

Belief and Obedience

by Ernest C. Reisinger

The sermon explores the critical relationship between belief and obedience in the Christian faith, emphasizing that true faith is evidenced by a life of obedience to God's commandments.

Duration: 50:05

Scripture: John 8:31, John 14:21, Romans 13:8-10, Hebrews 3:14, 1 John 2:3-4, 1 John 5:3

Topics: "Obedience"

Description

In this sermon, the speaker criticizes the preaching of the word of God that focuses solely on mass psychology and fails to provide a clear understanding of what to believe and why to believe it. He emphasizes the importance of teaching people what to believe and the result of believing it. The speaker then shifts the focus to obedience, stating that if we are going to obey, we must know what to obey. He suggests that obedience should be based on the law of God and emphasizes the need for a gospel of behavior alongside a gospel of belief.

Transcript

I'd like you to turn just to a few verses in John that I want to read from John 14. But tonight I want to just make one point because this is a foundational message to something I want to say later in the week, tomorrow night. I want to talk about the law of God a bit, and so tonight I want to talk about obedience.

And if we're going to obey, we must obey something. We can't just say, obey, obey, obey, obey, obey. We have to, we have to kind of point out what men and women are meant to obey.

Before we look at the book, let's bow our heads in just a word of prayer. O Holy Father, Father of our Lord Jesus, we come unto thee in his name, pleading his merits, pleading thy spirit to assist us to speak and assist men and women to hear. Take the scales from our eyes that's been so clouded by the dust of this world, take the wax from our ears that we might hear what the spirit has to say.

Give those in divine presence discernment so that they may know that which is of man, that they may recognize those holy verities that will not pass away, not one jot or tittle. Grant thy people that discernment and grant thy spirit to apply to the hearts what we are not able to do. O Lord, tonight we trust not in the power of our persuasion, nor do we have confidence in sinners, but we have confidence in thy word and thy spirit and we cast ourselves upon thy word and upon thy spirit even now.

Hear us and come by thy power for Jesus' sake. Amen. 15.

Jesus said, If you love me, keep my commandments. If you love me, keep my commandments. And I will pray the Father and he shall give you a comforter, another comforter, one to come alongside, that he may abide with you forever, even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you.

I will not leave you comfortless, I will come to you and get a little while and the world seeth me no more, but ye see me because I live, ye shall live also. And at that day ye shall know that I am in my Father and ye in me and I in you. One of probably the third great mystery apart from the Trinity and the two natures of Christ is probably the next great mystery is that mystery of Christ in us and us in Christ.

Verse 21, I want you to see particularly where Jesus said, He that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father and I will love him and manifest myself to him. How many times do you sing that song, more about Jesus would I know? Well, if you know more, then you better turn to this verse. Next time you sing that song, just think of this verse.

Say, oh, I want to know more about Jesus. Well, listen to this. He that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father.

I will love him and will manifest myself to him. Tonight I'd like to try to talk about a gospel of behavior as well as a gospel of belief. And I want to try to do this in the form of a little Bible study.

And I'd like you particularly, if you miss every word I say, I'd like you to ponder the scriptures that I try to lace each step with as I would try to fit this shoe upon our feet tonight, because I want to lace very carefully every step with scripture. Now, first of all, I'm not going to try to explain the relationship each time between believing and obedience. That's a little more difficult.

But I do want to say this, that there is a relationship. And so we want to establish this point tonight, that there's a relationship, whether you haven't figured out yet how to relate that or not, that's another thing. But there's a relationship between believing the gospel and obeying the gospel in several salient points of doctrine.

You know, Christ has been huffed it off like you're selling fuller brushes for so many years by the popular evangelists that, you know, it's believe, believe, believe, believe, believe, believe, believe, believe, believe. People are drunk. And everybody knows John 3 16.

They can recite it forwards and backwards. And most of them aren't converted yet. At least they don't give Bible evidence, day by day Bible evidence that they've been born from above.

