

Christ on the Throne

by Rolfe Barnard

The sermon emphasizes the importance of having a deep affection for who Jesus Christ is, and finding joy and satisfaction in Him, in order to be saved.

Duration: 52:29

Scripture: Matthew 5:43-46, Matthew 6:33, Luke 5:27-28, Luke 19:1-10, John 18:36, Romans 5:8, 1 Corinthians 16:22

Topics: "Christ"

Description

In this sermon, the preacher talks about the story of Jesus calling Peter, James, and John to follow him. He emphasizes that Jesus, although fully human, was without sin and demonstrated his lordship through his actions. The preacher also mentions the encounter between Jesus and Pilate, where Jesus affirms his kingship. He then discusses the importance of love for Jesus, stating that it will be the occupation of heaven and that faith in Jesus is not alone but includes repentance and confession through one's actions.

Transcript

And verse 22, if any man love not the Lord Jesus Christ, let him be anathema, maranatha. The word anathema means to be accursed, to be damned, to be destroyed. The word maranatha means the Lord coming.

And the statement is that if any man love not the Lord Jesus Christ, at the coming of the Lord Jesus Christ, he will be accursed of God. That's a tremendous statement, isn't it? Here's a warning, if any man love not the Lord Jesus Christ, not what he can do for you, but him. Nothing in the Bible about seeking him so he can do something for you, but the Scripture enjoins you to seek him for what he is.

And here's the statement, if this is God's word, if this is the word of God, this is something to consider. If any man, that's wide enough to have a message to Ralph Barnett and to you, if any man, get who he is, to love not the Lord Jesus Christ, at the coming of the Lord, that man shall be accursed. This text suggests three questions to me that I hope the Lord will help me to ask and answer in your hearing.

The first question suggested by this text is this, what is the love that one must have in his heart toward the Lord Jesus Christ, or at his coming, experience separation from God, be cast away into the lake that burneth with fire and brimstone? Before I attempt to give what I believe is the Bible answer to that question, what kind of love toward the Lord must I have if I hope not to be accursed by him, to be damned by God at his coming? I want to suggest something of the tremendous importance of that expression, if

any man loved not the Lord Jesus Christ, not to love him, I say again, not like this generation of church members, just get something out of them, always bragging about what he's done for you, wouldn't know the Lord if he met you in the road, if you don't love him, not for anything he's done for you, but him, who he is, you're not saved, you know. Oh, this testimony, I praise the Lord, he did this and he did this for me. You don't know nothing about salvation.

You got to love the Lord, not what he does for you. It doesn't say if any man doesn't love what the Lord does, but people say if any man loved not the Lord Jesus Christ, at his coming he'll be accursed. Not to love the Lord means high rebellion against the highest throne in the universe, the throne of God upon which Jesus Christ now sits.

God in time past spoke to us through his father, through our fathers in these last days, spoken in a son, that's his last word. This is the son of my love, said the father at the baptism of Jesus Christ. This is the son of my love, in whom I'm well pleased.

Here he is. Not to love this one, the last word from God, the son of God's love, the one that God almighty finds his joy and his satisfaction and pleasure in. The one in whom we are accepted.

You haven't talked about accepting Jesus until I want to vomit. The good word would be, have I been accepted in the beloved one? That's Bible language. No acceptance for the only man that's ever lived.

The father could find joy and rest and peace as he looked at him as his son. That's the reason there's no salvation apart from being put in Christ. Christ put in you the hope of glory.

Not to love him is the highest rebellion against the highest throne in the universe. Can we set aside this word from God? No. The very essence of all sin is arrogance.

It's setting up the little puppet God of self on the throne of our hearts instead of the rightful ruler, the Lord Jesus Christ. Nobody on God's earth got a right to rule your life except Christ. You haven't got it.

You forbid it. There is no New Testament salvation without total submission to the Lord Jesus Christ. The essence of salvation is the collapse of the regime of sin and the enthronement of Jesus Christ as Lord.

What they call the gospel today, this empty, easy believism, is little more than acceptance of truth, which still leaves men and women uncommitted when truth is applied to life. Well, you've got all those terms. He's saved, but he isn't consecrated.

He's saved, but he isn't living right. He's saved, but he isn't separated. All that junk, you know, that you bore at his temple, cut it out.

Man isn't saved unless he's committed to the Lord. I'm not preaching the deeper life or the victorious life. I don't believe in those things.

Maybe you do. But I am preaching the gateway to life. Here it is at the cross where self is crucified and Jesus Christ is enthroned.

