

# Christ is Everything

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## **Heritage Reformed Congregation of Grand Rapids**

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Open your Bibles to the book of 1 John 5:11.

11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life. 13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

Let's go to the Lord in prayer.

*Father, thank You for this time. Thank You for the privilege of having Your word. Dear God, I pray that You would help us to proclaim it in a way that would honor Your Son. And I pray for these young people, Lord. O God, get Yourself glory, Lord, from saving them. Magnify Your grace, honor Your Son, and in all things, Lord, You be glorified. Demonstrate, O God, the power of Your word and, Lord, we have nothing, we are nothing apart from thee. In Jesus' name. Amen.*

"He who has the Son has the life; he who does not have the Son of God does not have the life." What you and I must understand is that in the mind of God, in the economy of God, in the business of God, his Son is everything. His Son is everything. Even in the old rabbinic commentaries, you can read where the rabbis would say commonly, "The world was made for Messiah. All for Messiah." God created the world through his Son. God sustains the world through his Son. God reveals himself to the world through his Son. God saves the world through his Son. One day God will judge the world through his Son. In the mind of God, the Son is preeminent so I guess my question for you is do you think as God thinks? Is the Son preeminent in your life? Is he preeminent in your hope of salvation? Is he a preeminent passion? Do you love him?

Whenever someone asks me to pray for their children, as I say so often, I pray one thing, "God, give them a heart supremely devoted to Your Son, because I know if that happens, all else will find its place. Give them a heart devoted to Your Son." Now ask yourself this question, be honest. There's no one here to hurt you. Be honest. Just be honest. Is the Son foremost in your hope of salvation? Is he exclusive? What do I mean by that? Going to heaven is not 99.99% Jesus and .01% you. It is all of Christ. It is all of grace. Christ has done everything because this whole thing has been created so that the Son might get

honor and glory. We won't be patting each other on the back one day in heaven, we'll be looking to him. I will not be walking down the streets of glory and find you there and then yell out to a group of people standing afar off saying, "Come, come, I want to tell you all the wonderful things my brother or my sister did for Christ." That won't happen in heaven. It will be, "Come, come, I want to tell you all the wonderful things Christ did for my brother, for my sister." It's Christ.

The thief on the cross, Christ. Can you think of this? I mean, imagine this. Paul the apostle we can assume somewhere between 30-35 years of his life served Christ. Beaten, stoned, mocked, the loss of everything. He went to heaven for the same reason the thief did because Jesus Christ died for sinners. Religious people can't understand that. "It's just not fair." But people who know grace delight in it. They delight in it.

Years ago, I had a dear dear uncle who passed away and he was Lutheran, and I went to the funeral and he was a dear servant, kind man, and it was a high Lutheran church and the priest stood there with a robe on and began to talk a great deal about my uncle. He went on for 20 minutes that my uncle William was a wonderful servant in the church, that he was always helping, that he would mow the lawn, that he would clean up in the church, that he would do all these wonderful things, what a good husband he was, what a good father he was. And I sat there in the seat and I was just getting more and more angry, more and more angry. He went on for another while talking about how wonderful my uncle was and then all of a sudden he stepped to the side of the pulpit with his robe on and he said, "And that man, William, is in heaven not for any of those reasons that I just gave you for the last 25 minutes. He's in heaven because Jesus Christ shed his blood for sinners." That is so wonderful. Think about it, young person.

I was talking to a man from the Middle East and he was sharing with me how he was witnessing to a Muslim, and when he got through talking about Christ and grace, the Muslim just looked at him and said, "That's impossible. It can't be that good. It can't be that great, that God would send his Son to be our champion, that God would send his Son to do it all."

One of the things you'll hear Reformed theologians talk about a great deal because the doctrine is precious to them, they talk about redemption, they talk about it as accomplished. Accomplished. You see, really we can go Dickens here, can't we, "The Tale of Two Cities." Well, world history is the tale of two men: Christ and Adam. Adam and Christ. Adam failed. The first Adam failed and we failed with him. The last Adam prevailed. Yes, he was bitten, he was scarred, his heel was torn, he was wounded, but he crushed the serpent's head. He's our champion. He did it all and we're saved, we stand before God complete and perfect, loved, immutably so, loved because of our champion Jesus Christ. Not even because of the depth of our repentance, not even because of the greatness of our faith, but because of our champion, Christ, the Savior.

