
Historical Proof for the Bible (Pt.1)

2 Timothy 3:16

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00:00

Well, if you have a bulletin, you'll notice inside your bulletin you have study notes, and those study notes have a title at the top that says, Historical Proof for the Bible. I believe that the Bible that we hold in our hands is the Word of God. And I believe that we can be confident that it is the Word of God. Why do I say that? Well, that's what I want to share with you this morning and tonight. So what I do not finish this morning, I'll come back tonight and we will finish it up.

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and uh... my desire is to get through at least the first two points but i want you to understand that when we talk about the historical proof of the bible that we have the wonderful privilege to even look outside the bible and see what the world has discovered even though they may not acknowledge it as being the word of god but it just affirms and confirms our faith to know that we have a reliable text

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and what men have went through so that we have a Bible, especially an English Bible. William Tyndale gave his life so that you and I could sit in here and freely read the Bible, because during his time you couldn't do that.

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you had the threat of death but at this point in time in our history we can still do that now there's coming a time when we can't and you look around in the world today and you use you're starting to see resistance to the christian message you see more people that are christians that are followers of jesus christ being persecuted for that as i shared this past wednesday night

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the Thanksgiving proclamation that George Washington gave, that this came from a man who was committed to Jesus Christ, and a Congress that was committed to the founding of this country on biblical principles. Now we can't say all that today. The Gettysburg Address that was recently quoted by our current president on purpose left out the word God. Now you leave God out of everything, then you have nothing.

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You have no hope. Period. If you're here today and you have never committed your life to Jesus Christ, I would just have to say it plainly and upfront, you have no hope. The only hope that you can have is that He can save you. That He's a perfect Savior. And He can bring you, where'd the cross go? He can bring you right to where it wasn't there. He can bring you to the understanding of what He did.

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on that tree.

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This morning I want to talk about that, and I also want to talk about how we have this historical proof for the Bible. And I want to begin by asking, how can we know that this is God's written Word? Is there any historical proof? And if there is, is it reliable? And the answer to both of those questions is a resounding yes.

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and this morning I want to show you that the Bible is the Word of God by applying three tests to it. Now I teach in a private Christian school so one of the subjects I teach is science and I want to show you an aspect of science this morning. This is called historical science. Now in historical science there are three tests that are applied to any ancient document and if it passes all three tests

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ancient document. Now those three tests are simply this. You have the internal test, the external test, and then the bibliographic test. And so again, my desire this morning is to cover the first two and come back and look at the third one. But in the internal test, you're basically

asking this question, is the Bible internally consistent? In other words, does it contradict itself?

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In the external test, you're asking, is the Bible consistent with any known historical facts? And then in the bibliographic test, you're asking, are there any direct eyewitnesses or any secondhand reports based upon direct eyewitnesses? So let's go ahead and take them one at a time. The first one is the internal test. The internal test. Again, have you ever heard anyone say that the Bible...

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contradicts itself. I think in our lifetime we have probably heard that more than anything else. When you're talking to someone who has any kind of history with the Bible, if they've never committed their life to Jesus Christ, there is a reason why. I mean the Bible tells us what Jesus says to those Jews and Pharisees that did not believe that he was the Son of God or believe that he was the I Am, John 8 58. He told them, he said, unless you believe that I Am, you

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And so the reason why people do not give up their life to give their life to Jesus Christ, who is God, that's what it means by the phrase I am, is because they love their sin.

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The other reason which goes along with this, it's not in addition but it's right along with this, is that somewhere along the way, Satan has been successful in casting doubt in their mind about the Bible. To say that it's full of contradictions. William Burr in his book *Self-Contradictions of the Bible*, he claims that the Bible contradicts itself 144 times. What kind of hope is that?

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And if this is the case, then the Bible should not be considered a trustworthy source of history. Now we know William Burr is not right. The Bible is not riddled with contradictions. But his examples actually help us to understand that these supposed biblical contradictions will give us excellent examples of how difficult that it is to imply or to apply the internal test to any ancient document.

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many historical documents seem to contradict themselves. So this is where you get into linguistics, you get into historical details, and you begin to investigate them. And when you investigate them by those two rules, these apparent contradictions disappear. I want to give you some examples that he gives, and let's see how wrong he is. The first one that he lists is in the genealogies of Christ. How many of you have struggled along to read Matthew

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all of our hands should go up with that. You're reading some of these names and you're going, I don't know how this one begat that, the other one begat this one, and then you're going, what does begat mean? So you're running around with all those terms. But there are two genealogies of Christ. One is found in Matthew chapter 1, the other one is found in Luke chapter 3. And at first glance, they seem completely contradictory. And the reason is because they don't seem to agree on Jesus' grandfather.

