

Faith or Presumption?

By Henry Mahan

Bible Text: 1 John 5:20

Henry T. Mahan Tape Library
Zebulon Baptist Church
6088 Zebulon Highway
Pikeville, KY 41501

Website: <http://www.sovereign-grace.com/13thstbap.htm>

Online Sermons: <http://mahan.sermonaudio.com>

1 John chapter five. These are some verses from the Scripture reading which Tom shared with us a little while ago.

I'll tell you why I am reading these verses. I...when we flew down to Ball, Louisiana last Friday I got in there and had supper and I was supposed to preach that night. I had a pretty good crowd of folks there and I came in the door of the church and one of my old friends way up in years—78 I believe he is, 77 or 78. I have known him a long time—came up to me and he took me by the hand. We shook hands and he held on to my hand a moment. And he looked up over his glasses like old folks do sometimes, you know, and looked at me and he said, “You are going to preach us into hell tonight or are you going to give us a little hope of heaven?”

And I stood there and held his hand a minute and I thought about that. Are we guilty of preaching folks into hell too much? I just wonder if we...

You say, “Well, he is just making comment.”

I don't think so. I really don't. I...you know, old folks have a way of making comment by meaning what they are saying. And I said, “No,” I said, “I don't believe so. Carol.” I said, “I...I sure want to give some confidence and assurance to God's people because it is here in the Word.”

Now there is a warning ministry. Brother Barnard used to say we ought to preach once in a while like everybody is going to hell and that right soon, preacher included. Because there is a warning ministry to every man out of Christ. We have got to warn. Our Lord tells us to warn, rebuke, reprove and so forth, warn men. The book of Ezekiel talks about warning them, warning them. There is a warning ministry and no doubt to those out of Christ. And not only that, but there is a warning ministry to false religionists.

Our Lord certainly warned the Pharisees and he warned his disciples to beware of the leaven of the Pharisees. He warned his disciples about Pharisaism, false hope, false refuge. He did. There is a warning for false religionists. And there is a warning to the very elect.

We are told in 2 Corinthians to examine ourselves whether we be in the faith. We are told in Hebrews chapter three to take heed lest there be found in us a heart of unbelief. And we are told in 2 Peter one to give diligence to make our calling and election sure. So there is a warning ministry and we must not neglect it. But I believe we are to be engaged more than we are possibly. And that shook me up a little bit.

This man is close to me. I appreciate him and I treasure his fellowship and I pay attention to what he says. And I believe maybe we are a little bit harsh sometimes. Maybe we preachers...I listened during the conference to the preachers and I listened for a note of comfort. I listened for a note of encouragement. And I didn't get as much encouragement as I did the other. I really didn't. And I'll be listening for that in my own ministry.

We are told...hold that place there and turn to Isaiah 40. We are told in Isaiah 40 to comfort the people of God, to comfort the people of God. It says in Isaiah 40 verse one, "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, her iniquity is pardoned. Tell them. Announce the good news. For she hath received of the Lord's hand double for all her sins."

There is good possibility we preachers scold and warn so much that people have connected preaching with rebuke. Isn't this the common comment after a sermon? You sure stepped on my toes. Isn't that the common...that's it right there. What does he mean? In other words preaching is supposed to be unpleasant or it is not preaching. It is supposed to be unpleasant. It is supposed to make us feel bad. Well, if I can speak a word of comfort in due season and a word of encouragement I need it. I need it. I want to do so.

However, I do know this and I am going to get into this in a moment. Any word of encouragement or comfort or assurance must come from this book. And let me read these two verses now in 1 John five verse 13. And this gives us a starting place.

In 1 John 5:13, "These things have I written unto you that believe." That is where the whole thing starts. Faith is the parent grace. Faith is the source of all other graces unto you that believe. He that cometh to God must believe.

What shall I do to inherit eternal life? Believe, believe.

All things are possible to them that believe.

"So these things have I written unto you that believe on the name of the Son of God that you may know that you have eternal life. This assurance and confidence is not to be addressed to anybody but those who believe. Nobody else has a claim on assurance or confidence or comfort, but those who believe.

Now verse 20, look at this. “And we know...and we know that the Son of God is come and hath given unto us an understanding that we may know him that is true and we are in him.”

