

The Truth Part 10 All Assurance Is Based On The Truth

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The Truth

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"He giveth more grace as our burdens grow greater,
He sendeth more strength as our labours increase,
To added afflictions he addeth his mercy,
To multiplied trials he multiplies peace.

His love has no limits, his grace has no measure,
His power no boundary known unto men;
For out of his infinite riches in Jesus
He giveth, and giveth, and giveth again.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half-done,
When we reach the end of our hoarded resources
Our Father's full giving is only begun."

Turn in your Bibles to John 6. I was just sitting there thinking as they sang for almost 40 years I've stood in this place to try to preach the true Gospel and I've come back today to try again by the help of the Lord, but if he doesn't give more grace, it's all in vain. We sing that hymn sometimes that says all is vain unless the Spirit of the holy one come down. All religion is vain without the Spirit of God.

I've been trying to preach to you over the last weeks a series of messages which I've entitled "The truth, the truth in its essential elements," and I've come today to the tenth message, to part 10, and this morning I want to show you that the truth is the only basis for true assurance. The truth is the only basis for assurance, and when I say assurance, I mean assurance of salvation, assurance that God has saved us from our sins, and I use the term "true assurance" because most assurance that people have is not true assurance because it is not based on the truth. It rests on their feelings. It has to do with their emotion. It relies on some sort of reformation that they have had in their lives. It is based on lies told by men, mostly preachers. And oftentimes it goes back to so-called revival meetings and such where they were told based on something they did, something they felt, or something that they experienced, that they were saved, and many a preacher in

this time in which we live have taken multitudes of people, many young children, and told them based on something they prayed, something they wept about, something that they experienced and because they did something, they were told something like this, "Now don't ever let anybody tell you that you're not saved. Whenever you get to doubting salvation, you go back to this time and you remember what you did and what you felt. Look back at this moment."

And when you stop and think about it, it was all about you. It was all about your work or your feeling or your decision, and most of all it was probably based on lies. As a matter of fact, it was probably based on the three greatest lies. You were told probably that God loves everybody when a simple look at the truth will show that is not true. You were probably told that Jesus died for everybody and a simple look at the Scriptures will show that that is not true. He lay down his life for the sheep. And you were probably told that God was trying to save everybody and that is not true either. These seem to be the three big lies that characterize modern false religion and the problem lies in this: your emotions were real. There is no doubt about it, I don't question it a bit, your emotions were real but they were not based on the truth as it is in Christ Jesus. People can watch a movie and weep and their emotions are real, but the movie is not real. They can read a book and shed tears and experience all kinds of emotion, and their emotions are real but the story is simply fiction. Faith is not based on fiction. Faith is based on the truth and it's not our natural senses by which we enter into the things of God. It's not by seeing or feeling or touching or tasting, or anything like that naturally. It is by a spiritual work of God's Spirit.

These that are in our text this morning, they literally saw Jesus in the flesh. They literally witnessed the miracle. They ate the bread but they went away lost, most of them. They mostly went about and were lost and when it came to the truth, when it came to the Gospel, when Christ came from the miraculous to the truth to tell them the truth, they wanted no part in it.

Look down with me in our text in verse 58, John 6:58. Christ says,

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

He had turned the loaves into enough to feed a multitude and they ate of that bread just like their fathers had eaten of the manna in the wilderness, but they all died. Christ speaks of another bread which is himself, that those who eat of that bread shall live. And then they began to leave.

59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples [which means learners], when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

That is the natural response of the Gospel, that salvation is not in anything that men do, only in Christ Jesus, and that Gospel, Paul says, is offensive. He called it the offense of the cross.

62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth [or makes alive]; the flesh profiteth nothing

And God help us to come to learn that truth, the flesh profits nothing and the Spirit is what quickens us. He said,

the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

In other words, when Christ turned to the things that were spiritual, to the Gospel, to his being the only bread, the true bread, the true manna from on high by which men have life, they'd have nothing to do with it. They said, "This is a hard saying," and they turned and walked away.