That's salvation. All of these movements we've got to try to improve on God's salvation are not of God. You can't improve on salvation.

That's it. For salvation is Christ, and if you have Christ, you've got all of God's God. He hasn't got anything for people except Christ.

Every good and perfect gift comes from him above, but it's all in Christ. All the love God has is in Christ. All the holiness God has is in Christ.

Everything's in Christ. Then salvation plus something, brother. What we need to do is go to preaching the gospel, the full gospel, and that's preaching the whole Christ.

Then we won't have to have all of these deeper life, victorious life, Catholic movements and all of that, that have occupied professing Christians so all on earth they're good for us, to wrap their righteous robes around themselves and try to improve the place. Let the world go to hell. What men and women need is to come to the cross and die in the cell and throne Jesus Christ as Lord.

That ain't the deeper life. That's just salvation. There is no salvation apart from what I'm talking about.

The road to hell is more than skid row, the drunkards and the adulterers. The road to hell may be the path you are walking on that brings you into church membership without self having been dethroned. It was by submission to his father's will that the Lord Jesus Christ won the right for us to step out of slavery into freedom.

He was obedient unto his father up to the point of death, even the death of the cross. I came not to do my will, but the will of him this. It cost total submission to almighty God for the Lord Jesus Christ to win the right to be your Lord and Savior.

His total submission to God from the throne he left to the cross on which he died, won for believers the right of his life and his power and his faith and his purity. Yet there are those today who say, well, just believe and decide for Christ and that's all. But the word of God says, no, no, submit, yield, surrender.

You cannot go into glory except you under the rule of one who won the right for you to enter heaven. It cost him absolute submission to God to win. It will cost you absolute submission to Christ if you say, that's how much it cost.

All on God that's going to cost you. And if you ever get saved, it's just going to cost you the death of self and the enthronement of Jesus Christ. That'll have to be done again tomorrow.

You have to learn to die daily and crown Jesus Christ Lord daily. Amen. I'm talking sense to you.

Don't go to hell trusting your little old decision and your profession when you are still on the throne and you decide what you do and you decide what you love. You decide everything. You lost your right to decide.

Nobody got a right to decide for you except him. The ABCs of God's eternal salvation are first, acceptance of the sovereign rule of Jesus Christ in your life. B, enjoying the blessings of the salvation he purchased with his blood.

And C, having lived a life where you are being formed in it, where there is being formed in you the very character of the Lord Jesus Christ. For you'll not become saved until you're just exactly like Christ. And the man or woman who isn't being conformed daily to the express image of Jesus Christ, you're more like Christ today than you were yesterday.

You miss Christ. You don't know him. You're going to hell.

And when he comes, you'll be accursed. God means business. Everybody he saves, he says, I'm going to make them exactly like Christ.

If he's not making you like Christ, you don't know him. Is that right? Now to a definite, precise answer to my first question. What is the love that I must have in my heart toward the Lord Jesus Christ? If when he comes, I shall not be accursed, but shall be blessed.

Here it is. We must find Jesus in his office work, that he is on the job as a supreme complacency and satisfaction and joy and rest and pleasure of our life. We must find, as we look from day to day, as Paul says, Christians, 2 Corinthians 3.18, We must find the greatest complacency, satisfaction, joy, pleasure, rest, in looking at Jesus Christ on the job, in his office work.

We must find our satisfaction in his person as he performs his job. God gave him a job to do, didn't he? Came not to do my own will, but the will of him that sent me. Now my friends, it is entirely possible, and I believe this is true, 95% of church members today, they're not hypocrites, they're earnest.

They find satisfaction in the Lord Jesus, but they don't like him on the job. If there's a way to accept Christ apart from the work that the Father gave him to do, that he's working at now, I think we could win everybody in Lynchburg to Christ tomorrow. We can save and draw back from Jesus Christ on the job.

But we must find the chief joy of our life, the chief rest and peace of our life, the supreme complacency and satisfaction of our life, more than mother, children, job, church, anything on God's earth. If anything gives you more joy or as much, just your daily contemplation of the Lord Jesus Christ as he's working at the job the Father sent him to do. Anything on God's earth gives you more joy or as much joy as that.

You miss Christ. Miss Christ. We must find our supreme delight, our supreme joy in the Lord Jesus Christ at work, working on the job.

We must come to agree with almighty God's verdict. This is the son of my Lord in whom I am well pleased. Are you well pleased with the Lord Jesus Christ as he's now working at the job the Father has given him to do? Father said, I'm well pleased.