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Matthew 1-16 says this, that Jacob was the father of Joseph, the husband of Mary. But Luke 3-23 says that Jesus was the son of Joseph, the son of Eli.

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So you see here that in these accounts, one says that Jesus' grandfather was Jacob, where the other one says it was Eli. Sounds like a contradiction, doesn't it? But it's not. The fact is these two genealogies are not contradictory at all. Instead, they are complementary. Because the genealogy that's found in Matthew chapter 1 is Joseph's family line, whereas the genealogy found in Luke traces Mary's family line.

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and if you understand that the contradiction is gone

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Now, you may even ask, how come women's names aren't found in these genealogies? You do find it in Matthew chapter 1, and this is a rare exception, because you have the mention of Rahab, Ruth, and Bathsheba. But usually when a historian needed to trace the family line of a woman, he would always use the name of the woman's husband in place of her own. I'm sorry, ladies, but that's history. Most modern translations of the Bible will give a footnote telling you that information.

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Now, other supposed contradictions occur basically because of the difficulty in translating the original languages of the Bible into English. We are English readers and speakers. The Bible was written in the Old Testament in Hebrew. Anybody here speak Hebrew? The New Testament was written in Koine Greek. Koine Greek was just everyday language. It wasn't classical Greek. There was a difference between the two, but it was Koine.

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and they don't speak Koine Greek today so that's really helpful for us because if we want to study the language of the New Testament in Koine Greek the language is frozen in time if you will and we can go back and study it don't have to worry about later it changing or the rules changes you know it's nothing like English. English is difficult I taught English for a little while I was so glad when they moved me to science it's difficult to stay up with all the rules now Greek and Hebrew has rules believe me

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just like any language has rules but when you begin to look at this you you you find again what is a supposed contradiction is not a contradiction at all there's two passages i want to look at as we look at paul's conversion the first was found in acts chapter nine most of us are very familiar with acts chapter nine where paul is on his way to damascus as he's persecuting christians well you remember in the account there

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It tells us in Acts chapter 9 and verse 7 that Paul had some men with him as they were journeying as they were going over to Damascus. And when that great light had shone, the Bible says in Acts 9-7, the men who journeyed with me stood speechless, hearing a voice but seeing no man.

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Now, but when you go to Acts 22, 9, that's the second account of Paul's testimony about his conversion, you find something completely different. Here's what it says, and they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake to me. Now, wait a minute, Acts 9, 7 says they heard the voice, Acts 22, 9 says they didn't hear the voice. Well, which is it? That sounds like a contradiction, doesn't it?

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That sounds like the Bible's at odds with itself, but you know, in Greek language, there is what is known as case, and this particular situation can clear this whole issue up. Did the men hear that voice or did they not? Well, both passages use the Greek word akouo, which means to hear. In chapter 9 verse 7, you have what is referred to as the genitive case.

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basically tells us that sounds were heard. In Acts 22, 9, with the same word, accuō, it's now used in the accusative case, which now implies that the speech was both heard and understood.

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You say, well, why in the world didn't they fix that for us in our Bible? Well, they did in other translations. We use these same cases, same construction in English. If you have a person say to you, I hear you, and he may mean that your voice is reaching his ears, or he may mean that he understands what you are saying. So when you take a detailed look at these passages, you find, in fact, there's no contradiction at all because this is the way

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it was translated in another version that uses that accusative case x twenty two nine says and those who are with me saw the light to be sure but did not understand the voice of the one who was speaking with me so they did hear the voice but they could not distinguish any understandable speech from those sounds contradictions now removed see all it takes is some proper analysis and proper study now i gave you two very simple ones there are more

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that are more complex than that. But you can see how easily a contradiction can be removed. In fact, many times I'll say to someone who brings up contradictions to me, I say, you know what, it's really the contradictions that are in your mind because they're not in the Bible. And your contradictions in your mind are coupled with unbelief and doubt. You come to the Bible with a premise, with this doubt that it's not the Word of God.