But if you look in verse 65 it says,

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

These are the only ones that come to Christ, those who are taught of God, those who are given to Christ, those who learn of the Father. He says then,

66 From that time many of his disciples went back, and walked no more with him.

The multitude walked away from Christ. They'd have nothing to do with him. They didn't believe on him. Then Christ says in verse 67, "Then said Jesus unto the twelve." Now I want you to look and think about the contrasting number there. All these multitudes who left for the most part, and then he turns to the 12 and he asks this question, "Will you also go away? Will you also go away?"

67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. [Eternal life has got something to do with some words, the words of eternal life.] 69 And we believe and are sure that thou art that Christ, the Son of the living God.

Now why did not these men who were by nature just like all the rest of this multitude, why did they not like them walk away, turn away from Christ and forsake his teaching forever? I can tell you the answer to that: it was God's sovereign grace to them. There is

no other difference. There is no other distinction that can be made. They were sinners just like everybody else. The only reason that they believed was because Christ gave them faith, true faith, which Paul tells us in Ephesians 2 is "the gift of God," the gift of God, "for by grace are you saved through faith and that not of yourselves, it is the gift of God. Not of works lest any man should boast."

So here is the sequence here, the sequence of grace, you might say. God gave them faith and he gave them faith because he gave them life or new birth, and they believed. That's all you can say. They believed him. They believed the words. They believed the truth because it says that they confessed, as Simon Peter said, "You have the words of eternal life and we believe and are sure." That's assurance. "We believe and are sure that thou art the Christ. You're that Christ, the one distinguished in the Old Testament Scriptures as the Messiah and the one who would come, as the one who would bring in an everlasting righteousness, as the one who would make an end of sin, as the one who would seal up the testimony. You are that Christ, the Son of the living God."

We're not sure about a lot of things, we don't have assurance about a lot of things such as all this situation that's going on all around us, but we're sure of this, that, "We believe you and you are that Christ, the Son of the living God," and nobody can have any assurance apart from faith in the true Christ and after hearing the words of eternal life, the word of truth.

Paul says in Ephesians so plainly and he says it to all who thinks that God saves people by these lies and other ones, too many to mention. He says, "You trusted in Christ in whom you trusted after that ye heard the word of truth." There's no salvation, there's no faith and therefore there is no assurance of salvation apart from the word of truth. What is that, the word of truth? The Gospel of your salvation. Not the Gospel of how to be saved or the Gospel of what to do, or the Gospel of how to wear your hair, or how to dress, the Gospel of your salvation, that is, how God saved you in Christ and Christ alone.

He says "in whom also after that ye believed, ye were sealed with that holy Spirit of promise." You believed, you trusted in Christ after you heard the word of truth. There is no true assurance before or apart from the truth, and there is no assurance apart from faith which is believing the truth, and any assurance you find anywhere else is false. If you have to look back at an experience, if you have to think about how you felt at a certain time, or if you are looking to anything you have become or are doing as evidence of salvation, you're lost because you're not looking to the Lord Jesus Christ.

You see, God-given faith is the only evidence of salvation. You mark that down. You look out in this world at all that is presented as evidence of being saved, evidence of being a Christian, and most everything that is mentioned whether it is good morality, or whether it is faithfulness, or whether it is sincerity, or zeal, or anything else, or abstinence from something, or practicing something, you look out there in this world and there's a false religion that practices it. That practices it. So that cannot be an evidence of salvation if men who do these things that people use and think of as the evidence of salvation, and at the same time deny the truth of this word, it can't be an evidence of salvation. God-

given faith is the evidence and when Paul speaks to us warning us and exhorting us, he uses these words, he says examine yourselves, not what you are, not what you're doing, not what you have done, he says examine yourselves whether you be in the faith. He doesn't say this, examine yourselves whether you have faith, he says examine yourselves whether you be in the faith, that is, the truth of the Gospel of the Lord Jesus Christ, because when Paul talks about men being chosen unto salvation in 2 Thessalonians 2:13-14, he speaks of them being chosen unto salvation through belief of the truth. When God saves men, he brings them, as Paul says elsewhere, to the acknowledging of the truth and that is the truth about Christ and his work.