Now which is first? You don't know you are in him until you know him who is true. You see where it starts? Don't try to get the cart before the horse. You have got to believe before you can have assurance. You have got to receive Christ before you can have confidence. You have to lay hold of and embrace the Redeemer before you can be identified with the Redeemer in any kind of assurance or comfort. And there is no comfort anywhere but in Christ and that by faith.

And here it says, “We...that we may know him that is true and we are in him that is true. Even, yeah, even in his Son Jesus Christ. And this is the true God and this only is eternal life.”

Now somebody asked John Owen one time—and I am not a reader of John Owen all the time, but I did find this—somebody asked John Owen what is saving faith. What is saving faith? What is this justifying faith?

And here...I have to start here before I come to assurance, before I come to what we call confidence and assurance. Let's start with faith. Let's start with faith.

So John Owen replied in this way, very briefly, briefly for him. “Justifying saving faith is a full and complete trust and resting on the free promises of God in the Lord Jesus Christ for all things pertaining to life with a firm persuasion of heart that God in Christ is fully reconciled with us.” That is a very simple definition, but yet it is so rich. Let me give it again. What is justifying, saving faith? First it is a full and complete trust, trust and resting on the free promises of God in the Lord Jesus Christ for all things pertaining to life, all of them, all of them, with a firm persuasion of heart that God in Christ is fully reconciled to us. I think that is beautiful.

And this is what Paul is saying in 2 Timothy, or 2 Timothy one. This is exactly what Paul is saying 2 Timothy 1:12, the latter part, when he says, “I know whom I have believed and I am fully persuaded that he is able to keep that which I have committed,” that's that trust and rescue, “unto him against that day.

And then another definition, if you will turn to Hebrews 11. Now let's look over here. Hebrews 11. And this is not a whoop de do experience and this is not some outward motions of the body. This is heart. Saving faith is a heart work. This is a personal, individual, genuine heart relationships with the Lord God based on his Word. I believe God. I believe God. Now listen to Hebrews 11:13, talking about all these fellows he had mentioned, Abel and Enoch and Abraham and Noah. He says in verse 13, “These all died in faith, in faith, not having received the promises,” that is the fulfillment of the promises. They had the promises, but not the fulfillment of the promises, that is not having seen Christ who is the fulfillment of every promise. “But having seen these promises afar off

they were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth.”

Do you see that definition? First, they saw the promises. Abraham saw my day. They saw Christ in Word, in type, in picture, in promise, in prophecy. They saw Christ. Abraham saw my day. Moses wrote of me. They saw the coming of the Lord Jesus. They saw these promises. They saw the fulfillment.

Secondly, they not only saw it, but they were persuaded and convinced that these promises were true. They were convinced.

And, thirdly, they embraced them. They appropriated them by faith. They laid hold. They just embraced them.

And, fourthly, they confessed that they were pilgrims and had no further interest in the things of this world, just no further interest. Their interest now was in that promise in Christ. And that is faith. That is faith.

Now the Holy Spirit is the efficient cause of it. It is not born in us by nature. It is not a flower that grows in the soil of human depravity. The Holy Spirit is the efficient cause of this faith, this light which produces faith. And the Word of God is the instrumental cause because the Word of God reveals the character of God and the promises of God and the sin of men and the person and work of Christ. But it is a faith work.

Turn to Romans. Let me show you now Romans chapter, Romans chapter 10. It is a heart work. It is a heart work. It is a personal heart work.

It is like you know when Paul was on that ship and the ship...they had thrown everything over the side that they could spare and the ship was being tossed with the waves, but finally after all hope of being of the ship enduring the storm or successfully going through the storm, Paul stood in the midst of those men. He said, “Sir, now be of good cheer.” He said, “There stood by me this night the angel of the Lord whose I am and who I serve. And he said unto me, ‘Paul, the ship will be lost, but not one life will be lost. [?] But tell these men to stay on board the ship and not one life will be lost.’”

And this is what he said, “Wherefore, sirs, I believe God that it shall be exactly as he told me. I believe.”

Now that is faith. Just do with it what you will, but that is faith. And it is a heart faith. It is a personal heart faith. And this is what it says in Romans 10:9, “That if thou, if you shall confess with your mouth the Lord Jesus and believe in your heart that God raised him from the dead, you shall be saved. For with the heart man believeth unto righteousness.”

Abraham’s faith was a heart faith.

