

False Preachers

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If you would look with me in your Bible in 2 Peter chapter two verses one through nine.

We have just read a pretty solemn chapter in Deuteronomy 13 concerning false prophets among the Lord's people. I don't know whether that impressed you or not as I read the Scriptures there in Deuteronomy 13, but it was from among them that these false prophets rose up.

We tend to think about false preachers being out there, that somehow we get with in these four walls and we feel like that we are safe. And yet here in 2 Peter two the same language is used as in Deuteronomy 13 considering false teachers and how we are to beware.

It says, "But there were false prophets also [notice] among the people,"¹ what we just read in Deuteronomy 13:

...even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul

¹ 2 Peter 2:1.

from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”²

Now, here, again, we are reading the last words that the Spirit of God inspired and preserved for us here. But Peter, writing out of a burden for these that were scattered throughout Asia Minor and that part of the world in the day knowing that his time was short, what kind of message would he deliver.

Well, we have here a warning. And it describes false teachers and preachers. And so, first of all, we note how they are described. How are these false teachers and preachers described?

Well, number one, they are described by their doctrines, what they teach. That is why it is called false teachers. It is the same word in the original in the word doctrine. The one who stands and lays out instruction and yet it is false. A false teacher propagates false doctrine.

The second thing that we see concerning the characteristic of these preachers is their covetousness. You see that down in verse three.

“ And through covetousness shall they with feigned words make merchandise of you.”³

You know, if you want to make a good living as far as finances and money are concerned, don't use the pulpit to do it. It is one thing that the Lord would prosper out in the world like Paul. He labored with his hands that he might not be to the charge of any man. But we see today that people particularly go the route of becoming a preacher or a teacher in this day men and women in order to make a living doing it. And they will change from one situation to another to improve their financial status. And that is why you see some of these talking just like you would in the world, climbing the corporate ladder, climbing the ecclesiastical ladder. I think I will go back to school and get another degree because that will offer me better opportunity as far as salary is concerned.

I don't know if you have that much contact with preachers. I don't anymore, but I used to. And that was often the discussion. I know even when I was in Africa and you would get together with some of the other so-called missionaries that were out there from various denominations, maybe just passing through or whatever, but they were often talking about how much time they had left to get back to the states to start raising more money for themselves. They never talked about how much they had. They always talked about how much they needed. And they pretty much set their own income. They put it under the guise of work funds, but lived pretty comfortable living. Such is the world in which we live.

² 2 Peter 2:1-9.

³ 2 Peter 2:3.

So they are described by their doctrines which are self serving. That is what a false doctrine is. It exalts self and not Christ. It preaches up man's will and not God's will. And it speaks of conditions set by men in order to gain God's favor versus the truth which is Christ having fulfilled every condition in that work that he came to do and accomplish on behalf of his people. But they are known by their covetousness. And the Scripture uses some pretty strong language with regard to those that are motivated by money to preach. Their god is their belly. So they are defined by their covetous. They are also defined by their ways, their manner, how they walk and how they talk, how they converse. There is a certain aura about them where they feel themselves almost above the people and it is not hard to pick out.

And then they are defined by their success. That might surprise you, but the Lord gives these enough rope to hang themselves just like he raised up Pharaoh for his day to bring him down.

And then they are described by their end. What will be their end? Well, here it says swift destruction in verse one.

“...bring upon themselves swift destruction.”⁴

So that is what we have here. These are false teachers and preachers, but again I would remind you within the body of professing Christians. That is where they are described as being raised up.

I had a preacher who has now passed on that told me that. He said, “You would be surprised at what those that you preach for really believe. You stand up and you point sinners to Christ and you declare that his glory alone is to be honored, his work alone, his person alone.” And yet people will sit listening to you and they hear duty. They hear what they must do. It is in the heart. You know, that... those thoughts of the depraved heart can cry so loudly in a person's conscience and ears that they really don't hear unless the Lord gives them ears to hear.

And so that is how they are described here. These false teachers then going back over the outline that I just developed for you and gave an introduction. We will look at it here point by point. But these false teachers bring in doctrines. That is why they are false teachers. They bring in doctrines that are contrary to the Scriptures.

