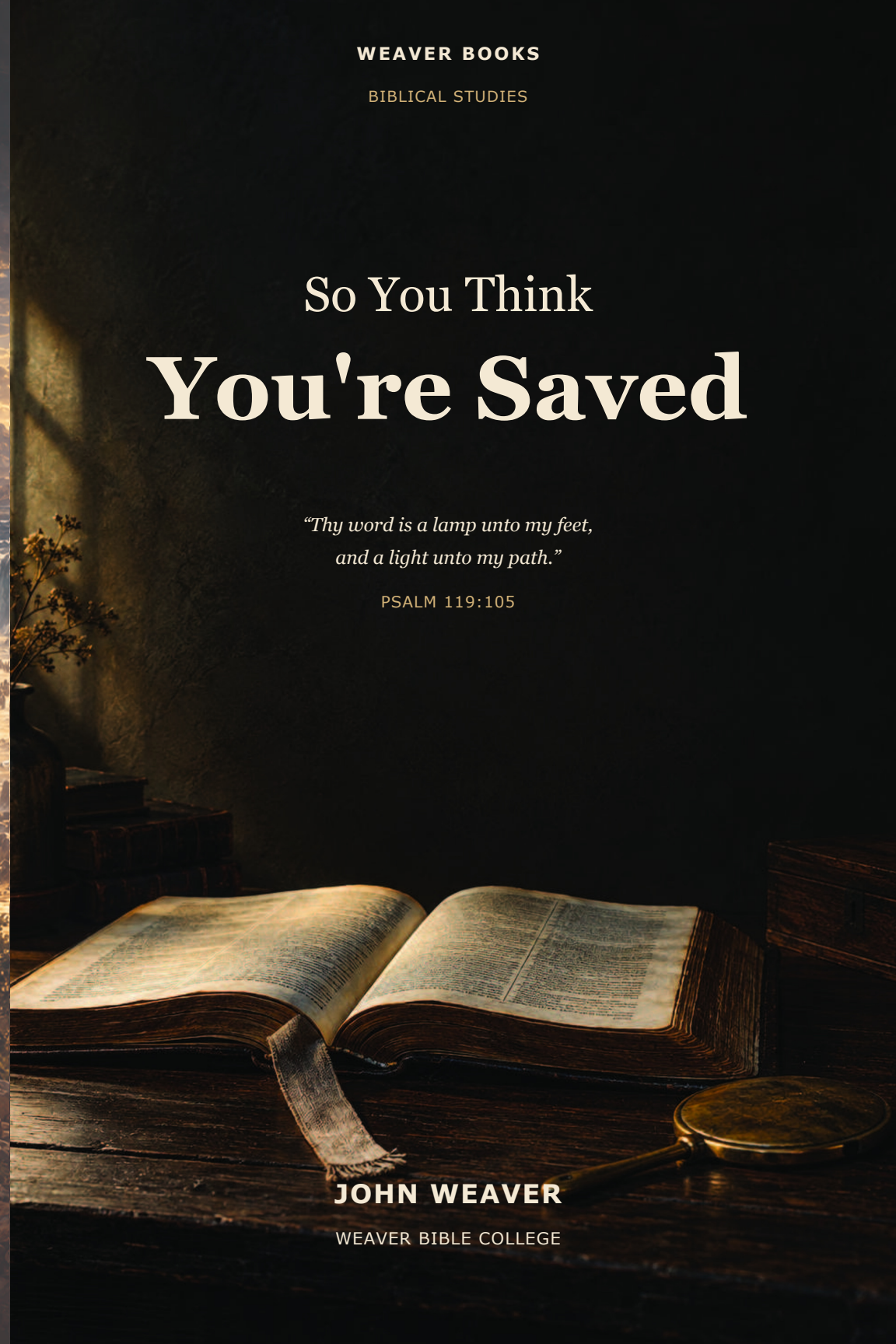
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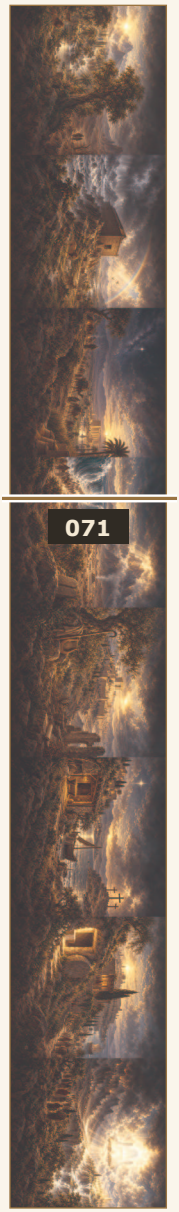
"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



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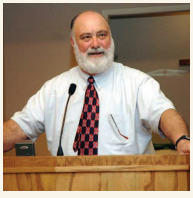
Examine yourselves, whether ye be in the faith; prove your own selves.

2 CORINTHIANS 13:5, EXCERPT

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CHAPTER 1

So You Think You're Saved

Part One of Two

Introduction: The Question of Salvation

The title of the message is “So You Think You’re Saved.” The passage in Mark 10 begins:

“And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said to him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness. Defraud not, Honour thy father and thy mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the

kingdom of God! And the disciples were astonished at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible."

There are several important questions that must be answered for those who profess to be saved: What is salvation? What were you saved from? How are you saved? Who saved you? What is the foundation of salvation? And what is your assurance in salvation?

This is a serious subject. Yet the answers I have received over the years to questions such as "Are you saved?" or "How do you know that you're saved?" would be absolutely hilarious if the matter were not so serious. Many think they are saved simply because they belong to a church, have been baptized, do the best they can, or possess a religious nature.

False Grounds of Assurance

I've heard all kinds of responses like, "My father was a preacher. My grandfather was a preacher. I come from a long line of Christians." I have to emphasize the simple fact that salvation is not communicated by nature. It is a sovereign and supernatural grace, and certainly not a natural grace. Simply because your parents or grandparents were Christians does not mean that you are one.

Remember that passage in John 1, verses 11 through 13. The Bible says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Listen to verse 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Simply because someone has been related very intimately with a real Christian does not mean that they are a Christian whatsoever. Years ago, I was preaching in a Bible camp in Illinois, and one young

teenage girl was listening very attentively. After the service, I asked her if she was a Christian.

Her response was, "I don't know. I'll have to ask my mother." I said, "Well, sweetheart, you go home and ask your mother tonight, and tomorrow, when you come back to the camp, you can give me your mother's answer." It was a day camp. The next morning, I saw her before the service and asked whether she had asked her mother if she was a Christian.

She said, "I most certainly did." I asked, "What did your mother say?" She said, "My mother said, 'Well, of course you're a Christian. You live in America, don't you?'" Just because America has been designated and called a Christian nation certainly does not mean that everyone in it is a Christian whatsoever.

