

Righteous and wicked

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- [0 : 00] Proverbs chapter 4 at verse 18. But the path of the just is as the shining light that shineth more and more unto the perfect day.
- The way of the wicked is as darkness. They know not at what they stumble. Now we've all heard of proverbs in the English language.
- A proverb is a short, snappy statement which conveys some truth in a striking and memorable way. Words of wisdom in other words.
- And that is also true of the book of proverbs in the Old Testament. There are many verses which are very short, snappy to the point and convey the truth in a memorable, sometimes in a witty way.
- Now this particular chapter in the book of proverbs encourages the reader to seek after wisdom. To seek wisdom above all else.
- [1 : 11] Verse 5, get wisdom, get understanding, forget it not. Then verse 7, wisdom is the principal thing there, forget wisdom and with all thy getting get understanding.
- Wisdom from above. That wisdom that's embodied in the Lord Jesus Christ. Now in verses 14 to 19 the writer describes the paths that we can take in our life.
- There's one path that we can take without wisdom and there's another path that we take when we have received that wisdom. And so he warns against the path of the wicked and he shows the benefit of the path of the righteous.
- Now what I want us to do today is to look at that contrast that we find in verses 18 and 19. And as we do so, to follow the advice that we find in the last two verses of the chapter.
- Verse 26, ponder the path of thy feet and let all thy ways be established. Turn not to the right hand nor to the left. Remove thy foot from evil.
- [2 : 23] To ponder the path of our feet. We compare the two paths. The path of the wicked. The path of the righteous. And we have to ask ourselves, what path am I on?
- And we have to face up to it honestly. Now the main characteristic of the contrast that we see here in verses 18 and 19 is in regard to darkness and light.
- Darkness and light in the Bible is a very common picture. It sometimes represents the difference between what is good and what is evil.
- It sometimes represents the difference between what is true and what is false. It sometimes represents the difference between spiritual life and spiritual death.
- And so it's no surprise that we find here that the way of the just, the righteous person, is according to light and the way of the wicked is according to darkness.
- [3 : 29] Now let's think of these two aspects. The way of the righteous and the way of the wicked. Wickedness of course is our own natural state.
- When Paul writes to the Colossians he reminds them that they have been delivered from the power of darkness. Now that means that at a past time, before they became Christians, they were in darkness.

So it's our natural state. The darkness is the power of sin. It's the power of Satan. Where Satan blinds us and he prevents us from seeing the realities of life in the true perspective.

And that's the way we are as we are born into this world. Until we are freed from it by the Lord Jesus Christ. We are under the power of Satan. We're in his kingdom. He is the ruler of the darkness of this world.

We are blinded by him. We cannot see the truth of the gospel. We cannot see our true situation. So that's the wicked. That's the person that's spoken about there.

[4 : 36] But who is the just person in verse 18? The path of the just. Well of course we have to add some New Testament information to get the full flavour of what is meant here.

The righteous person is not a person who has any righteousness in himself. It is those who are justified by faith. Those who are regarded as being righteous in God's sight.

Not because of their own goodness. Of their own good work. But because of the righteousness of Jesus. Of his perfect life. And that righteousness is given to those who trust in him.

God looks upon his people as if Jesus had lived their life for them as it were. The righteous life that Jesus lived is credited to his people.

So we're going to look at these two paths. I want us to spend most of our time looking at verse 18. The path of the righteous. And then a few moments at the end to look at verse 19.

[5 : 40] Now the path of the righteous. Let's look at it first of all. The path of the just. The path of the just is as the shining light that shineth more and more unto the perfect day.

It's characterised by light. Now where does this light come from? Well the answer is it comes from God. We're told that God is light and in him is no darkness at all.

God's holiness, his purity is likened to light. And that's seen particularly in the Lord Jesus Christ. This is what is said of him by John in his introduction to his gospel.

In him was life and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not. And we're told that he was the true light.

