

The Impeccability of Christ

Studies in Hebrews

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Bible Text: Hebrews 4:15; James 1:13-18
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Dear congregation, let us turn to God's word for our instruction once again this evening. I have two Scripture readings that are fairly close together in the New Testament. Our first reading will be taken from James, from the Epistle of James, chapter one. I want to read verses 13 to 18, and then we are going to turn to the Book of Hebrews and read one verse.

Come and let us hear the Word of God.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

So ends that portion of God's word. Now we turn for the second reading to the letter to the Hebrews, Hebrews chapter four and the verse fifteen.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Amen. So reads God's holy and infallible Word. We pray that He might give us great wisdom and understanding to hear His voice as His word is preached and to give us worship to him as we listen.

Well, I want to begin by reminding us all, and I'm sure you're reminded of this every week as you have a faithful minister here preaching the Word of God, I'm thankful for the invitation to come and to minister God's Word this evening, but every preacher and I

hope every congregation is reminded from time to time, that the preacher of God's Word, God's minister, is surely tasked with much prayer and much diligence to study the Word of God and then responsibly open up that Word of God to the people of God's hearts and to preach it unashamedly, to preach it faithfully.

It is the God-given task of every preacher to preach the Gospel of Jesus Christ, to preach the pure undiluted Gospel, to preach that true Gospel, to preach a true Christ, not a false Christ. There are many that preach a false Christ, and when you have a false Christ, there is no Gospel. Where it's not the true Christ that saves, where it's not a holy, perfect, spotless Christ, I tell you it is not the Gospel!

There are those who would set forth a different Christ. It was happening in the Apostle John's day. There are those that set forth, or preach a different kind of Christ, a Christ of easy-believism. Just put your hand up and say you're a Christian, that means you're a Christian. That's not a Christian! There are people in this world that deliberately try to deceive God's people; that was happening in the Apostle John's day.

I read from 1 John chapter two and verse eight, John writes, "Little children, it is the last time," or the last hour, "and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time," or the last hour." Why is that? Well, "because many antichrists", those who would preach a false Christ and even some who would claim to be the Christ, "have gone out into the world", and that was happening in John's day, there was a false Gospel that was going out, there were false teachers. Peter warns us about it. Paul warns us about it. Paul warned the elders at Ephesus in Acts chapter twenty and verse twenty-nine, he said this as he was leaving the elders at Miletus, he said this, "For I know this, that after my departing shall many grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things," seeking, "to draw away disciples after them." And then he said, "Therefore watch!" Why? Because there are many false teachers, presenting a false Christ and that's the danger, something that is counterfeit.

If somebody was to give you a bank note, how would you know whether it's genuine? It's very difficult, isn't it? You go into the bank, the clerk has to check it under a certain light or has to compare it with a genuine bank note. There are so many details to look at, and if you're not careful, you could easily be deceived. And so it is! There are many that preach a counterfeit Christianity! A counterfeit Saviour! And let me tell you, a counterfeit Saviour is no Saviour at all. He must be the true Saviour and it is the task of every preacher to tell you and to, firstly, teach himself from the word of God what is true and what is false.

Now it is my intention this evening to deal with a very new and yet dangerous contemporary heresy. You know what heresy is, I trust? False teaching. There is a heresy going around in these days about our Lord Jesus Christ. There's a false teaching about our Lord Jesus Christ and that false teaching has begun to riddle our Churches in Britain and it ought to make us concerned. We ought to be aware of that. I mean, you wouldn't want to be defrauded of money, would you? And you certainly wouldn't want to be defrauded eternal life, you certainly wouldn't want to be defrauded of the truth, and where our souls

come into play and eternal life and eternity, surely that is more important than anything else!

We must entrust our souls to a Saviour who is sufficient to save to the uttermost. Not a false Christ. Not a Christ of man-made theology and invention!

Now this doctrine because it is subtle, it is very subtle, and at first glance may not appear to you to be dangerous, but let me tell you it is diabolical. It is a subtle, dangerous perversion of the truth. It is powerful because it is an attack on the very person of our Lord Jesus Christ, an attack on the very Saviour himself, and it gets to the very heart and nerve center of the Gospel.

