

The Arrow of Faith (part 1)

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Preacher: Jon Hueni

[0:00] Well, we welcome visitors with us today. We're studying the book, Two Things You Must Do in Order to Be Saved.

! The author is Dr. Sam Waldron. And so, the first thing that we are to do to be saved is repent. And we've come to the second thing, which is believe. And so, understand. Under the illustration of an arrow, we're going to learn five things about faith.

Last week, we looked at the origin of faith. Where does it come from? What is the quiver from which faith is drawn? And what did we see? Where does faith come from?

From God. Its source and origin is not from us. It's not something that we work up. It's not something we develop. It's not something our parents give us.

[0:58] Faith is a gift of God ever bit as much as repentance is. And so, that was the first thing. Remember how Jesus says in John 6 that coming to Him is the same as what?

Believing on Him. We saw those are parallel phrases in John 6. The one who comes to Me is the same as the one who believes on Me. And Jesus says, no one can come to Me.

No one is able to come to Me. No one can believe on Me unless something happens. What must happen? The Father must draw Him.

That's the work of God. God must be the one who draws them or they never will believe. They never will come.

They'll remain in their sins all their life to their dying day. Now that drawing of the Father then is absolutely necessary.

[2:01] If He does not draw the sinner, the sinner will not come. If He does draw them, the sinner will come. Absolutely will come. Because it's an irresistible grace that draws and it overcomes all of our resistance and reasons not to come to Christ.

When the Father draws us, all of those reasons we don't want to come to Christ are obliterated. And we most willingly come and embrace Christ as He's offered to us in the Gospel.

Now that's what theologians have called and what the Bible refers to as the call. And theologians have divided.

Sometimes the call is the call that really does bring people to Christ. And so that's been called the effectual call. Because it really gets the job done. It's effective.

Whoever the Father draws comes to Christ. The effective call. And then there is another call that is a universal call that goes out. It's the invitation.

[3:03] It's the command. To every sinner that hears the Gospel, come to me, Jesus says. That's the universal call. It goes out to all. But it doesn't actually bring all to Christ who hear that call.

Only those who receive this effectual call. John Bunyan in his Pilgrim's Progress compares it to the different clucks of a mother hen in the barnyard.

She has a cluck that goes out to all of her chicks. And they just keep messing around and picking around at whatever they're doing. But then she has a call, a cluck.

When a turkey vulture is circling over, she gives out a different kind of cluck. And they all come running under her arms. That, he says, is the effectual call.

And when God gives that call, they come. They absolutely come. Because it's a call that is empowered with the Holy Spirit. And the word comes not just with words, but with power, with the Holy Spirit, and with deep conviction.

[4:08] So the origin of our faith is God. Just turn to Romans chapter 8. I just want to show you that this idea of God's effective call is found here in Romans 8.

And showing us that faith is indeed the work of God in our hearts. He must call us. He must draw us to faith in Jesus Christ.

Romans 8. And notice the word call in these verses. And we know that in all things, God works for the good of those who love him, who have been called according to his purpose. Who does God work everything together for good for? Not for everyone. But those who love him. There's two things that are true of these people. They love God. And they are the called. God has called them. God has brought them to Jesus Christ. For those God foreknew, verse 29, he also predestined to be conformed to the likeness of his son, that he might be the firstborn among many brothers.

[5 : 19] And those he predestined, he also called. And those he called, he also justified. And those he justified, he also glorified.

There is a chain of salvation here that is an unbroken chain all the way from predestination. You see that in verse 20 or verse 30.

Those he predestined, the next link in the chain, he also called. And those he called, the next link, justified. And those he justified, he also glorified.

So everything from predestining them to be saved to actually bringing them home to heaven as a glorified child of God. It's one chain.

And one link in that chain is called. Now why can't that be the universal call of Jesus? Come to me, all you who are weary and heavy laden, and I will give you rest.

[6 : 20] Why can this not be referring to that universal call? Everyone would be saved. Everyone would be saved. Because all who are called are justified.

That means they put faith in Jesus Christ, and so all of Christ's righteousness has been put to their account. But that hasn't happened to everyone. Not everyone will be glorified in the day that Christ returns.

So this word called here is referring not to a general call that goes out to all men, that first cluck that goes out, and some may come to mother hen, and others just stay away.

No, this is now referring to that effectual call that all who hear that will come, put faith in Christ, and be justified and later glorified.