Christ is the truth and the truth involves him and his work, and the truth about Christ and his work actually most have never heard the truth. You know how I know that? When I open the pages of this book oftentimes to preach to someone or to talk to someone about the truth and all they have to do is follow me in the Scriptures and look at what the Scriptures say to know if whether I'm selling the truth or not is so, and they listen to me and they look at the pages of Scripture and they say, "We'll have none of this. I've got my opinion which I highly respect. Don't confuse me with the facts of the Bible." You tell people that God does not love everybody and you take them to the Scripture where it says that he hated Esau, that he hates all workers of iniquity, that he has a holy hatred against individuals that he describes as the vessels of wrath, and they say, "That's not like our God." And I say to them, "You're exactly right." But the God of the truth, that's the way he says that he is, that's the way that this word says that he is, that he will have mercy on whom he will have mercy and he will be gracious to whom he will be gracious, and that's therefore why Paul said that the Gospel that he preached was a savor of life unto life to some like it was these 12, but a savor of death unto death to others. That was the case here.

You see, you can't believe what you never heard. Turn over to Romans 10. Romans 10. Now everybody has heard this verse, verse 13, "For whosoever shall call upon the name of the Lord shall be saved." What is he talking about there? Well, two things. He just before has been talking about the fact that there's no difference in Jew or Gentile, that all have sinned. There's no difference in them so whosoever, whether they be Jew or Gentile, that call upon the name of the Lord, they shall be saved. But the other thing is this, what is it to call upon the name of the Lord? Well, when you go back in the Old Testament and you see that to call upon the name of the Lord as Abraham and those Old Testament saints did, they called upon the Lord, they worshiped him in the way that he had ordained which was with a sacrifice of blood. It says Abraham when he traveled from place to place, he set up his tents and he reared up an altar and he offered a sacrifice and there Abraham called upon the name of the Lord.

We now go farther. "How then shall they call on him in whom they have not believed?" Well, you don't call on somebody, you don't trust, you don't rely on somebody that you don't know.

"And how shall they believe in him of whom they have not heard?" You say, "Well, I've heard the name of Jesus all my life." Well, I had too. I went to all the little Bible schools

and I went to all the little Sunday schools and all these things just like a good, little, moral, religious boy would do but I never heard the truth. I heard that God loves everybody, that Jesus died for everybody, that God wants to save everybody. I didn't hear the truth of this word.

He says, "how then shall they believe in whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" They come with a report of peace, that Jesus Christ made peace for his people by the blood of his cross. The message is not you make peace with God, the message is he's made peace already by the blood of his cross.

"But they have not all obeyed the gospel." You see, the Gospel is not just up for acceptance, the Gospel is a word, a declaration, a command that is to be obeyed.

"For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." If you don't hear the word, if you don't hear the truth, you can't have faith. Now the problem that people don't see is that you can believe with a natural kind of faith like the devils had, the devils, James said, believe and they tremble. You believe there's one God? You know what? That's true but it's not the truth. The truth has to do with how that God is. You can say you believe in Jesus, somebody named Jesus, that's true but you don't know the truth unless you know who he was and what he did, what he actually accomplished. And many experience a change, they experience a reformation, they experience a religious experience. They join a church, they're baptized, they come into the membership, they take on religious activity but they know nothing of the truth.

And that was my experience. I was a member of a church. I used to go down the aisle when they'd give an invitation and rededicate my life. The truth is I didn't have life. I became a preacher. I became a pastor. I became a person who spoke for God and wrote about God, but I didn't know the truth and I wouldn't have known the truth unless God one day in his sovereign mercy sent me a preacher who told me the truth. To no gain of his own, to no benefit of himself, without money, without price, he told me the truth because God sent him to me to tell the truth. And I had no assurance until I heard and was enabled of God to believe the truth which glorifies God alone in salvation. Faith is belief of the truth of the Gospel. It's to believe God.