And our churches are stacked with people who are believers, but unregenerate, strangers to grace, strangers to the covenant of grace, strangers to the work of God in their heart. And yet they believe, believe, believe, believe, believe. Now, I know no other gospel, my dear, than believe on the Lord Jesus Christ, and thou shalt be saved.

But that has some implications. And it has some ramifications. And it was said to a man, that statement was said to a man who was crying out, he was smitten by the spirit of God.

I was telling Mrs. DeMoss yesterday at lunch, I think, I never forget this. And I go over it again, because I think of, I was in a church where a lady thought I had some kind of a different gospel. And I remember she came to me and asked me very polite.

She was very polite. And she didn't mean it to be censorian. She did it with the right Christian spirit.

But she said to me, she thought I didn't know what Acts 16:31 says. So she said, Mr. Reisinger, do you know what Acts 16:31 says? I said, I believe I do, lady, let me try. And so I quoted her, believe on the Lord Jesus Christ, and thou shalt be saved.

And she smiled and her face lit up, and she gave me a hundred on my report card. And I said to her, well, now may I ask you a couple of questions? Oh, she said, sure, sure. She said, turn about, it's fair play.

So I said, who said that? She said, Saint Paul. I said, to whom did he say it? She said, the Philippian jailer. I said, one more question, lady.

I said, what condition was the Philippian jailer in when Saint Paul said, believe on the Lord Jesus Christ, and thou shalt be saved? Oh, she said, he was down on his knees crying out, sirs, what must I do to be saved? I said, lady, you find me somebody like that, and then I'll run up to him with a Bible and say, believe on the Lord Jesus Christ, and thou shalt be saved. But I'm not going to go up to this fellow with a smile on his face down the street, and those kids with the evangelist tricks to the front of the church all the time, smiling and talking at one another, waiting for the evangelist to get to them to pronounce them saved. I said, I'm not going to run up to those kids and tell them, believe on the Lord Jesus Christ, and thou shalt be saved, and tap on their back and send them on to hell.

I said, I'm not going to do that. Well, tonight I want to talk about leave in certain areas. And the first passage I want to use is, I want to say obedience has something to do with entering the kingdom of heaven.

And I want to turn you to that, some people would say it's a big enough Bible for them, it's the Sermon on the Mount. That's a pretty good place to establish a point from, isn't it? Sermon on the Mount, chapter 5, verse 21. First, behavior has something to do, something to do with entering the kingdom of heaven.

Jesus said in Matthew 5, 21, excuse me, I'm sorry, I got the wrong chapter, yeah. Now, everyone, not everyone, not everyone, not everyone that sayeth to me, Lord, Lord, shall enter the kingdom of heaven, but he that, what's the next word, class? It doesn't say he that said he believed John 3, 16, it says he that doeth the will of my Father, which is in heaven. I asked a group of young people some time ago, how many of you have gone to heaven and you know it? Now, they were about, oh, I don't know, 20.

Almost all the hands went up. And I said, now turn to Matthew chapter 7, 21 and read what Jesus said. They were all sure they were going to heaven because the evangelist had told them they were saved, see, or the preacher or the personal worker that got them saved in about three seconds.

I said, now read Matthew 7, 21. Not everyone that sayeth to me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of, I said, how many of you are seeking to do the will of God day by day? That's the bed of your life, that's the purpose of your heart. How many of you are seeking to do the will of God? And I looked and didn't look.

They're sure they're going to heaven. The verse says something about doing the will of God. Not only does it say it in this verse, the very first chapter in the New Testament, but the last chapter in the New Testament and all the way in between.

Look at the last chapter in the New Testament, Revelation chapter, chapter 22, probably the last beatitude in the Bible, verse 14 of chapter 22. Listen to this. Blessed are they that do his commandments, that they may have a right to the tree of life and may enter into the gates of the city.