Let me give you another illustration of faith. When Israel was in Egypt and God sent the plagues and there was going to be a plague of grievous hail. Do you remember the plague of hail was coming? An the Lord said that the cattle on the hill is going to die. That hail was huge. And it will kill the cattle. So God said, "Moses, tell Israel. It is going to hail tonight. You better bring the cattle in."

I'll tell you the difference in faith and unbelief. Everybody who believed God brought his cattle in. That is just all there is to it. He brought his cattle in. Those that didn't left them out.

And the same thing is true with the blood on the door. You see, the ones that put the blood on the door, God said, "When I see the blood I will pass over you." And they put it on the door. That's faith.

And there is no need of us making it any more complicated than God makes it. Spurgeon used to say that so many of what he called English divines took a week to describe the way of salvation and God used one word and four letters and two of them are just alike. He said, "Look. Look. Look unto me and be you saved."

And that is what I am saying here. I am saying that this thing of faith, faith, salvation is by faith. And I want to give us some assurance of faith.

Turn back to our text in 1 John five. Now in verse 13, "These things have I written unto you that believe." Do you believe? That's the first thing to be said. Brethren, I believe that God in his eternal purpose and eternal counsel and in his eternal wisdom has decreed to save sinners. I believe he loves sinners. I believe that God made Christ the surety and sent him into the world having promised and prophesied and typified his coming in so many ways throughout the Old Testament Scriptures. And in the fulness of time God sent his Son into the world made of a woman, made under his law to redeem them that were born under the law that we might receive the adoption of sons. And Christ effectually and sufficiently met the law and fulfilled it and died on the cross as our Savior, was buried, rose again and ascended to glory where he is our advocate our priest, intercessor and mediator.

I believe...do you believe that?

And I believe that. And I believe he is the way, the truth and the life. No man cometh to the Father, but by him. I believe that. And I have committed my soul to him. And my hope of eternal life is in the hands of Christ Jesus.

Now then I want to give you six differences in that kind of faith and what we call a presumption of faith. Now I think it will help us because what you can do...I think you can look at these six things I am going to give and I think you can do some measuring of your own faith and if these six things are applicable to you and to your faith, I believe you can say with David of Id, "The Lord is my shepherd." Or with Job, "I know my

Redeemer liveth,” or with John, “We know we have passed from death unto life,” or with Paul, “I know whom I have believed.” I believe you can.

Now you check these six things. I have looked at them carefully and they give me some help and hope.

Number one, I know this. True faith, true faith draws its hope, its hope—and that is what we have, a good hope. True faith draws its hope and confidence from the Word of God alone, from the Word of God alone.

Now other kinds of faith, what we call presumption do not lean upon the Word. They lean upon the senses. They lean upon feeling. You know this is true. You know this. Charlie, you were ministered in this and I did, too, but I know I’m saved because, Lord, here is my prayer. Now that is senses. Well I know I am saved because I was there when it happened. That is senses. I know I am saved because one woman told me she said, “When I was baptized, came up out of the water even my fingernails turned green. Everything was green.”

I couldn’t figure out how she got any confidence from that, but she did.

I know I am saved because of the signs the Lord has given me, just providentially. I have see the...that’s sense. True faith never proves anything but senses. I know this is so because I had an old grandpa or grandma. That’s senses.

True faith always looks to one place for its confidence and hope and assurance. It’s right here. I guarantee you that. Now I just guarantee you that. That’s so. That’s so. That’s so.

Let’s turn to John 20. Let me just read two or three verses and in John 20. Turn over here. But you remember Paul said there in Romans eight, Romans 10 he said—John 20—he said, “Don’t...don’t say let’s...who shall ascend into heaven or bring Christ down. He has come. Or who shall descend into the deep to bring Christ up. He is risen. But the word of faith is nigh thee. It is even in your mouth, this word of faith. It is even in your mouth.” That is this word right here.

And look at John 20 verse 31. “These are written...these are written that you might believe on...that Jesus Christ...Jesus is the Christ, the Son of God.” That is why this is written. “And that believing you might have life through his name. This is the record God hath given us eternal life. This life is in his Son.”

