

How Do I Know What My Spiritual Gift Is?

Romans 12:1-8

Delivered by Dr. Daniel Kitinoja at Calvary Baptist Church, Tilton, IL

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Well, this morning we're continuing our look at spiritual gifts. Last week, when we began examining this topic, we started in Ephesians. What we saw was that we are saved by grace through faith, on purpose. God's purpose for us in salvation is directly connected to our salvation itself. We are saved on purpose for a purpose. When we trace this theme through the book of Ephesians, we come to chapter 4, which tells us that every Christian has a spiritual gift. Therefore, God's purpose for our lives is, in some way, connected to the spiritual gift He has given us.

The moment we start talking about spiritual gifts—or maybe you've read about them in your Bible—a normal question arises: *What is my spiritual gift? How would I know?* In the late 1980s, it became somewhat popular to create tools called spiritual gifts inventories. These were like checklists where you would answer questions such as, "I always feel this way," "I never feel this way," "When I do this, this happens," or "This never happens." At the end, you would tally your responses, and the result would suggest your spiritual gift—perhaps prophecy, mercy, serving, or teaching.

Now, I'm not against those tools, but here's the nerd moment: if something didn't exist for almost 2,000 years of church history, we should approach it with caution. This is not to say spiritual gifts inventories are wrong, but the Bible itself provides counsel on discovering our spiritual gifts. Stepping back for a moment, as Americans, we tend to be very individualistic. For better or worse, that's part of who we are. However, New Testament Christianity doesn't embrace individualism. Perhaps part of the reason we felt the need for surveys to determine our gifts is that we were trying to live as Christians disconnected from the body of Christ. As we will see, discovering our spiritual gifts is closely tied to how we function within the body of Christ.

This morning, we are looking at Romans chapter 12. Here's the headline for this section: *Because we are saved, God wants us to use our spiritual gifts to serve Him and others, both inside and outside the church.* How, then, do we discover how God has wired us and how He wants us to serve? Here's an interesting story that helps me think this through.

If you were a basketball fan in the 1980s or 1990s, you might remember a man named Spud Webb. You don't remember Spud Webb for his stats. I looked them up yesterday: his career averages were 9.9 points per game, five assists, and two rebounds over about ten years. While that's pretty good, we wouldn't still be talking about him 20-plus years after his retirement just for those statistics. The reason we remember Spud Webb is that in 1986, he won the NBA Slam Dunk Contest over his teammate, Dominique Wilkins, a high-flyer. What made this remarkable wasn't just the victory—it was that Spud Webb was 5'7".

At 5'7" and 133 pounds, Spud Webb managed to make it into the NBA. The story goes that a recruiter for the Hawks saw him play and said, "This guy is really good. You've got to see him.

He can dunk—you won't believe it." At 5'7", he was dunking. Eventually, he got his chance to play in the NBA because someone looked past the externals and recognized his abilities. Maybe they didn't credit it to God, but you and I know that God gave him those abilities—the ability to jump, dribble, cut on a dime, and perform at a high level for ten years.

When we think about spiritual gifts and how God works in us, one of the things we must do, with the help of the body of Christ, is assess how God is working. NBA scouts saw that God was working in Spud Webb in some way. They might not have credited it to God, but that's the truth of the matter. In our passage this morning, we're going to be looking at Romans 12:1-8. We'll read the whole section to get a bird's-eye view, and then we'll go back and look at it chunk by chunk to get a worm's-eye view because we want to see it in context.

Let's read:

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. For by the grace given to me, I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness."

Let's pray.

Father in heaven, we thank You for today and for the time to be together. I pray, Father, that more than anything, we would not only hear the Word of God and worship You this morning in song, study, giving, and fellowship, but also that we would have an encounter with the living God. Indeed, let the Holy Spirit fall fresh on us and fill us for the journey ahead. It's in Jesus' name we pray, amen.

When you consider verses in Scripture, we must also consider them in context. Thinking about the context of Romans briefly: in Romans chapter 1, Paul begins the letter saying, "Hey Romans, I want to come and visit you and serve you. As an apostle, I want to come preach and minister to you." Then he says, "Actually, I kind of want to be ministered to by you as well." That really is how spiritual gifts function.