The Rich Young Ruler: A Case Study

When you look at this text in Mark chapter 10, this rich young ruler had a lot of things going for him. First, he had a motive, and it was a good motive. He was concerned about his salvation and eternal life. The Bible says that he came running to the Lord Jesus. He was eager to find out about salvation and eternal life. Not only did he have money, but he also had manners, because he knelt before the Lord Jesus and addressed Him: "Good Master, what must I do that I may inherit eternal life?"

Evidently, the man was raised quite right. Not only did he have manners, but he also had money, because the Bible calls him a rich young ruler. He had a motive, manners, money, and evidently morals. The money he possessed, he either inherited or earned lawfully and scripturally. When he asked our Lord what he must do to enter eternal life, our Lord answered, “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother.” He answered, “Master, all these have I observed from my youth.” Evidently, this young man was very mannerly.

There is no two ways about that. In fact, the morality of this young man, although he was unsaved, would probably put many professing Christians to shame, because their lives could not match even his

morality. Yet after he said, “All these things I’ve observed from my youth,” our Lord said, “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me.”

How many of you, when you were converted, sold everything that you had and gave to the poor? Not one. Is that a requirement for salvation? The answer is no. Why, then, did our Lord tell this young man that he lacked selling everything he had and giving to the poor? The answer is simple. In verse 19, our Lord was quoting the law of God. It is by the law that we understand the knowledge of sin. He said, “Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother.”

The young man said, “All these things have I kept from my youth up.” But in verse 21 our Lord applies the law. He does not merely repeat what He had quoted. He says, “I’ll tell you what you do. You go and sell everything that you have, give to the poor, take up your cross and follow me. That’s what you lack.” What happened? The young man went away exceedingly sorrowful. Why?

The Bible said he had great possessions. What our Lord was showing him was this: he had not only failed to keep the law of God, he had not even kept the first commandment, which is, "Thou shalt have no other gods before me." His money, obviously, was indeed his God.

Our Lord makes it clear that anything we trust in other than Himself will not save us. In verse 23, the Bible says that Jesus looked at His disciples and said, "How hardly shall they that have riches enter into the kingdom of God."

Salvation Is Impossible with Man

He did not say it was impossible for a rich man to be saved, but He said it was very difficult. When you stop and think about the rich men in the world today—the billionaires and multimillionaires—most of them are not only totally unsaved, they are anti-Christ, anti-Christian, anti-everything. There are probably some who are saved, but here is why it is difficult for a rich man to be

saved. Verse 24 says, "But the disciples were astonished at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Notice that He said, "how hard is it for them that trust in riches?"

The man who has billions and millions usually ends up trusting in those instead of our Lord. Then verse 25 says, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." How difficult is it for a camel to go through the eye of a needle? It is impossible. So it is impossible for anyone who trusts in his riches to enter into the kingdom of God.

When our Lord said that, His disciples were astonished out of measure. Their mouths dropped open; they could not believe what they had heard. They asked among themselves, "Who then can be saved?" Note that question: "Who then can be saved?"

“Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.” You have to connect verses 26 and 27, for they ask, “Who then can be saved?” Our Lord said, “With man it is impossible.” No one can save himself by any means or by any measure whatsoever. Salvation by man, for man, through man, because of man, declared by man, and assured by man is an utter impossibility.

Salvation Is from Sin, Not Just Its Consequences

Years ago, I was preaching a series on the biblical doctrine of repentance. After one service, a man came to me and said, “Preacher, you make it so hard for a man to be saved.” I looked at him and said, “Sir, I want to apologize for that. Evidently, I did not make myself clear. I certainly did not mean to make it hard for a man to be saved. I meant to make it impossible.”

That is what our Lord said: “With man it is impossible.” But what has happened today is that salvation, like everything else, has been watered down, so that anyone and anything is considered saved, even if they live in open rebellion against God and in total violation of the law of God.

What a lot of people have forgotten is this: salvation is not necessarily something to take you to heaven, nor is it necessarily

something to keep you out of hell. Salvation is from sin. Do you not remember what the angel said to Mary in Matthew chapter 1 and verse 21? “For she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” Being saved from judgment, condemnation, destruction, and hell is a byproduct of being saved from your sins.

What many people want today is to use the Lord Jesus Christ as a mere fire escape while they enjoy their sins. They want freedom from the judgment and punishment of their sins, while they continue enjoying and living in those sins. They do not want to go to hell, suffer, or be condemned, but they do not want to repent, give up their sins, or turn from them. There is no such salvation as that. It is impossible.

The Distinction Between Past and Present Sin

Some people are notorious sinners, and some of us may have been notorious sinners in times past. God certainly is capable of saving notorious sinners. But there is a difference between a man who was a notorious sinner and someone who still is a notorious sinner.

In First Corinthians chapter six, verse nine, the apostle says, “Know ye not that the unrighteous shall not inherit the kingdom of God?” Then he adds, “Be not deceived.” In other words, if you think somehow that the unrighteous will inherit God’s kingdom, you are deceived. I do not want you to be deceived. Therefore, the warning is plain: the unrighteous shall not inherit the kingdom of God. This is something that you should know. The issue is not whether God can save such sinners, but whether they remain in that condition.

“Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,” the sodomites, “nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” Now watch verse 11: “And such were”—that is past tense—“such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” There is a big difference between what you once were and what you are now.

Galatians 5 gives the same truth in a little different light: “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” There is a vast difference between living continually in open, rebellious sin and having done that in times past, when God changed you and saved you.

The apostle Paul asks and answers this same question in Romans 6: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”

Examine Yourselves by Scripture

Let me make this exceedingly clear: salvation from judgment, condemnation, and destruction is a byproduct of being saved from your sins, which bring you to judgment and condemnation. Our Lord is not some fire escape, nor is He someone to be used and abused. The only true, real, genuine salvation is the salvation that is in and through the Lord Jesus Christ.

You remember what Jesus said in John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus Christ is claiming an exclusive salvation. There is no salvation in anything else or anyone else. There is no salvation in Islam, Hinduism, or Buddhism. It is an exclusive route, and that route is only through the Lord Jesus Christ Himself. That is why the Bible says in Ephesians 2:18, "For through him"—that is, through Jesus Christ—"we both have access by one Spirit unto the Father." The only way anyone can get to the Father is through the Son and in the Spirit.

Acts chapter 4 gives us a tremendous statement made by the Apostle Peter. Peter had his opportunity to preach to the rulers, and he said, "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is

made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We probably did not realize the significance of verse 12. When the Apostle Peter said, "for there is none other name under heaven given among men, whereby we must be saved," Peter was declaring war on the Roman Empire and on the Roman Caesar. Why? In 14 B.C. there was a bright star that shone in the heavens, and Augustus Caesar, who was then on the throne, had it posted and sent throughout his empire: "there is none other name under heaven given among men, whereby you must be saved other than the name of Augustus Caesar." Peter said, "That's a lie. The only name that you can be saved in and through is the Lord Jesus Christ."

Here is a simple truth: if you are not saved by Jesus Christ, and if you are not willing to be saved by Jesus Christ, you will never be saved, because the only salvation that exists exists only in the Lord Jesus Christ. He is the way, the truth, and the life.

