

“WHAT MUST I DO TO BE SAVED?”

An examination of the biblical doctrine of conversion

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Manuscript:

During this past week, in anticipation of Mother's Day, I've spent some time thinking and reflecting about what mothers do. In doing so, I came to the conclusion that motherhood is at one time, probably without question, one of the most demanding jobs that there is, and yet, one of the most rewarding and influential.

Consider for a moment the rigorous demands of motherhood. Do they work 9 to 5 and then take the rest of the day for themselves? No, it's a 24-hour a day, 7 day a week job. There is never a time when they are not on call to respond to a snuffle, a cough, a fever, a scrape or a cut. Not only are the hours demanding, but the salary is deplorable for such long and strenuous periods of chasing, teaching, protecting, comforting, changing diapers, disciplining and potty training. What's more, the job is often unappreciated – especially in a culture that idealizes the corporate career over the role of motherhood. Suffice it to say that the job of being a mother comes with the poorest of hours, poorest of pay, and often the poorest appreciation.

Yet, the influence that a mother exerts on her children is immeasurable. This tremendous influence can be observed in simple things such as pro football players paying tribute to their mothers when in front of the camera. It's hardly ever dad that they single out for special attention. Who is it that the dying soldier on the battlefield cries for in his final moments of life - his mother!

Further, mothers impact the world through their influence on their children. They greatly affect their children, who in turn, affect the generations of the future, who in turn, affect peers, associates, communities, nations and even the world. We observe this tremendous influence of mothers in the history of the Church. Almost every great man or woman of God who has been instrumental in the kingdom of Christ, has been heavily influenced by a godly mother. This was certainly true of Saint Augustine of the fourth Century (354-430). Among the many great people of church history, he would probably stand out as one of a handful of greats. And this, of course, is in large part due to the influence of his mother.

His mother, Monica, was a devout follower of Jesus, while his father was an unbelieving pagan. Thus, everything Augustine came to know about Jesus came from his mother and the church where she faithfully took him. Upon leaving home in pursuit of higher education, he rejected the Christian faith, embraced a false religion and indulged in various immoral delicacies. Yet despite his strong rejection of Christianity, his mother continued to weep and pray to God for the soul of her son. This is evident in what Augustine later wrote about his mother in his *Confessions*. In this book he writes to God about her saying:

My mother, your faithful one, weeping to you for me, more than mothers weep the bodily deaths of their children. For she, by that faith and spirit which she had from You, discerned the death wherein I lay, and You heard her, O Lord; You heard her, and did not despise her tears, when streaming down, they watered the ground under her eyes in every place where she prayed; yes, You heard her.¹

After many years of weeping, praying and interceding to God for the salvation of her son, he was powerfully converted to Jesus at the age of 32. No doubt, most people would give up

¹ Augustine, *Confessions*. Book III. P. 42.

hope after so many years of resistance to Christ, but not Monica. She never ceased to pray. And in time, the Lord answered her prayers and brought her prodigal son to faith. He left the vain pursuits of his life, and followed Christ pursuing a totally new course. In time he would become the Bishop of Hippo where, through his writings, he would greatly influence the thinking, theology and direction of the Christian church for centuries and millennia to come.

Observing the journey of this man's life, one cannot help but notice a substantive change in direction connected with his conversion. He went from pursuing the vain and immoral pursuits of his own life, to pursuing Jesus. This substantive change in young Augustine's life, from the old life to the new life, from following the world to following Christ, is an example of *conversion*. Conversion is that radical change that takes place when a person turns from his or her old way of life to embrace Christ and the things of Christ. It was what Monica prayed for and Augustine experienced in his thirty-second year of life to the glory and praise of God.

It is to this topic of conversion that we turn our attention in today's study. As you know, we have been studying the process of salvation. Last week we looked at the *new birth* or *regeneration*, which is the first step in the *application of salvation*. This week we consider another vital step in the process of salvation and that is *conversion*, made possible by the new birth. It is this process called conversion that a person turns from his or her sin and follows Christ in faith.

In looking at the topic of conversion, I would first like us to consider what the Bible teaches about conversion: what it is; what it consists of, its necessity for salvation and so forth. Then I would like us to consider how what the Bible teaches about conversion applies to us today. Let us begin by looking at what the Bible teaches about conversion.