That's all we have. A young man came up to me one time after I was preaching and he said, "Brother Paul, you're right. Jesus is all we need." And I said, "Young man, Jesus is all we have. Apart from Him, we have no part with God." I don't believe scholars have

thought enough about the relationship between the law of God in the book of Proverbs or the wisdom literature because I find that they're almost identical. In what way? You read the law, what does it do? It tells you you're a sinner and it sends you back to Christ. It sends you to Christ, doesn't it, for him? The book of Proverbs does the same thing, it shows you're a fool and sends you back to Christ. Everything in the book is about him. Everything in the book points you to him, a person.

I have dealt with Muslims and Buddhists, Hindu. Do you realize that there are only two religions in the world? If you ever have to take a comparative religions class, you want to take it with me because these other guys, they will talk to you about thousands and thousands and thousands of religions and that's not true. It's just not true and you can tell them I said so. There are only two religions in the world really: there's Christianity, a religion of grace, and all the other religions have something in common, they are religions of works. Every last one of them. And do you know what's funny about the nature of man? The nature of man can take things and twist it and pervert it in amazing ways so that you don't even realize it's being twisted. Do you know why men love religions of works? Because they want to be God. Did you know that? That's the only reason religions of works exist because men want to be God because, you see, if it's religion of works, now God owes you, and God is indebted to you, and has to pay you, and has to thank you. It's just one more way in which we set ourselves up as God. But in Christianity, no, what do we boast in? God. God. God. Who is glorified? God.

And God has determined something. God's love for his Son goes beyond. Everything he's ever done he's done for the Son, and as follows suit, the Son should be the first to win the battle as a man. The Son should be the first to rise. The Son shall be the first on the throne. The amazing thing about it is, the Son will be the first among many brethren, that God's love for his Son, that relationship, he's called us into that relationship. Those of us who believe have entered into that relationship through faith. He who has the Son has the life. You think, "Oh yeah, eternal life, let's live a long time." Well, eternal life does refer in one sense to a quantity of life but that's not the primary meaning of eternal life. The primary meaning of eternal life is a quality of life, a quality so great, so powerful, so beautiful that if you were to catch a glimpse of it as you are right now, if you were to just catch a glimpse of the beauty of God, let's say a one billionth, if you were to catch only a one billionth glimpse of the beauty and life of God, it would disintegrate your mind and we'd have to put you in an institution. Have you ever walked outside and you've seen a sunset or a sunrise? Most of you are young so you probably haven't seen many sunrises. Have you ever seen a sunrise or a sunset and you say, you go like this, "Oh, that's beautiful!" Then what do you say? "It took my breath away." Take your breath away? One glimpse of the life of God would shatter your mind, but where can such life be found? In the Son. In the Son. In the Son.

There's a lot of you young men out there, you're strong, you're strong. One day you will be old and weak and someone will have to help you go to the bathroom. A lot of you young ladies out there, you're very very beautiful. Let me share an encouraging word with you: one day you will be tremendously ugly. Did you know that? That's what you're headed for. You've got a few years, that's about it, then after that, look out. Marry quickly

before that happens because then it's all over. And guys, don't get depressed when it happens because you're ugly too. Do you see?