Which lighteth every man that cometh into the world. Jesus elsewhere claimed, I am the light of the world. And so the person who is just, the person who is righteous, must imitate that light.

[6 : 52] We are to walk in the light as he is in the light. Because Jesus tells us that if we are his people, we too are to be the light of the world.

Now that may seem a tall order to us. But think of these words that the great Scottish preacher of last century, Robert Murray McChain, said.

This is what he put in his diary once. Read part of the life of Jonathan Edwards. How feeble does my spark of Christianity appear beside such a man.

But even his was a borrowed light. And the same source is open to enlighten me. And every one of us can say that. We can look up to great preachers of the past or great people in scripture.

People like Abraham and Moses and David and Paul. But their light was a derived light. And the same source is open to us as well.

[7 : 58] Just as the moon's light is the reflected light of the sun. So the light that comes from a Christian is the reflected light of the one who is the sun of righteousness.

And so it's characterized by light. That's the picture that he used. A very rich picture. A very rich illustration of what the righteous person is to be like. But notice that this path has a definite beginning.

But the path of the just is as the shining light. As that shineth more and more unto the perfect day. There is progress. It is like the first gleam of dawn.

That's one way of translating the first part of verse 18. The path of the just is as the first gleam of dawn. Everything starts in darkness.

Every human being begins in darkness. He inherits the sinfulness of Adam. And until we are changed by the Lord Jesus Christ we remain in darkness.

[9 : 07] But then that change happens to those who are God's people. There comes a time when they are delivered from the power of darkness and translated into the kingdom of God's dear Son.

There's a time when we who are believers become the light of the world. And we don't remain in darkness. Now the way in which scripture presents that is that we are born again or born from above.

We are called out of darkness into his marvellous light. We are converted. We are given a new heart.

We are given a heart of flesh instead of a heart of stone. All these different ways of describing this change that takes place in someone as they become a believer. Now it's not something that is identical in every person.

In fact each case is an individual case. There will be similarities. There will be some that are very close. But each person is an individual. And each person comes to Christ in a different way.

[10 : 17] A way that is unique to himself. But there is this beginning. It begins with the first gleam of light in the heart. So let's follow this way as we go through the path of the just.

Let's see what this verse tells us about the Christian. The path of the just. The Christian who is regarded as righteous in God's sight because he believes in the Lord Jesus.

Well let's notice a few things about the way this path goes. First of all notice it has promise. It's the first gleam of dawn.

But it's not shining as much as it will later on. There is going to be development. There is promise of greater things to come.

The path of the just is as the shining light that shineth more and more unto the perfect day. Now think of the situation say in sport.

[11 : 19] You find someone who is a teenager perhaps and is a promising footballer. And that promise has got to be developed. There is potential there. But that potential has got to be carefully nurtured.

Otherwise it will be wasted. So it is with a Christian. When a person becomes a Christian there is great potential. There is great potential in every new Christian.

In every new believer. Now we've got to be very careful. That we don't expect too much of someone who has newly become a believer in the Lord Jesus Christ.

It's just the first gleam of dawn. It's just the beginning of their light shining. There is great potential there. But that potential must be carefully nurtured.

It must be worked on. Although this person is a new creature. They are made new in Christ. Yet they are not mature yet. It takes years in order for a person to mature as a Christian.

[12 : 23] And so we have to be very careful not to expect too much of someone who has just newly become a Christian. But the question for those of us who have been a Christian for a long time today is.

Have we developed? Have we fulfilled anything like the potential that we have as believers? There is tremendous potential in every single Christian.

But we have to work at that. It is promise. It also has purpose. There is a goal in view. When you speak about a path, normally a path leads somewhere.

Otherwise, why would you have a path? Now this path of the righteous leads to the perfect day. To the full light of day.

We are to be the light of the world. We are to reflect the light of Jesus Christ. Now how effectively are we doing that? That is what all of us who claim to be believers must ask ourselves.

[13 : 27] Are we effectively reflecting the light of the Lord Jesus Christ? We can liken ourselves to a mirror. Imagine a mirror that is covered over with black paint.

