

The Knowledge of Salvation

by George Cutting

The sermon emphasizes that true assurance of salvation comes from faith in Christ and the certainty of God's Word rather than personal feelings or works.

Scripture: Numbers 23:19, Psalm 119:89, Psalm 119:113, John 6:47, Romans 4:3, 1 John 5:9, 1 John 5:13

Topics: "Eternal Security", "Faith Alone"

Description

George Cutting emphasizes the importance of knowing that believers have eternal life through faith in the Son of God, contrasting the uncertainty of man's feelings with the certainty of God's Word. He illustrates this with the story of the Passover in Egypt, showing how the sprinkled blood made the Israelites safe, but it was God's spoken word that made them sure of their salvation. Cutting stresses that true faith is not based on works or emotions, but solely on trusting in the trustworthy Person of Jesus Christ and relying on His finished work for eternal security.

Transcript

Before you turn to the verse which I shall ask you very carefully to look at, which speaks of how a believer is to know that he has eternal life, let me quote it in the distorted way that man's imagination often puts it:

These happy feelings I have given to you who believe in the name of the Son of God, that you may know that you have eternal life.

Now, open your Bible, and while you compare this with God's blessed and unchanging Word, may He give you from your very heart to say with David: "I hate the double-minded, but I love Your law" (Ps 119:113). This verse just misquoted is the thirteenth verse of the fifth chapter of the First Epistle of John, and reads thus in our version

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life [emphasis supplied].

How did the firstborn sons of the thousands of Israel know for certain that they were safe the night of the Passover and Egypt's judgment? Let us take a visit to two of their houses and hear what they have to say. We find in the first house we enter that they are all shivering with fear and suspense. What is the secret of all this paleness and trembling? we inquire. The firstborn son informs us that the angel of death is coming around the land, and that he is not quite certain how matters will stand with him at that solemn moment.

"When the destroying angel has passed our house," says he, "and the night of judgment is over, I shall then know that I am safe, but I cannot see how I can be quite sure of it until then. They say they are sure of salvation next door, but we think it very presumptuous. All I can do is spend the long dreary night hoping for the best." "Well," we inquire, "but has the God of Israel not provided a way of safety for His people?" "True," he replies, "and we have availed ourselves of that way of escape.

The blood of the spotless and unblemished first-year lamb has been duly sprinkled with the bunch of hyssop on the lintel and two side-posts, but still we are not fully assured of shelter." Let us now leave these doubting, troubled ones, and enter next door. What a striking contrast meets our eye at once! Joy beams on every countenance. There they stand with girded loins and staff in hand, enjoying the roasted lamb. What can be the meaning of all this joy on such a solemn night as this?

"Ah," say they all, "we are only waiting for Jehovah's marching orders, and then we shall bid a last farewell to the taskmaster's cruel lash and all the drudgery of Egypt." "But hold. Do you forget that this is the night of Egypt's judgment?" "Right well we know it; but our firstborn son is safe. The blood has been sprinkled according to the wish of our God." 'But so it has been next door," we reply, "but they are all unhappy because all uncertain of safety." "Ah," responds the firstborn firmly, "but we have more than the sprinkled blood, we have the unerring word of God about it.

God has said, 'When I see the blood I will pass over you.' God rests satisfied with the blood outside and we rest satisfied with His word inside." The sprinkled blood makes us safe. The spoken word makes us sure. Could anything make us more safe than the sprinkled blood, or more sure than His spoken word? Nothing, nothing. Now reader, let me ask you a question. Which of these two houses, do you think, was the safer? Do you say No.2, where all were so happy? No, then, you are wrong.

Both are safe alike. Their safety depends on what God thinks about the blood outside, and not on the state of their feelings inside. If you would be sure of your own blessing, then, dear reader, listen not to the unstable testimony of inward emotions, but to the infallible witness of the Word of God. "Most assuredly, I say to you, he who believes in Me has everlasting life" (John 6:47, emphasis supplied). Let me give you a simple illustration from everyday life. A certain farmer in the country, not having sufficient grass for his cattle applies for a piece of pasture land which he hears is to be leased near his own house.

For some time he gets no answer from the landlord. One day a neighbor comes in and says, "I feel quite sure you will get that field. Don't you recollect how that last Christmas he sent you a special present of game and that he gave you a kind nod of recognition the other day when he drove past in the carriage?" And with such like words the farmer's mind is filled with sanguine hopes. Next day another neighbor meets him, and in course of conversation he says, "I'm afraid you will stand no chance whatever of getting that grass-field.

Mr. ___ has applied for it, and you cannot but be aware what a favorite he is with the Squire--occasionally visiting with him, etc., etc." And the poor farmer's bright hopes are dashed to the ground and burst like soap-bubbles. One day he is hoping, the next day full of perplexing doubts. Presently the postman calls, and the farmer's heart beats fast as he breaks the seal of the letter, for he sees by the handwriting that it is from the Squire himself. See his countenance change from anxious suspense to undisguised joy as he reads and re-reads that letter.

"It's a settled thing now," he exclaims to his wife; "no more doubts and fears about it. The Squire says the field is mine as long as I require it, on the most easy terms. I care for no man's opinion now. His word

settles it." Now many a poor soul is in a like condition to the poor troubled farmer--tossed and perplexed by the opinions of men, or the thoughts and feelings of his own treacherous heart! And it is only upon receiving the Word of God as the Word of God, that certainty takes the place of doubts and peradventures.