Look, look, do you know what happened to me? A very terrible thing and an amazing thing happened to me. I always wanted to be like my dad. He was so big. I was afraid of him but I wanted to be like him. He was so smart and I'm a little boy and he's trying to teach me trigonometry. Don't ever do that to your children. He was so smart and brave and I wanted to be like him. And we were out working in a field one day rolling out wire for horses, and we were carrying this thing together, a roll of wire, and I heard him, I was looking this way and he was right there beside me and I heard him yell. He just made this strange sound and I felt the wire dropped out of my hand as he dropped his end. I saw him falling to the ground and I caught him. I fell to the ground with him and I rolled him over and my dad was dead, and I became so angry and it was self-centered. It was self-centered anger because do you know what I realized at that moment? It didn't matter how smart I became, I would die. It didn't matter if I became as strong as my dad, I would die. It didn't matter if I fell in love. It really didn't matter anymore. Why? I would die. We'd be pulled apart. There's nothing, there's just nothing, there's nothing left unless, of course, you're a typical nonthinking human being, but if you think, just think, you realize the plight of man is terrible. It would be better to be imbecilic. It would be better to be a nonsentient being. It would be better to be an animal driven by instinct, wouldn't it, rather than to have to contemplate your mortality, that life comes to an end.

You know, you see those pictures of philosophers and sometimes priests and they're holding up, you know, a skull and you think, "Well, that's rather morbid." I agree with you, yes, but you're missing the point. They're not preoccupied with death, they're contemplating mortality. We're going to die. Yesterday, I was 9 years old and my dad gave me my first horse. Today, I'm a few moments away from 60 and tomorrow I'll be gone.

I have seen so many things, the jungles, the snow caves at 18,500 feet in the Andes, strange animals, beautiful peoples and the terror if I was a secular man thinking that all of those wonderful beauties are going to die with me, all those things in my mind. But now they're not because he who has the Son has the life. Not some kind of life. Not a life. Not a life among many other types. But the life. And what is that life? A life in communion and fellowship with God and that is not the same as a church service. I was at this service this morning and I just called my wife afterwards and I said, "Honey, it was just beautiful. I don't know how to describe it. You know, I want you to come up here sometime. It was just, it was so, I don't know, it was just beautiful."

But when we talk about heaven, the life, we're not talking about you just live a long time, okay? Have you ever thought about that? Have you ever put on your philosopher cap and think about that? Because to philosophers, eternity presents a problem. Did you know that? It presents a terrible problem that eventually it turns into something like hell. It has to even mathematically. You say, "Well, what do you mean?" If you were in a place of finite beauty, that means it has an end somewhere, a finite glory, at first it would be magnificent, you know? But as the eons and eons passed and you came to the end and

you saw everything, then it would just turn into monotony. Do you see that? I mean, how long can you swing on gates of pearl before it gets kind of boring? How long can you just walk down the streets of gold? I mean, it sounds really cool but, I mean, after a while it's just pavement.

But you see, that's not the life he's talking about. We're talking about.... have you ever studied the universe? I mean, sometimes I sit up at night thinking about it. You can't. It's just too big yet it has an end. It has an end. But this thing with God, the life has no end. If we could say that you were there for a million eternities, you still will not even reach the foothills of the Everest. God is infinite. He is infinite in life. He is infinite in glory. He's infinite in joy. And to chase that, can you imagine, to have an eternity of just growing in the capacity to have joy and to be filled with joy and to be filled with love and to be filled with wonder.

And all of it personal. What do I mean by that? Although I suppose God has a tremendous creation in store for all of us, no matter how beautiful it is, it doesn't compare to him. One day, maybe some of you already have, you'll meet that person, that very special person and how do you know? One of the ways that you know is that you don't have to do anything with them. It's just being with them. That's it. You don't have to do anything if they're just sitting there. Now look at this, we're puny little hearts, right? We don't even know how to love and yet you can love in this world a person where you would have more fun at Walmart with them than going to Paris without them. Do you see what I'm saying? Well, if you can say that about a wife or you can say that about a husband, what about Christ in whom there is endless beauty and wonder and joy? And all those things aren't separated from his person, it is Christ is our life.

He who has the Son has life, has the life, real life, but it's all in the Son. Let me give you an illustration that's probably just an urban legend but it's a really good illustration. Imagine there's an artist. I love art. There's an artist, you know, he's famous throughout all of Europe, the amazing thing is his son has the same talent and, oh, how they would rejoice to paint together. Paint, paint, paint, paint, so creative and then, of course, there was the war. The son went off to war and it wasn't awhile that the son, news of the son came back to the old man that said, "Your son has died. Your son is dead." It broke the old man's heart. He no longer wanted to paint, really.