That is what we are like as unbelievers. But when we become believers, the process of cleaning that black paint off the mirror begins. And the light can reflect then.

It couldn't reflect as long as the mirror was covered in black paint. But more and more the paint is removed. And the light shines on it and is reflected.

So it is similar for the Christian. The Christian as sin is dealt with. As sanctification proceeds. As the person becomes more and more like Christ.

So they reflect more and more the light of the Lord Jesus Christ. We are not to hide our light under a bushel as Jesus says. Rather we are to let our light so shine before men.

[14 : 28] That they may see your good works and glorify your Father which is in heaven. There is a purpose in living the Christian life. That purpose isn't merely for our salvation.

It is that. And that is a wonderful aspect of it. But it is so that we glorify God. So that we reflect the light of Jesus Christ. So that we shine Christ's light in the midst of this dark world.

It also has progress. This path of the just. There is progress in it. It shineth more and more.

Or to use another illustration of progress. What Jesus spoke of with regard to a crop. What do you get? You get first the blade. Then the ear. After that the full corn in the ear.

Now when a person becomes a Christian. Yes they are a new creation. They are a new person. But they are likened to a spiritual baby. And just as babies can only digest milk.

[15 : 36] And not meat. So the believer. When they begin. Need simple milk. Of the gospel. The simple truths of the gospel.

And then they are expected to graduate on. To a more solid food. Now the writer to the Hebrews. Uses that illustration. He is rather frustrated.

To find that the people that he is writing to. After several years of being Christians. Are still in milk. They haven't progressed. They haven't grown. They aren't able to digest the strong meat.

Of the gospel. The deeper aspects. Of the gospel. And I wonder if. The same writer to the Hebrews. Whether it was Paul. Or whoever it was. I wonder what he would say of us.

Would he see some progress. In us. Would he be able to say. That we have grown in grace. And in the knowledge. Of our Lord and Saviour. Jesus Christ. You see we've got to keep going.

[16 : 34] We've got to go straight ahead. We're not to turn to the right hand. Or to the left. As verse 27 tells us. We're not to be. Deflected from our course. By temptations.

And by the allurements of this world. And the temptations. That Satan puts in our path. We've got to keep going straight on. We've got to make progress. We've got to shine.

More and more. Brightly. And I wonder. Is that the case with us. If we claim to be believers. Are we growing. Or is it the case that we're. Happy to be believers.

Happy to be saved. And then we just. Do nothing more. Just doing the minimum. The bare minimum. To be saved. That's one of the dangers.

Of the Christian church today. There's so much. So many things. In this world. That can distract us. The big danger. Is that Christian people. Can be satisfied. With mere salvation.

[17 : 30] And not prepared. To serve God. And to grow. And to advance. As they ought. Now this progress. That we have.

Within the. The Christian walk. The path of the just. Leads to perfection. We find that. In verse 18. It shineth more and more.

Unto the perfect day. Or. It's like. The first gleam of dawn. That shines more and more. Until the full. Light of day. And that's the great aim. Of the Christian.

The great aim. Of the Christian. Is to shine. His light. Perfectly. It's not something. That's attained. In this life. We don't manage. To achieve it. But it's something.

We aim on. It will be realized. At the. At the time of death. When we're told. The catechism. Tells us that. The souls of believers. Are made. Perfect. In holiness.

[18 : 26] Perfect. In holiness. What a prospect. That is. But. At present. We are still. In a sinful. Imperfect world. The remaining. Still in us. Think of the mirror again.

The mirror. Covered with black paint. Much of that. Black paint. Still remains. The light. Doesn't reflect. Off us as well. As it could. Sin.

Can still take a grip. On us. From time to time. But that doesn't. That doesn't. Excuse us. From. Making every effort. To be. Perfect. We have to aim.

At perfection. If we. Are. If we claim. To be believers. We have to be. Perfecting holiness. In the fear of the Lord. That's what Paul says. To the Corinthians. Perfecting.