Bunyan didn't miss that in Pilgrim's Progress. He closes the first half of Pilgrim's Progress. When old Pilgrim gets finally across that river that has no bridge, when Pilgrim gets across the bridge, he's met by the body of the blood bought.

And they're singing. And over the gate, Bunyan didn't miss this point. Listen to this.

And thus they came up to the gate. Now when they were come up to the gate, there was written over the gate in gold. Blessed are they that do his commandments, that they may have a right to enter into, to the tree of life and that they may enter into the gates of the city.

Oh, it has something to do. Behavior has something to do, according to those two verses. Now I say you, you might not just have a straight how that two things go together.

But while some people are busy trying to slip the knot of obedience, they're really weaving the rope of destruction around their neck. While they're slipping, think they're slipping the knot of obedience. Let me say secondly, not only it has something to do in connection with entering heaven, but obedience, a gospel of behavior, has something to do with assurance right now that I belong to God.

Right now it has something to do with assurance that I belong to Christ. When John wrote his gospel, he gives his reason for writing it in the end of the book. John chapter 20 verse 31, he says this, but these are written that you might believe.

He's not writing it to believers necessarily. He says, these are written that you might believe that Jesus is the son of God and that believing you might have life through his name. So what did he write? Well, he'd already, that's chapter 20 verse 31.

So he'd already written many of the things Christ did, many of the things Christ said, all about his words, his life, his work, especially his work on the cross and the resurrection. So he gives his reason for writing this, that you might believe. Not nebulous faith, believe, believe, believe.

There were some things to believe. Who Jesus was, what he did, why he did it, and the benefit for those who embrace all that. That's what John wrote.

But when he wrote the epistle, if you turn to first John chapter 5:13, he wrote it to different people for a different reason. And in first John chapter 5:13, he gives his reason for writing the epistle. And I want to ask you three questions about this little verse tonight.

These things have I written unto you that believe on the name of the son of God. You notice the difference? The other text said, these things have I written that you might believe. Now he's writing the epistle.

These things have I written to you that believe on the name of the son of God, and here's his reason, that you may know ye have eternal life. Three questions. To whom is he writing? To people who believe.

Obviously people who believe and didn't have assurance, because he's writing to them that they may know. Question two, why is he writing? That they may know. Question three, how does he say that they're supposed to know? Ah, don't miss this.

These things have I written that you may know. So you have to know what some of the things are. The personal worker courses I took in my early Christian life was this.

You know, you run up to somebody and say, oh, a sinner, some clergyman, you know you're a sinner? Yeah, don't tell them what sin is or anything like that. Don't get very specific, just tell them they're sinners and say, yes, I believe that. Do you know that God commanded this love? Do you know that the wages of sin is death, but the gift of God is eternal life? Yes, I believe that.

And then you go on to this next step and you tell them, Romans 6, 23, do you know the wages of sin? Yes, I believe that. And then you say, well, do you know that God so loved you in the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? Do you believe that? Yes. Well, then you're saved.

And then I gave them all the assurance, and they keep on living like the devil. And I wondered what's wrong, see? Well, the point of it was, I wasn't meant to give them assurance. Sure, there's assurance from the promises of God, but listen to this.

John says, these things have I written that you may know. Well, what are some of the things? Well, let's look. You have to look what he wrote.

Just the same as when he wrote the gospel, he said, these are written that you might believe. What's written that people might believe? All that Jesus did. But when he's writing the gospel, he's not telling people how to be saved, or he would have said what he did in the gospel.

Behold the Lamb of God that taketh away the sin of the world. That's what he said in the gospel. Now he's writing to a different crowd, and for a different reason.

That's why. Turn to chapter 2. He's written some things. What are they? Chapter 2, verse 3. And hereby we do know that we know him.

That's assurance, isn't it? That's one of the things he wrote. Hereby we do know that we know him, if we keep his commandments. It has something to do with assurance, doesn't it? Obedience, eh? Why, sure.