If you were the devil and you wanted to destroy the church, one of the things you would do is seek to pervert the truth amongst God's people, let alone stop them from hearing the truth, but you would seek to pervert who the Lord Jesus Christ is.

Now this false doctrine, has slowly crept into Christ's church, amongst God's people, and I trust that you will be happy here to know tonight that I am not preaching any new doctrine, I'm not preaching anything new, but I am simply going back to what the Bible teaches and I thank the Lord that you are a Bible-believing church and you believe that this is the Word of God, and it is true. It is God's inspired Word and every word is truth.

I am not preaching anything new, I'm simply going back to the old paths of our historical Reformed faith that our forefathers, Charles Haddon Spurgeon, George Whitefield, Jonathan Edwards, and so on, the great men of the faith held to. A. W. Pink, a theologian of the last century wrote concerning this doctrine, "Sad indeed is it to behold the widespread ignorance thereon today, and sadder still to hear and read this precious truth denied."

Well, let me begin by saying this evening there is a well-known preacher, now some of you may know him, I don't have anything against him personally, but I do have much against that which he seeks to preach. This man would be considered by your average Evangelical church holding to the Doctrines of Grace to be relatively sound, and yet he is one of the leading forces behind this most monstrous heresy, and many young men in our British Reformed Evangelical theological seminaries have swallowed hook, line and sinker what this man is preaching. He is preaching heresy.

Now let me say, I feel utterly ashamed that we have now reached the stage where we are now having to defend the very Person, the Character, and the Nature of the One Who saved us! Because it is by the virtue of his sinless personhood that we are saved. We are saved because of Christ's own righteousness, His spotless humanity. It is because of His spotless nature, His sinlessness, that we are saved. He died on the cross for us, as our substitute, having no sin of His own, but taking to Himself the sin of all of His people. And at the same time, while I feel utterly embarrassed and ashamed to have to defend the person of our Lord Jesus Christ, I don't want this evening for any moment to appear as we are ever putting our Lord Jesus Christ on trial, because let me tell you this, we have come here to worship and to adore Jesus Christ and He is worthy of all of our love, praise, adoration and worship this evening. We are not putting Christ on trial. God is

never on trial. Men's ignorance, men's folly is always on trial, and let me remind you that man, including this man and others, will have to stand before the judgment seat of Christ on the last day.

Now you're perhaps waiting with bated breath as to what I'm going to be speaking about, but let me just say before we get there, that it was a little while ago that I came across this subject which we're going to deal with this evening, and I do want it to be part of our worship because I think that in tackling this erroneous doctrine, we will see more of the wonder and the perfection of Jesus Christ. Now let us begin.

The subject that I want to deal with this evening is this: "The impeccability of Christ or the peccability of Christ".

The Impeccability of Christ means that Christ was unable to sin. There was nothing in Him in His heart, that would ever allow Him to sin. The word *peccare* in the Latin means sin. Christ was unable to sin. He had no latent sin in His heart, and friends, when we come to discuss this subject, you and I need to understand and to remember that whenever we talk about our Lord Jesus Christ, you and I are treading on 'holy ground', whenever we speak about our Saviour.

I say this again because I feel so ashamed that the Church has sunk to the depths that it has, having to defend the Person of our Lord Jesus Christ, the One who saved us by the very virtue of His sinless personhood, but I make no apology because we must deal with blasphemy. We must say, friends, that there has either been a gross misunderstanding of the Scriptures or that there is a deliberate distortion of those Scriptures which sets forth of the holiness and unsurpassed glory of our Saviour Jesus Christ.

Now to illustrate the problem, to illustrate this false teaching that is going around, let me just briefly quote something from a man who calls himself a pastor, Mark Driscoll from America, who is from Mars Hill Church, he says this, "The Scriptures say that Christ was tempted at every point just as we are. That means that he had temptations just like us." Now we need to be very careful when we say things like that.