Now there is a phrase there in verse one that might disturb you a little bit in light of what we know and believe, that Christ did not die for every single person in the world. So when it says there, “Even denying the Lord that bought them, and bring upon themselves swift destruction,”⁵ you have to remember who Peter is talking to here. He is talking about Jews. These are the elect among the Jews that were dispersed throughout the world at the time.

⁴ 2 Peter 2:1.

⁵ Ibid.

And the word “bought”... there is different words of bought or redemption, but the word “bought” that is used here harks back to the passover when the Jewish nation was brought out of Egypt. So as a nation, as Jews they gloried in that event. It is what distinguished them as being Jews and here the very Lord that bought them, it is not talking about Christ’s death on their behalf, but it is talking about that event called the Passover where the Lord brought them out with a high hand. This very same Lord they denied. How did they deny him? Well, they deny him in the person of Christ. They say, “Well, we believe in Jehovah, but we don’t believe in Christ. Well, then, you don’t believe in Jehovah because the one that brought Israel out of Egypt was Jehovah God. And that Jehovah God is God in the flesh.

Back in this first century this continued to be a heated debate as the Church grew and Jews were converted to Christ by the Spirit of God through that redemption that he accomplished there at Calvary. The debate continued just like it was when Christ was on the earth as to who he is.

Christ said, “Whom do men say that I am?” They denied his deity. They denied that he was God in the flesh. But as far as God is concerned, without controversy—that is what Hebrews is about—without controversy, God became flesh. That issue of who Christ is is settled in the minds and hearts of those That are truly the Lord’s, been taught of the Spirit. But here were these Jewish preachers going around talking about their history, talking about their heritage, glorying in the story of being delivered out of Egypt and that Passover and crossing the river. That is all summed up in that word “bought” there.

All the while they gloried in the history, they denied the Lord that brought that to pass. And they did it in denying the person and work of Christ, our Lord.

Here is the distinguishing mark, because I get people all the time asking me, “Well, then how do you discern?”

Because we have people today that you would listen to that say they believe that Jesus is God. So because they confess that Jesus is God does that mean they are true preachers? Well, read the book of James. You know, you believe in God? So do the devils. We can go back and look in the gospels to where when Christ entered the synagogue there in Mark, even the devils cried out, “Thou holy one of Israel, art thou come to destroy us before our time?”

They understand who he is. They know who he is even though men deny him. So while that truth is fundamental to knowing who Christ is, a person can believe and profess all these doctrines with their lips in truth and yet not in truth. They declare the truth with their lips, but they deny him in their heart.

Here is the difference. All true preachers will give Christ his proper place in glory.

You know the word that I find more and more that helps sort this out is the word “alone” or exclusively. I didn’t realize just how idolatrous there are some in what they cling to.

See, if you... if I stand before you and even say that it is through the blood shed of the Lord Jesus Christ that God has saved sinners, I could be in a congregation that doesn't believe the gospel and they will nod their head. They will say, "That is right, brother. Amen."

You know, what starts a fight? When you tell them it is through the blood and righteousness of the Lord Jesus Christ alone. And that your faith adds nothing to it. It doesn't initiate it. It doesn't maintain it. It doesn't contribute it. In fact, it is the grace that the Lord Jesus Christ bought that you might believe. It is the fruit of what he did. But your salvation is in that blood and righteousness of the Lord Jesus Christ alone.

I have had some friends that have separated from me. I am talking about acquaintances of long standing over this very issue. And it surprised me. I did not realize just how much they exalted faith above the Savior. And yet I have to stand here and tell you that to exalt the Lord Jesus Christ and to give him his proper place in glory in what distinguishes the message of this word from every other preacher is to preach Christ alone.

Paul said that. "I determined not to know any thing among you, save Jesus Christ, and him crucified,"⁶ those two things.

That is what Peter is addressing here. And we see it in other portions, in Galatians with Paul. You know, these were saying, "Well, we believe in Christ. We are just adding circumcision. That is all. Like, what is the big deal?"