One day there was a knock at the door after the war and a young tattered, battered soldier was standing there, and he had a roll in his hand, and the artist said, "Yes, may I help you?" He said, "Well, I knew your son." He said, "You knew my son? How did he die?" The soldier said, "Well, I'm so sorry, because of me." "Really? What do you mean?" "He took a bullet for me." He said, "But, sir, I loved your son even before that. When we weren't fighting or we weren't in the trenches, I've always wanted to be an artist but I just didn't grow up around it, and he would sit there even in the mud and teach me to draw. He was so kind to me, so loving." He said, "So I know you're like world-famous and all that, but your son meant the world to me so I drew a picture of your son and I just wanted you to have it." The old man looked at the picture and it was rather crude but he said,

"Oh, thank you so much." The old man took the picture and he put it in the very center of his collection. The very center of his collection.

Then one day the old man died. So they called in Sotheby's and all these auction houses and people from all over the world came to the mansion and they were going to auction off the paintings. The auctioneer stands up there as, you know they do, with his mallet and called the meeting to order and he said, "The first work will be presented." The soldier happened to be in the audience and to his surprise the first work to go up to auction was his drawing of the son. He loved the son. And so the auctioneer said, "Okay, bidding." People started to mock, they began to laugh, and some got angry. He said, "Who will give me 10,000 pounds?" They said, "Get that out of here. We came here, we flew all this way, New York, Rio de Janeiro, so many places. Get that thing out of here." He said, "Who will give me 5,000 pounds?" No one. "Who will give me 100?" No one. "Who will give me 10?" Finally the soldier stood up and he said, "I can take no more. I have but a few pence but I'll give you everything I have. Just give me the son." The auctioneer said, "Fine. Sold. 10 pence." The people said, "Finally, get that out of here. Now let the auction began." And the auctioneer slammed the hammer down and said, "The auction's over." "What do you mean the auction's over?" He opens up the will and testament of the father and said this, "He who takes my son gets it all. He who takes my son gets it all."

Whenever I come to a place like this to preach, I think what am I doing here? I can barely read, walk in a line with a bunch of PhD's. I had a postal digger PhD. My wife always laughs, she goes, "You wild donkey of a man, what are you doing with all those fancy people? You don't even know what a fork is for." Sometimes when I'm sitting there and there's John MacArthur, Joel Beeke, Steve Lawson, the only thing that encourages me is I know I can skin a deer faster than all of them. I mean, what am I doing here? But you see, that's not it. The one who takes my Son gets it all. I would have never entered the ministry, never, except for the Son. I would have left the ministry except for the Son. You see, that's what Christianity is about. Do you know that Christianity has a morality, it has an ethic but Christianity is not about even a morality or an ethic, it's about the Son, your relationship to the Son, your faith in the Son.

Now here's where I need to really stop and correct your thinking. There's this person I know and they come to me quite often with a broken heart. They bear all the fruit of a genuine Christian. They constantly struggle with assurance and I have to tell them, "Dear, dear young person, there's only one hero in this story. Why do you keep forgetting Him?" Because when you hear me tell that story, you may think, "Yes, those who take the Son, those who have this wild passion for the Son, those who are devoted to the Son, those who serve the Son, those who think about the Son all the time, yes, those are the children of God." No, they're not because that's not me. It's many times and for the most part those who say, "I believe in You, Jesus, help my unbelief. I hope in You. My hope is so fragile. I want to be like You but I'm so wrong and I don't... the things I want to do I don't do, and I make progress, two steps forward, three steps back, back and forth. It's such a battle." Please, understand something, that's why Jesus came and died. If I say to some young person, "Run to Him." "I can't. I have no strength." Crawl to him. "I can't even crawl."

Grab a hold of him. "There's nothing in my arms to keep Him there." Can you fall? Can you fall? "What do you mean?" Can you fall on him? Can you just fall on him believing that his word is true? Just fall. Someone comes to me and says, "I can't go on anymore. I can't do it." In my mind I'm thinking, "Wonderful, we've made headway." What must I do? Fall. Can you fall? You can fall. Can you fall? Yes. Can he catch you? Yes. Does he want to catch you? Absolutely.