This is our hope, the Word of God. And I’ll tell you this. Just as that tabernacle in the wilderness with its altar and mercy seat were the dwelling place of God, well I’ll tell you this. This is our dwelling place right here. This tabernacle and the altar and the mercy seat and all. Our Lord dwells, Charlie, in his Word. You want to hear from God? Read the Word. You want faith? Read the Word. You want grace? Read the Word. That’s where it is. God is going to bless his Word. That’s just so.

Turn to Psalm 119. David caught this and if you would like some encouragement this entire 119th psalm practically the whole thing has to do with the Word of God, the Word of God, the Word of God, the Word of God. If I could leave one thing with you, if I could encourage you to do one thing tonight, do you know what it would be? If I could give you a gift tonight, a treasure that would benefit you till you stood before God's throne, if I could get you more interested in the book. It would be the greatest thing I could do for you. There is nothing I could do for you in this world, nothing anybody could do for you that would be of greater benefit to you than to encourage you to read this book. This is where it all is.

In Psalm 119 look at verse nine. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Verse 11, "Thy word have I hid in my heart that I might not sin against thee."

Verse 12, "Blessed art thou, oh Lord, teach me thy statutes."

Verse 16, "I will delight myself in thy statutes. I will not forget thy Word."

Verse 18, "Open thou mine eyes that I may behold wondrous things out of thy law." The law there is the Word.

Verse 49. Look over there across the page. "Remember the Word unto thy...thy Word unto thy servant upon which thou hast caused me to hope. This is my comfort in my affliction, that thy Word hath quickened me."

Well, I could just keep going.

Look at verse 81. "My soul waiteth or fainteth for thy salvation, but I hope in thy Word. I hope in thy Word."

Verse 98, "Thou through thy commandments hast made me wiser than my enemies for they are ever with me." That is, your Word is ever with me.

You want wisdom? In the Word. It's all here.

Oh how sinful we are neglecting the book. But that's my first point is that true faith always bases its assurance and confidence and hope on the Word. And a presumption leans upon the senses, feeling, experience, works and deeds, all these secondly.

Now this is important. True faith embraces every promise, every promise. I am talking about every promise or God pertaining to life. And every blessing and every gift as it is in Christ and as Christ is in it. Now that's so. Now let me read that again. True faith embraces every promise...I don't care what the promise pertains to; whether it is the promise of health or the promise of resurrection or the promise of sanctification or the promise of justification or the promise of forgiveness or the promise of eternal glory.

Every promise is embraced in Christ. It is in him. God's love, mercy, it is all in Christ, in Christ. It embraces every promise, every benefit, every blessing, every gift as it is in Christ and as Christ is in it.

Now presumptuous faith...now here is what I am saying. Presumptuous faith, false faith, religion, reaches for the promise, but not the person. He doesn't view forgiveness only in Christ. He doesn't view heaven only. He is going to heaven to be with mother, not with Christ.

Paul said, "I have a desire to depart and be with Christ."

Christ said to the thief, "Today thou shalt be with *me* in paradise."

And the presumptuous man wants the blessing, but not the blesser. Do you see what I am saying? It is not Christ. It is heaven. It's I just want to be saved. This is the reason...this is what gave birth to other ways of salvation is men not finding it in Christ, finding it in their works, in their baptism, in their church membership, in ministry, in morality, in the law and so on because the blessing and the benefit and the gift and the promise was separated from the person.

But, Tom, all of these things are in the person because of the person. They are through the person. You see, the covenant and all the promises are made with Christ, not with you. He is the first born of every creature. He is the chief elect. We are elected in him. He is the heir. You are not the heir. Christ is. You are joint heir with him. You slipped in with him. That's the thing. And the covenant, all the promises of the covenant are made to Christ.

"This is my beloved Son in whom I am well pleased."

He is the heir by purpose, promise and purchase. He bought that right. You didn't buy it, he bought it. It's his. Eternal life is his. Eternal glory is his. Eternal heaven is his. It ain't yours. It's his. And you will have it in him or you won't have it. And what you want to do is not aim for the blessing. You want to aim for the blesser. You don't want to aim for the promise. You want to aim for the person. If you have him, you have everything else. That's so. All the promises are in Christ and Christ is in all of the promises.

Turn to Colossians. Let me show you that. Colossians. And this...I never heard this when I was growing up in church. In fact when I started preaching I didn't preach it. I didn't know it. But Colossians 2:9 it says, "In him dwelleth all the fullness of the godhead bodily." That's where it is. You want to know where it is? It's in Christ. And you are complete in him. And when it says we are heirs of God we are joint heirs with Christ. It is all in Christ.