He then proceeds to quote Hebrews chapter four and verse fifteen, where we read, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin." And then he proceeds to say this, "Christ must have had sexual desires for the women that were with him. Of course he did. You don't think that he had women that adored him? You don't think that he once wanted to have intimate relationships with a woman?" He says he was tempted! Now beloved, before you believe any of that nonsense, and it is utter nonsense, and I almost have to cleanse my ears having heard such monstrous heresy, we need to lay hold of the Scriptures, and examine what the Scriptures have to say regarding this subject.

Now I do not have the gift of omniscience and so I wouldn't want to assume anything here this evening about what you think, but let me say this: I was very surprised when I recently spoke to two pastors coming from Reformed Baptist churches, who claim to be of a Reformed persuasion and yet would agree with these statements! Now just a warning this evening: be careful of what you watch on YouTube, because there's a lot of nonsense

on YouTube, there's a lot of rubbish on the internet. So take heed to what you hear. There are a lot of people that are claiming things about the Lord Jesus Christ that are not true.

Now as I've said, peccable means liable to sin and impeccability means inability to sin, incapability of sinning. Now what I want to do this evening as we begin just very briefly, in the first place is to set before our minds the doctrine of temptation; and then secondly, the doctrine of the Divine Person and sinless Nature of Christ. Jesus Christ had two natures: fully God and fully man, perfect man, not fallen humanity.

Now the question arises, if you open your Bibles there, James, chapter one, verse fourteen, the question is this: what is temptation? How do you define temptation? James chapter one, verse fourteen says, look, "but each one is tempted when he is drawn away by his own desires and enticed".

Now in order to understand this term "temptation," we need to think about this word, the word here 'desire', *epithumos*, in the Greek. "But each one is tempted when he is drawn away by his own desires." This word here in the Greek, *epithumos*, means "lust, passion," some translations will put it that way, when a man is drawn by his own lusts, his own passions. But each one is tempted when he is drawn away by his own lusts and enticed. You see that word before, his own lusts, *his own*. It's what we call a "genitive singular". His own. Preceded by that word "own," do you see that? A man's own lusts. Not a lust that God puts there. This is why James says God cannot tempt a man, nor is he tempted.

I'll give you a few examples. John chapter eight, verse forty-four, Jesus said to the false teachers around Him, "Ye are of your father the devil, and the lusts," it's that same word there, *epithumia*, "of your father ye will do." They had sin in their hearts. Romans chapter thirteen, verse fourteen, "But put ye on the Lord Jesus Christ," Paul says, "and make no provision for the flesh, to fulfil the lusts thereof." The *epithumia*. Sinful passions. Sinful desires. And it's what James says here, that everyone is tempted when he is drawn away by his own sinful passions and then enticed. Ephesians 4:22, "That ye put off concerning the former conversation of the old man, which is corrupt according to the deceitful lusts.", those deceitful lusts of the heart!

So I hope you understand in the first place here that James is saying: this is the definition of the word temptation. Internal temptation, when a man is drawn by his own sinful lusts, those sinful desires that come from within the fallen human heart. And it as Jeremiah said, the words of Jeremiah, "The heart is deceitful above all things and desperately wicked, who can know it?" It's the heart of fallen humanity.

This is what we call, friends, internal temptation, that temptation that is within us, but there is also, friends, external temptation. It's not a temptation that comes from within you but it's temptation that comes by an external force or an object or a person. Somebody comes to tempt you, you say, "He tempted me. He brought something to me and he tempted me with that object. He said, 'Here's a nice, fat, juicy, greasy burger,' and he tempted me, but I have no desire for that food, but I was still tempted externally. He tempted me." And you see, the Bible does, indeed, very clearly differentiate on this second aspect of temptation.

Let me illustrate. Remember, the Lord Jesus Christ we're told, went into the wilderness for forty days, and he was tempted by Satan. Satan came to Him and said, "If You do this, You will have that. If You do this, You will have that." So you can be tempted externally but there is also that internal temptation. If I've confused anybody tonight, please come and see me afterwards but it's actually very straightforward. As Jesus was led up by the Spirit into the wilderness, He was tempted by the devil. The devil tempted Him, but He had no internal temptation.