So do you see how it is that we can say that faith has its origin in the quiver of God? He's the one who calls us, and that's why we come with faith to embrace Jesus for righteousness, for justification.

[7 : 29] Any questions, comments? That's review. We're pressing on with the arrow. All right? The second point that Waldron makes is the object of faith.

And this is the arrowhead of faith. On the front end of the arrow is the arrowhead. Let's turn to Acts 20 and verse 21. It's our starting point in this series.

It's the verse, one verse of many, that show us that there are indeed two things that we must do to be saved. Two aspects, two responsibilities of man in the gospel.

But we're now looking for the object of faith. Where is the focus of faith? In Acts 20, 21.

Would someone please read that? 20, 21. I have to tell you both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

[8 : 32] What's the focus of faith? Faith where? In our Lord Jesus. The answer to the Philippian jailer, what must I do to be saved?

Believe in the Lord Jesus Christ and you will be saved. So, we're asking the object of faith? It's the Lord Jesus himself. It's not just faith in God.

It's not just faith in God. It's rather faith in his son, Jesus Christ. And that's the way the New Testament speaks of saving faith.

Faith in the God-man. The one who is both God and man. Faith in the only mediator between God and man. The man Jesus Christ.

The only savior of sinners. So, faith must look to Christ. The one who lived the perfect life we couldn't. The one who died the death that we deserve to die under God's wrath.

[9 : 33] It's faith in Christ. And so, faith is the eye that looks to Christ. There's the object of faith.

It's the eye that looks to Christ. Faith is the hand that receives Christ. Faith is the feet that come to Christ.

Jesus Christ, then, is the object of faith. Why does Waldron liken this to the arrowhead of an arrow? Well, he says that the arrowhead is the real crucial thing about the arrow.

Without it, you can't kill that animal that you're shooting at. You've got to have the arrowhead on there. Or you won't accomplish the purpose for which you even have an arrow.

And so, he is saying to us that without this focus on Christ, faith cannot save you.

[10:37] Your faith is only saving as it focuses upon Christ. This next sentence is worth the price of the book.

So, if you're taking notes, write it down. If you're not, listen carefully, and I'm going to say it twice.

The saving thing about saving faith is not faith, but the object of faith, the Lord Jesus Christ.

Without Christ, faith cannot save anyone.

And that's an important point that needs to be made today when everyone's talking about, I have faith, and I have this, and I believe. So, you're crossing a frozen lake in the dead of winter, and you're walking over ice.

Now, you need faith to walk across that frozen lake. You need faith to believe that the ice will hold you up. But what saved you from drowning?

[11:49] What kept you from sinking down to the bottom? Was it your faith, or was it something else? It was the ice, wasn't it? It was the object of your faith that held you up so that you didn't drown.

You didn't sink. You could have all the faith you wanted, but if there was no ice, you're going down, aren't you? And so we must see it's not faith itself that saves you.

No, the ice saved you. And so it is with Christ. It's not your faith itself that saves you. It's Christ who saves you. Faith is not a savior.

There's only one savior that came from heaven, the Lord Jesus Christ. So, it's not that there's anything saving about faith in itself.

All the salvation is in Jesus. All the work of salvation is what he has done. And that's a critical distinction then, that he's the savior, not your faith.

[12:57] As I said, there's a lot of people leaning on their faith to save them. I have faith.

I believe. And they're thinking that because I have faith, I'm good with God. But faith in what? Belief in what?

Oh, you mean that's important? Yes. Otherwise, faith is just self-salvation. It's just another form of self-salvation. I have faith. I will be saved because of my faith.

Faith in faith. No, faith in and by itself cannot save you. It's faith in Christ that saves. Or more properly speaking, it's Christ who saves you by faith or through faith.

It's faith in Christ. Christ saves. So, the empty hand can't save you. Oh, but it can receive the one who does save.

[13:59] Jesus. Faith lays hold of Christ and he saves you. Now, there are some places in the Bible that seem to speak of faith, saving us. Turn to Luke chapter 7.

I say seem to speak of, they actually do speak of, I should rather say, speak of faith, saving us. And so, we want to have a look at that since we've just went on that faith itself does not save.

At the end of Luke chapter 7, remember we have the sinful woman coming in and pouring out her perfume on Jesus' feet and weeping and washing his feet with her tears and wiping them with her hair and kissing them and pouring perfume on them.