Are you? And this here is where you get your chief joy. If your children give you more delight than I'm talking about or as much, you are lost. If your wife gives you more delight or as much as what I'm talking about now, you don't know who all.

This must be it, brother. He will not share your affection with anybody. This must be supreme.

Now, we have certain things in life where we find, in which we find a complacency, a rest of satisfaction. We find satisfaction just thinking about America, thinking about our home, thinking about our jobs, thinking about our friends we like to think about, thinking about our recreations, work five days a week. If you have some recreation, even a boy, be glad to come.

I'll give you a little recreation that's wholesome. We couldn't live if we didn't have some things that bring us joy. See what I mean? But Jesus Christ on the job must bring us our chief joy, our chief rest, our chief satisfaction.

Now, the word love looks in two different directions. There's what the theologians call benevolent love. The benevolent means will, and the benevolent means good.

It simply means the love of goodwill. For instance, here's a drunkard, and you may love him with a benevolent love. You pity him.

You love to see him safe, but you do not find any joy in thinking about him. Isn't that right? Isn't that right? You like to help him, and you can love him in that sense that you pity him. You're sorry for him.

You were doing good. You have goodwill toward him. I could speak of the fact that in that sense God loves every sinner, in that he pities them, and that he sincerely desires their salvation.

For God sincerely desires. He hasn't decreed, but he sincerely desires that all men should be saved. It may be a little too deep, but that's so.

God has desire expressed in the gospel. God has the will of command expressed in the law. He suffers it to be defeated, for he commands people in the law, and they don't keep it.

He desires in the gospel that all men be saved, but they don't respond. Thank God he's decreed that some men shall be saved. If he didn't, nobody would be.

You may say that God, Matthew chapter 5, tells us we may join God if we would be perfect and prove ourselves to be children. Well, by him we follow, Matthew chapter 5, verse 46. We may have the same attitude.

God, in that sense, would do good toward all men. In that sense, God loves all men. For he causes the rain to come on the just and the unjust, and the sun to shine on the good and the evil.

So you may have that benevolent love toward the drunkard or the harlot or the thief or somebody, but you don't think about them with great joy and do. You wouldn't say, this is my drunkard friend in whom I'm well pleased. You don't find satisfaction there.

Neither does God. One of the silliest things I ever hear to put down the line is that God loves the sinner, but he hates the sin. That's just downright silly because the sin cannot exist apart from the one who commits it.

And while God has a love of benevolence, he pities that sinner in his sin. He doesn't look on him with complacent sin. He doesn't say, behold that sinner, I'd sure like to look at him.

I find my joy and my peace and my rest and my satisfaction in that old guy out there blowing the smoke of his unbelief in my nostrils and shaking his fist in my face. No. God doesn't find any peace and joy in rebellious sinners.

But when you come to loving the Lord Jesus Christ, you've got to love him with a benevolent love. He doesn't need your pity. He's enthroned.

You don't need the pity of him, do you? You don't need to wish him well. He's enthroned. Amen.

You don't need to wish you could help him out. He's on the throne. He's on the throne.

Oh, my soul. We love him. Not with pity.

Not because we're sorry for it. Not because we want to help him out. But the love that we must have for him is not the love of goodwill to him.

But it's the love of complacency as we contemplate him. It is on this word we find there rest and peace and joy and satisfaction in him. Now, this must be supreme.

In Matthew chapter 10, the Lord said, If you love father and mother more than me, you're not worthy. This is supreme. Tomorrow night we're going to bring you 12 claims the Lord made when he was here.

Every one of them. Brandon is the world's biggest monster of God Almighty. There's no halfway measure.

He's either almighty God's son in the sun, or he's the worst blasphemer and the most terrible monster this world ever knew. He's not good man if he's not God. He's a liar and everything.

Yes! Or he's God. I'm telling you, when you look swell in the face of the claims of Jesus Christ, you've got to curse God and hope to die. Or bow at his foot.

I look you in the face, my friends, when I meet you at the judgment, I'll remember that I said it with all the force there is in my soul, that you must find your supreme joy and satisfaction in Jesus Christ and nowhere else. It means more to you than family and church or anything on God's earth, if it doesn't. You can't be his disciple.

He demands, man, isn't that something? He says, you must love me more than you do your wife. You don't, I'll have to send you to the classroom. When I come, I'll curse you.