Look back over in Acts 27 and I won't go through this whole thing with you but I want to show you something. Paul was a believer and he was in dire straits with a lot of other men, tossed in a ship on the sea. It was inevitable that they were gonna be cast out, killed, drowned, whatever, and it looked like that all the men and he faced death. How do you face death, inevitable death it seems like, and have any kind of assurance of salvation? Any comfort? Any assurance?

Well, listen to what Paul says to these men, verse 22. He says, "And now I exhort you to be of good cheer." Are you crazy? Paul, are you crazy? The truth about you is right, they

say you're crazy. You must be. In all this going on, and you're telling us to be of good cheer. He says, "for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Now what basis did he have to have any hope or any assurance or any comfort? It was entirely on the word that God had given him and enabled him to believe. He couldn't say, "Well, I've lived a good life or I've preached." You know, he always denied those things as any basis of salvation, but he said, "I have comfort. I have hope. I have assurance in this situation because of something God said. God said it and it has to be true."

Verse 25, "Wherefore, sirs, be of good cheer: for I believe God." He didn't say, "I believe in God. I believe God not in some abstract sense but I see the Son, I believe God." "I believe God, that it shall be even as it was told me." God's people believe and they have assurance because he enables them to believe what they have been told in his word.

Faith is the gift of God. Paul believed the truth and this gift is sovereignly given in grace to the elect of God because it says all men have not faith, it's called the faith of God's elect and it's joined to an objective revelation. Paul didn't say, "I believe," he said, "I believe that it'll be just as God has said." And my friends, this morning you can't believe that it'll be as God has said unless he gives you that gift of true faith and enables you to believe his word.

One translation of Romans 10:16 says, "But they were not all obedient to the good tidings for Isaiah said, 'Lord, who did give credence to our report?'" So then faith is by a report and a report through a saying of God. No man preaches the truth unless he says what God says. Preachers preach they say from the text, "I'm gonna preach from this text." They read one verse of Scripture and they pretty much close their Bible and they preach from this text, and the more they preach, the farther they get from the text.

The Scriptures say that the Bereans searched the Scriptures to see if the things that Paul said were true. Paul the apostle? Yes. They weighed, like we always are to weigh, what is said by men by the Scriptures. They're the final authority. They're the objective revelation. Faith believes that God will do what he says he'll do because it believes that he has done what he says he's done because it believes what the Bible says that he is.

And when Paul speaks in verse 25, he reveals a faith that relies upon God's faithfulness in both, and faith gives credit to God's testimony in all things. I don't have any basis for believing anything, relying on anything if it is not true to the Gospel.

Turn over to 1 John 5 in verse 9. John says, "If we receive the witness of men," now you know we receive the witness of men. It comes on the tv that we're faced with a threatening corona virus. Have you ever seen a corona virus? Have you ever experienced a corona virus? Have you ever seen anybody die of a corona virus? But we receive the witness of men. It might be true or it might not be true. It might be true in part but used for some political or monetary benefit. But listen to John, "the witness of God is greater:

for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

Faith in what is declared or promised is only as good as the promiser, only as good as the one who makes the declaration or promise, and believing God, we believe him who is the truth, who cannot lie, and we believe the promiser who cannot out-promise himself. God in his providence and grace and wisdom has given to his people in this day the holy Scriptures, the word of the Bible, and he has made the Gospel. By the way, the Gospel means good news, but how can it be good news if a sinner who is described by God as being spiritually dead, unable to come, unable to do anything that pleases God, what is it good news to him if he's told to do something? Not one bit. But God has made the Gospel so clear and the way of righteousness so unmistakably plain that it is as he has said by the prophet in Isaiah 35, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

It's the way of holiness but I'm telling you this morning, that holiness is not in you. That holiness is in Christ Jesus. You're not holy unless you're in Christ Jesus and you're not holy by what you do or don't do. You're holy only in him. And I take the Pharisees as my example because they did more and abstained more and more zealous and more strict and all these things than all these people who claim holiness in our day do, and Christ said, "You're a bunch of vipers. You're clean on the outside but inside you're like dead men's bones."