Holiness. In the fear. Of the Lord. Seeking that that mirror. Is completely cleared. Of all the. All the black paint. And so that it shines.

[19 : 21] And reflects. Perfectly. The light. Of the Lord Jesus Christ. Perfection's not attainable. In this life. But we have to act. As though it is. We are to act.

As if. We could be perfect. In this life. We won't be. But we are to aim for it. The command. Is that we are to be holy. As holy. As we possibly. Can be.

And the. The way in which this is presented. In scripture. Is in the sense. That we've got to strain ourselves. We've got to make every effort. You've got the picture. Of the athlete. So often. The athlete.

Who strains himself. Who puts every last ounce. Of effort. In order to win. His race. Remember how Paul puts it. Writing to the Philippians. Brethren. I count not myself.

To apprehend it. But this. One thing I do. See the commitment. This one thing I do. Forgetting those things. Which are behind. And reaching forth. Unto those things. Which are before.

[20 : 15] I press. Toward the mark. For the prize. Of the high calling. Of God. In Christ Jesus. Ever. Straining himself. After holiness.

After living. A life. Of righteousness. After seeking. To reflect. Perfectly. The glory. Of Christ. In his own life.

We've got to aim. For perfection. We won't achieve it. But one thing. That is possible. To achieve. Is a substantial. Level. Of holiness.

We can reach. A substantial. Level of holiness. We won't reach. Perfection. But we can go. Quite a distance. The fruit of the spirit.

Should be shown. In our lives. The love. Joy. Peace. Long suffering. Gentleness. Goodness. Faith. Meekness. And temperance. Or self control. All these different things. That are required.

[21 : 11] Of the Christian. We can achieve. These things. By God's spirit. But if we are prepared. To make the effort. As believers. Now because this perfection.

Is unattainable. In this life. Because the perfect day. Lies ahead of us. It means we should more. Look forward to it. Than we do. As we seek to live.

A life for Christ. A life of righteousness. And holiness. We see our faults. We see our failings. We realize. Our sinfulness. And that should make us.

Look forward. All the more. To that day. That is coming. When we shall be made. Perfect. In holiness. Is that not the case.

With the believer. Is that not. The way we think about things. Are there not times. When we're tired. Of this world. We're fed up with it. We're fed up. With our own sinfulness. We're fed up. With our own weakness.

[22 : 10] And we're weary. And we look forward. To that day. That is coming. That is the way. The Christian. Should look at things. It gives great refreshment. And strength. For the struggle.

Of living. In this world. But there's one other aspect. Of this path. We see it's promise. And it's purpose. And it's progress. It's perfection.

And we see that this state. Of perfection. Will be permanent. The perfect day. Never ends. That's something. That we can look forward to.

We are talking here. About eternal life. We can be assured of that. If we've started. In the Christian way. We will complete it. We will reach heaven.

We will have eternal life. We will be free. From sin. And from all. That is evil. That is God's promise. In his word. If we have started. In this way. If we have trusted.

[23 : 07] In the Lord Jesus Christ. And if we have begun. To live the Christian life. Then we can be assured. That that work. Will come to its end. And it will be. A state of.

Permanent. Bliss. In heaven. He which has begun. A good work in you. Says Paul to the. The Philippians. Will perform it. Until the day.

Of Jesus Christ. Now of course. We will fail. From time to time. We often do. We often.

Fall back into sin. We know things are wrong. And yet. We are tempted to do them. You see. Sin has got such a grip. On humanity. The trouble with sin. Is that.

We. In a perverted way. Enjoy sinning. But the Christian. Even is guilty of that. From time to time. We fall back. Sometimes we need.

[24 : 02] The chastisement. Of our father. In heaven. Sometimes. We need him to. To deal with us. As a father. Disciplines. His children. But his mercy.

Will prevail. In the end. If you think of what we were singing. A few minutes ago. In Psalm 84. The last verse. That we sang was. So they. From strength.