Cast you into the fire. For a mere man to make a claim like that, friends, him is a monster or a fool. He's either a fool or a monster or he's the God of the universe.

No half way measure to him. Now, my friends, we might be just tickled to death with Jesus and his person and such a nice fellow. He called little children to him and said, suffer little children to come unto me for such is the kingdom of God.

And he didn't even step on a vial that you know. He was so gentle with everybody except the religious people. And he's such a nice person.

His teachings are nice and sweet. But oh, when we look at it on the job, some people just will not come to him as he's working at the job. Master, there's a priest who offers sacrifice to become a substitute for sin.

Unless you get to a place where you find great joy and peace and satisfaction and rest, just behold him. In the eyes of God, he's always hung on that cross. He is a lamb slain before the foundation of the world.

He's still hanging there in that sense. I'm looking you in the face. I don't care how many decisions you've made, how many professions of faith you've made, unless you find your great joy.

Just thinking about it, contemplating it, and resting on him, performing his work, brother, as a priest, hanging on that bloody cross. On that bloody cross. Oh, he suffered and bled and died.

Paul will go down to Corinth and say, we determined not to know anything about you. Save Jesus Christ, the one having been crucified. The one who now lies, but the one who bears in his own body the print of the nail, who carries the power of the blood.

We still tell men to lay hold of and to look at that bloody person. Pilate had him beaten until Isaiah says, his physique was so marred that he didn't look like a human being. Pressed the crown of thorns on his head, gave him a cross to bear up the hill.

Nailed him through it, gave him gall, vinegar, water, wood to drink. Shot dice for his garments, hooted and teased, made fun of him in his nakedness. That's a miracle of grace to come where you see not only the brutality of men, the awfulness of the Lord God.

If you find great joy in looking at him hanging there, you're not saved. You're just an unsaved church member going your religious road today. Unless you can see in yonder with eyes of faith, performing his work is how great I preach.

Oh, what joy. If any man write these things unto you, that you sin not, I can't get in that door, it shuts me out. But if any man sin, I'll get in that.

You know what says we have? We have an advocate who is able to save to the uttermost people who are unsaved. Everyone who comes unto God by him. Why? Seeing he does whatever limit to make intercession.

What a rest in peace, joy, and satisfaction. To behold him hanging on a cross and now at the right hand of God is my intercessor, is my advocate. Thank you, Lord.

Pray it for me. Pray it for me. Oh, with my sin and my guilt and my smitten conscience, I can look at that man hanging on a cross.

Body torn, heart torn open and exposed to the naked gaze of those malicious people. I know that him hanging there saying to a world, when God takes a man in judgment, every eye will be dotted and every T of the cross will be crossed. Man will suffer the awful penalty of the broken law at the hands of a holy God.

But in all of my guilt and my sin and my smitten conscience, thank God, I look at him hanging on a cross and I see the mercy of God. I see forgiveness of sin. I see a pardon of it.

I can keep saying, dear dying man, thy precious blood shall never lose its power. Till all the ransomed church of God is saved to sin no more. I can say, when I survey that wondrous cross on which the prince of glory died, we find joy in the Lord working at his office, hanging on a cross.

The cross is forever in the heart of God. He was as a lamb slain. He's the crucified one.

But I cannot take him out of his job unless I come to that cross and S-E-L-F self dies there. I cannot whittle him out of his job. I can't take him off his job.

I can't whittle him away. Do we not in baptism say, as we go down in the water, that by faith we've plunged our soul into the blood of the cross? Do we not, when we come to the Lord's supper, say, as we eat this wafer and drink this wine, we find it delightful day by day to eat Christ's flesh and drink his blood? Then I want you to see him at work. Where is he now? See him hanging on a cross forever in the heart of God.

See him wherefore God hath highly exalted. He sat down at the right hand of God on a throne forever. Lest you come to the place you find great joy, satisfaction, peace, and rest, by looking at him, where is he? On the throne.

Unless it brings you great joy that you're absolutely in his hands. He must control you. You're glad.

You're glad he's on the throne, not yourself. Amen. You know, he's God's prime minister.

According to the Bible, God's turned everything over to him, and the Lord Jesus Christ's going to carry out everything, God forbid. And bless God, he's not sitting on that throne by your permission. He's sitting on it by God Almighty's act.

God's sitting down on that throne. And he's Lord, whether you like it or not. He's Lord.

He's the enthroned Lord of the universe, Lord of all mankind. Whether you ever bow to him or not, you'll bow to him. When he's your judge, he makes you and sends you to hell.