Verse 5. The Bible knows nothing about ministerial politeness. Thank God. He that saith, I know him, and keep not his commandments, is a liar.

Oh, but you know, I believe in the Jews. Yeah, do you? Well, you're a liar. Yeah, I know all about that.

Well, that must mean I must be for some other dispensation, maybe. Well, let's see. How can I get around that? Now, let me see.

The Bible said, he that saith, I know him, and keep not his commandments, is a liar. The truth is not in him. Commandments has something to do with assurance.

You can keep telling your kids and all the people in this church that they're saved. They're saved because they made a little profession, or they're in the covenant, or some other reason, and they don't give any evidence that they've ever been born again. You're deceiving them, and you're assisting them, and that's self-deception.

Assurance. If you want to know something about assurance, read the first epistle of John the whole way through. I'm just pointing out a couple things.

Hereby we do know that we know him. How? It's not the only thing in there. Take a look at chapter 2. Another little thing he's written.

Chapter 2, verse 29. If ye know that he is righteous, we know that every one that doeth righteousness is what, class? Born of God. One of the birthmarks.

There's a whole lot of them. This is not my subject tonight, but just skip over to chapter 4, verse 7. That's another birthmark. If you love righteousness, do you love what God loves and hate what God hates? That's 29.

Now look at this. Chapter 4, verse 7. Beloved, let us love one another, for love is of God, and every one that loveth is what, class? Born of God. Another birthmark.

So there's a whole lot of things that John has written that men might have assurance that they may know they've been born again. So it has something to do with assurance. Obedience.

Something to do with entering heaven. Something to do with assurance while you're on earth, because all assurance is, is heaven on earth. Salvation is heaven by and by.

Assurance of that now is heaven on earth. But it has something to do with our security, and us knowing about our security. Turn to John, chapter 10.

If I say to you, turn me to a chapter, turn me to a chapter and verse that sets forth the doctrine of security, you'd probably either turn me to, you should at least, turn me to Romans 8, which is, Charles Hodge said, was a rhapsody on assurance. A rhapsody on assurance. And it is right.

But I'm going to turn you to a passage that's more often used, especially in Baptist circles. John chapter 10. Something to do with security.

Chapter 10, verse 26. But ye believe not, because ye are not my sheep, as I said unto you, verse 27. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. Now, some people, they see nothing in this verse, but never perish. That's all they see.

They see never, never, never, never, never, never perish. That's all they see. Then there's other people, they'd like to, they'd just really like to get around this verse, and they'd just love to put a little if in there.

They'd like to say, my sheep hear my voice, and I know them, and if they follow me. But there's no if there. Some people would just love to put a little if in there.

If they follow me, I give unto them eternal life. No, honey, there's no if there. I remember two years ago, I believe it is now, over at Sandy Cove, maybe three, not Sandy Cove, Harvey Cedars.

First message I preached, I think was on the Lordship of Christ. And that place was packed with young people and so on. So I wasn't more than away from the pulpit until a young girl, about 18 years old, came to me, and she said, Mr. Reisinger, she said, I assume that you don't believe in eternal security.

I said, what? I said, well, I've long since learned to ask people what they mean before I say yes or no. People used to ask me, am I this? And I'd say yes, and then I found out we had a different definition altogether. People used to say, are you a Calvinist? I used to say yes, and I don't say that anymore.

Now I say to them, what does that mean? What is that? And I'll answer. And so they tell me, and I say, no, I'm not that. Every time, every time they tell me, I've had to say no every time anybody has.

So now when I ask if I'm a Calvinist, and they tell me what it is, I have to say honest to them, no, I'm not that. I've never been able to say yes yet since I made that new rule. So I wasn't going to say to her, yes, I believe in it, or no, I don't.

I wanted her to tell me what that was. I got a right to know what I'm saying yes or no to. So I said, well, now you tell me what that is.

