

The Halfway Gospel

Judges 1:1-2:5

King of Kings! (Gospel of Matthew Series)


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“Sometimes the majority only means that all the fools are on the same side.”

AUTHOR UNKNOWN

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 Open your Bible to **Judges 1:1-2:5**. We are beginning in a series the book of Judges entitled, “Standing Strong in a Pluralistic Culture.” This evening we are looking a message entitled: “The Halfway Gospel.”¹

“Whatever controls us really is our god ... The person who seeks power is controlled by power. The person who seeks acceptance is controlled by the people he or she wants to please. We do not control ourselves. We are controlled by the lord of our life.”²

The Summary

We live and work among a great variety of gods—not only those of other formal religions, but also the gods of wealth, celebrity, pleasure, ideology, achievement. Our era can be characterized by the phrase in the very last verse of Judges, which sums up the entire book: “Everyone did what was right in his own eyes” (Judges 21:25, ESV).

The Failure

So despite the gap of over three millennia, there are many parallels between our situation and the time of the book of Judges, which recounts the history of God’s people, Israel, between the time of Moses and Joshua, and that of the first kings—around 1200BC. This was a time of spiritual pluralism. The society of Canaan—the land God had promised to give his people, and where they were now living intermingled with other nations—was a mixture of believing and pagan people. It was a time when God’s people daily faced the choice between looking to God as their Lord, or following the spirit and preferences of their age. It is mainly the story of how they failed in this task—of how they constantly turned from knowing, loving and obeying God to do “what was right in [their] own eyes.”

¹ Most of the material in this message is directly from Timothy Keller, *Judges For You* (God’s Word For You) The Good Book Company.

² Rebecca Manley Pippert, *Out of the Saltshaker*, page 48-49.

THE MESSAGE OF JUDGES

What Does Judges Teach?

And so Judges has been described as “despicable people doing deplorable things” and as “trashy tales about dysfunctional characters.” As the history unfolds even the “heroes,” the judges, become increasingly flawed and failing. They do many appalling things, and their efforts have less and less redemptive effect. It is a dismal story—and it is all history. So the reader will be led to ask, again and again: *What in the world is this doing in the Bible?* The answer is an important one—it is the gospel!

The Bible Not a Book of Virtues or Moralism, but Grace

The book of Judges shows us that the Bible is not a “Book of Virtues”; it is not full of inspirational stories. Why? Because the Bible (unlike the books on which other religions are based) is not about following moral examples. It is about a God of mercy and long-suffering, who continually works in and through us despite our constant resistance to his purposes.

Ultimately, there is only one hero in this book, and He’s divine. When we read this part of Scripture as a historical recounting of how God works to rescue his undeserving people through, and out of, the mess their sin brings them into, then it comes alive to us in our heads and hearts, and speaks into our own lives and situations today. Judges is not an easy read. But living in the times we do, it is an essential one.

Grace Abounding to Sinners

Here’s what we are going to learn in Judges. God relentlessly offers his grace to people who do not deserve it, or seek it, or even appreciate it after they have been saved by it. The book of Judges is not about a series of role models. Though there are a few good examples (eg: Othniel, Deborah), they are early on in the book, and do not dominate the narrative. The point is that the only true savior is the Lord. Judges is ultimately about grace abounding to chief sinners. God’s grace will triumph over the stupidest actions.

God Wants to Be Lord of All!

Here’s another truth we are going to learn in Judges. God wants lordship over every area of our lives, not just some. God wanted Israel to take the entire land of Canaan, but instead they only cleared out some areas and they learned to live with idols in their midst. In other words, they neither wholly rejected God nor wholly accepted him. This halfway discipleship and compromise is depicted by the book of Judges as an impossible, unstable compound. God wants all of our lives, not just part.

We Need Revival!

There is a need for continual spiritual renewal in our lives here on earth, and a way to make that a reality. Judges shows that spiritual decline is inevitable, and spiritual renewal then becomes the continual need. We will see a regular, repeated decline-revival cycle. Some of the elements in this renewal include repentance, prayer, the destruction of idols, and anointed human leaders. Renewal happens when we are under the right master/ruler; slavery occurs when we are under the wrong master/ruler. Judges is the best book in the Old Testament for the understanding of renewal and revival, while Acts is the best place in the New Testament. Watch, though, for the

way that the revival cycles in Judges become weaker and weaker as time goes on, while in Acts they grow wider and stronger.