And as he sits down on that throne, you cannot whittle him down. I might say I like Jack Kennedy, but I don't like him to be commander-in-chief of the army. But he is commander-in-chief of the army.

I might say I like Jack Kennedy, but I don't like him to be the executor of the laws of America. He just sent troops down to Birmingham, Alabama, my home state. Of course, he's executing the law of the land.

I don't like him to have the execution of the law in his hand, but he has it, whether I like it or not. I say I like Jesus Christ, but I don't like him to be the commander-in-chief of this world and of me and the devil and everybody else, but he is. The devil can't wink an eyelash without the permission of the Lord of glory.

He's the commander-in-chief. The Father's turned everything over to him. All authority has been given him.

Who gave it to him? The Father. Thou hast given him authority over all flesh. He's Crucified Lord.

He's Kennedy's Lord. He's your Lord. He's your Lord.

He can save you or he can send you to hell. He bought you with his blood. He's going to do one of two things.

He's going to save you by his grace or damn you to eternal hell. I don't like that. You can't have it.

You can't have hell. Except you'll have him as he's working. He's working right now, brother.

He's ruling this world from this moment. Now, when he was here, he was a preacher. He was a prophet.

And notice carefully, two things. When he preached, he preached himself. See, God hadn't any message except Christ.

And Christ, when he had preached, he couldn't preach anything except Christ. Nothing else to preach. And he preached himself as the priest.

He said, except you eat this flesh and drink this blood, you have no life in you. Pointed to his priestly work on the cross. But he didn't preach his lordship.

He demonstrated. That's a good way to do. If you're a lawyer and you move to Lynchburg, best thing to do is set up your office, put out a scheme, and try a few cases.

Demonstrate whether you're actually a lawyer or not. If you're a carpenter, move to town, build a few houses. You might say, well, we'll hire him to be a lawyer.

Best way to advertise yourself is not to talk, but to act. Isn't that right? And so the Lord didn't preach his lordship. He demonstrated.

In the 18th chapter of John, I'll not take time to read it, but you read it. The old pilot comes to Christ when they brought him before him. He says, you king, are you in rebellion against the Roman Empire? Jesus said, my kingdom is not of this world.

But the pilot, he came back again. He said, I want you to ask me a question. Are you a king? He said, thou saidst it, for to this end was I born.

This end was I born. How did he demonstrate his lordship? How complete is he? Bless God. Waves, surging waves.

He speaks! And the sea is gone. He comes to Lazarus too. He's been dead four days so that his body's corrupted.

He speaks! Everything happens at the word of Jesus Christ. All hell cannot withstand his word. He speaks! I think he uses means, doctors and so forth.

And arrests disease. Any man's healed of any sickness, unquenched through prayer, doctors, hospitals, is by the grace of God. He speaks! And men dead in their sins have given life.

Nothing can be left undisturbed by the word of when the Lord speaks. He speaks! He said demons come out of men. He said we know who thou art.

Thou hold every one of Israel. He holds death in his hand. I'm as certain as I'm alive today.

I'm going to live until God takes a hand in it. He's the Lord of death. You say I believe that, but I don't believe he holds the reins of men's hearts in his hands.

How about old Levi? He's sitting at the seat of custom robbing the people of the money. Still in the sin. Jesus came and said follow me.

He comes to Peter, James and John. And he says come on! And they leave their nets and follow him. He was a man but a man's eye apart from sin.

As a man he wept at the grave of lethargy. You would as a human weep when you enter a house of sin. He was a man and as a preacher man, but he was a preacher when he was here.

Preached himself. He looked over the holy city of Jerusalem and wept. Like Brother Lynch and Brother Hollis.

Some part of every day of your life, surely, you draw a sigh and weep over Lynchwood. Like John Knox would weep and cry, give Miss Scotland all. Although he was as much a man as you are, apart from sin, he mourned.

He is almighty God. And his word was effectual. He speaks! Levi leaves his custom seat and follows Christ.

He speaks! Like he slides down out of a sycamore tree and takes Jesus home with him. He speaks! Saul of Tarsus is arrested from his mad career of killing Christians. He speaks! Now from a throne.

If men and women accept him, they must accept him on a throne. He's there. Bow to him.

You'll bow to his master. Masterhood of your life. You'll bow to his rule.

You'll bow to his lordship. You'll bow to him. Now I trust him.

And you learn to trust him. Not perfectly. But I sure am glad he's on the throne.