Do I believe in eternal security? I said, is it in the Bible? Oh, she said, yes, my father's a missionary. He told me it's in the Bible. He said, that's what he taught us.

And once you're saved, you're always saved. I said, yeah. I said, well, could you, could you find it for me in the Bible? And then we can talk about it.

No, she said she thought and she wasn't quite sure. I said, well, maybe I can help you. I said, if I give you the verse that your father taught you about, you think you'd understand, you think you'd remember? Oh, yes.

If you tell me, I'll hear. I said, well, does it sound like this? My sheep hear my voice and I know them and they get, and I know them and they follow me and I give them eternal life and they shall never perish. She said, that's it.

That's it. I said, well, let's look at it. So she had her Bible and I said, now I want you to follow me carefully.

I said, let's see what that says. Let's look at it carefully now. My sheep hear my voice and I know them and they follow me and I give unto them eternal life.

I said, now it's very important that you know who the them in verse 28 is. I gave unto them. I said, who is the them? She said, well, that's the sheep.

I said, you're right. I said, now what's the disposition of the sheep? Tell me verse 27. What, what's some of the characteristics of the sheep? Just tell me there's only two there.

Just tell me what are the characteristics of the sheep? She said, well, they, uh, they hear his voice. Yeah. She said, and they follow me.

I said, honey, I'm sure what Christ does with the sheep is right. That he gives unto them eternal life. But I said, that verse tells me that my sheep hear his, hear my voice.

That is a disposition to know the will of Christ, an open ear to the voice of Christ. That's the mark of the sheep. According to the verse, my sheep hear my voice.

That's a disposition to know the will of Christ, an open ear to the voice of Christ. And I said, there's something else about the sheep. There says they follow me.

Disposition to do the will of Christ. Now I said, honey, if you're a sheep, there's no question in my mind about that, that you're secure in Christ. But I said, I got a lot of questions about people who know nothing about and no interest in the will of Christ and no interest in the will of Christ for obedience.

No ear to hear his voice, no foot. I said, it not only tells you how secure the sheep are, the sheep are, but it tells you also the characteristic of the sheep. So if you've been hiding behind that verse for so long, the years, like a fellow I was in the Navy with, he used to, when we was out in the South Pacific, he'd come to our prayer meetings and he could really sing.

We loved him. And his name was Dozer. And every time we'd get to shore, it doesn't matter what it was out in one of the islands or anytime he could get off the shore, they'd bring him back drunk.

It was wine, women, and song every time. So one time, and he was a nice fellow. One time we're going out to sea.

He was the subject of our prayers on many occasions. It was three or four Christians on that ship. And we're going headed back out to South Pacific.

And that night, it was at night and the moon was shining. And I looked and I saw him standing there all alone, looking back at the wake of the ship. And I went up and I put his arm around him.

I said, Dozer, you know we love you. I said, but you say you're a Christian. You tell us you're a Christian.

And I said, every time you get to shore, you say you live like a devil. I said, have you ever really been saved? Oh, my dad is a Baptist preacher. And he said, he told me, once you're saved, you're always saved.

I said, my Bible tells me no drunkard shall enter the kingdom of God. No drunkard shall enter the kingdom of God. There's another phrase the Bible uses.

It's very close to that. And I'd like you to turn to that tonight. It's found in Hebrews.

The closest thing you can find in your English Bible to eternal security is a phrase called eternal salvation. It's found in Hebrews chapter 5, verse 8 and 9. Hebrews chapter 5, verse 8 and 9. Speaking of our Lord Jesus Christ, it says this. Though he were a son, yet learned he obedience by the things that he suffered.

Verse 9. Watch it carefully. And being made perfect, he became the author of eternal salvation unto all them that what, class? Obey him. Obey him.

Obey him. The closest verse to eternal security you can get. Eternal salvation to them that obey him.