While Paul recognized that he was uniquely called and equipped to serve the church, he also recognized that the Romans had spiritual gifts too, and they could serve him. He says, "I want to come there," but then he starts to talk about the gospel message that he preaches. He says, "*I am unashamed of the gospel because it is the power of God for salvation to everyone who believes, for the Jew first and also to the Gentile.*" It didn't matter what your ethnic background was—

God was offering salvation to all people everywhere. It didn't matter if you were male or female, rich or poor, Ethiopian, or someone from Tilton—God was offering salvation.

Then Paul goes on to explain why salvation was necessary: “*All have sinned and fall short of the glory of God.*” We haven't all sinned in the same way, but we are all equally sinful and therefore separated from God. We are under His judgment. So, God sends His Son, Jesus. He lives a sinless life, dies on a cross on our behalf, and while He's alone, naked, and separated from all of His friends, God is doing a miracle. He's putting all the sins of the world on Jesus. As Jesus is dying, His death is paying for our sins. We call this the substitutionary atonement—the Just One dying on the cross in place of unjust sinners like us.

That's the gospel Paul preaches. Then he says, “You're believing in this.” He goes on to talk about baptism. The baptism didn't save them, but when they were buried in the waters of baptism, they were proclaiming a death to sin and a resurrection to new life in the Spirit, walking with Christ. Through Christ, they died to sin and were raised to new life.

Paul continues in chapter 8, explaining what life in the Spirit looks like. In chapters 9 through 11, he answers questions a Jewish Christian might have, such as, “What about the Jews? Is God done with them?” Paul responds, “No, He's not done with them.” Finally, when he gets to chapter 12, Paul says, “Given all that God has done—sending His Son, Jesus, into the world—here's how I want you to live.”

And the first thing Paul tells us in verses 1 and 2 is to determine to live your life totally for God. Let's look at these verses again. He said, “*I appeal to you, I beseech you, I exhort you, therefore, brothers, by the mercies of God.*” He's saying, it's not because he's an apostle, not because his logic is so great, and not because he has the equivalent of two PhDs. No, he says, “*I appeal to you by the mercies of God.*” Because of what God has done, Paul appeals to us to present our bodies as a living sacrifice.

I like the way Tony Evans put it. He said, “If you had breakfast this morning and you had bacon and eggs, the chicken made a contribution, but the pig made a sacrifice.” The pig made a sacrifice! What this text is calling for—don't miss this—is for Christians, because Christ died for you and because you've been saved from the justice you deserve, to give yourself totally to God. In the older days of the church, we heard a lot about consecrating yourself unto God, and that's a good way to put it. Be set apart for God in your life and your deeds. That's what the text is saying here. Be holy and acceptable to God, which is your spiritual worship.

The Greek word *logikēn* (reasonable, logical) is used here. This is the right thing to do. It's not random; it's logical. Because of what God has done, here's how you should think. This is your spiritual worship. There's a great deal of logic going on here.

Verse 2 says, “*Do not be conformed to this world.*” You used to be conformed to this world, but you're not anymore. This world is passing away, so don't let it dictate what you can and cannot do for God. Don't let it define what you can and cannot think, based on what Scripture says. What we are supposed to be and do is not what the world is telling us to be and do. Instead, be transformed.

How? By the renewal of your mind. *“So that by testing you may discern what is the will of God, what is good and acceptable and perfect.”* What is the renewal of your mind? Often, pastorally, we say to spend time in the Scriptures: read it, make observations and applications, and pray that God would help you live it out. I believe in that. But I want you to see this: the renewal of your mind began the moment you had faith in Jesus Christ. We call it being born again. You were dead in trespasses and sin, but now you are alive to God.

The renewing of your mind began then, but now Paul is saying, let that work of God—the salvation you have been given—continue to work in you. Then he says, since you’ve given yourself as a sacrifice and God’s working in you, you will be able to discern the will of God.

When we talk about spiritual gifts, the question always comes up: *What does God want me to do?* I want you to catch this: if you determine to live your life for God, you can count on this—eventually, sooner or later (probably sooner), you’ll start being led by the Holy Spirit into the perfect will of God.