And you remember the Pharisee in the house, the host, this thinking if he knew who this was, he wouldn't let her do that. So, he must not be a prophet. And Jesus tells the parable of the two men who owed the money lender.

One owed him 500 denarii, the other 50. Neither had the money to pay him back. So, he canceled the debts of both. Which of them will love him more? Well, I suppose the one who was forgiven the greater debt. Yes, you're right, Jesus said.

[15:28] And then he turns to the woman and says, Simon, do you see this woman? Ever since she came into this house, you didn't give me any water for my feet when I came in. You didn't do the customary thing of washing my feet.

But she's been washing them with her tears. And you didn't kiss me, that regular greeting. We would put out a handshake and give a warm welcome. You didn't even give me the common greeting, that she has been kissing my feet.

And you didn't give any oil to me for my head to refresh me from my journey. But she's poured perfume, therefore, on my feet. Therefore, I tell you, her many sins have been forgiven.

Proof of it? She loved much. But he who has been forgiven little loves little. Then Jesus said to her, your sins are forgiven.

The other guests began to say among themselves, who is this who even forgives sins? And then Jesus said to the woman, your faith has saved you.

[16:31] Go in peace. All right, there it is. Your faith has saved you. Oh, is faith then a savior after all? Is it that faith actually does the saving?

Is that what Jesus is teaching? No, we have these words, your faith has saved you. But Jesus is the only savior, not faith. Yet what does faith do?

It lays hold of the savior. So it is theological shorthand to say that we are saved by faith. We're saved by faith is to understand that Christ has saved us through faith.

But we must never fall under this misunderstanding, this misconception, as if our faith is so valuable and of such merit to it, that when God puts in the balance of judgment all of our sins, and they cry for our damnation.

And then what's he put on the other side of this balance? Oh, he puts our faith. And oh, there's such worth in our faith that it compensates for all of our sins.

[17:44] No, it doesn't. What's on the other side of the balance? Christ, his righteousness, his obedience, his death. That's what cancels out all of our sins.

That's the weighty thing. That's the saving thing. And faith is simply that which receives Christ. So faith receives a savior. Hence, Jesus says your faith has saved you.

But it was faith in him, the object of faith. So Waldron does not want us focusing so much on faith that we forget its object.

Valid pastoral concern. Because without the object of faith, it is nothing. Without the arrowhead on the arrow, it accomplishes nothing.

The whole purpose of faith is to look away from self to Christ. The focus is on him. Now, any questions, comments about the object of faith being Christ, not faith itself?

[18:53] We're ready to go on to the next point unless you have something to ask or to contribute? Clear? Okay.

Mark? Good. One of our good illustrations is the illustration of the chair and where you transfer your faith to something that can hold you up.

Good. Christ is that chair. Mm-hmm. We use the illustration of ice as what's holding you up. You're all exercising faith that that bench will hold you up.

You put all your weight on it. It's not your faith in that bench that's holding you up. It's the bench itself that's holding you up, isn't it? And so another illustration to show it's Christ, the object of faith that saves.

Dare? I think it's something you already mentioned is when people say, why not faith? For our responsibility, well, why isn't we that faith again? Mm-hmm. Amen.

[19:53] It's unusual when they're at a loss. Yeah. Yeah, don't let in your witnessing, don't let the claim for faith and the claim for belief stop you and say, oh, okay, I guess I'm talking to a Christian here.

You might not be. You probably aren't. It would be a more faithful thing to say. More people claim to have faith that don't have it, I would think, than those that do actually have it.

So don't be put off in your witness to people just by them saying, well, I have faith, I believe. Go further. Faith in what? What do you believe?

What do you believe will save you? And that's where you get down to the real nub of things. Are they leaning on something that they do? Some of their good deeds.

Even if it's their repenting and their believing, if they're leaning on that as the reason, then it's misplaced faith. It's got to be faith on the object of Christ.

[20:52] Stan? I'd like to be questioned, why should God allow you into heaven? If they begin that answer with because I, anything, then it warrants that they may be looking for their own.

Rather than because Christ. It's a good question to determine where their weight is resting. What are they sitting on?

If God were to ask you, why should I let you into heaven? What would you say? Would you start talking about everything that you've done? Or would you right away say, there'd be no reason I should be in heaven except for what Jesus has done for me, the sinner?

Good. Good. Anything else? All right. The object of faith. The arrowhead is Christ. Without it, there's no salvation.