Turn to Ephesians one. Let me show you something here. This reads so clear, so clear. Ephesians one. Listen to this. Ephesians 1:3. Now watch "in Christ" and "by Christ" and "through Christ." Let me just read some from Ephesians 1:3. "Blessed be the God and

Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenlies.” Where? “In Christ according as he chose us in Christ before the foundation of the world that we should be holy and without blame before him in love having predestinated us to the adoption of children by Jesus Christ to the praise of the glory of his grace wherein he made us accepted in the beloved, in whom we have redemption through his blood.”

Verse 11, “In whom also we have obtained an inheritance.” In Christ. “Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Now look at verse 10. Back up one. “That in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven and which are in on the earth even in him.”

Is that clear? That’s what I am saying about saving faith. That’s the reason saving faith is taken up with Christ.

All right, thirdly. True faith looks to Christ as prophet, priest and king. Presumption dares to divide these offices, dares to divide them and make Christ only one or two. The priest to save me, but not my Lord to reign over me. Saving faith bows to Christ as prophet, the one who enlightens the mind with the knowledge of God. He said, “He that hath seen me hath seen my Father.” He enlightens us regarding...in regard to our sins, enlightens us in regard to his redemptive work. I am the way, the truth and the life. He is my prophet. I know nothing except in Christ. I know nothing of God except in Christ. I can have no relationship with God except in Christ. He reveals God.

And he is my priest, my great high priest. All that that implies. Christ is my offering, my sacrifice, my priest, my sin offering, my atonement, my intercessor. Even my prayers have to go to Christ to get to God and be cleansed and washed and made whole.

And then he is my king. He is King of Kings and Lord of Lords. He is sovereign. He will be merciful to whom he will. I bow to him as Lord not only at creation and providence, but of salvation. He is Lord. And saving faith does not want to rob Christ of any of his glory, either as our great prophet, our great priest or our great king. You can have it all.

And now, fourthly, in other words the third thing is true faith bows to Christ. And then, fourthly, true faith...now watch this carefully. True faith will maintain its claim on the mercy of God through Christ. It will maintain its claim to the mercy of God through Christ even in trial, disappointment and personal failure. It will maintain it. In other words, true faith will persevere.

John said this. He said, “If they had been of us, if they had had true faith, if they had been redeemed, been one of God’s elect, they would have no doubt continued with us.”

Paul said that if any man draw back my soul hath no pleasure in it, none at all. He proves he is reprobate.

But now presumption. This is the way presumption is. When you test presumption too strongly it will quit. This little so called religious profession, if it is tested too strongly it will quit. It will surrender. It will give up.

Not true faith. True faith grows stronger under trial. I believe that. I certainly do. I believe the ship that God builds is seaworthy. I believe it is seaworthy. I believe the ship that God builds is seaworthy.

And now here is the reason why faith stands regardless of the circumstances or the situation is because, you see, that faith rests in his righteousness, not mine. That is the reason it stays. It rests in his sacrifice, not ours. It rests in his works and not ours.

Let me show you two illustrations of that. In Psalm 65... This is worth turning to and marking in your Bible. Psalm 65. David always...when we are talking about assurance and faith and love and these matters David is a good place to go. In Psalm 65 verse three David said, "Iniquities prevail against me. As for our transgressions, thou shalt purge them away. Blessed is the man whom thou chooseth and causes to approach unto thee that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple."

He is giving God the glory there. It is not his salvation or his righteousness or his sanctification. It is God's gift. Blessed is the man whom God chooses and causes to approach.

Let me show you another one. Psalm 130. This one is another good one, too. Psalm 30 in regard to this thing. The reason faith stands regardless of...even when we find sin in our own hearts it still stands because we are not depending on our righteousness, but his. We just don't quit.

Psalm 130 verse three. Listen. "Lord, if thou, Lord, shouldest mark iniquities, Lord, who shall stand?" Nobody. "But there is forgiveness with thee that thou mayest be feared. I wait for the Lord. My soul does wait. In his Word do I hope."

There that is the difference, see. But, you see, the reason presumption quits, the reason presumptuous faith fails is that if the man's confidence is in himself and when he fails he quits. His confidence is in, say, you and when you fail he quits. His confidence is in his feelings and his social circle and his happiness and whoop de do religion and when it all caves in he quits. He has nothing to hold to.