The Big deal is circumcision. And you can replace circumcision with faith. You can replace it with baptism. You can replace it with tithing. You can replace it with witnessing, whatever you want to add to it. That is what is wrong, because it is Christ alone. It is Christ exclusively. It is Christ and his blood shed that has satisfied a holy God. It is not Christ plus your believing or Christ plus your confessing him in baptism or Christ plus your—like I read one writer said—your little part is your will. That is your little part. Bring your little part. And God will accept you. You join yours with what Christ has done and now you have got salvation.

No, dear friends, salvation is not a cooperation between God and man. It is an operation of God from beginning to end, that God is pleased to work out.

I quote it often, but I want you to look over in Galatians chapter two because if you see it, you know, in written Scripture, inspired Word, preferably it will sink home in our hearts. But here in Galatians chapter two in verse 21 Paul said, "I do not frustrate the grace of God."⁷

"I don't confuse it," is what that word "frustrate" means.

⁶ 1 Corinthians 2:2.

⁷ Galatians 2:21.

“...for if righteousness come by the law...”⁸

And in the original “the”, the article is not there.

So, “If righteousness come by... law,”⁹

What is a law? It is a rule. It is an obligation. It is a condition.

If righteousness come by any rule or obligation or condition, then Christ is dead in vain. It is just very simply that. And that is why in the very next verse, Galatians three and verse one, “O foolish Galatians, who hath bewitched you [who hath put a spell upon you] that you should not obey the truth?”¹⁰

There is an obedience of the truth, but it is a bowing to the revelation of God concerning Christ that this righteousness that God has imputed he earned. He established and he worked out. He imputed it. God imputed it upon completion of his death. And it is based on that that that one time offering of the Lord Jesus Christ, that God forever justified every sinner who has been chosen. And he says, “Before whose eyes Jesus Christ has been evidently set crucified among you.”¹¹

Well, back when the Lord began to do a work of grace in my own heart—and here I turn you back to Isaiah chapter six.

Someone asked me a question this week about my experience of how it was that the Lord first began to deal in my heart. And I don’t like to dwell too much on experience. It is not... the Lord deals with us through his Word, but it is not how he dealt with me in my experience that is going to bring salvation. It is the work of Christ.

But when I mentioned that it is in Isaiah six that the Lord first began to deal in my heart even as a missionary in Africa and show me my lostness, the question was raised: Well, what did you see in Isaiah six?

And here is what I saw. Look in Isaiah six and verse one.

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.”¹²

Now some might read that and just say, “Well, he saw Christ seated on the throne, so he saw Christ as sovereign. I believe Christ is sovereign so I must have seen the Lord.”

⁸ Ibid.

⁹ Ibid.

¹⁰ Galatians 3:1.

¹¹ Ibid.

¹² Isaiah 6:1.

But I would have you consider the language that Isaiah uses and particularly in connection with what he preaches later in Isaiah 53. When he says that he saw the Lord sitting upon a throne high and lifted up, what did he see? Well, he saw the same thing that the apostle Paul declared when he said that Christ “became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him.”¹³

What Isaiah was looking forward to was the finished work of the Lord Jesus Christ and his ultimate exaltation to that throne where he sat down at the right hand of the majesty on high.

You say, “How do you know that?”

Well, if you have got a cross reference in your Bible—and I had at the time—when I first began to look at this carefully you might note there John 12 and verse 41.

Let’s go to John 12 and verse 41. See, this is where the Lord began to deal in my own heart when I started comparing Scripture with Scripture. I can truly say with the apostle Paul that no man taught me the gospel.

Now I went through college and seminary and I was trained in the traditions of men, even in the doctrines of Calvinism, because I switched from what I was being taught in the classroom to books. Certain authors became my teachers. And the Lord let me go on for a while until the Spirit of God became my teacher opening my eyes to this Word and these Scriptures.