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and that right there is going to lend to contradictions as if you're looking for them. I remember telling a guy one time, I witnessed to him every night, he was a night guardsman and I'd see him every night when I would be leaving work and I would stay around for a while and share the gospel with him and we talked about all kinds of things kept trying to bring it back to the gospel and uh... I told him one thing before I left and this might have been the last thing I ever said to him I said you know what if I'm going to be judged by this book I'd least want to know what's in it

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I mean, even if you think it's wrong, at least read it. You know Josh McDowell? He was a skeptical doubter, didn't believe that this was the Word of God. And God got a hold of his life and challenged him with that. And he set out by going all over the world trying to misprove or disprove the Bible. He sought to disprove it. And you know what happened in the process? He became a believer in Jesus.

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he was overwhelmed by the evidence and uh... if you're honest this morning and you've never become a follower of Jesus Christ look at the evidence it's there will you take the time to look now that is the internal test and if you notice in those situations here we have the genealogies of Christ yet to genealogies given yet the one in Matthew one one in Luke three no contradiction one is the family line of Joseph that is the family line of Mary so no problem

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you go to Paul's conversion Acts nine seven x twenty two nine two different cases are used with that same word here the Greek word is a cool one of them is implying the sounds the other one is picking up not just the sounds was telling us that he didn't understand the sounds so again this is where the reformers would call *analogia scriptura* *analogia scriptura* basically means that you're comparing scripture with scripture

14:48

and if you're struggling with a passage and you're not sure about that you're not sure about what it teaches look to see if it's taught somewhere else in the Bible now I can tell you there's there's some things in there that we only have one mention of it like in first griffith chapter 15 it talks about baptizing for the dead will more is like that one at the largest uh... genealogical record you know organization in utah yes mormon city right there and they baptized for the dead

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You know, and I believe what Paul is only saying by that passage in 1 Corinthians 15, if there is no resurrection, why are people baptizing for the dead? Everyone had some kind of future hope of a resurrection, and I think he was referring to pagans at that point, because that whole chapter he's talking about the gospel, he's talking about the resurrection, he's talking about what kind of body you're going to have. All of this is going on in the text. So again, you've got to deal with it in more of a studious manner. Don't just take everything you hear.

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you know one of the biggest things for me as I shared with you a few Wednesday nights that I struggled with after becoming a Christian I didn't know anything about the Bible I wanted to know how to study the Bible I went on a my first year quest totally frustrated because I did not get any kind of tools or understanding how to study the Bible and so it pretty much launched me on all kinds of directions the Lord led me to some some good resources and then I just began to to learn I went to seminary that

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But I know not everybody can do that and run off to seminary. But today there are more tools out there to help us. And we have, even now with the internet, as I talked about, it can be used in a good way. A lot of these tools are available for free if you have the internet in your home. And you can go online, you can pull up a Strong's Concordance, you can pull up a Vine's Expository Dictionary, you can pull up commentaries. If you're one that likes to run a program on your computer, there's eSort out there available for free. We filled up our last church with...

16:45

CDs of Esau because they tell you freely make copies and pass them out and all this a Bible study tool giving you the tools that you need in your hands in studying the Bible well I believe that the Bible passed this first test, wouldn't you say? No contradictions. Let's look at the second test now. Second test is called the external test. The external test and that determines whether or not the document contradicts any external sources of historical facts.

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If other histories of the time exist, then the document in question must be consistent with them. It must also be consistent with any archaeological discoveries from that time period. The more a document overlaps with other accepted historical works or archaeological facts, the better the document passes the external test. But applying the external test to the Bible is certainly a daunting task.

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because it's a work that covers a long period of time. Many parts of the Old Testament report on events that occurred so long ago that they have no external historical works to compare them to. This is why most historians consider archaeological discoveries as the primary data in applying the external test. But before we look at that, let's look first of all at first century historians.

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But to keep from tainting the evidence, we're only going to look at people who were not sympathetic to the Christian cause. They weren't Christians. They didn't want to be a Christian. They wanted to live in their sin. They questioned everything. But listen, even an unbeliever, if he's honest with the evidence, will have to say, yes, that's right. Then the second question is, what are you going to do with that if you find out that it's right? Are you going to do what it says?