I look out to the future. All hell busted. Communism growing.

Ten times more missionaries in Africa preaching Mohammedanism than the gospel. Isn't growing. All hell popping.

But what an old modern day will bring forth. I'm glad Jesus Christ is sitting on the throne. And I find joy.

Peace that the future is in his hands. I kind of got scared the other day. The dearest preachers America's ever produced, dear brother Easton, have been coming and talking.

God used him. He's away preaching for somebody. Waiting for him.

Died like that. I thought about the old Dr. Ironsides. Died real young in Australia.

I'm away from my home so much, sometimes I get a little scared. I hope the Lord will let me die at home. I don't quite know.

But praise God, I'm glad the future is in his hands. I get a lot of kick out of that. Do you? You cannot whittle it down.

You've got to take it on that bloody cross. Where he poured his soul out. You've got to die to yourself.

And you've got to receive him on the throne. Amen. You're the boss from now on, Lord.

Brother Holley, this isn't something in addition to salvation. This is it. I'm not preaching to be for life or consecration or rededication.

All that stuff's silly. I'm just presenting to you Christ. At work.

Hanging on the cross. At the right hand of God making intercession for his people and ruling this whole world. That's the reason I've been going up and down this country.

In my way, I've been often ineffective, made a lot of mistakes. But I've been telling men, you need to be born again. You need God to show mercy to you.

No man's going to bow to the Lord Jesus Christ without an operation of the Holy Spirit. You can accept your little Jesus was born to hell without God's Spirit. But you can't bow.

No man can call Jesus Lord. I'm quoting scripture except for the Holy Ghost. My second question very quickly.

Why is this love? Finding my supreme joy and peace and delight in Jesus Christ on the job. Hanging on the cross. Sitting on God's throne.

Why is this love essential? Very quickly. It's essential for four reasons. First, it'll be the occupation of heaven.

Loving the Lord. Beholding the Lord. The Bible teaches we'll do two things in heaven.

We'll serve him and we'll look on his face. That's all there is to it down here. And you're going to have to learn how to behold him and get joy.

That's all you do in heaven. Just beholding his face. Just looking on his face and serving him.

You're going to have to get used to beholding his face and finding joy and pleasure and satisfaction. Down here. Amen.

That's right. That's right. Not tomorrow.

Today. You don't have it tomorrow. As you learn to find your chief joy in him.

You don't have it tomorrow. This may be your last opportunity. Unless you've learned what I've told you about you never have repented.

For repentance means turning to from. Turning from anything that'll keep you from it to the Lord God. There are just three things that'll keep a man from turning from sin to the Lord.

And that's self-righteousness. Think you're all right. I'm all right.

Or rebellion. It's not going to rain in my life. Or love of sin.

Big sin. Little sin. Any sin.

If it keeps you from turning from to almighty God to lay hold on him. It'll damn your soul. God help you if you sign a peace treaty with any sin.

You got me talking? You sign a peace treaty with the little, biggest sin you're going to do. You preaching perfection? Yes. The Bible teaches it.

Not in this life. If you are engaging in any known sin. You are comfortable in it.

You're going to hell. Just as sure as I'm preaching to you. You can't sign a peace treaty with sin.

And be a child of God. You fall into sin. You fall into sin.

You stumble. But you never make a treaty of peace with it. Besides we'll live together.

You got me talking? I try to. You never have repented. You don't know what I'm talking about now.

Third reason this love is essential is that faith is not alone. We're saved by faith alone. But the faith that saves is not alone.

It includes repentance. Turning from all known sin. It includes confession by the way you live of the Lord Jesus Christ.

Testimony is one thing. It may be true or false. Testimony is this.

I love the Lord Jesus Christ. That's my testimony. May be true.

May be false. Confession is always true. You confess him by the way you live.

You got to get that through. You confess him by the way you live. You testify.

That's one thing. I don't know if that's true or not. But you confess him by the way you live.

Faith includes repentance and confession and love of Christ. The fourth reason this love is essential is that Bible union with Christ is essential. You must be actually married to him.

Or you have no interest in his blood. There must be spiritual wedlock with him on the cross and on the throne. So that he's a part of you and you're a part of him.

And that heart affection. You actually listen to Brother Bart. You actually love him.

All your heart and your mind and your soul and your love. It would be awful for man and wife to live together in wedlock unless they love each other. There's no such thing as you and Christ being joined apart from him loving you.

You respond to his love by loving him. We love him. We don't get to say bye.

I'll be first. Well done.

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