Matthew 4:1, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." And then we are told in verse three of Matthew four, "And when the tempter," that's Satan, "came to him, he said, If thou be the Son of God, command that these stones be made bread." And following that we see how Satan sought to tempt Him, by those various things, offering Him such and such. But the Lord Jesus had no desire to do the devil's will nor to do anything else apart from his Father's will. He said, "My delight is this, I always do that which pleases my Father." That was His one delight. So He was tempted by Satan externally, but He had absolutely no desire to fulfill the devil's wishes.

You remember also Job as God allowed Satan, the tempter, to bring calamity into Job's life. The tempter came. Paul says in 1 Thessalonians 3:5, "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain." Satan, we're told again there, is the tempter.

So we have very briefly, I trust, established the very doctrine that there is internal temptation when we are drawn away by our own lusts, sinful desires, and then there is that external temptation. But now the question arises, when we read there from Hebrews chapter four and verse fifteen, it says, "For we have not an high priest," there referring to Christ, "which cannot be touched with the feeling of our infirmities," weaknesses, that's what some translations put. I think "infirmities" is a better translation. I think the Authorized is correct there because they are not sinful desires, "but was in all points tempted," and that word could be also equally translated as "tried" like as we are, yet without sin." Now what does he mean? After all, he says, look there, but Christ was in all points tempted as we are, yet without sin. Does this mean for one moment that our Lord Jesus Christ had thoughts, desires that were unholy, illegitimate and questionable? Does it mean that?

Well, before we start, beloved, it is amazing what some Evangelical Christians will now call weaknesses instead of sin. Somebody will say, "Well, that was a weakness." But, no, it was a sin! There's a big difference. We're talking about natural human infirmities. What is it to be hungry? What is it to thirst? What is it to be persecuted? What is it to be ridiculed? What is it to be shamed? What is it to feel pain? Those are infirmities. We feel those things because we're human. We know what it is to feel the pain of our skin being pierced. We know what it is to be hungry. We know what it is to be rejected by our friends, to be the offscouring of society. And Christ knew that more than anybody else, friends, and I'll submit to you this does not mean that Christ for one millisecond had sinful thoughts because Jesus Christ said, "What comes out of a man is that which defiles

him." Sinful thoughts. Lusts! Remember what he said? Do you remember the words of our Lord Jesus? He said, "Whoever looks at a woman to lust after her hath already committed adultery." It's too late! You've had the thought in the heart, the sin is there, and if Jesus Christ for one millisecond, lusted after a woman, He would be no Saviour at all. No Saviour at all!

Now second part, the Biblical doctrine of the divine Nature of Christ. Beloved, at this point we encounter our first danger and we must be very careful not to impute to Christ our experiences and feelings when we think about His human nature. We are fallen creatures. Jesus Christ did not come into this world as a fallen creature. He came into this world as the second Adam. He was not in Adam as we are in Adam. He is, as Paul says, the second Adam. All in Adam sinned, but Jesus Christ is not of the seed of man, but He is of the seed of, who? The woman. Born of a virgin. Holy. Harmless. undefiled. Separate from sinners! Utterly different to you and I. Though He had a body that would decay and age like you and me, He did not have our fallen human nature, because He was of the seed of the woman and so utterly different.

Too often when these clever-by-half young theologian men begin to talk about the temptations of Christ, a lot of these new Evangelical theological seminaries around London here and wherever, they start as fallen men with their own pathetic personal experiences with temptation, but what they then do, is they reason back to Christ. But that is the way of gross error! That is the way of huge error. And this is why I say, friends, we are on holy ground. He is the Incarnate Son of God, Paul says, and "without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory". God came in the flesh. If God for one moment had a sinful thought, He would cease to be God. Heaven would implode! Hell would come down on us. Jesus Christ is holy. In His Incarnation, the Divine, God, the Son of God, assumed true human nature so that from that moment He had two natures, fully God and yet fully man. Isn't that why it's amazing? This is why Paul says, "Great is the mystery of godliness, God was manifest in the flesh."