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So let's take the first one. The first one is Cornelius Tacitus. He was a Roman who wrote several works which are considered quite accurate histories of the first century. In his major work *Annals*, he mentions the existence of Christ and his death by Pontius Pilate in perfect agreement with the accounts written in the Bible. He also mentioned certain cities and rulers which are also discussed in the Bible. In each case, his reports are consistent with those in the New

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Another well-respected non-Christian historian of the day, and many of you have heard of this one, is Flavius Josephus. Many Christians, many pastors quote Josephus. He was a Jew who wrote the history of the Jewish people. And his attempt was to create better feelings between the Romans and the Jews. His major work, Jewish Antiquities, he not only mentions Christ's death at the order of Pontius Pilate, but he also mentions Christ's resurrection. That's huge. He wrote this,

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in the thirty-third verse of the eighteenth chapter of Jewish antiquities. He says, and I quote, Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure, he drew over to him many Jews and also many of the Greeks, this man was the Christ. And when Pilate condemned him to the cross, upon his impeachment by the principal man among us,

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Those who had loved him from the first did not forsake him, for he appeared to them alive on the third day, the divine prophets having spoken these and thousands of other wonderful things about him. And even now the race of Christians so named from him has not died out." End quote. That's a Jewish historian, non-believer.

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Josephus also mentions rulers and cities that are discussed in the Bible. His reports are also consistent with those in the Bible. He also mentions the life and the execution of John the Baptist, the existence of Christ's brother James, all in agreement with the New Testament. It's again important to note he wasn't a Christian. He was a Jew that stayed devoted to Judaism. Therefore he wasn't trying to make Christianity look good in his work.

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Instead, he was reporting what he considered to be historical fact during that time. That's very interesting to note that he considered the resurrection of Jesus Christ as a historical fact.

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There are two other historians that lend support to this. We can mention Thallus and Fagelon. Both of these historians mention the darkness that covered the land on the day that Christ died. They do all this in perfect agreement with Matthew 27, 45. Matthew 27, 45 says this, Now from the sixth hour there was darkness over all the land until the ninth hour. That's mentioning when Christ was there on the cross and this darkness occurring. Neither of these two authors were Christians. They had

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reach for natural explanations of this Vince Dallas states that the sun was obscured by a large black disk and we recognize that that description would be a solar eclipse perhaps the eclipse was gods method of darkening the earth he knows but what we know for sure is that that darkness reference to matthew twenty seven forty five has been confirmed by non-christian historians

22:06

Now let's consider archaeology. Archaeology. And with respect to these discoveries, the Bible truly stands out as an accurate source of history. Whether one is studying the New Testament or Old Testament related data, archaeology proves incredibly convincing evidence for the historical validity of the Bible. William Albright, one of the greatest archaeologists of this century, he says this, and I quote,

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doubt that archaeology has confirmed the substantial historicity of the Old Testament." F.F. Bruce was an author and historian. He said this and I quote, it may be legitimate to say that archaeology has confirmed the New Testament record." It would be impossible to take such a task so briefly and to put all the archaeological discoveries that have been confirmed together in specific passages of the Bible.

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uh... as one writer says this archaeology in his book archaeology in the land of the bible he says the digestion of the data uncovered is overwhelming even for professional

archaeologists not to mention scholars of related subjects and so since the evidence is overwhelming let's just focus on a couple of

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And these examples are actually ironic because they represent cases in which archaeologists were in error, not the Bible. And it's important to note that these examples are not isolated. Edmund Yamaki in his book, *The Stones and the Scripture*, says there are a number of striking cases where specific passages have been doubted and have later been confirmed.

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So a particular one is found in **Genesis 14**. This chapter discusses a series of battles fought between two ancient alliances and during one of the battles, if you remember the story, Abraham's nephew Lot was captured. Abraham led a group of men against the alliance that captured Lot. He defeated the alliance and he rescued his nephew. Most archaeologists believe that this count was a total fabrication. It didn't happen.

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In **1918**, William Albright wrote in an article, *Journal of Biblical Literature*, stating that all of **Genesis 14** was either borrowed from a legend or made up entirely. But since **1918**, guess what was discovered by archaeologists? The Mari tablets. They found these in **1933**. This provided evidence for the kings that are mentioned in **Genesis 14**, that they did exist and that there were long-distance battles fought during the **Second World War**.

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this time. And William Albright even discovered evidence for cities mentioned in the account that were at war during that time and that of course changed his mind. In **1948** he wrote a commentary that archaeology has confirmed the reliability of **Genesis 14**. Second passages found in **Genesis 37 to 47**, that's a big chunk. But this here addresses the account of Joseph.