Unwearied. Go. Still forward. Unto strength. Until in Zion. They appear. Before the Lord. At length. These pilgrims. Going to Jerusalem.

Difficult. Places. Sometimes very dry. The valley of Baker. Very dry. And. God sends them. Refreshment. But. But. They still. Manage to go on.

They go forward. They. Manage to. Achieve. Their aim. They reach. The city of Jerusalem. And that's a picture. Of the Christian pilgrim. He reaches eternal life.

[24 : 59] And that eternal life. Will be. Permanent. It's a permanent state. Nothing can. Remove us. From heaven. No one. Can prevent us.

From. Enjoying the glories. Of the eternal state. And so. That is. What. The path of the just. Is like. It begins. With.

The change. That was made. In the heart. Of an unbeliever. By the Holy Spirit. It. Has great promise. Of progress. Potential. For great things.

For God. There's the purpose in it. Of. Aiming to. Let our light shine. Before men. So that they will. Glorify. Our father.

In heaven. It's got. This idea of progress. We should be making progress. Along it. Because that progress. Is towards. Perfection.

[25 : 53] That is what we aim at. That is the way. We are to live our lives. Aiming at perfection. And. Aiming. For that glorious time. When we will. Be made perfect.

In holiness. When our light. Will perfectly. Will perfectly. Shine. And we will perfectly. Reflect. The glory of Christ. Now the question. To all of us today. Is this.

Are we on. That path. Are we on. That path. Of the just. Of the righteous. Are we righteous. Before God. God.

And. If we are. Are we making progress. Are we going along. That road. As fast. As we can. As making as much progress. As we can.

Some of us. Perhaps. Need. A jolt. Because. We're not. Making as much progress. As we ought to be. Often. That's the case.

[26 : 49] Christians. Can become. So. Caught up. With things. Of this world. That they've got no time. To develop. Their Christian life. Maybe some of us. Need that jolt.

Today. So that's the path. Of the just. But. We see. The way of the wicked. Also. In these verses. And I want to spend. Just a few minutes. Looking at that.

Verse 19. The way of the wicked. Is. As darkness. They know not. At what they stumble. It's not a pleasant picture. A very sad picture.

A sad picture. Of this man. Stumbling about. In darkness. You can imagine someone. In one of these. Underground caverns. And there's maybe rocks. All over the place. And he's stumbling about.

There's no light at all. He stumbles about. And he doesn't know. What he's stumbling on. He knows. They know not. At what they stumble. He can't even see the rocks. That he's stumbling against.

[27 : 47] And that's a very. Vivid picture. Of what. A person. Who is. Without Christ. Is like. They're in darkness. They're blinded. By Satan.

They cannot see. The truth. Of the gospel. And they can't see. What makes them. Stumble. They have a blind spot. Now.

This was shown. Very effectively. In the Old Testament. If you read. The prophecy of Malachi. You'll read there. About a time. When. God's people. Had really.

Turned their back on him. They weren't serving him. As they ought to be. They were doing. They were following. Religious. They had a religion. They were doing.

Religious observances. All the time. But for example. The sacrifices. The sacrifices. They offered. Were of diseased animals. Instead of the. The perfect ones.

[28 : 42] The ones without blemish. That God had commanded them to do. That was just an example. Of the. The falseness. Of the religion. But when. Malachi. As the prophet.

Of the Lord. Speaks to them. And tells them this. Their attitude is. What? Me? How? How is that the case? How is it that I'm dishonouring God?

They couldn't see. That they were dishonouring God. They were stumbling about. In the darkness. They simply couldn't see. That they were. That they were. Dishonouring God. In what they were doing.

Now. All of us. Have blind spots. With regard to the gospel. When we. Before we become Christians. If we're unsaved. We're in darkness. That's the simple truth.

Of God's word. The natural man. Receiveth not. The things of the spirit of God. For they are foolishness unto him. Neither can he know them.