We Need the True Savior!

We need a true Savior, to which all human saviors point, through both their flaws and strengths. As we noted above under #1, the increasing magnitude of evil and brokenness in the narrative points us to our need of a savior, not role models. But the decreasing effectiveness of the revival cycles and the decreasing quality of the judges point us to the failure of any human savior. The judges themselves begin to point us to someone beyond them all.

- In **Othniel** we learn that God can save through all,
- in **Deborah** that he can save through many,
- in **Gideon** that he can save through few, and
- in **Samson** that he can save through one.

God will ultimately save us by sending the One and only true Savior, His Son Jesus Christ.

INTRODUCTION TO JUDGES

Looking Backward to Joshua

The book of Judges begins by looking backwards, and ends by looking forwards. This period of Israel's history opens: "After the death of Joshua" (1:1); its final words strain toward the age of monarchy, of Saul, David, Solomon and their successors: "In those days Israel had no king; everyone did as he saw fit" (21:25). To understand and appreciate the great peaks and valleys, the triumphs and (more often) the tragedies of the time of the judges, we must begin by looking over our shoulders, as 1:1 encourages us to do.

One of Two Faithful Spies

Joshua was Moses' God-chosen successor to lead the people of Israel (Numbers 27:12-23). He was one of only two men in the whole generation that had been rescued from Egypt who had remained faithful in trusting God's promises to bring his people to the promised land of Canaan (Numbers 14:30). So he and Caleb (who we meet later in Judges 1) were the only two who escaped God's judgment of death in the desert, and were able to enter the Promised Land.

Settling the Land

The book of Joshua records the beginning of this process of entering and taking the land. For the most part, the people obediently trust God; and God grants them victory. But as Joshua nears the end of his days, there is still much to be done. The land lies open to Israel; but they still need to settle it, trusting God to push out the current inhabitants.

Obedience and Victory Linked

The people still need to trust God to keep his promises, and so are to bravely obey him: "You will take possession of [this] land, as the Lord your God promised you. Be very strong; be careful to obey all that is written in the Book of the Law" (23:5-6). Remember what God told Joshua early on in Joshua 1:7-9, "Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. 8 This Book of the Law

shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. 9 Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go.” Settling the land would be linked to their obedience.

Brave Spirituality

God’s call to his people (then and now) is to combine spirituality with bravery. True discipleship is radical and risk-taking, because true disciples rely on God to keep his promises to bless them, and not on their own instincts, plans, or insurance policies.

Fighting God’s Way

The Israelites can never turn back from fighting any people-group in Canaan, no matter how much stronger they are than Israel. Ordinary military policy dictates that you don’t fight superior armies over whom you have no advantage, numerically or technologically. On the other hand, Israel cannot simply plunder and enslave any people-group in Canaan, no matter how much weaker they are than the Israelites. Ordinary military policy dictates that you don’t go to the trouble of driving out people who aren’t dangerous and who you can dominate and exploit economically. Who Israel chooses to fight, and how Israel responds to victory, will show whether they are truly trusting in the promises— whether they are really obeying the Lord.

I. We often start out as zealous disciples (1:1-18).

Looking Good!

If chapter 1 finished with verse 18, it would be almost completely encouraging, and bode well for the rest of Judges. Chapter 1 tracks the successes (and otherwise) of nine of the Tribes of Israel. Much of the focus falls on Judah, since God says they are to be the first to complete the conquest of their allotted territory (v 2).