And here in John chapter 12 and verse 41 we see our Lord Jesus Christ speaking of this very portion of Scripture where he says, “These things said Esaias, when he saw his glory [Christ’s glory] and spake of him.”¹⁴

And this, if you go back and look in this chapter, John 12, you will see that it was in this particular portion of Scripture that the Lord was entering into Jerusalem to lay down his life and to shed his blood. And this is the one that Isaiah saw high and lifted up. But there was much unbelief around him. In fact, verse 40 he says, “ He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”¹⁵

So why did Isaiah believe? How could he see except for the Spirit of God revealed Christ in him?

So this is what distinguishes true teachers, true worshippers from the false. It is the exaltation of Christ, giving him his proper place in glory, all the glory, particularly in that redemptive work that he came to accomplish.

¹³ Philippians 2:8-9.

¹⁴ John 12:41.

¹⁵ John 12:40.

So weigh all preaching in light of Christ. I don't now how to put it more simply. His eternal sonship, yes, but his humanity as well, his sovereignty, yes. But also the fact that he became a man in order that he might be the surety of that people that God the Father gave him. His perfect righteousness. You can't leave any one of these elements out that obedience that he accomplished to satisfy his Father and that effectual sacrifice. See, that is what distinguishes true preaching from false. I am talking about the effectual sacrifice of the Lord Jesus Christ.

Ask people openly and plainly, are there any in hell for whom Christ died? If you say they are then he failed as a Savior. If he could lay down his life and yet God not save those for whom he died, it wasn't an effectual sacrifice. His priestly work, his intercession, his exaltation to the right hand of the Father, his coming again, all of these are part and parcel of the gospel.

You know, false preachers can't stay on Christ. They can touch on him every once in a while, but to make him the message, to make him the subject of their preaching they can't stay long. And that is how you figure out after a while whether a man has truly been sent of God or not. How long can he stay on this one, the Savior, the Lord Jesus Christ?

He is the sheep's food. Christ said, "My sheep hear my voice, and I know them, and they follow me."¹⁶

So if you want to find out who the sheep are, exalt Christ and they will follow him.

Again, the second thing we saw not only with regard to the doctrine. These false prophets and preachers distinguish themselves, but with regard to the covetousness. They are motivated by covetousness, coming back here to 2 Peter chapter two, their covetousness.

And it fits, because if a man's aim or motive is not the glory of Christ, then his motive is not the good of the Church. And if it is not the glory of Christ nor the good of the Church, then what is it? Well, it is his own gain. It might be financial gain. People can covet wealth. But they can also covet the pulpit. They can covet the glory. They like to be in front of people. They like to hear their voice. And they like the praise when people say, you know, "That was a good message. You are a great orator. It is obvious that you put a lot of study in," these sorts of things. And they get gain, they get glory. They get personal satisfaction from standing before men.

All of that fits covetousness. And that is their only motive because if there is no true knowledge of Christ then there is no true love for Christ. In other words, they can never lose themselves or deny themselves or, as Christ says, take up their cross and follow him.

A man can renounce many things. He can give up drinking. He can give up smoking. He can give up dancing. He can give up going to the movies. But one thing he won't do is deny himself, you know. But that is where we see how these teachers are motivated by covetousness.

¹⁶ John 10:27.

And then the third way of distinguishing them is, you know, by their ways, their conversation, their walk. If you look here in 2 Peter chapter two—let me get back there in 2 Peter chapter two and verse two—“Many shall follow...”¹⁷

How are their ways described? They are pernicious ways, deceptive, deceitful.

“... by reason of whom the way of truth shall be evil spoken of.”¹⁸

In other words they foment opposition to the truth, to the gospel as the Lord has been pleased to teach it through this Word here. They foment opposition in men’s hearts in unbelief.

The shock of people that you work with and I work with and we talk with whenever you begin to define Christ and his death and what he accomplished and for whom he did it. They run back to their preacher. “Did you know that there are people out there that believe such and such?”

And the preacher will kind of calm them and say, “Yeah, those are extremists. They call them hyper Calvinists.” That is a word that will get thrown back in your face.

I will never forget when somebody that had been brought in here a number of years ago were with us for about four years and moved on. When they got into another congregation that they thought would be a place where they would hear the gospel, when they began to testify as to what work the Lord had done in their heart I got an email from them one day and they said, “What is this think Calvinism, hyper Calvinism?”