I’m not against spiritual gifts inventories—I’ve taken them. They’re just not infallible. If it helps individual Christians stop sitting by and watching everyone else serve, and they take that test, discover a gift, and start serving—praise God for that. I’m all for that. But I’m wired this way: if it’s not in the Bible, I’m skeptical. And as I’ve watched more and more lately, I’m really skeptical when it’s not in the Bible.

So, we have this command: give yourself to God. *“All that I am, all that I have, is Yours.”* That’s what it means to be a living sacrifice. As the work of the Holy Spirit and the work of salvation begin to transform you, you start to think God’s thoughts after Him. You begin to value what God values, and you desire what God wants for your life, your family, your city, your country, and even the world. Hallelujah! You can be sure you’ll figure out what God wants you to do.

See, we’re dealing here with questions related to God’s will. We’re talking about purpose. Here’s the actual sermon point: God’s mercy was granted to you through Jesus’s death on the cross to pay for your sins. The motivation for selfless service—being the bacon at the breakfast table—is humble gratitude for what Jesus has done for us. A living sacrifice.

Chip Ingram put it this way: *“All that I am, all that I have to give, I give to You.”* Think of it this way: if you said today, “Okay, today is January 19, 2025. All that I am, all that I have, I give to You,” it would be like taking a check—back when we used to write checks regularly—you signed your name on the endorsement line and gave it to God. You said, “From this day forward, whatever You want, it’s Yours.” That’s what it means to be consecrated. That’s what it means to be a living sacrifice. It means God gets to set the agenda for your life—what you do with your time, your finances, your energies, and the abilities God has given you.

So, I want you to catch this: the first step to discovering your spiritual gift is determining to live for God. God’s will is that we serve Him, and that is why He gives us spiritual gifts. Christians, God’s Word tells us that He gives each one of us a spiritual gift. It comes with our salvation. It’s like a set of gifts that are all connected to each other.

Then, in verses 3 to 5, we see this: know that God has equipped you with a spiritual gift so you can serve. Let's read verses 3 to 5:

"For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."

Let's pause. What grace is Paul talking about? He's talking about apostleship. Being an apostle was not something he could earn; you don't apply to be an apostle. It was bestowed upon him. So, by the grace given to him, Paul says, "Don't think of yourself more highly than you ought to think. Have a humble self-assessment. Think with sober judgment, each according to the measure of faith that God has assigned."

Let's talk about this briefly. Since I'm in a basketball mindset this week, here's a story. Years ago, when Kobe Bryant was on the Lakers, there was another player on the team who was an All-Star in his own right—J.R. Rider. During practice, J.R. Rider started scoring points on Kobe Bryant and talking trash. I don't know Kobe Bryant personally, but I imagine trash-talking him was a bad idea. Rider said things like, "You're not the only All-Star on this team." Kobe responded, "We'll play one-on-one after practice to settle it."

Coach Phil Jackson stopped the practice right then and said, "We're having this one-on-one right now." The veterans took the opportunity to grab some chairs, sit back with Gatorade, and watch. What they saw was Kobe Bryant dominate Rider. At one point, Horace Grant reportedly said, "Be careful what you wish for—you just might get it." J.R. Rider was an All-Star and could flat-out play, but he wasn't the king of the Lakers.

When we talk about humble self-assessment, it means remembering that you're not the king of the church—and neither am I. I'm not even the Kobe Bryant of the church. I'm a servant.

Before moving forward, let me make this point: neither you nor I are the Kobe Bryant of the church, but that doesn't mean we have nothing to give. We have contributions to make because God has given us spiritual gifts. You may look at yourself or someone else and think, *"That guy is 5'7". He can't play basketball. That person has a bad background. They can't contribute to the church."*

Well, guess what? As I read the Bible, *all have sinned and fall short of the glory of God*. Using a basketball analogy, we're all Spud Webb trying to play in the NBA.

Let's go back to Spud Webb. At 5'7", he could play point guard. But you know what they never did with him? They never put him in at center.

You may say, "You are an effective Bible teacher." I'm reasonably effective at Bible teaching. You know where I'm not really that good? Children's church. So, you have to know what God is doing. And you know where you typically find out where God is working and not working? It's in the process of serving.