The title of this message is “So You Think You’re Saved.” I title it this way because so many people base their salvation on a multitude of things other than the Lord Jesus Christ. People have told me they know they are saved based upon their experience. They say, “I know what happened to me.” But anything can produce an experience. If you want an experience, eat a peanut butter, mayonnaise, tomato, ketchup, mustard, and bologna sandwich before you go to sleep. You will probably have quite an experience. The flesh can give you an experience. The enemy can give you an experience. The world can give you an experience. Just because your hair stands on end and goosebumps come up and down your neck and run up and down your arms does not mean that is salvation.

Salvation, as I will show you by the time we get through next week, is an objective reality. It is based upon the person and work of Jesus Christ. It may have a subjective application, but salvation is an objective reality and an objective fact.

Many people say, “I’ve decided to be a Christian.” It is like the song we normally sing, “I have decided to follow Jesus,” which is basically man-honoring and man-glorifying, and really a salvation by works. You can make decisions all day long, but if you do not have the power to bring those decisions to fruition, they are worthless. I could decide that I would like to be a multimillionaire before six o’clock today, but I cannot be. I could decide that I would like to have a head full of wavy hair, but it is not going to be. I can decide that I would like to be twenty years younger, but that is not going to happen either. You cannot decide your way into heaven. You cannot decide your way into salvation.

“With men, salvation is absolutely impossible.” Most people have never realized that the Word of God is indeed an objective standard. Everything in our lives, including our salvation, is to be examined in light of the Word of God. The Apostle Paul and the Apostle Peter gave us good admonition and great counsel.

In 2 Corinthians 13:5, the Apostle Paul said, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” Note what he said: “examine yourselves, whether ye be in the faith, prove yourselves.” How are you going to examine yourself as to whether or not you are in the faith? How are you going to prove yourself? The only way you can do that is to take your life, your attitudes, your actions, and your conduct, and compare them side by side with what the Word of God says salvation is. In other words, you are comparing your life to God’s objective standard.

When He says, “examine yourselves,” He is saying, examine yourselves in light of Scripture. “Prove yourselves.” Prove yourselves in light of Scripture. Then He said very clearly, “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” In other words, you should determine and discover whether Jesus Christ is in you based upon the Word of God.

Peter says basically the same thing, but a little differently. In 2 Peter 1:10, he admonishes and commands, “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” The “these things” he mentioned are those things previously stated, beginning around

verse 3 and continuing down through the passage. He says, “give diligence to make your calling and election sure.”

How do you know that you have been savingly called into salvation? Obviously, by examining your life and what is stated there. How do you know whether or not you are one of God’s elect? By seeing if your calling has been biblical. If your calling has been biblical, you are one of God’s elect. It is just that simple. So he tells us exactly how we are to give diligence to make our calling and election sure.

I want to show you how simple this is. If we examine ourselves and our lives, it is not some type of morbid introspection. It is not staring at your navel like some folks do and saying they are meditating. When we examine ourselves, we are comparing our lives to the objective standard of the Word of God.

In 1 John chapter 2, beginning with verse 3, John wrote, “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” He continued, “He that saith he abideth in him ought himself also so to walk, even as he walked.”

The word “keep” is the Greek word “tereo,” and it means to observe, to attend to carefully, to keep, to guard, and to hold fast. Literally, John is saying, “and hereby we do know that we know him if we are keeping, holding fast, guarding, giving careful attention to his commandments.” It is also a present active subjunctive. Therefore, it reads, “and hereby we do know that we know him if we are continually keeping his commandments.”

This passage does not teach sinless perfection. No passage in the Bible teaches sinless perfection, not in this life, because that is impossible. But he said, “He that saith, I know him, and is not continually keeping his commandments, is a liar, and the truth is not in him. But whoso is continually keeping his word, in him verily is the love of God perfected: hereby know we that we are in him.” He that says he abides in Him ought himself also so to walk, even as He

walked. This is not talking about sinless perfection, but about a life that is consistent and constant in obedience.

We are sinners and we sin. We have our faults and failings, but those should be a bump in the road. They are not what we would call the normal thing as Christians.

First John 2:3–6 could be illustrated by 1 Kings 15:5. Listen to what God said concerning David: "Because David did that which was right in mine eyes, and turned not aside from anything that I commanded him all the days of his life, save only in the matter of Uriah." David did that which was right in the eyes of the Lord and turned not aside in anything except in the matter of Uriah.

Did David commit adultery with Bathsheba? Yes. Did David have Uriah murdered with the sword of the children of Ammon? Yes. Did David have other faults and sins? Yes. But his life was not a life of open rebellion or open sin. Those were where he stumbled and fell because, generally speaking, his life was one of obedience. That is why David was called, even by God, a man after God's own heart.

So we have to ask a succinct question: What does a sinner need in order to be saved? The short answer is a Savior. But what is involved in being the Savior? How do we know that Jesus Christ is indeed the Savior? What is involved in being a Savior?

Salvation Requires a Surety

The Bible says in Matthew 1:21, "And thou shalt call his name JESUS: for he shall save his people from their sins." What is involved in being saved from our sins? We need to break down the constituent parts of being a Saviour, so that we may see not only our need of the Lord Jesus Christ, but also His perfect and complete work, and that He indeed is the one and only Saviour. That is the one point I want to give today; the rest of the message will come next week.

Salvation requires a surety. Hebrews 7:22 says, "By so much was Jesus made a surety of a better testament." Jesus Christ was made a surety of a better testament. An interesting word is used in this passage concerning Jesus Christ. The Greek word for surety is

enguos, which literally means a surety or a sponsor. Arthur W. Pink writes:

"The Greek word for surety properly means a bondsman, one who pledges his name, property, or influence that a certain thing shall be done. When a contract is made, a debt contracted, or a note given, a friend often becomes the surety in the case and is himself responsible if the terms of the contract are not complied with. A surety is one who agrees to undertake for another who is lacking in ability to discharge his own obligations. Whatever undertaking the surety makes, whether in words or promise, or the depositing of real security in the hands of an arbitrator, or by any other personal engagement of life or body, it implies the defect of the person for whom anyone becomes surety. The surety is sponsor for another, standing in the room of and acting for one who is incompetent in and of himself. He represents that other person and pledges to make good his engagements. Thus Christ was not a surety for God, for he needed none. But Christ was a surety for his own poor, failing, and deficient people who were unable to meet their obligations, incapable of discharging their liabilities. In view of this, Christ agreed to undertake for them, fully pay all their debts, and completely satisfy every demand which God had against them."

A surety is someone who pledges himself for another. If Steve went to the bank and wanted to borrow $10,000, but had no collateral or credit, he might say, "I've got a good friend by the name of Gary. Gary's got plenty of money, and he's going to sign this note. And if I don't pay it, Gary will." That is a surety.

In order to understand our need of a surety, we must also understand that sin is a debt. It is something that must be paid. Everyone in this room could probably quote Romans 6 and verse 23: "For the wages of sin is"—what?—"death. But the gift of God is eternal life through Jesus Christ our Lord." Sin is recognized as a debt. If I owe Gary a wage, that is a debt. He has worked for me, and I owe him money. So sin is a debt.