If we take the psalmist's anguish and things like that, you could almost redo the passage in the Synoptics, "Come unto Me all who are weary and heavy laden and just fall on Me all who are weary and heavy laden." You see, there's always extremes. I see there's one extreme which probably you're not familiar with in which, it's we call easy-believism where it's just, "Who wants to go to heaven? Raise your hand." Someone raises their hand. "Okay, pray this prayer." They pray the prayer. "Okay, you're in." That's easy-believism. On the other side there can be this, "Well, I'm repenting but my repentance is so small and it's not that sincere and is it big enough? Is it good enough? Is my repentance really repentance? And my faith, is my faith enough? I mean, I believe but I don't know if I believe. And have there been changes in my life? Well, there have been some but I struggle and I fall and I don't...." Do you see the problem? Both extremes are wrong. "But I'm such a mess." Yes, you are. Okay, we're all in agreement now. And you throw yourself on Christ. You throw yourself on Christ. He who has the Son has the life, you see?

And yes, there will be changes. Yes, he will begin to work in your life. That's what 1 John is about, you know, "He who began a good work in you will finish it," as Paul says in Philippians 1:6. He will. Someone talked to me today about sanctification and I said, "You're missing a very important part of sanctification." Okay, you know what sanctification is. Justification is you believe and God legally declares you to be right with him, okay, and he treats you as right with him. Sanctification is you growing, you know, becoming more holy. And I want to tell you something, young people, I really thought I would have grown a lot more than I have. I really thought I would be a lot more holy at 60. I thought I would have made more progress in 35 years, to be honest with you. I'm kind of disappointed. I guess that's a good thing. But there's one thing that has grown tremendously in me, my recognition of my need of him. And in a way, my slow pace in sanctification has actually helped me because it's convinced me of the abundance of his grace and my absolute need of him. And one of the only hymns of John Newton which I recommend you read or listen to, Newton says something that I just love. I'm like, I don't know, I'm going to like fist bump Newton when I get to heaven. And he basically says this, he will have one boast above all of God's children. I mean, John Newton. He says there will be one thing I will be able to boast about above every other person saved in heaven. Well, what is that, John? Of all of God's children, I needed Christ the most. I needed Christ the most.

Do you know how you glorify God? By going to the mission field. By getting burned at the stake. Something. No, do you know how you glorify God? You believe him. You just believe him. And he is especially glorified when you believe him in the thing that is most hard to believe. Do you know the hardest thing you're ever going to have to do as a

Christian? The most difficult task that will ever be set before you as a Christian, it is to believe that God loves you as much as he says he does. It's just so big. His love is so big and you fall on that. You fall on that. You fall on his promises.

I want you to look for just a moment at Isaiah. One of my favorite things in the book of Isaiah are the servant songs. They reveal to you things about Jesus Christ, about the Son of God, about the Messiah, that are just breathtaking. But in Isaiah 50, he describes his disciples. He describes those who truly follow Messiah, who truly follow Christ, who are Christ's people. And he says, look at this, "Who is among you that fears the LORD, That obeys the voice of His servant." Now he's going to describe what that means, "That walks in darkness and has no light." That seems strange, doesn't it? Because 1 John where we were reading says that one of the evidences that you are a Christian is that you no longer walk in darkness but you walk in light. But there it's talking about moral darkness, a life given over to sin. Here it's talking about something else. Do you know what faith is? I mean, it that's really important you know what it is if you're being told to do it.