EXPOSITION OF BIBLICAL CONVERSION

A. Biblical Conversion consists of repentance from sin and faith in Christ.

When we speak of conversion, we are specifically talking about the point at which a person turns from sin to Christ at the beginning of the Christian life. This fundamental change is expressed throughout the Bible primarily in two words – “repentance” and “faith” (or “belief”). In these words, two sides of conversion are observed. In *repentance* we observe the act of turning from sin, while in *faith* we see the act of turning to God. Both words express two sides of the same coin, or two sides of the same act of turning from sin to Christ. For this reason, the two cannot be separated. Repentance is simply the negative side of faith, and faith is the positive side of repentance. Thus, when we speak of conversion, we are speaking of repentance and faith. It is the process by which we change from going one direction to going in another.

Conversion is the change that takes place in an individual which results in the prostitute leaving her prostitution to follow Jesus, the drunkard leaving his bottle to follow Jesus, the materialist selling his possessions to follow Jesus, the conniving tax collector leaving his extortion to follow Jesus, the homeless person leaving his laziness to follow Jesus. At the heart of these substantive changes is conversion - or in biblical language, repentance and faith.

We find this message of conversion permeating the preaching of the prophets, John the Baptist, Jesus and the apostles. John the Baptist came with the message to “repent, for the kingdom of heaven is near” (Matt. 3:2). Jesus' first message in the gospel of Mark began with the proclamation that the “the kingdom of God is near,” followed immediately by the command

to “Repent and believe the good news” (Mark 1:15). He was in essence saying, turn from your wicked way of life, embrace the gospel by faith. It was a call to convert.

Not only was the call to conversion prominent in the teaching of John and Jesus, but it characterized the messages of Peter and Paul as well. After preaching about Jesus to the Jewish masses on the day of Pentecost in Jerusalem, the people asked, “What shall we do?” Peter responded to this burning question with the command to “repent” (Acts 2:38). That is, they were to turn from their sin (the negative aspect of conversion). Paul in summarizing his ministry to the elders of Ephesus, recorded in Acts 20:13-38, said “I have declared to the Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus Christ.” Again his message is that they must be converted to God. They must turn to God by leaving behind their sin and embracing Christ by faith. This is the very essence of conversion. It consists of repentance and faith. In due course we will consider what true repentance and faith are, but for now it will suffice to say that *conversion consists of repentance from sin and faith in Christ*. Let’s now consider how conversion relates to the process of salvation.

B. Biblical Conversion is necessary for salvation.

If we return to Paul’s words in Acts 20:21 we observe that Paul said, “They [the Jews and Greeks] must turn to God in repentance and have faith in our Lord Jesus Christ.” They “must” turn to God. It is not an option – it is an absolute requirement for salvation. This was the response that was absolutely necessary to the Gospel.

What is the condition of the entering or inheriting the kingdom of heaven in Jesus’ preaching? It is repentance and faith (Mark 1:15). In other words, repentance and faith are a requirement for entering and experiencing the kingdom of God (i.e. salvation).

When the Philippian jailer falls on his knees before Paul and Silas and says, “What must I do to be saved” how does Paul respond? He says, “Believe in the Lord Jesus Christ and you will be saved . . .” (Acts 16:30-31). Though the word “repent” is not found here, it is reasonable to assume that it is implied. Just as when Peter was asked a similar question in Acts 2:37, he responded with the opposite saying “repent,” making no mention of belief. Why is this? Because, both concepts are part of the same whole.

Thus, in order for a person to be saved by the work of Jesus - his life, death and resurrection - one must respond with repentance from sin and faith in Christ. Put differently, unless we convert, repent AND believe, we are doomed to face the wrath of God on all of our sins. This makes conversion a very important topic to understand and communicate when evangelizing.

This is two-sided message of repentance and faith is especially important in light of our contemporary trend to emphasize faith and belief over, and oftentimes to the exclusion of repentance. The motivation for this emphasis on faith to the exclusion of repentance seems to be a desire to make the gospel more palatable or easy and less offensive. Yet, to tell someone that all they have to do is exercise some kind of ambiguous and flimsy belief without repentance is to call them only to half conversion. True conversion MUST include a turning from sin (repentance) and turning to God (faith). Without repentance people are given false assurance of salvation while they continue to wallow in the filth of their own selfishness, idolatry and sin. True conversion will not allow a person to continue incubating and marinating in their same vile way of life.