But we have no confidence in the flesh. And when all around my soul gives way, he then is all my hope and stay, you see. If you are building on the foundation of your own morality and works and confidence and other people and all these other things, when those things go you are gone. But when you are building on the rock Christ Jesus and all

these things begin to slip away, that rock still stands. And you watch them fall and you are troubled by their fall, but you are standing on the rock, the rock of ages cleft for me. That... you got no.... that's the reason, you see. It is going to stand. I am telling you that.

If you quit the gospel and the fellowship of God's people, you can mark it down, you never did have faith. You never did, because it is going to be...faith is going to be tried. It is going to be tried with fiery trial. It is going to be tried with the trial that it needs. That's the way God is going to determine it, whatever it needs. I don't know how much trial you will need or how much I need, but he knows. And he is not going to suffer us to be tried any greater way than we can, by his grace, come out on the good part. That's right.

All right, fifthly. Now I know this is so from the Word and a lot of other reasons. The higher true faith is exalted... Now it's just so as we go through the years. We are going to learn more about the Lord, about his Word. And we are going to be used of God in different ways in different ways we are going to have some...some recognition, some...there's going to be some...there's going to be some... a knowledge of the fact that we are walking with God. We are his people. And the higher true faith is exalted in Christ and by Christ, I am telling you, the lower it sinks in its own eyes. Now I guarantee you that. You want to find the person who thinks less of himself is the one who is thought more of through Christ by the Father. That's right.

You see, but this is not true of false faith. The more you promote religious people the prouder they get. They can't help it. The more position you give them, the more gifts they have, the more progress they make, the more pride and self conceit and self righteousness till finally it is, "I thank you, Lord, I am not like other men. I tithe and I fast and I give alms. I do all these things. Have you read my book? Have you seen my program? Have you heard me preach?"

From prison to pulpit all this sort of thing. "I did this, I did that. I won so many souls." The higher he goes the prouder he gets. That's so, Jim, the higher he goes.

But I guarantee you, I just guarantee you, when God...listen. I read this yesterday. When God promised David a sure house he said, "Your throne will be forever." You remember? "And the Messiah will spring from your loins." What did David do? The first thing he did, he got on his face before God and this is what he said. "Oh, Lord God, who am I and what is my house that thou hast brought me hither to?"

The believer sees himself such a miracle of grace that he stands in silent wonder the more mercy God gives him.

Like a man said to me not long ago. He said, "God has blessed me for 50 some odd years. If he never gives me another blessing I have had enough. It is enough. It is enough." Remember the servant. It is enough. And that's...I just know that is so. I know there is no such thing as proud faith. Can't be. Can't be because the closer we come to his

celestial, brilliant and holy person the more infirmities we see in ourself and the more awed we are that God should take notice of us and give us the gift of his son.

In the sixth place the faith of God's elect is always accompanied with much and more love for the person of Christ. And he is less taken up with the fashion of this world. I believe that. I know that I have seen a lot of false faith is married to the law becomes more enamored with it. False faith is married to tradition and ceremony and ritualism and denominationalism and schools and credentials and programs and all these things. And the man with presumptuous faith delights in those things and he is more taken up with them all the time. They become more important to him. But I really believe that true faith as it grows in the knowledge of Christ becomes more taken up with and more in love with the Son of God and can sing with the hymn writer of old, "My Jesus, I love thee. I know thou art mine. For thee all the follies of sin I resign. My gracious Redeemer, my Savior art thou. If ever I loved thee, my Jesus, 'tis now. I love thee in life and I love thee in death and I'll praise thee as long as you give me breath. And I will say when the death due lies cold on my brow: If ever I loved thee, my Jesus, 'tis now. I love thee because thou hast first loved me and purchased my pardon on Calvary's tree. I love thee for wearing the crown on thy brow. My Jesus, I love thee...if ever I loved thee, I love thee now." Huh?

Now you check those six things. I think I have given us something we can hang on to and I just believe that a lot of you hear tonight can say, "That's the way I feel. That's the way I am going. By God's grace that is my bent of will and tenor of life."

And, you see, it starts with a word and ends up with Christ. It starts with a word and ends up with Christ.

You look here and you see him.