And I asked them. I said, “Well, where did you hear that word?”

And he said, “Well, that is what everybody is describing, defining how I believe.” And he said, “I have never heard it before.”

And do you know what? I was thankful he hadn’t, because that is not what I preach. That is not what saves a sinner. You can believe all five points of, you know, the doctrine of Calvin and perish right along those that the doctrine denounces. People would rather fit what you... what the Lord has taught you in some sort of camp. You are going to find that. And I believe that is the sense here.

“By reason of whom the way of truth shall be evil spoken of.”¹⁹

They would rather put you in a category, in a camp or something identified with some sort of tradition or denomination rather than bow to the truth, because if they can isolate you off then they can say, “Ok, well, that is what he is.”

¹⁷ 2 Peter 2:2.

¹⁸ Ibid.

¹⁹ Ibid.

And that is what frustrates people, especially when they ask what kind of church do you attend. You know, that is a little bit tough of an answer. Are you Baptist? Are you Sovereign Grace? These are terms that, you know, people all have ideas about in this day and age. And yet it really doesn't apply to who we are.

The real word would be the word Christian. But, then again, that word is used and abused. So, you know, we just have to come back and define who we are by this Scripture, whether men can figure out or not. But let's know that false preachers, there are many.

It says, "Many shall follow their pernicious ways."²⁰ They have many followers.

And their way is the way of deception. You know, there is nothing that is revealed here in this Word that we ought to fear or shy away from. People like to get in those kinds of debates with you, you know, what about this verse? Oh, you haven't studied this verse. I bet you haven't seen this verse. And they like to throw up verses of Scripture as proof texts. But there is not a verse of Scripture that we cannot clearly define.

You know, when I have mentioned... when someone mentions John 3:16 to you do you kind of hedge and say, "Well, yeah, that is kind of a verse that..."

It doesn't any more deny the truth of Christ's saving a people than any other Scripture. There is not one Scripture that is contrary to another Scripture. And as you sit down and take a careful look at it, you see that it all is united. It all points to Christ.

"God so loved the world..."²¹ That word "so" means "[in this manner] loved the world, that he gave his only begotten Son..."²² But that verse doesn't say he died for every single person in the world. He loved, he in this manner loved the world that he gave his only begotten Son that what? "Whoever believeth should not perish, but have everlasting life."²³

It doesn't say whosoever doesn't believe. It was never in God's purpose to save people that would let themselves continue in unbelief. And then it is just a matter of comparing Scripture with Scripture. Well, who are those who believe?

John 10 Christ said, "My sheep hear my voice... and they follow me."²⁴

Faith is a gift of God to everyone that God has chosen and for whom Christ has died. That is just as simple as it is. Don't make faith a Savior. Faith did not die on the cross.

²⁰ Ibid.

²¹ John 3:16.

²² Ibid.

²³ Ibid.

²⁴ John 10:27.

Christ did. Faith does not speak of itself anymore than the Spirit of God speaks of itself. Faith looks to Christ, period.

You know, it is not an exaltation of faith, but men use deception, their pernicious ways. Here in this particular portion of Scripture in verse one it says, “Who privily shall bring in damnable heresies.”²⁵ Privily. That is how it begins, in private, secretly, under a disguise of supposed righteousness, gradually. I think it is foment. I have seen it in years over the ministry. I mean, you know, at first there is a smile and then there is whispering and then there is a meeting on the side. And then, all of the sudden there is a blow up and then there is a departure, gradually, gradually, under pretense of truth, but in reality introducing heresy called damnable heresies in verse one.

And it says there with “feigned words” if you look down at verse three.

“And through covetousness shall they with feigned words make merchandise of you.”²⁶

You know, they are not praying for you, they are preying on you. They seek a battle, but with feigned words, words of their own choosing. Feigned means supposed words of truth, cunning arguments and logic. You can do a lot with logic, cunning words, but not the words of the Holy Spirit. Their words, versus the Word of God which we saw last time which is not of any private interpretation. You have got to weigh everything in light of his Word.