One might possibly raise a question at this point with respect to the necessity of repentance and faith for salvation saying, “Isn’t salvation by faith alone (*sola fide*)?” The answer is, of course, yes. But here, as indicated above, we must remember that faith and repentance are two sides of the same coin. One might say that the faith (faith alone) that saves is repentant faith. Repentance is a part of faith. Thus, there is no contradiction. We are saved by faith alone. But the faith that saves is a faith that lets go of sin and clings to Christ.

This brings us to the next point on the Bible’s teaching about conversion.

C. Biblical Conversion is a cooperative effort with God’s grace.

Over the past two weeks, as we considered the topics of election and the new birth, I argued that these are entirely works of God, whereby he works behind the scenes in making salvation possible for people. For some, this may have caused some uneasiness, as it seems to exclude any human element. When it comes to conversion, however, the Bible teaches that it is a cooperative effort with God’s grace. That is, we participate in salvation by exercising faith and repentance, for repentance and faith in the Bible are said at one time to be a work of God and a work of man.

On the divine side, we observe in Scripture that faith is a gift and work of God. Jesus is the author or source of our faith (Heb 12:2). Paul tells us that faith is a gift of God in Ephesians 2:8. Repentance as well is viewed as a gift from God in Acts 11:18 where the people of Jerusalem said “So then, God has granted even the Gentiles repentance unto life.” Here repentance is granted or made possible by God. However, while faith and repentance are enabled by God through the new birth and described as gifts of God, they are nonetheless something we do.

This brings us to the second side – the human side. This is the side where we do make choices to leave our sins and choices to exercise faith in Christ and in what he accomplished for us on the cross. We observe this in the fact that repentance and faith are commanded as responses to the gospel. In doing so, the Bible views conversion as something we participate in.

Take for example, once again, the Philippian jailor’s cry, “What must I do to be saved?” We note that Paul does not respond by correcting his theology saying, “You can’t do anything.” Rather, Paul commands him to respond in a particular way requiring him to do something. He commands him to believe in Jesus. The Philippian jailor must exercise faith in Christ. He must believe to be saved.

Likewise, when Peter says, “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,” he is calling them to actively turn from their sin and exercise faith in Christ. It is something we do with and by God’s grace. It involves our participation, our effort and our choice.

Here again we run into a paradox in Scripture between God’s sovereign work and our effort, his control and our responsibility and choice. We in the twenty-first century, however, have a hard time with this. We see the tension between divine sovereignty and human responsibility as a problem to solve rather than a framework of truths to understand and accept. To diminish either side, while potentially solving the problem in our minds, is to disregard clear teachings in Scripture. As this paradox relates to conversion, one noted theologian gives sound advice saying:

“In the doctrine of conversion, therefore, we see an example of the paradox ... Conversion is both the work of God and the work of man. God must convert us,

and yet we must turn to him; both are true. We should not jettison either side of the paradox.”²

How can a person be saved? They must turn from their sin and embrace Christ. They must repent and believe. Or in the words of Jesus, they must deny themselves, take up their cross and follow him. This involves our participation with God.

Having observed in the Bible that conversion consists of repentance and faith, that it is necessary for salvation, and that it is a cooperative response, we now turn our attention to the true nature of conversion.

D. Biblical Conversion is a change involving mind, heart and will.

Since conversion is so vital to the process of salvation, it is imperative that we know what true conversion is, what true repentance and faith entails. I believe there are probably some here who think they have been converted, when in fact they have not. They have undergone some kind of fashionable change of dress into Christian clothes never to truly experience true change brought by conversion. for conversion involves the whole person, mind, heart and will.

For this reason, we will now consider the necessary components of repentance and faith. We will begin by looking at the necessary components of repentance, followed by the necessary components of faith.

A. Necessary components of repentance

a. True repentance requires personal acknowledgement of sin.

In order to repent from one’s sin, one must first acknowledge that he or she is in fact sinful. The alcoholic must come to grips with the fact that he is a drunk before he will seek change in his life. The girl living with her boyfriend must come to the realization that she is living in a sexually immoral relationship before she will seek change in her life. Likewise, the wife beater must realize that he is hurtful, abusive and selfish before he will seek change in his life. And so it goes that one must acknowledge that he or she is a sinner before true repentance to take place. After all, who needs Jesus or his cross if there is no recognition of the central problem of sin? Until one recognizes their sin, they will not see the need to reject it.