When God speaks there must be certainty, whether He pronounces the damnation of the unbeliever or the salvation of the believer. "Forever, O Lord, Your word is settled in heaven" (Ps 119:89); and to the simple-hearted believer His word settles all. "Has He said, and will He not do? Or has He spoken, and will He not make it good?" (Num 23:19).

"I need no other argument, I want no other plea, It is enough that Jesus died-- And that He died for me."

The believer can add--

And that "God says so."

But how may I be sure that I have the right kind of faith? Well, there can be but one answer to that question, namely, Have you confidence in the right Person ?--that is, in the blessed Son of God? It is not a question of the amount of your faith, but of the trustworthiness of the person you repose your confidence in. One man takes hold of Christ, as it were, with a drowning man's grip; another but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter.

They have both made the same discovery, namely: that while all of self is totally untrustworthy, they may safely confide in Christ, calmly rely on His word and confidently rest in the eternal efficacy of His finished work. That is what is meant by believing in HIM. "Most assuredly, I say to you, he who believes in Me has everlasting life" (John 6:47, emphasis supplied). Make sure of it then, my reader, that your confidence is not reposed in your works of amendment, your religious observances, your pious feeling when under religious influences, your moral training from childhood, and the like.

You may have the strongest faith in any or all of these and perish everlastingly. Do not deceive yourself by any "fair show in the flesh". The feeblest faith in Christ eternally saves, while the strongest faith in aught beside is but the offspring of a deceived heart-- but the leafy twigs of your enemy's arranging over the pitfall of eternal perdition. God, in the Gospel, simply introduces to you the Lord Jesus Christ, and says, "This is My beloved Son in whom I am well pleased."

You may, He says, with all confidence trust His heart, though you cannot with impunity trust your own. Blessed, thrice-blessed Lord Jesus, who would not trust Thee and praise Thy name! "I do really believe on Him," said a sad-looking soul to me one day, "but yet, when asked if I am saved, I do not like to say Yes, for fear I should be telling a lie. "This young woman was a butcher's daughter, in a small town in the Midlands. It happened to be market day, and her father had not then returned from the market.

So I said: "Now, suppose when your father comes home you ask him how many sheep he bought today and he answers "Ten. "After a while a man comes to the shop and says, "How many sheep did your father buy today?" and you reply, "I don't like to say for fear I should be telling a lie." "But," said the mother (who was standing by at the time), with righteous indignation, "that would be making her father the liar." Now, dear reader, don't you see that this well-meaning young woman was virtually making Christ a liar, saying, "I do believe on the Son of God, but I do not like to say I am saved lest I should be telling a lie," when Christ Himself has said, "He who believes in Me has everlasting life!" (John 6:47, emphasis supplied).

But, says another, "How may I be sure that I really do believe? I have tried often to believe, and looked within to see if I had got it; but the more I look at my faith the less I seem to have." Ah, my friend, you are looking in the wrong direction to find that out, and your trying to believe but plainly shows that you are on the wrong track. Let me give you another illustration to explain what I want to convey to you. You are sitting at your quiet fireside one evening, when a man comes in and tells you that the station-master has been killed that night at the railway.

Now it so happens that this man has long borne the character in the place of being a very dishonest man, and the most daring and dishonest liar in the neighborhood. Do you believe, or even try to believe that man? "Of course not," you exclaim. Pray, why not? "Oh, I know him too well for that." But tell me how you know that you don't believe him? Is it by looking within at your faith or feelings? "No," you reply, "I think of the man that brings me the message." Presently, a neighbor drops in and says: "The station-master has been run over by a freight train tonight and killed on the spot."

After he has left I hear you cautiously say, "Well, I partly believe it now, for to my recollection this man only once in his life deceived me, though I have known him from boyhood." But again I ask, Is it by looking at your faith this time that you know you partly believe it? "No," you repeat, "I am thinking of the character of my informant." Well, this man has scarcely left your room before a third person enters and brings you the same sad news as the first. But this time you say, 'Now, John, since you tell me, I believe it.'

Again, I press my question (which is, remember, but the re-echo of your own), "How do you know that you so confidently believe your friend John?" "Because of who and what John is," you reply. "He never has deceived me and I don't think he ever will." Well, then just in the same way I know that I believe the Gospel, namely, because of the One who brings me the news. "If we receive the witness of men, the witness of God is greater; for this is the witness of God that He has testified of His Son.. .

He who does not believe God has made him a liar, because he has not believed the testimony that God has given of His Son" (1 John 5:9, 10, emphasis supplied). "Abraham believed God, and it was accounted to him for righteousness" (Rom 4:3, emphasis supplied). An anxious soul once said to a servant of Christ, "Oh, sir, I can't believe!" to which the preacher wisely and quietly replied: "Indeed, who is it that you cannot believe?" This broke the spell. He had been looking at faith as an indescribable something that he must feel within himself in order to be sure that he was all right for heaven, whereas faith ever looks outside to a living Person and His finished work, and quietly listens to the testimony of a faithful God about both.

It is the outside look that brings the inside peace. When a man turns his face towards the sun, his own shadow is behind him. You cannot look at self and a glorified Christ in heaven at the same moment. Thus we have seen that the blessed Person of God's Son wins my confidence; His finished work makes me eternally safe; God's Word about those who believe on Him makes me unalterably sure. I find in Christ and His work the way of salvation, and in the Word of God the knowledge of salvation.

Source: <https://sermonindex.net/speakers/george-cutting/the-knowledge-of-salvation/>

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