But they make merchandise of you. They deal with men’s souls as a merchant that goes about seeking to buy goods and sell them. They are not... They don’t care for your eternal welfare. You are but a means by which they can enrich themselves and make some gain and personal glory.

Again, you see how the Lord gives them a certain measure of success. You ask yourself, “Well, if they are so poisonous, their doctrine, their ways, you know, why doesn’t the Lord just cut them off?”

Well, let me refer you back again to Deuteronomy 13. If you go back in the Old Testament this is not something new. The answer is that the Lord leaves his people in a world where there is this deception. And it says here in Deuteronomy chapter 13, “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass...”²⁷

Some people think that way. Well, if it was false, how come I saw it?

But the message is, “Let us go after other gods, which thou hast not known, and let us serve them.”²⁸

²⁵ 2 Peter 2:1.

²⁶ 2 Peter 2:3.

²⁷ Deuteronomy 13:1-2.

²⁸ Deuteronomy 13:2.

You listen to a preacher of miracles. He calls people down front and does all these things with them and professes healings and those sorts of things. Weigh the Christ that that preacher preaches in light of what the Lord has taught you from his Word here. That is what they are doing. They are drawing people away to another God.

It says here in verse three, “Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: [Look at it here] for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul,”²⁹ whether he is your only hope of salvation.

It is the Lord. He does it to make a difference between the wheat and the chaff. He is the winnowing fan. He is the one with the fire in his hand and he uses false prophets to sort it out. And that is why these false teachers are usually successful and why they have many that follow them who will be just as corrupt in their ways because the road of error and religious idolatry is called in Scripture a broad way in which many walk.

If you look in Matthew chapter seven and verse 22, there are a lot of people walking around that have made professions of Christ that feel they are the Lord’s because they have assurance of salvation. Did you ever hear people talk about that?

“Well, I know I am the Lord’s. I have got assurance.”

Well, here in Matthew seven there were many that had assurance of salvation, but the Lord said in verse 21, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”³⁰

What is the will of the father which is in heaven? To hear Christ, believe on him alone, turn from every other false way.

And he says in verse 22, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?”³¹

Stood up and preached. Named the name of Christ.

“And in thy name have cast out devils? and in thy name done many wonderful works?”³²

They had assurance of salvation.

But what does he say?

“And then will I profess unto them, I never knew.”³³

²⁹ Deuteronomy 13:3.

³⁰ Matthew 7:21.

³¹ Matthew 7:22.

³² Ibid.

It is not whether you professed to know Christ. Does he know you? Have you been known of him? He says, "Depart from me ye that work iniquity."

There is an interesting indictment. To preach any other righteousness than the righteousness of Christ is to work iniquity. It is to be a worker of iniquity. And unless the Lord turns our heart to Christ alone, that is where it will be our end.

What is the end of these false preachers and teachers? Well, it says their swift destruction in 2 Peter two.

And then it goes on to describe the judgments that the Lord has brought. He spared not the angels. He spared not the old world in the days of Noah. He spared not Sodom and Gomorrah. Why would he spare even religious professors who don't know Christ or exalt him or rest in his blood and righteousness alone?

So we have much to think on and pray about. Again, as I said in the beginning, you know, it is one thing to think of all this being in the world, but where we sit, each of us here, we have a heart that unless God by his grace is pleased to take and to enliven and reveal Christ in we would go the same way. My prayer is that he not let us go.

My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest 'frain.

I got up this morning and had a good time reading the Scripture and in prayer, but, do you know what? That was the this morning. I need Christ every bit now at this hour as I did even before he converted my heart years ago. That is just a reality. But that is where I look. And when he brings circumstances to pass that remind you why there is a city of refuge and your hope will not be in your graces when the Lord brings the firestorm. If it is, you will die there in the field. It better be in Christ, in that blood shed.

All right. Let's take our hymn books and sing hymn number 224.

Notice here the words, "I know whom I have believed," not what, but whom.

[singing]

³³ Matthew 7:23.