In this way, the spiritual life is no different than the physical life. Until a person knows and acknowledges that he has cancer he will not seek to rid himself of it through whatever means are available. So also, until a person recognizes the heinous nature of their own heart and actions, they will not seek to rid themselves from it.

Jesus tells a story in Luke 18:11 where two very different perspectives come to light illuminating the difference between the one who knows his sin and the one who does not. In this story, one of the characters is a Pharisee who stands up and prays, “God, I thank you that I am not like other men - robbers, evildoers, adulterers - or even like this tax collector. 12 I fast twice a week and give a tenth of all I get.” He was apparently blind to his own sinfulness, unable to acknowledge his own depravity. By contrast, the lowly tax collector stood far off and wouldn’t even look up to heaven and beat his chest praying, “God, have mercy on me, a sinner.” In this

² Anthony Hoekema, *Saved by Grace*. P. 115.

story, which one received grace from God? It was the one who humbled himself and acknowledged his sin.

This was true in the conversion experience of young Augustine. In the period just prior to his placing faith in Christ, he became acutely aware of his repugnance. He said:

[You] turned me around towards myself, taking from behind my back where I had placed me, unwilling to observe myself; and setting me before my face, that I might see how foul I was, how crooked and defiled, spotted and ulcerous. And I beheld and stood aghast; and whither to flee from myself I found not.”³

Here, Augustine began know and acknowledge how repugnant he really was. He began to see his motives as corrupt, his actions as self-serving and his way of life as entirely perverse. That is, he became acutely aware of the sinner he was.

So it is with all who are truly converted. They must come to know and thus acknowledge that they are messed up, weak, sin sick people in need of grace, in need of the cross, in need of Jesus.

b. True repentance requires personal sorrow and brokenness over sin.

Another component of true conversion is sorrow and brokenness over one’s sin. Here, it will be observed that repentance touches not only the mind (acknowledgement of sin), but the heart and affections as well. We observed this in the Luke 18 passage where the tax collector beat his chest, stood far off and cried unto God. These are actions of a deeply broken man.

Paul makes this explicit in his letter to the church at Corinth saying, “Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death” (2 Corinthians 7:10).” There is a deep sorrow that accompanies a person’s apprehension of his or her own depravity.

This is not to say, however, that everyone experiences the sorrow and grief over their sin in precisely the same way. Some people experience emotions in very obvious ways while others in more subtle ways. Thus, while everyone will grieve over the darkness of their own sin, it may express itself in different ways at varying levels.

In this passage of Paul’s, however, there is a distinguishable difference between true sorrow for one’s sin that leads to repentance and another kind of sorrow that does not. Thus, we must be able to discern the difference between the two.

It’s a common fact that people are sorry for things they do but for different reasons. Sometimes people are sorry over their moral failings because they have been caught red-handed. In this case, the sorrow is oftentimes motivated by public shame and loss of approval. This kind of sorrow stems from or is generated by a horizontal, people-focused, orientation. It cannot be rightly called godly sorrow or repentant sorrow over sin, because it is driven by a worldly motive. Others experience great sorrow over their sin because they recognize that their actions have hurt those they love (e.g. the alcoholic). That is, they grieve over the consequences of their sin. While this sorrow is perfectly legitimate, it is not a godly sorrow to be identified with

³ Augustine, *Confessions*. Book VIII. P. 128-129.

repentance. Everyone who suffers from his or her mistakes or sin can experience this, from the alcoholic to the pedophile.

Judas, according to Matthew 27:3-5, felt remorse over betraying innocent blood and went out and hung himself. He experienced a form of sorrow and grief. But it was not a godly sorrow that leads to repentance.

True godly sorrow and brokenness over sin is at its heart a God-ward sorrow. It is a sorrow that stems from an inner realization that God has been offended, that his awesome holy character has been spit upon by our rebellion. We see this kind of godly sorrow expressed in David's confession of Psalm 51 where he says to God, "Against you, and you only, have I sinned and done what is evil in your sight" (Psalm 51:4).

In short, true repentance comes with a godly sorrow and grief in the heart over one's sin.⁴ While it is experienced differently according to different people's various dispositions and personalities, it nonetheless is experienced in true repentance.

c. True repentance requires a personal decision to forsake sin.