I want to show you how great that debt is. Turn to Matthew chapter 18. There is an awful lot of truth in this passage and a lot of applications that could be made, but I am interested in one right

now. Begin reading with verse 23 through verse 35. Pay close attention to this.

“Therefore is the kingdom of heaven likened unto a certain king.” This is a parable, and our Lord is saying the kingdom of heaven is likened unto this. “Likened unto a certain king, which would take account of his servants.” Certainly God does that for us; He takes account. “And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had nothing to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.”

"And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had compassion on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." This parable clearly applies to forgiveness: if God has forgiven us in the greatest, we should forgive those who sin against us in the lesser, or in the least. There are many applications from this parable.

Notice first that one man owed his lord 10,000 talents. The Greek is "myriad," which literally means a myriad of talents. This phrase is the highest number known in Greek arithmetical notation; it could not be exceeded. We must stop and consider the size of this debt. I forget exactly how much a talent is, but if we take the English

pound—16 ounces to the pound, whether 16 ounces of silver or 16 ounces of gold—the passage does not tell us whether the debt was measured in silver or gold. John Gill, quoting Dr. Hammond, says that 10,000 talents amounted to 1,875,000 pounds. Measured against the price of silver today, at about 25 dollars an ounce, or gold at 2,000 dollars, it is an astronomical figure.

It is something that is impossible for anyone to pay. This is exactly what our Lord is saying. He said He delivered him to the tormentors till he should pay all the debt that was due unto him. Will he ever pay it? How could he pay it if he could not even work? Obviously, clearly, it is talking about sin being a debt that is such an impossibility for any sinner to pay. So for sin, a sinner needs a surety. He needs someone who will stand in for him and guarantee the payment of his debt. A sinner cannot pay the debt and live, for the wages of sin is death, not just physical, but eternal as well.

There are two illustrations of a surety, one from the Old Testament and one from the New Testament. In the Old Testament, turn to Genesis chapter 43. I am sure that you know the story. Joseph has been sold by his brothers; he is in Egypt and is second in command.

There is a famine in the land. The boys have already gone down to Egypt and brought forth food, and it has run out. Now it is time to go back again and get more. Genesis 43, beginning with verse one: “And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.”

“And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.” That is Benjamin, who was the real brother of Joseph. “And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother?”

“And we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.”

“For except we had lingered, surely now we had returned this second time.” Note what Judah said: “Send the lad with me, I will be surety for him.” Judah did send Benjamin down with his brothers. They came in and ate with Joseph. Joseph had ten times the amount of food put on Benjamin’s plate as on the other brothers’ plates, and he communed with them, though they still did not know who he was. Joseph instructed his steward to place his cup in Benjamin’s sack after it was filled with food. The steward did so, and the boys were sent away.

Before they could get out of the city, Joseph said to his steward, “You overtake them. You search their sacks, you find my cup. And whoever has that cup, deserves death, and to be a bondman.”

Genesis chapter 44, beginning with verse 4: “And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.”

“And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.”

"Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city." They said, "Whoever has this cup, let him die, and we will be bondmen." They came back, and Joseph said, "Leave Benjamin here, rest of you go home."

"And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants," or slaves, "both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him."

SCRIPTURE READING - Genesis 44:24-34 (KJV)

> And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.
>
> And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore

> when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.
>
> Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Now note what is happening. Benjamin has been taken. Judah said, "I was a surety for him. I will be a substitute. I will take his place. I will pay his debt. Let him go."

A surety is one who guarantees payment. Philemon is a little book with only one chapter, right before Hebrews. It is a wonderful book. Philemon had a servant named Onesimus. Evidently, Onesimus stole from Philemon and ran away to Rome. I do not know what he did in Rome, but he got into trouble and was thrown into a dungeon—and guess who else was in that dungeon? The apostle Paul. Paul probably knew Onesimus. Paul preached to him, talked to him, and witnessed to him, and Onesimus was converted. Paul then sent this slave back to his owner.

Paul says in Philemon, chapter 1, beginning with verse 17, that as he sent Onesimus back, he said to Philemon, "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides." Paul was reminding Philemon that Philemon had also been converted under his ministry. Whatever Onesimus owed, Paul said, "I'll pay it. I'll be a surety."

"You will get every cent." But here is something else: "If thou count me therefore a partner, receive him as myself." You receive Onesimus back just as you would receive Paul. Paul was a surety: the

man who pays the debt and guarantees that everything will be taken care of. Our Lord was made a surety by a divine oath. Once again, Arthur W.

Conclusion: Christ Our Surety

Pink said concerning Jesus Christ:

"It is the surety by the divine oath which gives stability unto the covenant. God entered into a covenant with the first Adam, but he had no surety. And therefore, though our first parent had all the tremendous advantages of a sinless nature filled with holy inclinations, and free from all evil imaginations, desires, and habits, yet he broke the covenant and forfeited all the benefits thereof. God made a covenant with Israel at Sinai, and appointed a high priest to act as the typical surety of it. Yet, as we have seen, that covenant and the surety made nothing perfect. The purpose of that covenant was to demonstrate the need of another and better one. In contradistinction from these, God has made with his elect in Christ a covenant ordered in all things and sure, for he has laid help upon one who is mighty."

So the very first thing a sinner needs in salvation is a surety. What makes you think that you are saved? Do you base your salvation upon an experience, a decision, works, deeds, motives, intent, or doing the best you can? If so, you do not have salvation. What you must have first and foremost in a Savior is a suretyship. If you do not have someone who will stand in your place and guarantee payment to the fullest, you are not saved. There must be a surety in salvation. We'll see next week the other four things that are involved. Only Jesus Christ is our divine surety. Only He can produce and provide a real, true, and genuine salvation, because only He can guarantee the full, final, and complete payment to God the Father. Think about that this week and rejoice in the fact that Jesus Christ is our surety.

Father, in the name of Jesus Christ, we bow to Thee this day. We thank Thee for Thy word and Thy truth. Above all, we thank Thee for the Lord Jesus Christ and His so great salvation. We are thankful, Lord, that He is indeed our Savior. We give Thee praise, honor, and worship. We bow before Thee through the Lord Jesus Christ and

glorify Thy great and holy name. In the name of Jesus Christ, we pray. Amen.

CHAPTER 2

So You Think You're Saved

Part Two of Two

SCRIPTURE READING - Mark 10:17-27 (KJV)

Introduction and Review

Mark chapter 10. We will begin reading with verse 17 and read through verse 27. The title of the message is, “So You Think You Are Saved, Part 2.”

“And when he was gone forth into the way, there came one running and kneeled unto him and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.” In other words, if I’m good, I’m God. And if I’m God, you don’t come running into my presence demanding something. But then he answered him, “Thou knowest the commandments.”

“Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and thy mother.” And he answered and said unto him, “Master, all these have I

observed from my youth." Then Jesus beholding him loved him and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross and follow me."

