice three phrases here verse 8 among yourselves verse 9 one to another verse 10 one to another.

He's talking about Saint ministering to Saint believer ministering to believer. Too many of us are spectators. Have you ministered to somebody face-to-face heart-to-heart this past week? Have you sat down with somebody and tried to minister and use your gift to help that person? He said some people have a gift of speaking then speak.

Some folks have a gift of serving then serve. Over in Romans 12 and 1st Corinthians 12 and Ephesians 4 he lists all of these gifts. He said now find out what gifts you have and use it to build up other people.

A fervent attitude toward one another. You a whole lot. That's why he says in verse 11 God will give you the ability, God will give you the strength that you need to serve.

I tell you friends ministering to the Saints is not an easy thing. Some of the Saints can be more demanding than some of the sinners. But he tells me in verse 11 glorify God.

Don't ask for yourself. Don't say what am I gonna get out of it. Glorify God by using the gift God's given you and the strength God gives you to minister to the church.

One of our sad situations in our churches today is people say well we've got a pastoral staff they'll solve all of our problems. Well maybe we can solve some of them but you're missing the blessing. You're the ones who ought to be ministering to other people, drying the tears, carrying the burden, strengthening the weak to the glory of God.

Well how are you gonna live the rest of your time? You say well if I knew I only had two years I would do thus and so. No you wouldn't. I'm sorry you wouldn't.

If an angel from heaven came down and met you at the street corner tonight and said hey you've got six months to live. If it changes your life there's something wrong with your life. Can I repeat that? It went over some of you.

If tonight you discover you only had six months to live and it radically changed your life something's wrong with your life because we should be living every day realizing our time is short. We can't afford to waste time. We can't afford to waste money.

Let the Christians laugh at us. Let the unsaved laugh at us. We don't care.

I can't run to every meeting. I can't go to every dinner. I can't attend every banquet.

God's called me to do some things and I have to do them. My time is short. How do you know? Everybody's time is short.

Everybody's time is short. God gives me 80 years. It still isn't enough time to do all I want to do and you feel the same way about your life.

I say it again. If you found out that the rest of your time was only six months and you had to shift gears radically something wrong. Start living tonight.

The rest of your time as though Jesus could come back tonight. You've seen that poster. I see it often over Ibernott Point over here at Wells Street.

Today is the first day of the rest of your life. It's a good thought. Thomas Aquinas, no I'm sorry it wasn't Thomas Aquinas, another one of the great saints, used to say so live every day as though it were the first day of your conversion.

That's good. Live every day as though it were the first day of your conversion. Excited, filled, rejoicing.

But tomorrow morning should we awaken we say to ourselves today is the first day of the rest of my life. I'm gonna live it as though it's the last day of the rest of my life. How am I gonna do it? By having a militant attitude towards sin.

I'm gonna fight sin in my life. I'm gonna try to witness to the loss. I'm gonna look for Jesus to come back.

I'm gonna love God's people. Now if we're doing that he can come back anytime and we're ready. If we're doing that we'll be using our gifts and using our time to serve him.

And he won't look at us and say why'd you waste your life? Why'd you waste your opportunities? Why'd you waste your money? Oh I gave you all that. You wasted it. Instead he'll say well done.

Live the rest of your time my friend as though the time is short because the time is short. If you're not saved tonight, if you sat through this entire service and you've never trusted Christ, you better trust him and then start living the rest of your time for the glory of God. Haven't you spent enough time living for sin? Haven't you spent enough time living for the world? Why not spend the rest of your time living for the Lord? Gracious Father, we want that tonight we shall adjust our priorities and fix our sights on things that really mean something in your will.

We don't want to drift. We don't want to go backward. We want to march forward to your glory and live the rest of our time no matter what it may cost, accomplishing your will.

May that be done tonight in hearts. May there be decisions tonight that will change lives for Jesus' sake. Amen.

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