Repentance, however, also involves the will. True repentance must include not only a mental acknowledgement of sin and a sorrow over sin, but also a determination to forsake sin. We must make a conscious choice to leave it behind, to stop practicing it.

This is the hardest part of repentance and yet the most crucial. For simply to say one is a sinner and feel badly about it but not determine to forsake it is not repentance. It stops short of true repentance.

In concrete terms it means that the person whose life is focused on money, pleasure, achievement, fame, power or entertainment must make a conscious choice to leave these worldly pursuits. The one who is living sexually promiscuous life or living with their girlfriend or boyfriend must make the conscious choice to leave or marry. It means that those who practice lying, deceit or cheating in their business dealings or on their tests at school must make a conscious choice to forsake it.

But it goes even deeper than this, for these actions are simply expressions of inner and unseen motivations and desires. Repentance requires not only a forsaking of sin, but the desires and cravings that drive them. It means, in essence, forsaking of one's own self. I believe this is precisely what Jesus meant when he told us we must deny self and follow him.

This is repentance. It is a turning from sin with your mind, heart and will! Let us now consider the components of the positive side of conversion – the turning to Christ in faith.

B. Necessary components of faith

a. Personal knowledge about Christ and his work.

True faith requires knowledge about Jesus Christ and what he has done. Paul makes this point clear in Romans 10:14 saying, "And how can they believe in the one of whom they have not heard?" Hearing about Christ is required for one to believe in Christ, for "faith comes by hearing". This indicates that knowledge about Jesus and his work of salvation is a necessary part

⁴ Some have asserted that repentance is merely and exclusively a change of the mind – a mental change of sorts. However, throughout Scripture the turn from sin to God has been described as something that includes the entire being. Consider, for example, Jeremiah 24:7, where God says that his people will "return to me [God] with their whole heart." Here the phrase "return to me" is nearly synonymous with repentance.

of faith. Not only must we have knowledge about Christ, but it perhaps goes without saying that we must agree with or approve of this knowledge as well.

This, of course, is why it is so crucially important to communicate facts about who Jesus is and what he did when we share Jesus with people. They must know about Christ in order to believe in him.

Only knowing and approving of the facts about Jesus (that he lived, died and rose again), however, is not sufficient for salvation. After all, James tells us that the demons have a type of cognitive belief in God and tremble. But their mere cognitive belief about God clearly does not save them.

In other words, just because you say you believe the facts about Jesus, doesn't necessarily mean that you are saved. There are many today in America who would be willing to say that they believe in Jesus – meaning they believe in a cognitive way (with the mind) about who he was and what he did. This kind of mental assent alone, however, is unable to save anyone.⁵

Thus, while knowledge about Christ and agreement with that knowledge is a necessary part of faith, it alone is not able to save. Simply knowing the facts about Jesus will save no one. This leads us to the second necessary component of faith.

b. Personal trust in Christ and his work.

In addition to knowing facts, we must place personal trust in Christ. We must personally depend upon him and his work for our salvation. We must place our lives in his loving hands. This kind of trust is relational and intimate. It is bound up with affections of desire, love and joy in him.

The Bible indicates that this kind of trust rightly comes from the deepest parts of the human heart. It is not a mere matter of mental assent, but inner dependence and trust. It is a simple yet profound trust that reaches and embraces Jesus from the very center of our being. It is a faith of the heart.

Proverbs speaks of this when it says, “Trust in the Lord with all your heart.” Paul too says, “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.” The point to be taken here is that true faith is not only knowing about Jesus with our minds, but also personally trusting him with our hearts.

You see, a person can come forward at an alter call and say the right words about trust, but if there is no inner faith of the heart, if they have not truly grasped him with the inner cords of trust, then their words are meaningless and there is no salvation. True faith is grasping Jesus with our mind and our hearts and trusting him intimately with our eternal destiny.

This second aspect of faith gives way to the final component of true faith.

c. Personal decision to follow Christ.

Just as true repentance requires us to make a conscious determination to forsake our sin, so true faith must show itself in a conscious determination to follow Christ. This is an act of the will enabled by the new birth. We must determine to follow Jesus.