Obedience has something to do with security. Shortest definition in the whole Bible from the lips of Christ on what a disciple is, is found in John 8. The shortest, little, concise, most succinct definition of a disciple. It's found in John 8. May I read it to you? John chapter 8, about verse 30 or 32, right along there.

Yes, verse 31. Jesus defines a disciple. Listen to this.

Then said Jesus to those Jews which believed on him, if you continue in my word, then are you my disciple. Don't take that if out of the Bible. Don't put ifs in, but don't take ifs out.

If you continue in my word, then are you my disciple. Back in Hebrews chapter 3, verse 14. I was reading John Mary on principles of conduct some time ago, and I'm going to give you a quote by him.

I have great respect for him, probably as much respect for him as any living theologian. But back in Hebrews chapter 3, verse 14, says this. For we are made partakers of Christ if, if we hold the beginning of our confidence steadfast unto the end.

You know, when my son went to university, I took him over to Lee, Hershey. We spent a couple days together, because I figured when he goes to the university, that's about the end of him. You know, he, they get married and they get in college now, and you're gone.

They don't come back and live with you anymore. And so I figured this is about the last family relation. There's nothing wrong with that.

Now don't, don't misunderstand me. I'm not, I'm not upset. But, and my prediction was right.

He never lived at home since. And now he has five children. But I remember when he went to Lehi, I took him over to Hershey and played a little golf, took a tape recorder and played a couple of tapes.

And I said, now I'm not going to preach to you. He's raised in the Christian home. And I didn't have a lot problems with him, particularly.

He didn't have the positive sides of the evidence, but everybody, he passed for Christian by everybody, but he didn't have positive evidence. I wouldn't go to the world telling me he wasn't a Christian. That'd be terrible to drive people to despair.

But I didn't run around trying to tell him that he was a Christian all the time either. You know, there's some times that you just don't know. It'd be well if some people would have treated other people like that.

But you don't know, you know, you're allowed to not know. You're allowed not to know. Besides that, you're not God.

And most of the time you're wrong anyhow. So I wasn't trying to tell him he was or he wasn't. But I said, I want you to do one thing.

I said, we're going to read the book of Hebrews, only 13 chapters. And I said, we'll read this. And I'm not going to make a comment, but I want you to take a thick pencil.

And when we read it, I want you to underline one word in the book of Hebrews. That's all, just one word. He said, what word is that, dad? I said, it.

That's all. And this was one of them. We are made partakers of Christ if we hold the beginning of our conscience steadfast to the end.

That's the Bible. John Mary in Principles of Conduct, page 199 and 200, he says this. He asked a question.

Do believers continue in the covenant relationship and in the enjoyment of its blessings irrespective of persevering obedience to God's commands? Question. He answers that question. Listen.

It is one of the most perilous distortions of the doctrines of grace and one that has carried with it the saddest record of moral and spiritual disaster to assume that past privileges, however high they may be, guarantee the security of men irrespective of persevering in faith and obedience. In 21, 23, he has 1 Peter 1, 5, Philippians 3. I'll just read you one of the scriptures he gives. And you that were sometimes alien and enemies in your mind by wicked works in the body of the flesh through death to present you holy and unblameable and unreprouvable in his sight, if you continue in the faith grounded and settled and be not moved away from the hope of the gospel which you've heard and which you preached, if you continue in the faith, if you continue in the faith, that's it.

So I say obedience has something to do with security and my knowledge of that security. Obedience has something to do with the teachings of Christ. I've already brought your attention to one verse, but let me just turn back to that passage again.

John chapter 14, verse 15, 21. John 14, these are the words of our Savior. You say, I love him, do you? If you love me, keep my commandments.

Verse 21, he that hath my commandments, and keepeth them. He it is that loveth me, and so on. Chapter 15, verse 20, chapter 15, verse 14.

You are my friend, if you do whatsoever I command you. Now it's true that in chapter 13, verse 34, Jesus did say this, a new commandment I give unto you, that you love one another. Now don't ever think when you read that verse that Jesus was correcting the moral law or enlarging it.