The last, or the third thing, third lesson on faith is the nature of faith. The arrow shaft. This is the main body of faith. Even as we saw the main trunk and branches of repentance, now we're at the nature of faith.

[22:03] This is the arrow shaft, the main part of faith. Have you noticed how there's more than one way to look at something, whatever it is that you're observing?

Waldron gives the illustration of a car. And you can go and take a picture of your car as it sits in the driveway after you've washed it. There it is. And that's one picture.

And you see it there. And then your mechanic takes a picture of the same car as it's hoisted up on his hydraulic lift.

And it's the underside of your car. Same car, but it looks a little different, doesn't it? From the underside. Two pictures, quite different, but both of the same car.

He says, so with the Bible's picture of faith. Sometimes the Bible, in describing faith, takes a certain view of faith. But other times it takes a different view of faith.

[23:03] And we're not to be confused by the two, but rather to realize both are speaking of the same faith. Both descriptions. So we're going to look at two aspects of faith, saving faith.

Two different aspects. The first is that faith is the conviction of the truth of the gospel. Faith is the conviction of the truth of the gospel.

Faith is being convinced that the facts of the gospel are true. And here the Bible often has the words, believe that.

Believe that. So you believe that God has raised him from the dead. If you believe that God has raised him from the dead, you will be saved.

That whosoever believes in him shall not perish. I guess that verse doesn't have believe that. But it's pointing to what we believe. The content of what it is that we believe.

[24:04] We believe that Jesus is the Son of God. You have that in 1 John 5, 5. We believe that he is the only way to the Father.

We believe that he is the only mediator between God and man. You remember in John 6, after Jesus is preached on faith and coming to him, the crowd dispersed not to follow Jesus anymore. Many of his disciples followed him no more. And so great was the apostasy and the leaving off of following Jesus. Jesus turns to the 12 and says, will you leave me also? And that's when Peter speaks for the 12 and says, to whom shall we go?

You have the words of life. We believe and know that, now here's what faith believes, that you are the Holy One of God.

So there's the content of faith. And faith is believing that what the gospel says is true. We believe these things about God.

[25:08] That whosoever believes on him shall not perish, but have everlasting life. Speaking of God's Son. We believe that he, the eternal Son of God, became flesh and lived the perfect life and suffered and died for sinners on the cross, was buried, rose again the third day, and if we trust in him, we'll be saved.

All those facts we don't disagree with and yet have faith. No, we embrace them as true. And that is faith.

Faith does that. Faith is knowing that all these claims are true. But why is this not enough in and of itself to be the full definition of faith?

Why is that not enough? Why is there still another picture of faith that we must talk about, that this aspect of faith is not enough to be saving faith?

Can we think about that? Do you understand the question? Why is something more needed there? I'm not sure if it's going back to the stands, but you know the chair is just there, but you have to sit in it.

[26:18] Okay, good. So you know the chair is there, but you have to sit in it. All right? Mark? Well, that would only qualify us to be demons, according to the news.

Because they believe all those things too. All right? Let's turn to that. James 2 and verse 19. James 2 and verse 19.

Someone read it. Mark, read it for us, please. Please. Demons are monotheists.

They don't believe in many gods. They're not polytheists. They've got it right. There's only one God. They do believe that. So the demons embrace the truth of there being one God.

Turn to Mark chapter 5 and see what else the demons believe. Mark 5 and verse 17. I'm talking about believing that.

[27:41] What do they believe? What is faith? Well, it's believing certain facts of the gospel. Someone read Mark 5, 17 for us. I'm sorry, that's the wrong text.

Mark 5, 7. A demon that was shouting at the top of his voice through this demoniac that was possessed by the demons.

What did they shout? Someone read verse 7. And crying out with a loud voice, he said, What have you to do with me, Jesus, son of the most high God? I adjure you by God, do not torment me.

What do the demons believe about Jesus? He's the son of the most high God. So they not only believe that there's one God, but they also understand something of the Trinity.

There is one person of the Trinity called Jesus who is that son of the most high God. And so we understand the demons are pretty orthodox when it comes to the facts of the gospel.

[28:45] And there can be religious people who have got it straight that Jesus was born of a virgin. He lived a perfect life. He died on the cross. He rose again.

He ascended into heaven. He's coming again. And whoever believes in him will have everlasting life. They've heard it since they were an infant. But they may not be saved.