John the apostle said, "In the beginning was the Word and the Word was with God and the Word was God. All things were made by him and through him. And that Word," John chapter one, verse fourteen, "became flesh and dwelt among us." God became man, took to himself humanity, fully retaining His perfectness, indissolubly united, the divine and the human, two yet each retaining themselves. He took to himself that human body not as it originally came from the hand of the Creator when God said to Adam and to Eve, "Behold everything is good." And we know Adam sinned and plunged all of his posterity into sin. Paul says this, "For what the law could not do in that it was weak through the flesh, the law couldn't save us, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." In Whose flesh? Christ's flesh. For us. Christ who was utterly perfect died. Why? "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Dear friends, here is the Christ Who is one hundred percent God and one hundred percent unfallen man. He came into this world.

Listen to A. W. Pink. He said, "While the Mediator was commissioned to die, He was not commissioned to sin. The human nature of Christ was permitted to function freely and normally: hence it wearieth and wept; but to sin is not a normal act of human nature." Do you understand what we're saying? Sin is not normal to humanity. Christ was fully human but that does not mean that He sinned for one millisecond because if Jesus Christ ever had a sinful thought, He would not be able to save us because the Bible says God is of purer eyes than to look upon iniquity.

In Mark seven, and the verses twenty-one to twenty three, Jesus said, "That which cometh out of the man, that defileth the man, for within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." All these evil things come from within and defile the man. Sin has its wellspring in the heart. These are the faults running out through the cesspool of the depraved and fallen mind. And let me tell you, let me say if the Lord Jesus Christ for one minute had what we call latent sin, that sin, lusts, desires, just residing there in His heart, he could not save us, but we thank the Lord that He had a pure heart with the one perpetual motive and desire and that is to do the Father's will!

God is holy, friends, and here our Lord in that passage that I read from Mark makes abundantly clear that the man entertaining sin, is sin itself. Now why we have a problem with the doctrine when somebody says, "You know, Jesus Christ is just like us, He was tempted in every way. He knows what it is to have this desire for something that's wrong but He just never did it," do you see the danger of that? It's to say that that Lord Jesus Christ had to subdue sin! Sin comes from the heart!

Now we now that Scripture, friends, never contradicts Scripture. The Bible tells us here, look at James 1:13, "God cannot be tempted with evil." Do you see that? The Lord Jesus Christ is God and He could not be tempted with evil but the Lord Jesus Christ knew what it was, He suffered because He had the same infirmities, hungry, thirsty, weary. There were times when he was utterly abandoned. Remember when the disciples were with Him and He even said to them, "When the shepherd is struck, the sheep will run away." He knew what it was to be abandoned by people and yet He never sinned. Those human feelings to be left alone and, you know, this is what we mean by that Christ is able to sympathize not concerning your sin, not concerning your sinful thoughts but, friends, what it is to suffer. And this is the beauty of this text, that you as a Christian when you are living faithfully and you are seeking to honour God with your whole heart and your whole mind, you can be encouraged because the Lord Jesus Christ knew what it was to suffer. Though He was God, He knew what it was to be rejected by men, just as Christians will be.

Some of you, you have families and you've become a Christian, now your family doesn't want to talk to you. They don't want to know you. "Why are you always going to church? Why are you always giving your money to God?" Well, you're suffering. "But what's God doing for you?" they say. "Where's the comfort in that religion?" And maybe you'll

be put in prison because of what you believe. You'll suffer, and Christ knows what it is to suffer those things and yet was without sin. He never blamed God, never cursed God. He never caved in. He was tested in all the same normative points as we are. He, being God, having those two natures, being God and yet perfect man, bound together, tested in all the same normative points as we are. Don't think as God, that, you know, He didn't feel things. Don't think as God He didn't know what it was to be hungry? He did because he was fully man!

The Lord Jesus Christ, though being fully man, had no sin dwelling in Him. Isn't that wonderful? That's why He's able to save us, because He all of his life was without sin, and all of His righteousness is given to the believer as a free gift! God says, "Here, here is the righteousness, here is the perfection of My Son." He takes the place of the sinner there on the cross but all of His righteousness is given to you as a free gift, that when God sees His people they are clothed in the righteousness of His Son. You're not clothed in the sinful thoughts of a sinful man. But, no, if you're a Christian, you're clothed in the righteousness of a sinless perfect Lord Jesus.