You can't enlarge that which is perfect. The moral law is perfect, perfect. So he wasn't correcting the moral law or enlarging the moral law.

This is not some new substance. The substance of the commandment wasn't new. The whole second table of the law taught that we ought to love one another.

The whole second table of law taught that commandment that he's mentioning in that place, a new commandment. It's termed new because it is enforced by a new motive. That's why it's called new.

It's enforced by a new motive and by the example of the immense love of Christ. And he proves that right in the statement because he says, as I have loved you. We have his, uh, the new aspect of it is, is the new, new motive, a new example.

That's what it's enforced by. We haven't had an example before that kind of love. We hadn't had that example.

We hadn't had a, any, any motive like that before. So he's, he's, he's not correcting the moral law or enlarging it. He's pointing out that it's enforced by a new motive as I have loved you.

And my example to be under the law of Christ is nothing more than to be under the law of God. Christ and the Son and God the Father aren't at odds with one another. There's not any fuss in the Trinity.

They're not fighting with each other about what's right and what's wrong. The law of Christ is the law of God. It's perfect.

The psalmist said the law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise or simple. Something else.

Obedience has something to do, or rather I should put it the other way. Disobedience has something to do with destruction. You say, well, it's not, if you turn the first Thessalonians chapter two, or excuse me, second Thessalonians chapter two, I'll show you something else about obeying the gospel.

Second Thessalonians chapter two, solemn verses, verses we don't like to read, verses we don't like to preach upon, but they're in the Bible. Listen to this. Verses, I'm reading from Saint Paul's epistle, second epistle to the Thessalonians, verse seven.

And to you who are troubled, rest with us. When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that, what class? Obey not the gospel. Didn't say anything about those people.

Say, well, I believe John 3, 16. Don't you remember I did something way back here, made a little decision way back here. That's going to take care of me way down there when I die.

And it doesn't make much difference about in between. Let me tell you something, my friend, the Bible talks about that space in between. Most people are deceived because they did something way back there.

That's going to take care of them down here. And they're not seeing that area in between. Let me tell you, yesterday's assurance is a day late for today.

I said, yesterday's assurance. Sure, it could well be that you closed with Christ and the gospel back there. And that will take care of you for down here.

But what evidence do you have today that that was real? Because the evangelist got you to sign his name in your Bible or something. I get in, have been butchered up for about the last 50 years on Hollywood evangelism, deathbed stories, psychology, group mass psychology. That's about what amounts to most of it.

Mass psychology. Now thank God for a few to get saved in spite of it, not because of it. But I told Mr. DeMoss the other day, trace those, trace those cases and you'll find out that they had a godly mother, somebody witnessed to them and they had friends and it wasn't going in there.

If I'm meant to believe something, I got to know what it is. How can a man savingly receive what he hasn't seriously considered, eh? Don't misunderstand me. I'm not limiting God.

I believe a man can walk in this room, lost and go outside. God's ordinary way is when he gave the commission, when he gave the great commission to go into all the world and preach the gospel, he indicated what was involved in that, teaching all nations. Don't just tell people, believe, believe, believe, believe, believe.

We better start telling them what to believe and why to believe it and the results of efficaciously believing it. What to believe, why to believe it and the results of it when they savingly believe it. Our churches are full of people, older people too.

I'm not talking about the children. I'm talking about the older people. That's why the children are so far away.

The older people are strangers to grace and strangers to God. Obedience has something to do with assurance. Obedience has something to do with entering heaven.

Obedience has something to do. Now, don't forget, I didn't say I was trying to, tonight, this night, try to tie that relationship. I said there is a relationship, a relationship between obedience.

Now, this prepares me to obey what? Let me make one statement tonight that I hope you don't forget. Whatever grace does, thank God for the grace of God. Let me make a statement.

Whatever grace does, grace never changes what's right. You hear that? Grace never changes what's right. If you just remember that one statement tonight, it'll be worth coming out here.