This humble self-assessment, I think, is what Paul is calling for. You're not the king of the church, but you are called and equipped to serve in some way. Not sure if that's true? Let's pick it up in verse 4:

"For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members of one another."

That thought at the end of verse 5 is basically saying, "Hey, you don't just belong; we belong to each other. We are connected to each other." That's what Paul is talking about.

Verse 3 calls believers to be humble because even faith itself is generated by God. Not sure if that's true? In 1 Corinthians 12:9, one of the things that surprises me every time I read it is that faith is spoken of as a spiritual gift. I don't think it's necessarily talking about salvation faith there, but faith as a spiritual gift.

I don't know about you, but as a pessimist, being around people who are always optimistic because of their faith is good for me. That kind of faith ministers to me spiritually. When a person has great faith and says, "No, God can do this," I'm like, "You're right because I can't." And I do think this has to be done. That faith is a gift.

Then you get into Ephesians 2:8—now I'm getting into theological nerd territory. Theological nerds run all kinds of Bible studies, but here we go. You ready? *"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast."* You ask, which part is the gift of God? Is it the salvation or the faith?

For years, I just jumped right over the faith part and went straight to the salvation. But textually, the closer antecedent to "this is the gift of God" is actually the faith. So, as it turns out, both the faith and the salvation are gifts.

Not sure if that's true? Philippians 1:29 says, *"For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake."* When you read in the book of Acts, as people come to faith, the apostles keep saying that people were granted repentance unto salvation.

What's the point? If salvation—and the faith necessary to be saved—is generated by a work of the Holy Spirit (and it is), then you and I have no reason to boast. We're just blessed and glad to be on God's team, in the family of God.

Included with our salvation, every Christian is given a spiritual gift to enable us to serve others. Our spiritual gift is tied to God's purpose for our lives. In verses 6-8, we see that Christians are to serve God and others by using their spiritual gifts.

Let's take a look:

"Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith..."

Let's pause here. Did you know that spiritual gifts are a controversial topic among Bible-believing Christians? I know you know this because I told you about it three months ago.

Prophecy is the first gift listed, and people immediately say, "It doesn't happen anymore." The reason we often say that is because we're afraid. If someone says, "I think God gave me a message," Bible-believing people like me automatically think, "Wait, we've got the Bible. God's not giving us new Bible anymore."

Can I just say, a prophet—this is how I define it (and if you don't like my definition, give me a better one, and I'll embrace it)—is someone who receives spontaneous revelation from God, which is then shared with the church. It is directed to concrete situations and problems and gives practical, real-time solutions to real-time problems.

This is not, however, the giving of *Acts chapter 29* (by the way, there are only 28 chapters in Acts). This is not the giving of new revelation. Can I tell you, when I read the Old Testament, it's clear as day to me that while the prophets wrote and spoke, not everything that was prophetic was written down. Translation: just because God sent a prophet doesn't mean that everything they said was intended for all people at all times. So, if somebody says they have the gift of prophecy, what they are saying is that God shows them things, and those things must align with Scripture. Then, God calls them to go and tell people, "This is what God wants from us." It's on the body of Christ, with the help of the Spirit, to determine whether it's true or not.

I don't see anywhere in the Bible that says the gift of prophecy has stopped. I hope you still love me if you disagree with me. I'll tell you, a lot of people who claim they have the gift of prophecy leave me with a lot of questions. But let's continue: "*If prophecy, then prophesy in proportion to our faith.*"

Verse 7: "*If service, in our serving.*" What is serving? It's the ability to recognize and meet practical needs. One thing I've noticed—because I don't believe I have this gift—is that when I see someone who does, they recognize a need that someone has, and they just get to work meeting it. I think, *How did they figure that out?* The Holy Spirit. It's a gift. So, if you have the gift of service, then serve.

"*The one who teaches, in teaching.*" What is teaching? It's the study of the Bible with the purpose of explaining it. Now, I want you to catch this: there's a difference between preaching and teaching. This was something I studied for years because I wondered, *What's the difference here?* Teaching is primarily concerned with conveying accurate information, and I think that's valuable.