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and his coat of many colors and his brothers selling him into slavery for the price of twenty shekels **genesis thirty seven third uh... twenty eight** tells us that many archaeologists have doubted this price because based on early archaeological evidence slaves sold at slightly later

times than Joseph's were significantly more expensive and once again however more archaeological

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data has vindicated the Old Testament. In 1966, the data that was so convincing was from K. A. Kitchen. He wrote this, the price of twenty shekels of silver is the correct average price for a slave in and about the eighteenth century B.C. Earlier than this, slaves were cheaper, averaged to ten to fifteen shekels, and later than that they became steadily dearer. This is one of the little details true to this period in cultural history.

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so removed all doubt archaeology has come beside all of this and said listen we have found this we've discovered this and what we believe that at this point is wrong I just wish evolutionist would do that you know

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Let me give you another passage, and this will be the last one. It's John 19:13. And this passage actually says this, When Pilate therefore heard that saying, he brought Jesus forth, sat down in the judgment seat in a place that is called the pavement, but in Hebrew, Gabatha. Gabatha, a place called the pavement, but in Hebrew, Gabatha. Prior to about 1950, there was no archaeological confirmation of such a place.

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So it left archaeologists believing it never existed. But in 1960, William Albright demonstrated that the pavement was the court of the Tower of Antonia, which was the headquarters of the Roman military. And the reason it had not been discovered before that time because it had been buried during one of the times that Jerusalem was rebuilt and hadn't been uncovered until the 1950s. And so based on the weight of archaeological evidence, we can say that the Bible does pass the external test, wouldn't we?

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No contradictions.

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none whatsoever. And archaeology has come along and proven the Bible. And by the way, as you've already noted or heard, not every archaeologist is a believer in Christ.

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but they're faced to look at the evidence. You know, that's one of the differences between an evolutionist and a creationist. They look at the same evidence, just they both interpret it differently. A creationist will interpret the evidence through the biblical lens of scripture, because he believes that God created the heavens and the earth. He believes in a six-day creation. God created everything in six 24-hour days. If you have trouble with that, then you should have trouble with the virgin

28:09

You should have trouble with the deity of Christ. The reason why, as Ken Ham would point out from answers in Genesis, that people attack Genesis, because you're attacking history. And if you can rewrite history and do away with any kind of biblical foundation, then guess what? We all are a bunch of animals that were derived from a primeval puddle that decided to want to become something. I used to have a t-shirt that I wore. I wore it out.

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On the back of it it says, I believe in the Big Bang Theory. God spoke and bang it happened.

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now remember I was standing in pick and save. Y'all remember pick and save? Everyone done having any? I was standing in there and a lady across the store said, I like your shirt. That's when you remember you're wearing it. Somebody does something like that. So it made me think, well, if I'm gonna wear it, be prepared to talk about it, right?

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Let's see, again, we have two world views that we're always contending with. A biblical worldview or an evolutionary worldview. And you've been presented with two tests this morning. The internal test and the external test. We looked at two apparent contradictions and found out they're not contradictions at all. We looked at three ancient...

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first century historians that were not Christians but they wrote about what we read in our Bible with an accurate account according to what they found what they discovered and what the Bible says

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You know, when I first started studying this, this just raised the goosebumps on my arm. They went it to second level, third level, you know. Had welts on me at that point because this stuff is just a confirmation of your faith. You did not believe in vain. We didn't believe in a fairy tale. Now, if this was Mormonism, I would say that would be a fairy tale, for sure. And I don't know how that's appealing at all, that women would be pregnant for all eternity and you'd inhabit your own little planet.

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That's a fairy tale!

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I just don't know where people can get into that. But it tells us its source is satanic. And just with what you heard today, you could be presented with the evidence and still not believe. There were people that heard Jesus Christ, the Son of God Himself, God Himself speak to them. And even as one of the guards was going to take Him, and Jesus spoke to him, He came back and said, why don't you have Him with you? He said, I've never heard a man speak like this man. Never.

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heard a man speak as such.

31:02

We have so much proof right here. And the question this morning is, is what are you gonna do with it? God didn't leave us this information just so we would have information. He didn't

leave us here just to say, oh, that's a good book. It's good that you believe that, you live that way.

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God is invading our little world, our time-space box, if you will.