So in verses 1-18 we have three movements:

1. Judah and Simeon conquer the Canaanites, Perezites and the city of Bezek with their king.
2. Caleb’s exemplary family
3. Judah and Simeon conquer what would later be the Philistines

Judah and Simeon’s First Conquest (after Joshua’s death), 1:1–5

So we read Judges 1:1–5, “After the death of Joshua, the people of Israel inquired of the LORD, “Who shall go up first for us against the Canaanites, to fight against them?” 2 The LORD said, “**Judah shall go up**; behold, I have given the land into his hand.” 3 And **Judah said to Simeon his brother**, “Come up with me into the territory allotted to me, that we may fight against the Canaanites. And I likewise will go with you into the territory allotted to you.” So Simeon went with him. 4 Then Judah went up and the LORD gave the Canaanites and the Perizzites into their hand, and they defeated 10,000 of them at Bezek.”

Judah's Halfway Discipleship (1:5-7, 8-11, 16-18)

Almost immediately, Judah fails. "Then the men of Judah said to the Simeonites their brothers, "Come up with us ... to fight" (v 3). This is common sense, militarily. But it is faithlessness, spiritually. God's word was "Judah is to go"—Judah fails fully to obey. They go, but they do not go alone. Their discipleship is half-way.

Conquest of Adoni-Bezek (1:5-7)

Judges 1:5-7, "They found Adoni-bezek at Bezek and fought against him and defeated the Canaanites and the Perizzites. 6 Adoni-bezek fled, but they pursued him and caught him and cut off his thumbs and his big toes. 7 And Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to pick up scraps under my table. **As I have done, so God has repaid me.**" And they brought him to Jerusalem, and he died there."

So having gone up as directed, "when Judah attacked, the Lord gave the Canaanites and Perizzites into their hands" (v 4). They rout the inhabitants, and capture and kill Adoni-Bezek ("the Lord of Bezek"), who recognizes the rightness of this judgment on him ("God has paid me back for what I did to them," v 7).

The Rightness of Israel's Utter Destruction of Canaan

It is notable that, while many 21st-century readers have many qualms about Israel's conduct in Canaan, this defeated Canaanite did not. God's judgment throughout history is to give people over to the consequences of the life they have chosen (eg: Psalm 64:3-4, 7-8; Romans 1:21-32)—Adoni-Bezek, it appears, accepts this. "**As I have done, so God has repaid me**" (1:7).

Caleb's Family (1:11-15)

Having won this victory, Judah continues to take their inheritance (settling **Hebron**, Judges 1:8-11, and the **Gaza strip**, 17-18). A lot of the conflict and war today has to do with those very victories, many of which the Arab nations refuse to believe ever took place.

Between the record of these victories, the narrator narrows the focus to one spiritually brave family in Israel—the family of faithful Caleb.

Here, in miniature, is what all Israel should be like. Caleb offers his daughter to a man "who attacks and captures Kiriath Sepher" (v 12).

Judges 1:12 "And Caleb said, "He who attacks Kiriath-sepher and captures it, I will give him Achsah my daughter for a wife."

Real, Wholehearted Discipleship

Here we see true discipleship in Othniel, Caleb's nephew who wins Caleb's daughter. **Judges 1:13-15**, "And Othniel the son of Kenaz, Caleb's younger brother, captured it. And he gave him Achsah his daughter for a wife. 14 When she came to him, she urged him to ask her father for a field. And she dismounted from her donkey, and Caleb said to her, "What do you want?" 15 She said to him, "Give me a blessing. Since you have set me in the land of the Negeb, give me also springs of water." And Caleb gave her the upper springs and the lower springs.

What is going on here? Obedience to God's promises means enjoying the promised land. What Caleb wants for Achsah is the life he has chosen for himself; one of covenant faithfulness, of courageous obedience in response to God's promises. "Othniel son of Kenaz, Caleb's younger brother, took it" (v 13). Achsah then shows that she is her father's daughter. Her urging of her new husband, Othniel, to ask Caleb for a field (v 14), and her own request to Caleb to "give me

also springs of water” (v 15), displays her desire to take, settle in and enjoy the blessings of the promised land.

Caleb, Othniel (who we’ll meet again in 3:1-6) and particularly Acsah each show us wholehearted discipleship.

Transition: Ok, this is where everything changes. If we would stop at verse 18, we might think Judges is going to be a very encouraging book, but we find that God’s people have kind of a “halfway Gospel” of partial deliverance. They don’t want to defeat their enemies. They don’t want to forsake the Lord completely either. They are like chicken that’s half cooked! We find out that they drift into lukewarm spirituality.