But when you get to prophecy or exhortation, you're not only presenting biblical truth—you're calling people to respond to it in some way. In seminary, most of my professors would present the facts, and that was valuable, and I'm grateful for it. But it doesn't sound the same as preaching or exhortation.

Let's continue: "*The one who exhorts, in his exhortation.*" What is exhortation? It emphasizes the application of the Gospel in focused and concrete ways. Because the Bible says this, *this* is what we're supposed to do.

"*The one who contributes, in generosity.*" That's giving to meet needs and help build up the church. Do it in generosity.

"*The one who leads, with zeal.*"

"*The one who does acts of mercy, with cheerfulness.*"

What is leadership in the Bible? A leader is someone who is trusted to discern God's will and direction for the church and to help the church pursue it. Mercy involves helpful activities like feeding the hungry, caring for the sick, or helping the aging.

When you start looking at all these verses, Paul is telling you that if you're going to serve, do it in the right manner. What do I mean? However you serve, do it in bold faith, with zeal, and with cheerfulness.

Bold faith means trusting that God is actually using you and will do something great through you, even if you don't understand why He's chosen you. Zeal means serving with all that you've got. Cheerfulness means serving with joy, knowing that the opportunity to serve is a blessing.

Here's the thing I want you to catch: the first time I preached this, everyone looked at me like I was crazy, but I knew I was right biblically. Being charged by God to serve is a great grace that you and I don't deserve.

I use this illustration: if God has called you to serve in the nursery, you are entrusted with changing the diapers of the children of the King of Kings. You and I don't deserve that responsibility. We don't deserve that role. So, praise God and serve with zeal, faith, and cheerfulness, knowing that this is a blessed grace.

How sure am I that spiritual gifts are acts of grace? Literally, in 1 Corinthians, when Paul starts talking about spiritual gifts, the word translated as "spiritual gifts" is *charismata*—grace gifts. They are gifts from God. It goes on to talk about how spiritual gifts are to function. They are meant to serve, not for us to step back and say, "There's my spiritual gift—how awesome!" It's like giving someone a tool so they can do the job. However we serve, we are to do so with faith, zeal, and cheerfulness.

Let's give a definition, shall we? What is a spiritual gift? A spiritual gift is a ministry or service given by God to an individual Christian to enable them to help build the church. A spiritual gift is a ministry or service given to an individual Christian so they are enabled to help build the church.

What's the difference between a spiritual gift and a natural ability? The answer is so simple it almost makes you question it, but it's true. A spiritual gift is different from a natural ability because a spiritual gift is an ability empowered by the Holy Spirit.

What's the difference? Well, in my life as a Christian, I've seen people come to faith in Christ who were business leaders with great skill sets. However, when they were asked to serve in the church, it didn't go well for various reasons. Why? Because, in God's wisdom, He had chosen not to use that natural ability to build the church.

Ah, but some of you remember Bill Benzing. That was a gifted man. He was intelligent, cheerful, loving, organized, skillful, and full of vision and direction. He had purpose in all that he did, and he was effective. He took all those executive skills and brought them into the church. Why was he so effective? The Holy Spirit wanted to use him.

There's a difference between a natural ability and a Holy Spirit-inspired and empowered supernatural ability. Why does one work and the other not? Because God is the one who chooses how He will work through us.

Some of you could tell Bill Benzing's story way better than I can because I met him later in his life. From what I gathered from hearing your stories and seeing glimpses of his service when he was healthier, he served the Lord with faith, zeal, and cheerfulness. God used him mightily to bless this church.

A spiritual gift is not merely a natural ability. Natural abilities sometimes don't seem to help the church unless God chooses to use them.

In the Bible, we see that there are many spiritual gifts. In the bulletin insert, I've listed some of those verse locations, and I encourage you to study them out on your own. By my count, there are at least 19 spiritual gifts. One of them shows up in Acts of all places—wisdom. It seems to be referred to as a spiritual gift in Acts chapter 6.

I like what Dr. Tony Evans writes: *"We know that every Christian has at least one spiritual gift. If you aren't sure what yours is, start ministering because God only hits a moving target."* What's he getting at? If you're not sure what your spiritual gift is, start serving. God will begin to make that plain to you.