And he was sad at that saying and went away grieved, for he had great possessions. And Jesus looked round about and said unto his disciples, "How hardly shall they that have riches enter into the kingdom of heaven!" And the disciples were astonished at his words. But Jesus answered again and said unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of heaven? It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." And they were astonished out of measure, saying among themselves, "Who then can be saved?" And Jesus looking upon them saith, "With men it is impossible, but not with God: for with God all things are possible."

If you will remember last week I began this message by telling you that it would be absolutely hilarious—some of the responses that I have received over the years to the question, "Are you saved?" or "Are you a Christian?"—if it was not such a serious subject. And yet the truth of the matter is so many people think indeed they are Christians, when in reality they are not. Years ago, even when R.A.

R.A. Torrey came up with the figure that 90 percent of all church members were lost. Recently, another modern-day preacher made the same statement. I knew another pastor, now dead, who had 5,000 people in his congregation. He said that if 500 of them got to heaven, he would be happy. So there are a lot of people who depend upon their baptism, their church membership, their good deeds, their genealogy, and many things other than the Lord Jesus Christ.

Last week I covered one point: in real, genuine salvation, you needed a surety. You needed a surety because the wages of sin is death. There is no way in the world that a sinner can pay that debt and live. The surety, of course, is the sponsor—the man who stands good for the payment.

I shared with you from the Old Testament where Judah was standing as surety for Benjamin when the famine was so great. Jacob said, “Take a little money, go back and buy some more corn.” But the boy said, “No, Dad, it’s not going to work like that,” because unless Benjamin was with them, they would not see Joseph’s face. Jacob asked why they had even told him they had a brother. They answered that he had asked about their father and their brother. Then Judah said, “I’ll be surety for him. If I do not bring him back, then I’ll bear the blame forever.”

You remember how Joseph’s cup was found in Benjamin’s sack, and they took them back. Judah then said to Joseph, “I was surety for Benjamin. So let me stay in his place as a bond slave, and let the child go back to his father because the father will die without him.” He was willing to be a surety.

It has been said that there are three surprises awaiting one in heaven. First, you will be surprised to see some folks there whom you thought would never, ever be there. Second, you will find some folks missing whom you thought would be there. Third, you will be surprised that you were there yourself. Obviously, then, there will be some surprises.

Assurance of Salvation

The truth of the matter is this: I can understand the first two. But for the third one, it may be true with some folks that they may be surprised to be there. Yet if you are really, truly, and genuinely a Christian, you should not be surprised to be in the presence of God.

Let me show you why. In 1 John 5, beginning with verse 9, the Word of God says, “If we receive the witness of men, the witness of God is greater.” So many times you believe men when they witness and testify. He said, “If you receive the witness of men, the witness of God is greater. For this is the witness of God which he has testified of his Son. He that believeth on the Son of God hath a witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave his Son.”

Now watch carefully: “And this is the record that God hath given to us eternal life, and this life is in his Son. 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 you may know that you have eternal life, and that you may believe on the name of the Son of God."

So he says these things are written that you may know that you have eternal life. We have the witness of God. A real, true Christian should not be surprised to be in the presence of God when he dies, because obviously God does not play games. The life, death, resurrection, and the person and work of Jesus Christ are real and genuine. It certainly is not a game.

The Apostle Paul said it correctly in 2 Timothy 1 and verse 12: "...for the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." So he said, "I know whom I have believed, and I am persuaded."

The word "persuaded" in the Greek is peitho, meaning to be persuaded in, to believe in, and to have confidence in. The Apostle Paul said, "I have extreme confidence. I have extreme trust in the person and work of Jesus Christ, and I know that He's able to keep that which I've committed unto Him." Our lives should demonstrate the fact of our trust in the Lord Jesus Christ. If we truly believe in Him, love Him, and live according to His Word, our lives should be more and more conformed to that Word.

Conformity to Christ

John said in 1 John 4:17, "Herein is our love made perfect," "that we may have boldness in the day of judgment. Because as He is, so are we in this world." As He is, so are we in this world. Our lives are being shaped according to Him. If we are going to be fully conformed to the image of Jesus Christ in eternity, obviously that conformity begins in our regeneration and in our conversion.

Romans 8:29 says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." We have been predestinated to be conformed perfectly, fully, and completely to the image of

Jesus Christ in eternity, and obviously that conformity begins even now.

In 1 John 2, beginning with verse 3, we read, “And hereby we do know that we know Him if we keep His commandments.” How do I know that I know the Lord Jesus Christ? My life is being guided and directed by His commandments. Verse 4 says, “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” Verse 5 continues, “But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him.”

“He that saith he abideth in him,” that is, he that says he is a true Christian and is abiding in him, “ought himself also to walk even as he walked.” If we are real, true, genuine Christians, our lives will continually be conformed to the Word of God. As God gives us more light, shows us our sins, and enables us to repent and turn from them, we should become more and more conformed to the image of Jesus Christ.

So many today think they are saved, but they have never really understood the twofold nature of salvation. It is true that salvation is from sin, as I pointed out last week. Matthew 1:21 says, “Thou shalt call his name Jesus, for he shall save his people from their sins.” But salvation is not only a turning from sin and a saving from sin; it is also a turning to God to serve Him.

For instance, in 1 Thessalonians 1:8–10, the Apostle Paul wrote that the word of God had sounded out from the Thessalonians in Macedonia, Achaia, and every place, so that there was no need to teach anything. They had witnessed to the truth so greatly that Paul said, “We don’t even need to preach and teach when we get there. You’ve told everyone about the grace of God.” He continued: “For they themselves show of us what manner of entering in we had unto you, how ye turned to God from idols”—that is the negative—“to serve the living and true God”—that is the positive—“and to wait for his Son from heaven.” Salvation is not only a turning from sin; it is also a turning to God.

In the first message, I pointed out that we needed a surety. The word “surety” referred to a sponsor, a bondsman, one who pledges

himself on behalf of another and guarantees payment. He takes the place of the individual who cannot pay. This point of suretyship is closely connected with the next point: salvation also requires a substitute. Just as Judah was a surety for Benjamin, he became the substitute, telling Joseph, “Let the child go. I’ll stay in his place. I’ll be the slave. I’ll be the servant in his place.”

Salvation Requires a Substitute

Usually, it is the pride, arrogance, and haughtiness of man that will say, “Well, I do not need a substitute. I will pay my own way.” The truth is very simple: if you try to pay your own way, you will end up in eternal misery, for it is impossible to pay that which you owe.

Why does a sinner need a substitute? The first and obvious answer is because he is a sinner. Not only is he a sinner, but he is also liable to death. Remember Romans 6:23: “The wages of sin is death.” It is impossible, then, for a sinner to pay that debt and live. If physical death is the separation of the soul from the body, then eternal, or spiritual, death is the separation of the soul from God forever. You cannot be saved without a surety, and your surety is also your substitute. Therefore, salvation without a substitute is impossible.