II. We often get weary and become **lukewarm** disciples (1:19-36).

Chariots of Iron

If chapter 1 finished with verse 18, it would be almost completely encouraging, and bode well for the rest of Judges. But verse 19 jars. “the LORD was with Judah, and he took possession of the hill country”—and yet “they were unable to drive the people from the plains, because they had iron chariots.” Judah does not trust in God’s strength, so they measure their own strength against their enemies’, and fail to push the chariot-owning plain-dwellers out of the land.

Common, Faithless Sense

It’s common sense that they are going to lose against an army that is superior in their armaments and technology. It’s common, but faithless, sense! Judah doesn’t trust God; and so they don’t secure their inheritance so that they can worship God without compromise.

The Canaanites Remain

So what is the outcome? The Canaanites remain. The remaining Canaanites will prove to be a thorn in their side for centuries to come.

A Lack of Faith in God’s Strength

It is not our lack of **strength** that prevents us from enjoying God’s blessings, or from worshiping God wholeheartedly; it is our lack of **faith** in His strength. When we rely on ourselves, and base our walk with God on our own calculations instead of simply obeying, we find ourselves making decisions like the people of Judah. We become halfway disciples!

Halfway Disciples

It is halfway discipleship, and Judges will show us that it leads to no discipleship at all. The warning to us is clear! It’s like the warning in **Revelation 3:15-18**, “I know your works: you are neither cold nor hot. Would that you were either cold or hot! 16 So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. 17 For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. 18 I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and

salve to anoint your eyes, so that you may see.” What does Jesus do with halfway disciples? He spits them out of His mouth!

Halfheartedness is Contagious!

Beware of half-heartedness. It’s contagious! Jim Elliot said, “Wherever you are, be all there! Live to the hilt every situation you believe to be the will of God.”

The contagion of half-hearted obedience, of half-belief in God’s promises, spreads.

- The tribe of **Benjamin** fails “to dislodge the Jebusites” (v 21).
- The house of **Joseph** makes covenants with a Canaanite, instead of trusting God’s covenant promises (v 22-26).
- **Manasseh** fails to drive out various inhabitants, and then when they are strong enough, decides to exploit them as forced labor (v 27-28). The reason implied is that it made more economic sense and required less effort to enslave them than to drive them out. Convenience trumps obedience.
- **Ephraim** allows Canaanites to live among them (v 29).
- **Zebulun** opts for forced labor (v 30).
- The people of **Asher** fare still worse; instead of allowing Canaanites to live among them, they live among Canaanites (v 31-32),
- as does **Naphtali** (v 33).
- Lastly, the tribe of **Dan** become “confined ... to the hill country” (v 34).

What matters in verse 36 is not the borders of the allotted inheritance of Israel, but the border of the Amorites, the areas where they “were determined ... to hold out” (v 35).

So we are not reading now of the conquests of Israel, but the resistance of the enemy: 1:35-26, “The Amorites persisted in dwelling in Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labor. 36 And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.”

The Enemy’s Tenacity

Look at this – the enemy has tenacity. And we can settle for it like Joseph tribe did. Here, there is no claim of the Amorites’ greater military resources or numbers. Rather, the reason given is the enemy’s superior will-power and tenacity—superior courage. God’s people have become less brave than the people who do not know Him.

Applications

1. When do you find it hardest to follow God’s commands instead of your own “common sense.” Why? Often we have to “lean not to [our] own understanding.”
2. Think of areas of your life where you are enjoying “success.” Are you still radically relying on God and obeying him in those areas? Sometimes we can get proud about successes in our lives, and it can sap God’s hand of blessing and power from us before we even realize it. Be careful. Glory only in the Cross!

III. Consider God's Assessment of lukewarm disciples (2:1-5).

Hey, They Did Their Best!