So that's showing us that there's something more needed in order for us to have the full definition of saving faith. Part of it is that we do believe.

Can you be saved if you don't believe Jesus died on the cross? Can you be saved if you don't believe he's the son of God? Can you be saved if you don't believe that his work there actually did something for sin and put it away and made sinners wrong?

No, you've got to believe all kinds of truths in order for it to be saving faith. So this is an important point. Faith is the conviction of the truth of the gospel.

[29:48] But something more is required. What is it? Raj? My relationship. You've got to believe that Christ did it for you personally.

All right. To embrace that fact. So you've got to embrace this for yourself. That it's not just a fact out there in which I'm not concerned.

I've got to come and embrace that for me. That that's my hope for salvation right here in what Jesus has done. It's what Dair says. You've got to sit down on the bench.

You've got to put your faith on him. Any other description of that? What else must be done besides just believing the facts? Right.

That's right. We've got to have the spirit of God move us to do something more. And it's that. What's that something more that needs to be done? What do we do? Dale? Christ is the embodiment of those truths.

[30:48] It isn't just fruit. Hmm. Or statements. But it's an embodiment in the person. Excellent. So we've got to have dealings with the person.

Not just facts about the person. It's one thing to know facts. It's another thing to know the person about whom those facts. You might know all the facts of your favorite baseball player. But you don't know him.

And people can know all the facts about Christ. But not have a personal relationship with that Christ. And be trusting him. Mike? And I have to identify with those facts. That I am one of those people that you decide to do.

Hmm. Hmm. So we identify with the gospel facts. That say that we have sinned and come short of the glory of God. But Christ laid on him our iniquities.

And so we're saved because Jesus took the punishment. We put ourselves into the gospel facts, don't we? Into the storyline. Into what Jesus did. And we trust in him. Dad used to use Charles Blondon as an illustration of saving faith.

[31:53] That sensationalist of the 1800s. The tightrope walker and acrobat. And one time he crossed the Niagara Falls. Several times I believe.

But he did it in different ways. And we won't talk about all the ways he did it. But there was a wheelbarrow once. And he went out and cooked an egg halfway over.

And lowered it down to the ferry below so they could eat the egg. And many different things that he did in crossing over Niagara. But one time when he had gotten across.

He turned to the crowd and said. Do you believe I can cross the Niagara Falls on the tightrope? And of course they'd just seen him do it. He said. Then who will get on my back on the way back?

And of course no one was ready to do that. Until his trainer. Or not his trainer. His manager Harry Colcord got onto his back.

[32:49] Probably thought it would make him even more money. And let Blondon carry him back across the falls. So his belief was something more than the rest of the crowd.

Wasn't it? What was different? They all said. Yeah you can do it. Yeah we agree. You can cross the falls. But nobody was ready to get on his back.

Except for. His manager. There was a personal commitment. Wasn't there? And. We come then. That's the second aspect of faith. Faith is commitment.

To the Christ. Of the gospel. So there we get. The idea of commitment. Sitting down on Christ.

Leaning on Christ. Resting on Christ. Getting on Christ. And the idea of the person of Christ.

It's not just dealing with facts. It's dealing with Christ himself. It's a personal commitment. To the Christ. Of the gospel. And that means entrusting ourselves.

[33:47] To Christ. It means putting all of our weight on Christ. Alone for salvation. Think of it when. Harry Colcord is on the back. Of Blondon.

He doesn't have a toe on the line. Does he? All of his weight. Was on Blondon. His whole future. Was resting upon him.

That's what the sinner does. When he comes to Christ. They get on his back. And say. As. My future. It's all in your hands. I put it all in you. We. We. We.

We venture on Christ. It's all or nothing. We rely on him. To save us. We transfer our trust. From anything. In ourselves. On to Christ.

In the complete. Self surrender. To him. We abandon. Any confidence. In self. And trust him. To save us. Many other illustrations.

[34:43] Waldron speaks. Of jumping out of a burning airplane. Your life. Is that burning airplane. And we. We jump out of that. To cling only to Christ. The parachute. That's the only.

That's our only hope. We. We no longer trust in that plane. To get us safely to the ground. We are now. Depending completely on this parachute.

To get us down safely. We commit ourselves. And our salvation entirely to him. Or. We take our hands off the wheel.