Remember Mark 10:27. When our Lord said that those who trust in riches shall not enter into the kingdom of God, the disciples were astonished and said, “Who then can be saved?” Our Lord answered, “With men it is impossible,” salvation is impossible, “but not with God: for with God all things are possible.” Each sinner owes God honor, glory, worship, and praise because he is God’s creature. The Creator is superior to the creature, and the creature owes his very existence to the Creator. If it were not for the Creator, the creature would not exist at all. So he owes God very clearly.

Not only that, since he is a sinner, that means he has violated God's law. He's broken God's commandments, and now he owes God repentance because of his sin and his grievousness. So the very first reason is because man is a sinner. The second reason you need a substitute is because the law of God demands three things of every individual: personal obedience, perfect obedience, and perpetual obedience.

In Galatians 3 and verse 10, the Bible says, "For as many as are under the works of the law are under the curse of the law." Then he goes on to say, "For it is written, Cursed is everyone that continueth not in all the things that are written in this law." So every sinner, every individual, owes God a personal, perfect, and perpetual obedience. The curse then comes through disobedience. Have you disobeyed the law of God? Have you violated the law of God? Have you transgressed the law of God?

And the answer is yes, a thousand times yes. What does that mean? It means you're condemned to death. It means you're guilty, a sinner, a transgressor, and a rebel. But some are going to argue, "But you don't understand. I've changed my life. Doesn't that count for something?" The answer is no. Absolutely not.

Let me give you the illustration. Suppose that today you became absolutely perfect. You never sinned again in thought, word, or deed; you were absolutely perfect from right now to the day that you died. Would that count for something? No. What about all those sins you committed before you got perfect? They would have to be paid for. If you don't have a substitute, that means you would have to pay for them.

You remember that passage in Isaiah 64 and verse 6, where he said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Now, here's an amazing and astounding thing about our substitutes. Suppose, just for an illustration, that Steve owes me an exorbitant amount of money. I mean, he owes me a lot. I come to him and say, "Steve, I need my money. I want my money. And you owe me this money. So I want it and I want it now." Steve says, "Well, I don't have it. I can't pay you now." I look at Steve and say, "Steve, let me tell you something. If you don't get that money for me now, you will never live to regret it."

Is that a plain enough threat? Suppose Clay happens to be walking by and hears me threaten Steve. Steve owes me an enormous amount of money. Clay, being kind-hearted and generous, comes to me and says, “Look, I don’t want to see Steve suffer. I don’t want to see him get beaten to death. I am willing to pay his debt.”

I look at Clay and say, “Who are you? You are sticking your nose into business you do not know anything about. Get out of my sight. This man owes me money, not you, and I am going to get it from him if I have to skin every inch of his body.” Now, you see what I am saying? Clay does not owe me; Steve owes me. If I voluntarily said to Clay, “Money is money. Yes, I will take your money and let him go,” that would be graciousness on my part, because Clay did not owe me anything.

Have you ever stopped to think that God was willing to take a substitute? In the absolute justice of God, He could have demanded, “Steve, you pay Me. Clay, you pay Me. John, you pay Me. James, you pay Me.” He could have demanded in justice that every one of us give Him exactly what we owe Him. The amazing thing is that God was willing to accept a substitute. And this is the next marvelous and extraordinarily amazing thing: God was not only willing to accept a substitute; He provided the substitute Himself. He gave His only begotten Son.

Turn in your Bibles to Genesis chapter 22. This is the passage where God tested Abraham, telling him to go and sacrifice Isaac, his only begotten son—the only son of Sarah. Abraham rose early in the morning and went to the place where God had told him to sacrifice Isaac. Genesis 22:7 says, “And Isaac spake unto Abraham his father, and he said, My father. And he said, Here am I, my son.” Isaac continued, “Behold, the fire and the wood: but where is the lamb for a burnt offering?” They had everything they needed except the offering. Abraham answered, “My son, God will provide himself a lamb for a burnt offering.” So they went both of them together.

You need to pay attention to what the Bible does not say, as well as what it does say. In verse 8, Abraham said, "My son, God will provide himself." He did not say, "God will provide for himself." He said, "God will provide himself." In other words, God will give God to be the sacrifice. The Bible says in John 1 and verse 14, "And the Word became flesh and dwelt among us."

"And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." Then, in 1 Timothy chapter 3 and verse 16: "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels,

preached unto the Gentiles, believed on in the world, and received up into glory." What did he say? "And without controversy, great is the mystery of godliness, God was manifest in the flesh." What did God do? God gave God. He gave His only begotten Son. He gave the Lord Jesus Christ. Jesus Christ and Jesus Christ alone is our substitute. He is the only one qualified to be our substitute. Salvation not only demands a surety; it demands a substitute. Judah, being surety for Benjamin, became the substitute. Not only did he become the substitute; he would also have become the sacrifice.

Salvation Requires a Sacrifice

What does that mean? Once he became the bond slave of Joseph, he was never going home again or seeing his family again. He was sacrificing his life for the life of Benjamin. Which brings me to the third point: Salvation not only requires a surety, and salvation requires a substitute, but salvation also requires a sacrifice. It does not mean that any sacrifice will do. So many people say, "Well, I'll sacrifice a chicken, I'll sacrifice a bullock, I'll sacrifice anything." No. No sacrifice is acceptable unless it has been ordained by God. Even sacrifices ordained by God, when presented in an unlawful or wicked manner, were still unacceptable to God, and He refused them.

For instance, look in your Bibles to Isaiah chapter 1, beginning with verse 10. Before we read verse 10, let me point out verse 1, because He is speaking to Judah and Jerusalem: "The vision of Isaiah the son of Amos which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." We know he is talking to Judah and Jerusalem, but look how he addresses them in verse 10: "Hear the word of the

Isaiah calls Judah and Jerusalem “Sodom” and “Gomorrah” because of their wickedness and sins. Then the Lord says, “To what purpose is the multitude of your sacrifices unto me? saith the LORD. I am full of the burnt offerings of rams, and of the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me, who has required this at your hand to tread my courts?”

“Bring no more vain,” that is, useless and worthless, “oblations. Incense is an abomination unto me. The new moons and sabbaths,

the calling of assemblies, I cannot away with. It is iniquity, even the solemn meeting. Your new moons and your appointed feasts, my soul hateth. They are trouble unto me. I am weary to bear them. And when you spread forth your hands, I will hide my eyes from you. Yea, when you make many prayers, I will not hear. Your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Who appointed the new moons? Who appointed the Sabbaths? Who appointed the sacrifices? God did. Yet He rejected everything these people offered because of their wickedness, rebellion, sinfulness, and transgression of His law. He said, "I'm not going to have it. I refuse it. It is unacceptable to me. I will not have it."

All of the Old Testament sacrifices and offerings were ordained by God the Father. They pointed to the perfect, full, and final sacrifice, Jesus Christ, the true Lamb of God who takes away our sins. Consequently, those who abused, misused, and despised the God-ordained sacrifices were not merely disparaging a symbolical and emblematical construct. They were despising God, His ordained sacrifices, and the true sacrifice they represented, the Lord Jesus Christ.