So the problem is not with the Gospel or the Scriptures being so complex and so difficult to understand. It's our not having the capacity in ourselves to believe what is said because he describes us as blind. Yesterday I came out and it might be overcast and we might need more light back here if we're kind of camping out back here, so I brought some light bulbs and I put these LED lights and screwed them all in and tried to make it brighter in here, but you don't change a light bulb that's brighter for a blind man. You don't by changing a light that's brighter for a dead man, and that's what the Bible says we all are by birth, by nature. We can't see that this book shows that salvation in its entirety is by the grace of God and not our works at any point. We can't see that salvation is in Christ alone, what he did and he accomplished, not in what we feel or think about him. God must open our eyes to the truth. He must enable us to see and believe what he said. That's what happened to Paul on the road to Damascus. And when he does, we're enabled if born of his Spirit and taught of God and have learned of the Father, to understand and to trust and rely entirely upon all the promises of God which are yea and amen in Christ. We believe what he said. We believe what he's promised. And believing this, we are assured of salvation.

You say, "I know I'm saved because I don't drink like I used to." What happens if tomorrow you fall in weakness and take a drink? Are you lost? Well, that would make the work of Christ nothing. "Well, I don't do this anymore. Or I do this." Or whatever it is. What if tomorrow and many, many, many have, go back? Have you got any assurance?

Well, because your assurance is based on something you do or don't do, that's why it's like a roller-coaster all the time. But if you're looking outside of yourself, which is what faith does, to Jesus Christ and what he accomplished on that cross, you can have assurance.

You say, "What about when people who claim to be believers, what about when they sin later on?" They don't ever stop sinning. If the thought of foolishness is sin, you never stop sinning. You have more foolish thoughts. If to lust on the other sex is a sin, you never stop. I don't care what you say. If unbelief is a sin, you're full of it. I don't care what you say. That's what the Bible says. "There's none that doeth good, no, not one. There's none righteous, no, not one. There's none that seeketh after God." All sin and God says if you don't, if you say you don't, you're a liar and you make him a liar.

You see, men make so complex what is really the simplicity which is in Christ. Paul said, "My fear is that you be moved from the simplicity which is the singularity that's in Christ Jesus." Because when he hung on that cross, he said, "It is finished," and when something's finished, that means it's complete. That means it's finished and he was talking about the work of righteousness, the bringing in of that everlasting righteousness, the putting away of all the sins of his people forever.

So there's no doubt why so many people, even people who claim to believe in grace, there's no doubt why they're so full of despair and hopelessness and why they never have any assurance. You can't have assurance based on you. It's through believing on Christ. Let me give you some Scriptures. Mark 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. He that believeth on him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." You see, it's always Christ and Christ alone, Christ plus nothing. "He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life but the wrath of God abideth on him. Verily, verily, I say unto you, he that believeth on me hath everlasting life. He that believeth on me as the Scripture has said, out of his belly shall flow rivers of living water."

What's the one evidence of salvation? Believing, trusting, relying on Christ for all. You say, "Well, don't you believe in perseverance? Don't you believe in the perseverance of the saints?" Well, yes. I believe in perseverance because of his preservation. We'll persevere because Christ has preserved us, reserved us, and done so forever.

Jesus said to Mary and Martha, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live." And I love Peter's words, he says, "It's also contained in the Scripture, Behold, I lay in Zion a chief cornerstone, elect and precious." What's that? That's a person. God laid the cornerstone, the rock of salvation. It all rests on him.