[29 : 37] Because they are spiritually discerned. That's a more theological way. Of expressing that. Verse that we've just been reading. The natural man. Receiveth not.

The things of the spirit of God. For they are foolishness unto him. Neither can he know them. Because they are spiritually discerned. He doesn't have any spiritual discernment.

So he can't understand. The things of God. That's the way we are in darkness. And there are various blind spots. That people have. Now I want to ask. Us all today. Do we have any blind spots.

With regard to the gospel. Sometimes our blind spot. Is with regard to the work. Of Christ. Again in 1 Corinthians. Chapter 1. We read that Paul says.

We preach Christ crucified. Unto the Jews. A stumbling block. And unto the Greeks. Foolishness. There's a blind spot. With regard to the Jews. They couldn't understand.

[30 : 32] How the Messiah. The promised Messiah. Could have died. The lowest possible death. On the cross. They couldn't. They couldn't understand that. They just couldn't take it in. And it was foolishness.

To the Greeks. They said. What's all this fuss about. How can somebody. Who dies. The death of a criminal. A common criminal. How can. He be of any. Interest.

To us. Foolishness. To them. Now I wonder if that's. The attitude of anyone here. To the gospel. Of Jesus Christ. The fact that you're in a. A church today. Doesn't necessarily mean.

That you believe. In the Lord Jesus Christ. You may still be. Cynical about it. Skeptical about it. You may say. What's all the fuss about. This man that died. Nearly two thousand years ago.

So what. What difference. Does it make. Now that's a natural reaction. That's the way people. React naturally. To the gospel. They say. What's it all about. Who cares. What relevance.

[31 : 28] Does it have for me. But that needs to be changed. And if you are thinking. In that way at all. You need to be changed. You need to be transformed. By God's power.

Another blind spot. That people have. With regard to the gospel. Something that. They stumble over. Without realising it. Is. Self-righteousness. And respectability.

People say. I'm a good person. Basically. I'm a good person. I'm not perfect. But I'm. A reasonably good. Person. A good solid.

Citizen. Of this country. And therefore. I don't need. The gospel. That's the. That's what follows from that. I don't need. The gospel. I don't need. Jesus Christ.

Now that's so common. As a blind spot. With regard to the gospel. There's so many people. Think of it. In these terms. But the actual truth is. That none of us.

[32 : 24] Is basically. A good person. We're all. Basically. Rotten. With sin. And that's. What God's word says. That's what. Christ said. To the church. At.

Laodicea. And. As recorded in. Revelation chapter 3. They thought. They were. Really quite good. They were doing pretty well. As a church. They were proud of themselves. And what did Jesus say to them?

He said. You are. Wretched. And pitiful. Poor. Blind. And naked. And that's the way. God. Looks. Upon us. In our natural condition.

We're wretched. We're pitiful. We're poor. We're blind. We're naked. We need. Jesus Christ. Now. If in any way. Any of us here.

Are thinking that we are. A good person. And therefore. We don't need. The gospel. Then remember this. The qualification. In order to be saved.

[33 : 19] By our own righteousness. Is not to be quite good. We could be saved. By our own righteousness. It is. Theoretically. It is possible. Only.

If we are. Sinless. If we can live a. Sinless life. Then we don't need Jesus Christ. If we could live. A sinless life. That means. Not a single thought.

Out of place. But we love God. With all our heart. And soul. And mind. And strength. Trouble is. It's utterly impossible.

Utterly impossible. Even if we decided. To do it. From now on. We could never manage it. We couldn't get anywhere near it. And what about all our past sins?

The truth of the matter is. We are rotten. Sinless. And we need the Lord Jesus Christ. We need him desperately. Another blind spot is worldliness.

[34 : 21] Wealth. And interests. And work. And our home. And our garden. And all these different things. Good things. Things that are good. Things that are good gifts. From God.

But. We can get to the stage where we say. I'm enjoying these things so much. I'm so immersed in these things. That I really don't have the time. And I can't be bothered thinking about eternity.