Hebrews 9:22 says, "...and almost all things are by the law purged with blood, and without the shedding of blood there is no remission." A sacrifice is required.

Turn in your Bibles to Hebrews chapter 10. Look at verse 1: "For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect." He talks about these sacrifices as being a shadow and not the very image. In other words, they were not the reality. If I am in the shadow of a tree, that does not mean that I am in the tree. The shadow is just the image of the tree. All these Old Testament sacrifices were nothing more than images or shadows.

Look at verse 2: "They could not make anyone perfect, for then would they not have ceased to be offered," in other words, if they

could make you perfect, they would never be offered anymore, "because that the worshipers once purged should have no more conscience of sin. But in those sacrifices," that is, the Levitical system, "there is a remembrance again made of sins every year."

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith," talking about Jesus Christ, "'Sacrifice and offering thou wouldest not, but a body hast thou prepared for me. In burnt offerings and sacrifices for sin thou hast no pleasure.' Then said I, Lo, I come in the volume of the book it is written of me, to do thy will, O God." Above, when he said, "Sacrifice and offering and burnt offering and offering for sin thou wouldest not, neither had pleasure therein, which are offered by the law," then said he, "Lo, I come to do thy will, O God." He takes away the first, that is, Levitical sacrifices, that he may establish the second, that is, His full and final sacrifice. By that will, the will of Jesus Christ, we are sanctified through the offering of the body of Jesus Christ once for all.

A permanent sacrifice was needed to deal permanently with the sin problem. The Levitical sacrificial system could not deal permanently with it, because those sacrifices had to be repeated over and over. When they were repeated, there was a consciousness, a remembrance, of sin. Only when Jesus Christ came was the sin problem dealt with once and for all.

Because of the person and work of Jesus Christ, there will never, ever be the need of another sacrifice. Hebrews 10 says, “And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man,” Jesus Christ, “after he had offered one sacrifice for sins forever, sat down on the right hand of God from henceforth expecting till his enemies be made his footstool.” Notice: He made one sacrifice for sin forever. Hebrews 9:28 says, “So Christ was once offered to bear the sins of many. And unto them that look for him shall he appear the second time without sin unto salvation.” Note the word “once”: Christ was once offered to bear the sins of many. In fact, 1 Corinthians 5:7 tells us, “For even Christ, our Passover, is sacrificed for us.”

So Jesus Christ is the true fulfillment of all of those Passover lambs, beginning in Exodus 12 and continuing all the way forward.

All they did was picture the perfect work of Jesus Christ. The only sacrifice, the only true sacrifice, the only perfect sacrifice, is the Lord Jesus Christ. To reject Him is to reject salvation; to despise Him is to despise salvation.

Salvation Requires Satisfaction

Judah became surety for Benjamin. That meant he became Benjamin's substitute. That meant he also became Benjamin's sacrifice. In other words, he would suffer in Benjamin's place while Benjamin went free. Salvation requires a surety. Salvation requires a substitute. Salvation requires a sacrifice. Fourthly, salvation requires satisfaction. I'm going to tell you this just momentarily.

If you remember the passage that we read in Isaiah 1, you will find a similar passage in Amos chapter 5, where God said, "I hate, I despise your offerings." He was not satisfied with anything that those people gave, because they were giving wrongly, wickedly, and they were still transgressing His Word. I want you to turn back to the book of Malachi chapter 1, the last book in the Old Testament, where God is refusing the sacrifices. He's not satisfied. Notice, if you would, Malachi chapter 1, beginning there with verse 6. God says, "A son honoreth his father and a servant his master. If I then be a father, where is my honor? And if I be a master, where's my fear?" In other words, you're not treating me like a father. You're not treating me like a master, saith the Lord of hosts unto you, O priests that despise my name. And you say, "Wherein have we despised thy name?" Well, God, we don't despise you.

He says, "Here's how you despise me. You've offered polluted bread upon mine altar, and you say, 'Where have we polluted thee?' In that you say, 'The table of the Lord is contemptible.'" Oh, I hate to have to go to church. I hate to have to sing. I hate to have to listen to the preacher. I hate to have to do this. In other words, the table of the Lord is contemptible.

Look at what he said in verse 8: "And if you offer the blind for sacrifice, is it not evil? And if you offer the lame and the sick, is it not evil?" They were giving God the worst, not the best. "Offer it now unto thy governor. Will he be pleased with thee, or accept thy person, saith the Lord of hosts?" Give him wormy meat, give him

rotted meat, and see if he will accept it. In verse 14 he says, "But cursed be the deceiver, which hath in his flock a male, and voweth, and giveth and sacrifices unto the Lord a corrupt thing. For I am a great king, saith the Lord of hosts, and my name is dreadful among the heathen." It is not just that you have to have a sacrifice; you have to have a sacrifice that satisfies.

In Romans chapter 3, beginning with verse 24, Jesus Christ is the context: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, to declare, I say at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Verse 25 says, "...whom God hath set forth to be a propitiation."

If you ask the average Christian what a propitiation is, they would have absolutely no idea what you are talking about. The word "propitiation" occurs three times in the New Testament. It occurs here in Romans chapter 3, in 1 John 2:2: "And he is the propitiation for our sins, and not for our sins only, but the sins of the whole world." Then it occurs in 1 John 4:10: "Herein is love, not that we loved him, but that he loved us and sent his Son to be the propitiation for our sins." The Greek word for propitiation is hilasmos. To propitiate literally means to appease, to satisfy, to placate, or, as we would say, to propitiate.

In the Old Testament, once a year the high priest went to the holiest of holies and sprinkled blood on the mercy seat. That was propitiation. Propitiation does include expiation, which is the washing away of our sins, but the main emphasis on propitiation is satisfaction. God is a holy, righteous, just, and sovereign Judge, Creator, Lawgiver, and Father, and He has to be vindicated and appeased.

Why did God the Father set forth His Son Jesus Christ to be the propitiation? Romans 3:25 gives the first answer: "Whom God hath set forth to be a propitiation through faith in his blood," "to declare his righteousness for the remission of sins that are past, through the forbearance of God."

What is meant by the forgiveness of sins that are past? Hebrews chapter 10 says that the blood of bulls and goats could never take away sins. God forgave the Old Testament saints on credit until the true and final sacrifice, Jesus Christ, came. The blood of bulls and goats merely covered their sins; it did not take them away. Only Jesus Christ could do that. The first reason God set Him forth was to declare His righteousness in forgiving those sins on credit until Christ came. Another reason appears in verse 26: "To declare, I say at this time, his righteousness, that he might be just and the justifier of him that believeth on Jesus."

God the Father, the Judge of all the earth, did not lower His standards when Jesus Christ became the propitiation. As our propitiation, Jesus Christ gave God everything He would have demanded from you and me. The law demanded a personal, perfect, and perpetual obedience. Galatians 4:4–5 says, "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Jesus Christ came, made under the law, to render to the law what God required: a personal, perfect, and perpetual obedience. Isaiah 42:21 says, "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Jesus Christ magnified God's law and made it honorable by showing that it could be kept. Why, then, did God set forth His Son as the propitiation for our sins?