Then he adds this, "And he that believeth on him shall not be confounded." They'll never be disappointed. They'll never be like those people in Matthew 7 who came up before Christ in the judgment and they said, "Lord, Lord." I found out over these 40 years that

the most people who shout the "Lord, Lord and Jesus, Jesus," the loudest know the least about him. They'll say, "Lord, Lord, have we not preached in your name? Have we not cast out devils in your name? Have we not done many wonderful works in your name?" That sounds like religion in our day. But Christ says to them, "Depart from me, ye that work iniquity." He called what they did in religion, self-righteous religion, he called it iniquity. He said, "Depart from me, ye that work iniquity. I never knew you. I never loved you in redeeming love."

You see, the very doctrines of Scripture that distinguish the true Christ such as his sovereignty, such as his predestinating decrees, such as his election of grace, such as Christ's work of redemption accomplished, such as his imputed righteousness, all these things apart from man's work in any way and for his glory alone most have not heard. So they don't believe on him, they believe on what Paul called another Jesus. They believe another gospel and therefore they have no real assurance. They have a faith in assurance, "Don't tell me I'm not saved." I'm not telling you at all, God is.

The truth. They hear of a generic god. What am I to believe? Really what Paul calls the record. Whose record is it? The record of God, what Isaiah called the report. "Who hath believed our report?" What is the report of God? Look down here in 1 John 5:11, "And this is the record, that God hath given to us eternal life." Now this is the record and I know one thing about to start with: eternal life's a gift. You can't do anything at any point to gain it or lose it. It's the gift of God. He's given us eternal life, "and this life is in his Son." Not by your works. Not by your feelings. But in the glorious Lord of glory who sits at the right hand of the majesty on high.

"He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know," assurance is based on knowledge, the knowledge of the truth, the Spirit bearing witness to the truth of what God has said, "that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." If the Spirit of God gives me faith to believe this is true and bears witness in my heart, then I'm a child of God. He's given me eternal life in Christ Jesus and him crucified. And like Paul, if I have true faith, I believe that it shall be as he has said. As a matter of fact, that's exactly what the Spirit of God bears witness to.

Romans 8, "The Spirit itself beareth witness with our spirit, that we are the children of God." What do we believe from the plain statements of God? Peter says, "Who his own self bear our sins in his own body on the tree that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." Colossians, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable and unreprouvable by his, in his sight." He has by himself purged our sins, washed our sins. You say, "What about future sin?" They were all future when he hung on that cross.

Robert Hawker said this, "Faith is no more than the sincere and hearty assent and consent of the mind to the belief of the being and promises of God as especially revealed to the

church in the person and redemption and work of the Lord Jesus Christ." The promises that are in Christ alone.

And here's what it is, the promises, the truth believed brings assurance. There's no other evidence. As a matter of fact, all these listed in Hebrews 11 whom we know were believers because it says by faith, and yet you look at every one of them, they did some terrible things. You say, "Well, that was before they were saved." No. No. How can David lay on his deathbed as a man who has murdered, committed adultery, and done a host of other things like every sinner, how can he lay on his deathbed and have assurance? He says, "It's because God hath made with me an everlasting covenant and ordered in all things and sure, and this is all my salvation." This is it.

Perfect assurance? No, because we're still plagued with unbelief. So I'm like the man that said, "Lord, I believe. Help thou my unbelief." There's no assurance apart from the truth and if we believe or rely upon anything but the truth, we're just like a man who jumps out of an airplane and he sincerely pulls that ripcord and he has confidence that it's gonna open and bear him safely to the earth, but the man that packed his chute failed to pack it properly and so his sincerity, he's zealous, he's depending on it, but his chute's no good and he plunges to his death. There's no assurance apart from the truth for you or for me.

Our Father, we thank you this morning in the name of our Lord Jesus Christ. We know that the truth goes forth in the Gospel and is sweetness to your people and has a foul odor in those self-righteous religious Pharisees and such. But we thank you for it, we thank you that it gives us rest and gives us comfort because we trust in a Savior who has saved his people from their sins. We give you all the glory and all the honor and all the praise and we ask and thank you and pray in Christ's name. Amen.