And about my soul. How many people there are like that. That's what they. That's the rock they stumble on in their darkness. Without realising it. What a tragedy it would be.

If our enjoyment of the good things. If our good things that God gives us. Our over enjoyment of them. Our enjoyment of them. To the extent of neglecting our souls.

If that was the means of our being consigned to hell. What a tragedy that would be. Let's make sure we make time.

[35 : 18] For our souls. But even those who may want to be saved. Even those who are concerned for their souls. Can sometimes have a blind spot. For example.

They might say. Well I'm a sinner. I know I'm a sinner. But how could God save me? Why would God bother with me?

God bothers with any sinner. Who comes to him. God will not turn away any. Who come to the Lord Jesus Christ. The promises that Jesus gave.

There's so many of them. Where he says. If you come to me. You will be saved. That's the promise. And so there's all these different ways. In which people stumble.

The wicked. The person who is without Christ. Stumbling about in the midst of darkness. How we need the light of the gospel.

[36 : 15] And if you can say honestly. That you are in that condition. There's no disgrace in that. In one sense. If you're being honest with yourself. If you say yes.

That's my condition now. I haven't found the light yet. I haven't become a Christian. In the biblical sense of the word. Then pray to God.

Ask him. Ask him to shine his light into your heart. And don't give up until he does. Show that you're earnest.

In your desire to be saved. So there's the two paths. Let's ask ourselves. As individuals. It's not for us to judge anybody else in this matter.

We simply look at our own lives. Honestly. Before God. We ask ourselves. Am I on the path of the just? Have I experienced God's light shining in my heart? Or am I in the path of the wicked?

[37 : 15] My natural condition. I haven't changed that at all. Well if we are in the path of the wicked. Let's cry out to God to save us. Only he can.

Let's cry out to him. Let's draw near to the Lord Jesus Christ. And see him in all his great glory. As the redeemer. As the one who went to that length of trouble.

That he went to die on the cross. He went that far. In order to save people. And if we are in the path of the just. Let's make sure. That we're walking in that path. Let's make sure. That we are progressing.

The path of the just. Is as the shining light. That shines more and more. Unto the perfect day. Let us pray. Thy word oh Lord has shown us.

The two paths. That we can be on. We are naturally. Admit. We admit. We admit. On the path. Of the wicked. That is where we.

[38 : 20] Are by nature. In our lives. In this world. Without Christ. Darkness. Which will lead to outer darkness.

In hell. And Lord we pray. That each of us. May realize. That that is. Our natural condition. That we may realize also.

That there is. Such a thing. Is the path of the just. That we would realize. With wonder. That thou hast not left us. In our natural condition. But that thou hast provided us.

With. The saviour. So that we can be just. Not because of our own righteousness. Not because of our own righteousness. But because of what Jesus has done. Oh Lord help us. To realize.

To realize. Fully. Our need. Of the saviour. That those of us. Who have not come to him. May. Trust in him. For salvation. And.

[39 : 16] Openly. Openly commit ourselves. To him. We pray also. That those of us. Who do know the Lord Jesus Christ. Those of us. Who are on the path. Of the just.

That we would. Constantly remember. That we are utterly dependent. On Jesus. Day by day. For our acceptance. With thee. That we would realize. Our.

Obligation. To make progress. And to let our light shine. In this dark world. Help us Lord. To realize. That we must advance. Towards.

Perfection. Even though we cannot achieve it. In this life. Help us to strain ourselves. To serve thee. And oh Lord. We pray. That if any of us.

Do need. A jolt. With regard to our. Our Christian lives. That thou. Would give. Us that jolt. The Holy Spirit. Would jolt us. Into action. Forgive us oh Lord.

[40 : 12] For our laziness. With regard to the gospel. For our laziness. With regard to prayer. And with regard to the study of thy word. And with regard to. The fellowship.

Of believers. And help us oh Lord. To. Come to thee anew. With a. A fresh. Sense. Of our obligation.

To serve thee. We ask these things in Jesus name. Amen.