I don't really like that song. But I have heard Jesus take the wheel. And yet there is an element of truth. isn't there? What is true of all of us? We want what we want. We want life our way. Don't want to do that. Don't want to do that. We're going this way. And faith in Jesus is to take your hands off the wheel and say, now you're driving. It's to get into the back seat or that you can't possibly reach the controls. And you just trust and you say, I'm riding with you.

Wherever you go, I'm committed to you. Wherever you lead me. And if you tell me to do things I don't want to do, I'm just riding. I'm just doing what you say. I'm not directing. I'm not controlling anymore. I'm ready to let you take control. That's commitment to the person of Jesus Christ. And without it, it is not saving faith.

[36:19] the sweet surrender of faith, willing to lose our lives in order to find them in Christ. And this is more emphasized by the scriptural phrases that speak of believing onto or believing upon. Again, as you're sitting upon that chair, you're believing upon Christ. It's a transfer of weight and trust falling into his arms. William Carey spent his life bringing the gospel to sinners in India. He died at age 73 on June the 9th, coming up 1834, nearly 180 years ago. Throughout his life, he had taken great comfort in the hymns of Isaac Watts. And his biographer says that one of his last requests in life as he died dying was that these words from one of his favorite Watts hymns and nothing more be inscribed on the stone slab that would mark his grave. A wretched, poor, and helpless worm on thy kind arms I fall.

That's a picture of faith. I mean, that's a picture of what happens when we first come to Christ to be saved.

We own our wretchedness, our helplessness. And we fall into his arms and he catches us. You have young children teaching them to jump, jump into the pool, I'll catch you. We just fall. We just fall and we trust that he'll catch us. We trust that what he said is true, that if you believe on me, you'll not perish but have everlasting. And we fall into his arms.

That's faith. And you see, there's nothing to boast about it, about the act of faith. Who could boast? I fell.

And is there anything to be proud about falling? No, the thing to boast about is he caught me. He in mercy caught me and saved me. Jesus is the Savior. And saving faith is believing the truths. It's a conviction that the truths of the gospel are facts.

[38:46] We'll see that later this morning in Hebrews 11, 1, that faith is being sure of some things. It's being certain about the facts, the facts of the gospel included. So that's one aspect of faith. That's the one picture of faith the New Testament gives us.

Faith is the conviction of the facts of the gospel. But it's also the commitment to the person of the gospel. So those are the two pictures.

Sometimes the Bible speaks of faith simply as conviction of truth. Because if we're really convinced of the truth, the Bible assumes that we will act on it. If you are really convinced that your house is on fire, you will do something about it.

And so it assumes in those texts that all true conviction involves the commitment. Other times the Bible speaks just of the commitment side of it.

Because some people claim to have faith, the conviction of truths, but without ever committing themselves to Christ. So the Bible says, oh no, you must commit yourself to this Savior.

[39:56] You must come to Him, the person, to save you. And so if we commit ourselves to Christ, the Bible assumes that we're also convinced of the truthfulness of the gospel of Christ.

So here's some of the practical lessons, just briefly. Conviction is the test of commitment. Many today who claim they're committed to Christ, but don't believe basic truths about Christ and Christianity.

There's a lot of liberal Christianity where they deny creation, they deny the fall, they deny sin, hell, the virgin birth, deity of Christ, atonement, through His blood, the bodily resurrection.

They may deny all those things and yet they'll talk until they're blue in the face about being committed to Christ. They may go to Bible studies. They may do all sorts of things for Jesus.

They're commitment.

But they don't believe the truths of the gospel as fact. That's not saving faith. Faith that saves has content.

[41:00] And we must believe what the gospel claims is true. But the other side of the coin is equally true. The commitment is the test of conviction. So you say that you believe the facts of the gospel.

If you do, if you really do, your life will radically be changed because you will commit yourself to that Savior. If you really believe you're going to hell without Him, you'll run to Him. If you really believe that if you run to Him, He'll save you, you'll run to Him.

You see, if we really are convinced of these gospel facts, we will go and commit ourselves to Him. Faith involves both the conviction of the mind that the gospel is true and the commitment of the will, the heart, to that Savior who saves.

So it's not enough to admire the gospel feast and say, what a wonderful gospel. We must eat it. Not enough to talk about the bench. We must sit on it. Not enough to just say, there He is.

[42:04] We must come to Him. We must receive Him. Well, let's thank the Lord then for such a great Savior and for even giving us faith today to be here worshiping Him.

We're dismissed. We're dismissed.