⁵ This goes to show that the words “belief” and “faith” in our language has a vast diversity of meanings. It can be a slippery term. It on the one hand can describe a mere mental assent as well as true saving faith. We must be careful to clarify the kind of faith or belief we’re talking about.

When Jesus came to Levi the tax collector in Luke 5, and said, “Follow me,” Levi (also called Matthew) had a decision to make. He had to consciously choose to follow Christ. He exercised his will to follow Christ. As it turned out he left everything (let go of his old stuff) and embraced Jesus.

Faith is not merely a matter of the mind and the heart, but the will as well. This is why it is appropriate to call people to respond by making a choice to follow Jesus. It is a call to be converted to Christ.

To bring it together, then, we have observed that repentance and faith are substantive changes involving mind, heart and will. To be saved we must turn with mind, heart and will from our vile sins and desires, and embrace the living Christ who is eternal life himself.

To think that we can hold onto our sin and turn to Jesus is not to turn to Jesus at all. God repeatedly calls himself a jealous God. He is jealous for the affections and worship of his people. One cannot simultaneously hold onto a lifestyle of sexual promiscuity, lying, or materialism and hold onto Jesus. One cannot simultaneously hold onto Vishnu, Sheva or Buddha and hold onto Jesus. To convert to him is to abandon self and seize Christ. True conversion doesn’t allow for us to have our cake and eat it too. It requires us to forsake sin and embrace Christ alone.

Let us now consider some points of application.

APPLICATION OF BIBLICAL CONVERSION

A. Application for believers

I recognize quite clearly that most of the people within our congregation would consider themselves believers in Jesus – Christians. How does this teaching relate to you? While there may be many applications, I will give two.

First, this teaching about conversion should challenge us all to unashamedly call people to faith AND repentance. If we tell people that all they need to do is believe to be saved, as ambiguous as that word is, we present only half of the truth. Not only must they believe, but also they must simultaneously repent of their sin. The adulterer needs to know that in order to be saved he or she must repent of that sin and trust in Christ. The crooked businessman needs to know that in order to be saved he must repent of his sin. The habitual gossip or egotist needs to know that he must not only believe but also repent. To communicate this two-sided message is simply to imitate the teaching of our Lord and his apostles.

Second, I do believe that within our church, and every church for that matter, there are those who think themselves to be Christians who are in fact deluding themselves. They may have made a profession of faith at one point and think that because they have said a prayer or walked an aisle that they are saved when, in fact, their lives say exactly the opposite. This delusion, brothers and sisters, is by far the worst imaginable. To think one is saved when he or she is truly not is the worst kind of delusion. It would be better to know you are not a Christian than to falsely believe you are, for you will be awakened to an eternal tragedy when Jesus looks at you with eyes of fire and says, “Depart from me you worker of iniquity.”

True conversion requires a change in life. It requires a turning away from sin and a turning to Christ. This change produces tangible fruits that can be seen. If you are no different now than you were before you came to Christ then it would be to your eternal advantage to

conclude that you're not a Christian – and seek true conversion. If you were a swindler, a liar or wife beater before you came to “faith” and you are no different now, then friend, you didn't come to faith. True conversion is a change that has recognizable effects. Just as when water is converted to steam we can see it, so when a sinner becomes a Christian there should be a difference.

I challenge you to examine your life. Look back over the span of your years and see if in fact the fruits of true conversion can be seen. If not, perhaps it is time for you to truly repent and believe. This is not something that can be put off.

B. Application for unbelievers

There may also be some in here who know for a fact that you are not believers in Christ. The application to you is direct. Jesus offers you hope and eternal life. He has died your death taking your penalty. He has lived your life offering you righteousness. Without him you will face your Creator on your own and be judged on the basis of your pitiful and corrupted merits. The Bible says that coming face to face with God on your own without Jesus will be anything but pleasant. For we cannot even conceive of how horrified the sinner will be when seeing infinite holiness reacting in fury against rebellion and sin. Likewise, we cannot imagine the glories and pleasures that await us at the right hand of God. We were created to enjoy him and he offers us himself through Jesus.

Today Jesus holds out to you life or death. How is it that you can be saved? How is it that you can have life? You must repent and believe. You must turn from your sinful delicacies and delights and embrace Jesus by faith. If so, you have this promise that if you believe in Christ, “you will be saved.”

To the glory and praise of our God who works in us to will and do his good pleasure

Soli Deo Gloria