You'll get to the point where you're saying, "Yes, I'm an effective teacher. No, I don't work well with children." And that's okay. What you're seeing is God's perfect, agreeable will for you.

What if you say, "I feel like God's calling me to this, but I can see it's not working out well"? Can I just tell you that's a very subjective thing? I would simply say this: if you feel called to something but know you don't have the gifts for it, you need to start praying.

God also develops people over time. How do I know? I look in the mirror and see a painfully average man. I can see that God has used me in the past and is using me now. But 20 years ago?

Heaven forbid that any church ever let me pastor 20 years ago. I was more likely to argue and yell at you than to listen to you. That's not a good trait for a pastor.

See, God gives us spiritual gifts. As we start serving, here's the thing: determine that you're going to serve God. Know that He has given you a spiritual gift. Then start seeking God. What you start to find is that other people, slowly, quietly, and eventually, start to say, "You know, when you did this, it blessed me." Or you may simply notice it yourself. For me, when I'm teaching, I have a gift. It's a great skill. I know when I'm boring the life out of people—and I see that face a lot less than I used to. That's one way I know God is doing something.

If you show up to serve in a mercy ministry and the person leaves angrier than when you got there, maybe that's not your gift. But if you show up and people seem at peace, and others say, "Hey, that really helped me," that could be God working through you in that ministry. The only way you'll ever know is if you step up, step out, and serve.

Here's what happens: you may find that you try one thing, and it doesn't work. Hey, great! If we're not trying new things, we're never going to fail. And if you're never failing, you're not trying anything new. Can I tell you, this is also true for churches as a whole. Spiritual gifts are meant to be used. Step out and serve—God will bless, and we'll see what He wants to do.

Finally, one last gift mentioned in the Bible is the gift of an evangelist. An evangelist is called to do something that every Christian is called to do: share the Gospel with people and bear witness. What makes an evangelist different is not that they have a different message, but that God has uniquely enabled them to share the Gospel and see responses.

Here's the Gospel message—it has three components:

1. **Sin or rebellion.**
2. **Substitutionary atonement—Christ dying on the cross for your sins.**
3. **A call to faith.**

"All have sinned and fall short of the glory of God." That includes everyone in this room. If you've never put your trust in Jesus Christ, I want you to know this: while I'm not happy to say it, it's my responsibility to tell you that *"the wages of sin is death."* That death is not just graveyard death—it is that, but it's also separation from God for eternity in a real place called hell.

Yes, there are still people who believe in hell because Jesus taught that it was real. But the good news is that Jesus Christ came, lived a sinless life, died on a cross in your place and mine, and rose again. What God calls on us to do is not just say, "I like Jesus. He was loving and kind." He was those things, but God also wants us to repent of our unbelief in Jesus and put our trust in Him.

There is no other hope of salvation for the human race. So for you, the call is to turn from your unbelief and turn to Jesus Christ in faith. He is the Son of God, who died once, rose again, never

to die again, and will return. You are not ready for that day of His return if you are still living in rebellion against Him.

Today, if you'd like to turn from unbelief and turn to Him, I'm going to present a simple opportunity. If you're believing in Jesus Christ now, I want you to do this. The Bible says, *"Whoever calls on the name of the Lord will be saved."*

We're going to take a moment in prayer. We don't believe prayer saves you, but we do believe that calling on Jesus in faith is salvation.

If you'd like to pray with me to receive Jesus, bow your head and close your eyes.

Dear God,

I confess that I am a sinner. I have broken Your rules and rebelled against Your ways. I am guilty. But I believe that Jesus Christ, Your Son, died on the cross in my place, and He rose again on the third day. Now I am turning from my unbelief in Jesus and turning to Him as my Lord and Savior. Thank You for hearing me. Thank You for saving me. Help me to follow Jesus and to learn what it means to be a disciple of Jesus Christ. It's in His name I pray. Amen.

If you prayed to receive Jesus, I want you to know that it wasn't your prayer that necessarily saved you—it was your faith in Jesus that caused you to pray. I want to say, welcome to the family of God! We're going to sing one more song of worship, and if you'd like to talk with me or pray with me, I'll be at the front.

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