Satan had nothing in the heart of Christ to entice him to sin. Isn't that wonderful? Do you know what Jesus said? He said, "The prince of the power of the air cometh and hath nothing in me." He said, "Satan cannot do anything to me because I have a heart that loves the Father with the deepest love and passion that we could ever know." Proverbs chapter eight says, "Daily," Jesus says, "Daily was I his delight and my delight was with the sons of men."

Friends, what a Saviour we have in Jesus Christ! We've considered these two doctrines, the doctrine of temptation and then the doctrine, very briefly, of the two natures of Christ, fully God and yet fully man. Let me read Adam Clarke: "His mind, soul, being free from all sin, being every way perfect, could feel no irregular temper, nothing that was inconsistent with infinite purity." Isn't that wonderful? That's true of our Saviour. Listen to A. T. Robertson: "This is the outstanding difference that must never be overlooked in considering the actual humanity of Jesus: He did not yield to sin but more than this is true, there was no latent sin in Jesus to be stirred by temptation and no habits of sin to be overcome, but He did have weaknesses common to our human nature, that is to hunger, thirst, weariness. Satan used his strongest weapons against Jesus, did it repeatedly, and failed. Christ experienced temptation but only because it was brought to Him, not because it was within Him. He did not have the internal struggle against sin that a born again believer has."

Furthermore, brethren, the immutability of Christ proves His impeccability. Christ is unchangeable. What does God say? "I am Jehovah", or I am Yahweh, "I change not." The writer to the Hebrews says, "Jesus Christ, the same yesterday and today and forever." What He was here on earth is exactly the same person He is this evening in heaven with myriads upon myriads upon myriads of angels worshiping Him, saying, "Glory be to God on high. Glory to the Lamb."

Let me close with words from W.G.T. Shedd. He uses an illustration, he says, "Throw a lighted match into a barrel of gunpowder and there will be an explosion; throw it into a barrel of water, and the match will be quenched. This, in a very crude way, may be taken to illustrate the difference between Satan's tempting us and his tempting of the God-Man. In us, there is that which is susceptible to his 'fiery darts'; but the Holy One could say in, 'The prince of this world cometh and hath nothing in me', John fourteen, verse thirty."

Dear friends, does this not give us reason to rejoice in the Lord Jesus, and to give thanks to God that the Lord Jesus Christ was holy, harmless, undefiled, and is able to save to the uttermost all that come unto Him? Do you see why men are presenting Jesus Christ in this way today? I'll give you one reason: because they think Christ will be more accessible. "Well, He's just like you, you know? And therefore, you know, He can understand because He's just like you." But Jesus Christ is not a sinner. He's not just like you and I.

We mustn't make, let this be a point of application, friends, you and I must preach the true Jesus Christ, we mustn't make Him more accessible. What I mean by that is that we mustn't change the truth about him. He is holy and we need to preach a holy Christ.

The second thing is: it is very important the way that we study the Bible, wouldn't you agree? Because there's so much error in the Church today and if we don't study our Bibles carefully, we're going to fall into that error and preach a false Christ.

I love this hymn, and part of the hymn is this:

"Guilty, vile, and helpless we,
Spotless Lamb of God was He.
Full atonement, can it be?
Hallelujah, what a Saviour."

What a Saviour we have! Spotless. Holy. Undefiled. And that's the Saviour that you and I need to go out and to tell the whole world about. Perfect in every way, and because of his perfection, he is able to bring us to God. Peter says, "He died the just for the unjust that he might bring us to God."

Don't you thank God you have a wonderful Saviour? He's not like Mohammad. Mohammad can't save you. Mohammad was a sinner. Confucius was a sinner. All men are sinners but Jesus Christ is the God-man that came to save sinners. Jesus Christ the same yesterday and today and forever, and may God bless His Word to our hearts this evening for His Name's sake. Amen.

The Lord bless you and keep you. The Lord lift his countenance upon you and give you peace. The Lord make his face to shine upon you and be gracious unto you. The Lord be gracious unto you. Amen.