The answer is this: only the person and work of Jesus Christ satisfied the righteousness and holiness of God by rendering perfect obedience to His law. He satisfied the justice of God because He was perfect, obedient, and a willing sacrifice for His people. He also received the fullness of God's wrath and the fullness of God's anger in our place; thus, He satisfied the just and righteous anger and wrath of God.

This is not only the basis and foundation for forgiveness and the expiation, or washing away, of sins; it is also the basis of God the Father being satisfied with us. Jesus Christ had to render satisfaction to the law of God, to the justice of God, to the holiness of God, and to the righteousness of God. He had to do so in order that God would be satisfied with His people as well. Think about that.

In 2 Corinthians 5:21, we read: "For he," that is, God the Father, "hath made him," that is, God the Son, "to be sin for us, who knew no sin, that we might be made the righteousness of God in him." This is imputation. This is a legal, divine act of God. Jesus Christ was personally innocent and personally sinless. He offered Himself as a sinless sacrifice. He had to be sinless because, if He was not sinless, He would have had to die for His own sins and not ours.

Although He was personally sinless, our sin was imputed to Him and charged to Him. Thus, He was legally and judicially a sinner because He was our substitute. Then God took the personal, perfect, perpetual obedience and unearned righteousness of Jesus Christ and imputed it to us. He placed that upon us. Therefore, God was not only satisfied with the person and work of Jesus Christ; He is now satisfied with us because we stand in the perfect righteousness and obedience of Jesus Christ.

The Resurrection as Proof of Satisfaction

Do you understand the implication of this? Do you understand that this means that we have the same standing before our Heavenly Father as the Lord Jesus Christ does? Just as Jesus Christ was fully accepted and fully satisfied God, thus in Him we are fully accepted and fully satisfied in Christ Jesus.

Here's another question. Let me ask you. I'm going to show it to you from the Bible. How do we know that God was satisfied with the person and work of Jesus Christ? How do we know that? If Jesus Christ had been an imposter, God would have never raised Him from the dead. If Jesus Christ had not satisfied God the Father, He would have never been raised from the dead.

This occurs over and over in the book of Acts in several passages in the Bible. Look in Acts chapter 2 and verse 32. Look what the Bible says: "This Jesus hath God raised up, whereof we are witnesses." The very fact that God raised up His Son proved He was satisfied with Him. Look, if you would, to Acts chapter 3 and verse 15. Again He says, "And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses." Look in chapter 4 and verse 10: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you

crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Here's an amazing, astounding truth. The resurrection of Jesus Christ not only proves that God the Father was satisfied with His work; it also proves that He was the Son of God. Romans 1, verses 3 and 4, says, "Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead."

We know that God was satisfied with the person and work of Jesus Christ because He raised Him from the dead.

Applications and Conclusion

When you place these truths together—that salvation requires a surety, a substitute, a sacrifice, and a satisfaction—it means that only Jesus Christ can be the Savior. Only Jesus Christ fulfilled every one of these requirements. There is no other Savior: no man, no religion, no angel, nor anyone or anything else that can match the wonderful, gracious, merciful work of the Lord Jesus Christ. That is why He said, “I am the way, the truth, and the life, and no man cometh to the Father but by me.”

I titled this brief series, “So You Think You Are Saved.” So I come back to that title and ask this question: If you think you were saved, how were you saved? If you were truly, genuinely saved, you understand that it was not your salvation decision that saved you. It was not your experience, your baptism, your good deeds, or your church membership. The only salvation that exists is in the Lord Jesus Christ, in His person and His work. Salvation does not depend upon you. Let that sink in. Salvation is not by feelings.

You could wake up one morning cheerful and say, “Isn’t it wonderful to feel saved,” and wake up the following morning with fever, diarrhea, vomiting, weakness, aches, and sickness. All of a sudden, you do not feel saved, do you? Feelings have nothing to do with salvation. We are emotional creatures, and we have feelings, but salvation is an objective reality, an objective fact. Salvation was accomplished by Jesus Christ outside of us.

There are subjective applications, and sometimes subjective feelings based on that perception. But salvation does not depend on us, how we feel, or what our experience is. It depends on the Lord Jesus Christ. You say, "But when I came to Christ, I willingly came to Christ. I turned from my sins. I believed in Him." Yes, you did. But who gave you faith? Who gave you repentance? Who released your will from the bondage of sin? Who drew you? Everything about salvation depends on the sovereign God of heaven and earth.

I remember reading years ago about a man who visited a church while in town. It was Wednesday night, and wanting to go to church, he entered a Baptist church having a testimony meeting. The man stood and gave a wonderful, glowing testimony of how God saved him through the person and work of Jesus Christ. When he sat down, the pastor said, "That was a wonderful testimony, but I'm sure you had to do your part." The man stood and said, "Yes, sir, I did my part. I furnished the sinner."

That was all he could do, and that is all we could do: furnish the sinner. If you are not truly saved, if the Lord Jesus Christ is not your Savior, you must flee to Him, seek Him, trust Him, look to Him alone. If you have never done it, I hope you will read the conversion experience of Charles Haddon Spurgeon. He was going to church during a horrible snowstorm and had to tread through snow to get there. The storm was so bad that the pastor could not get there; only a handful were present. A deacon preached for about ten minutes, taking his text from Isaiah: "Look unto me, all ye ends of the earth, and be ye saved." The deacon said, "I'm not much of an expositor and I'm not much of a preacher, but the Bible says, 'Look unto me and be ye saved.'" Then he said, "Now any fool can look."

He said, “All you got to do is open your eyes.” God used that simple little truth for about ten minutes to convert Charles Haddon Spurgeon.

The point is this. John 6:37 says it like this: “All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out.” Those who come to the Lord seeking repentance and faith, asking for His mercy and grace, He has promised never ever to cast out. If you come the way He demands, you will find not only that He will not cast you out, but that you have been given to

Him by the Father, and you can rejoice in the person and work of salvation, found only in Jesus Christ.

So if you think you're saved, examine yourself as we looked at last week and say, "Do I have a surety? Do I have a substitute? Do I have a sacrifice? Do I have a satisfaction?" If I do, I have a Savior, and that's none other than Jesus Christ.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word and for Your truth. We pray, Lord, that You would help us to see the greatness of the person and work of Jesus Christ. He is salvation. With men it is impossible, but not with Thee. Help us, Father, to be thankful and grateful for all that You have done in giving Your Son, the Lord Jesus Christ, to be our salvation, our surety, our substitute, our sacrifice, and our satisfaction. Thank You. In the name of the Lord Jesus Christ, we give Thee praise. Amen.

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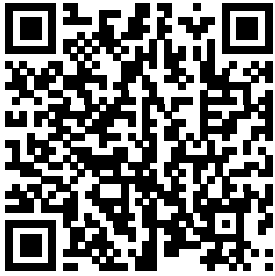
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