Taken on its own terms, chapter 1 reads a little like a collection of Israel's press releases about their campaign. It's their "spin" on why they weren't as successful as we (and God) might have expected. The readers are lulled into sympathy with the Israelites. When we are told that they "could not drive out" (v 19, ESV) the Canaanites, we are inclined to agree. They did their best.

Then suddenly we are confronted and shocked by God's assessment. Chapter 1 has given us the facts. Now we have heaven's explanation, as "the angel of the Lord went up from Gilgal to Bokim and said..." (2:1). The Bible narratives are often structured like this. At the beginning of Jesus' life, the bare details of his birth in Bethlehem (Luke 2:4-7) are followed by the angel's explanation of their significance (2:8-14). At the other end of his earthly ministry, the women are confronted by the cold reality of the empty tomb (Mark 16:4), and then what their eyes are seeing is explained by two heavenly messengers—the tomb is empty because "he has risen! He is not here" (v 5-7).

The Route from Gilgal – Why Gilgal? – Does God Live There?

The route the angel takes is important. Why does he go "up from Gilgal," a town to the west of the River Jordan, close to the city of Jericho (Judges 2:1)? Surely the angel of the Lord does not live in Gilgal?! Why the reference? Because it was in Gilgal in Joshua 5 that the people made a covenant with God, and where he said: "Today I have rolled away the reproach of Egypt from you" (Joshua 5:9—"Gilgal" means "to roll"). This was the place where God had forgiven their sin, bound them to himself as his people, and entered into relationship with them by grace, motivated only by his own loving kindness.

So it would be for me like God came up from Ponchatoula where I got saved. Where did you get saved and seal that covenant with God? Where is your Gilgal?

God is Faithful to Come from our Gilgal!

The point is, when the angel comes from Gilgal, it is a reminder to the Israelites that they are saved by grace. It is a reminder that, as the angel says in Judges 2:1, the Lord is a rescuing, promise-keeping, faithful God. "Whom the Lord loves He will chasten." Aren't you glad you are a son or daughter of God? You may be lukewarm today, but you can't continue in it. Jesus will come up from your Gilgal and confront you!

You Have Not Obeyed

So we read in Judges 2:1 Now the angel of the LORD went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you, 2 and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done?"

The God of grace's assessment of his people's performance is scathing. "You have disobeyed me" (v 2). Period. How has Israel disobeyed God? Through what they have done: they made "a covenant with the people of this land," despite being told "you shall not." And through what they have not done: they have failed to "break down their altars" (v 2). This is the purpose of the

campaign. This military campaign is not an ethnic cleansing—Rahab the Canaanite prostitute was allowed to stay (Joshua 2:17-20, 6:25); the Kenites settled with Judah (Judges 1:16). And the campaign is not an imperialistic conquest, since no one is allowed to take plunder or slaves. The purpose is to cleanse Canaan from idols, so that Israel is able to live in covenant faithfulness to the Lord. By allowing the Canaanites to continue to live in the land, or by making covenant agreements with them—for whatever reason—the end result is that idols are being worshiped in the midst of the Israelites.

Can't or Won't?

In 1:19, we read the Israelites “were unable.” 2:2 is a flat contradiction of this claim. Essentially, the Israelites said: We could not. And God answers here: You would not. There are times when God asks us to do something for Him, and we say we can't, but the truth is we can, but we won't. Don't get into that place. Avoid it! Give God your wholehearted obedience!

Three Categories of Justifications for Disobedience (I Won't)

Tim Keller, in his book on Judges says: There are three general categories of “can't” justifications for disobedience. These three areas can reveal if you are a halfway disciple or a wholehearted one.