Grace never changes what's right. Ephesians chapter 6, verse 1 and 2, it says this, children, obey your parents in the Lord, for this is what? Right, for it's right. Grace doesn't change that, or it wouldn't be in that epistle, would it? That's an epistle of grace, isn't it? Children, obey your parents in the Lord, for that's right.

Grace doesn't change that. No other gods before me, that's right. Grace doesn't change that.

It's right not to do that. Take the name of the Lord. Remember the Sabbath day to keep it holy.

Why? Because it's right. Why? That's right. Grace doesn't change.

Sixth commandment, thou shalt not murder. Why? Seventh commandment, thou shalt not commit adultery. Why? Because it's right not to commit adultery.

Bear a false witness against your brother. Why? Because it didn't change that. You missed everything else tonight.

Remember this. Grace never changed what's right. Now, grace did change some things.

Grace changed the sinner. Grace didn't change the law of God. Grace changed the sinner.

And therefore, when he changed the sinner, he changes our relationship to what's right. Eh? Huh? Grace changes our relationship to what's right. Grace gives us power to do what's right.

Grace gives us a desire to do what's right. But grace does not change what's right. You know the antinomian theme song? Well, the law bit.

Now, let me say something tonight, because I'm just preparing this for tomorrow. The three truths that stand together is the law of God, the cross of Christ, and the judgment of God. Why? If there is no law, there is no sin.

The cross is useless. Bypass the law of God, who cares about Jesus? Today, people who are lawless, and that's why we can tell them, believe in Jesus, believe in Jesus, believe in Jesus, all the while, they

have bypassed the law. Bypass the law of God, the holy law of God, that law that the apostle said is holy, just, and good.

Bypass that, who cares about a cross? We're of all men most miserable, because touch the law, you don't need it, because the demands of a holy law. Well, let me ask you a little question, eh? Well, would you be satisfied? Listen to these atheists. Love whom? Myself, God, my neighbor, who? Why? Love, love, love.

What is that? Would you be satisfied with the Bible definition from two apostles, from our Lord's chiefest apostle? Listen to this, verbatim, for this is the love of God, that we keep his commandments, and his commandments are not grievous. That verse tells me anything, it tells me the summary. Romans chapter 13, verse 8, 9, 10.

We're asking the question, what is it? Oh, no man anything but to love one another. For he that loveth another hath fulfilled the law. Worketh no ill to his neighbor, therefore love.

Love doesn't tell you where to go. Love is not a directive or motive, it's love. Why it directs to that which is right.

Love directs the schoolmaster to bring us to Christ. The law is the schoolmaster to bring us to Christ. If I chuck the schoolmaster and lock him up in the closet, like he's been locked up for years in most churches.

I preached in a church last week, where a man's been in the ministry 18 years and he never heard a sermon from his boyhood to then all through seminary, never heard a sermon on the seventh commandment. That's not a liberal church. Never heard a sermon on the seventh commandment.

Have you? The law is the schoolmaster to bring us to Christ. Who cares about Christ? It meant something because we still had that foundation of our forefathers, where they taught the children the commandments. We don't have that foundation today.

The kids don't know the commandments. Some of the older people don't know the commandments. I say to a group of people, let's turn to the law.

Then I look, they all got their Bibles, you know, then I look. Not very nice, but I do. Nobody's turning.

You know why they're not turning? They don't know where they are. What track you can pick up every gospel track you want to. It's been printed in the last 20 years.

It'll be believe in Jesus, believe in Jesus, believe in Jesus, believe in Jesus. Who wants to believe in Jesus? Is there any help for anybody like me? Is there any help? There's a place called Calvary and the base of that through your son.

Audio: <https://sermonindex1.b-cdn.net/30/SID30007.mp3>

Source: <https://sermonindex.net/speakers/ernest-c-reisinger/belief-and-obedience/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net