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God wants to have a relationship with you. You know what? He can make that happen. In fact, He's the one who has to make it happen. But you know what? You have to repent. You have to repent. You have to turn from your sin and surrender your life to Christ. Period. What's that entail? A lot. Because you may have a lot of things you're holding on to. When I was nineteen and confronted with the gospel,

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I was holding on to my drugs, I was holding on to my band I was playing in. And guess what? God took the band away. Well that was the first thing, my first idol. God began to do other things as well. And I just kept hearing the gospel, hearing the gospel. And you know what? Unless you come to a place where you hate your life, you're not going to give it up. Because if you love it, you're not going to make an exchange for Christ.

32:22

but that's what you have to do to follow him. Jesus says you have to deny yourself, take up your cross, and follow him. And if you're not willing to deny yourself, you can't be a follower of Jesus. It's more than just saying, I believe. It's more than believing facts in your head. You've got 18 inches from here to your heart. Somehow it's got to find a place there. And that you're convinced

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You're convinced without a shadow of a doubt that this is the truth, Jesus is God, He died in my place, He's the only Savior that can save me. If I put my trust in anyone or anything else, I am damned to hell for eternity. If you don't believe that, you can't be saved. You have no hope.

33:13

And you are living on borrowed time. Because the Bible says that this is the condemnation. This is the condemnation. That men love darkness rather than light because their deeds are evil.

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see it's like we're all on death row we've all been condemned to death because the bible says the soul that sins will die the bible says the wages of sin is death the payment for our sin is death not life so we're all on death row and unless God saves somebody no one's going to be saved

33:46

And so this morning I want to ask you, are you one of those sitting in here that have never committed your life to Jesus Christ? Maybe you come in every now and then to church and that makes you feel good and all it is is just an external placard hanging around your neck. I went to church.

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You know where I was saved at? At a friend's house, in a mobile home over on Pulaski Road. Not in church. But I'll tell you what, I was there that Sunday. And I've been there ever since. And I'm like him, you gotta do surgery to keep him on their back, to keep you from coming. I understand perfectly, I'm ready to come back. I was just like that. Say I still am. Can't keep me away.

34:36

Well tonight we're going to look at the third test, the bibliographic test. I think you're going to be amazed at this. And then we're going to ask a question, what does the Bible say specifically about itself? I believe the Bible is like a lion. You can let it out of the cage and it can take care of itself. It doesn't need me. It doesn't need me at all. You read it. You can take the Bible.

35:05

This is what I believe. You can take the Bible and you can give it to an unbeliever and say, read the Gospel of John, and leave them. You say, wait a minute. I mean, you didn't give them

all a five-step process. You didn't tell them all the details. No, just read the Bible. Who authored the Bible? The Holy Spirit. Who saves people? We're quickened by the Holy Spirit. The divine author can take care of that and doesn't need any manipulation from a preacher.

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As I told you already, I'm not interested in making converts. What I'm interested in is pointing people to the Savior, right there to that cross, but not the cross alone, to an empty tomb. He's not on that cross anymore. He came out of that grave on the third day, just as he said, appeared over 500 brethren, and then he ascended to the right hand of the Father. And the Bible teaches that the moment you receive Jesus as Savior and Lord, you will

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You don't get just him in your heart, you get the Holy Spirit, you get the Father as well. Jesus said in John 14, we come and make our abode with you. Well I want to ask you to stand, we're going to pray, and if God is doing some kind of work in your heart this morning and you want to come forward and tell us about it, you want us to pray with you, you want to unite with this church, you want to be baptized, whatever the issue is,

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take this opportunity as we give you this time we're gonna be singing from him three twelve let's pray together heavily father we thank you for this time we've had looking at these tests the historical proof of the bible and i pray father that the results of the same that i had as i studied this to seek out that we hold in our hands something that you have preserved over all this time

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that it is completely true as your word says in John 17 17 your word is truth and that we can trust it and if your word is truth then everything you said about it is true heaven and hell is real is true and that when a person puts their trust and faith in you you said you'll save them that's true and at the same time a person who is not willing to repent of their sin you said that they would die in their sin if they do not believe

37:29

and that's true that's what your word says and Lord as we have heard it this morning I pray that we're asking right now in our own heart what is it that you want me to do just like Paul asked when that great light shined and he said Lord what we have me to do I pray we'll be obedient to what you say to our heart this morning from your word we pray all this in Jesus name Amen