1. **Forgiveness:** I can't forgive this, or him, or her. But God commands forgiveness (Matthew 18:35). So we can, in fact, determine to put aside anger and soften our hearts with the knowledge of the gospel of grace, and act as though the wrong had not happened. When we say we can't, we mean we won't; that we want to hang on to our anger, our bitterness, our “right” to get even, under the excuse of being “unable.”
2. **Difficult truth-telling:** I just can't tell him the truth. It would destroy him/me. God tells us to “speak the truth in love” (Ephesians 4:15, 25). Often, we are excusing cowardice or pride under “can't.” What we really mean is: If I tell him that, he may not like me anymore. I would be humiliated. He would be upset. I won't risk that cost— I would rather disobey.
3. **Temptation:** I can't resist doing this, though I know it is wrong. We must be careful here, because sin has addictive power—it is true that we may not be able, through sheer willpower, to stop doing something by ourselves. But we can get help, admit our problem, humble ourselves, cry out to God for mercy and transformation, become accountable. God always gives us a way out (1 Corinthians 10:13)—no sinful thought or action is inevitable and irresistible. If we don't, it's likely that we would simply rather keep sinning in that way, excusing it with our “inability” to do anything else.³

A Failure to Remember

How do we treat our won'ts? God sees that any failure to obey is a failure to remember. God is the God who rescues—“I brought you up out of Egypt” (Judges 2:1); and God is the God who remains faithful—“I will never break my covenant with you.” The root of our disobedience is

³ Keller, Timothy (2013-08-06). Judges For You (God's Word For You) (Kindle Locations 252-264). The Good Book Company. Kindle Edition.

essentially failing to remember who he is. And the reverse is true—for as long as we remember who he is, we will serve him wholeheartedly, radically, and joyfully.

The Consequences of Idolatry

The Israelites had failed to do this. And the consequences were clear, and catastrophic. “So”—because of your covenant-breaking disobedience—” So now I say, I will not drive them out before you, but they shall become thorns in your sides, and their gods shall be a snare to you.” (v 3). There is pain (thorns) and enslavement (snares) with idols.

False gods are Thorns!

Our idols become thorns in our sides – they bring pain that rob us of joy! This is a very illuminating description of what idolatry is, and does. Idolatry is making a good aspect of creation—marriage, mountains, business, and so on—into the ultimate source of security, identity, and power. And so false gods are a thorn. When we make something into an idol, it continually makes us miserable. If we fall short of it, or if we might fall short of it, it robs us of joy. If our children are our false god, when their lives are troubled, we will lose our joy; and even when their lives might become troubled (which is all the time!), we will worry, and lose our joy.

Our Idols are Snares!

And idols are snares. They trap us. They enslave us! When we make something into an idol, it binds and enslaves us. We have to have it, so we cannot say no to it. We are addicted to it. This is why many people work too hard, sacrificing family, friendships and health at the altar of career; or give themselves to certain relationships that are destructive; and so on.

The Rollercoaster of Halfway Discipleship

In Judges 2, the people respond by weeping (v 4) and offering sacrifices (v 5). Judges 1:4-5, “As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept. 5 And they called the name of that place Bochim. And they sacrificed there to the LORD.”

This first post-Joshua generation have not fully turned away from the Lord, though they have failed to obey him fully. They are truly half-hearted disciples—and this leaves them and (as we’ll see) their children surrounded by thorns and snares, by the constant temptation to compromise in their love for and obedience to the rescuing, faithful God. The scene is set for the book of Judges—the people of God seeking, and more often failing, to live holy lives which please him, in the middle of an idolatrous culture.

So what does this say of who God is? He is a God of grace! But does this God of grace let us live in our sins. No! Do we live in guilt because of our continued failures? No! Well how can we make sense of this? How does Judges make sense – how does our lives make sense?

It is only on the cross that we can understand how God is able to resolve the tension. On the cross, our sin was given—imputed—to him, so that his righteousness could be imputed to us. On the cross, “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Corinthians 5:21). On the cross, God poured out his wrath on his people in the person of his Son. He satisfied both justice, because sin was punished, and loving faithfulness, since he is now able to accept and forgive us. Only through the cross can God be both “just and the justifier of the one who has faith in Jesus” (Romans 3:26, ESV). This is the

only way the tension of Judges can be resolved. God loves His people. God chastens His people. He does not keep us where we are. He sometimes chastens us through letting us feel the thorns and traps of our idols. We feel the pain and enslavement of them.

- In which parts of your life and thinking do you most need to be reminded today that God is a God of grace?
- Where are you saying to God: I cannot? Do you need to accept that in fact you are saying: I will not? How will you change?
- How will the cross motivate you to make these changes?