Now hold your place, hold your place, okay? This is going to work itself out, okay? I want you to go for a minute to Hebrews. I want to show you something. Go to Hebrews 11:1, "Now faith is the assurance of things hoped for, the conviction of things not seen." Do you see that "thing not seen"? And do you remember the thing in the servant's song, "walks in darkness"? Okay, hold those two thoughts in your head. Now let's look at this for a moment, okay, and I want you to remember it so I'm going to tell it to you in a funny way. "Now faith is the assurance of things hoped for, the conviction of things not seen." If I take this just by itself out of context, I can turn it into an absurdity [snaps fingers] that quick and be faithful to the verse, in a sense, out of context. For example, faith is the assurance of things hoped for, the conviction of things not seen. I've always hoped to fly. I mean, like really fly. Unaided, you know, just fly. I've hoped for that and do you know what? Tonight I finally have assurance. I can do it. That's what it says. I mean, I have assurance. I really do. So I climb up to the top of this church doing exactly what this says. I hope to fly and I'm assured I can fly, and I do a Peter Pan right off the top of this church. What's going to happen? Yeah, it's not going to be looking good, is it? Not at all. But that's exactly what it says. Well, let's go on, the conviction of things not seen. I've never seen anyone fly but tonight I have the conviction I can. I climb up there again. Peter Pan right off the top. Break another leg. But I'm doing exactly what it says.

So you get this philosophical Kantian idea that faith is a leap in the dark. No, it's not, it's a leap in the light. But even that's not good enough. It sounds a little Gnostic. So what is it really? It's trusting in what God has said. You see, apart from the promises, apart from having a promise, there can be no faith. There must be a revelation. Now not a revelation of a dream or some prophet that comes by, but a revelation from God's word. And what is faith? How do we take the Son? By faith. What is faith? To trust in what he has said, simply to rest upon it, you see, to rest upon what he has said.

Now let's go to one more place before we go back to the servant's song. Now go to Romans 4. God promises Abraham a son and in verse 18, "In hope against hope he believed, so that he might become a father of many nations." Hope against hope, what



does that mean? Well, we're going to see, verse 19, "Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb." So what does "hope against hope" mean? So he looks around and he sees no reason at all. No reason. He looks at his body and there is no hope here. He looks at his wife, no hope there. There is nothing. Nothing. He has nothing. There is no external stimuli, there is nothing in his sight, nothing in his ears. There's nothing that he can look to or feel or anything that he's going to have a son. But what happens? What does he do? He trusts in what God has said. God said, "You will have a son. You will have a son. You will have a son." That's the only thing he had was God's revelation. God had spoken, "You will have a son." And what does he do? He believes that God is able to fulfill what he has promised.

So Hebrews 11:1 tells us what faith is, Romans 4 illustrates it for us. Now go back to Isaiah 50:10, "Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God." My son, he came to me about, I don't know, two years ago, three years ago, time goes by so fast, and he came up the stairs and he said, "Dad, I couldn't sleep last night." What happened? "All night, it was like the presence of Christ, it was so real. It was so beautiful. I think Christ has saved me." Wonderful, let's continue studying the word together. About a year and a half later, maybe a year later, he comes to me, comes up the basement steps and he says, "Dad, you remember when I told you that?" I said, "Yes." He goes, "Well, it was real." Okay. But he said, "I've discovered something." Well, what? "Dad, I believe that was real but you're not saved because you stay up all night and you have a sense of the presence of Christ." I said, "Well, then how do you know you're saved?" He said, "Well, I've been reading through the gospel of John and I find myself believing the promises. I am believing the promises." Do you see that? Not floods of light. Not visions of glory. But he simply found himself, what? Believing the promises.

"For God so loved the world He gave His only Son that the one believing in Him will not perish but have everlasting life, the one throwing themselves upon Him, the one falling down upon Him. He who has the Son has life." Take the Son. Fall on the Son. Trust the Son. Trust him. Trust him. Recognize your need of him. Recognize your need of him and then see him as trustworthy. You trust in his character. Do you see, he who has the Son has life, the life. He who does not have the Son does not have life. That's what the gospel is. That's what everything God has ever done is about, his Son. When a church is right, who is at the center of it? The Son. When a man is saved, what is the center of his hope? The Son. What is the alpha of his hope? The Son. What is the omega? The Son. It's not I trust in the Son and... But I trust in the Son. End of story.

Do you know if you were unconverted here tonight and tonight you savingly believed in Jesus Christ and a meteor struck both of us, you, a brand-new believer, what, three minutes old, me, an old dude that has passed through hell and fire and water and everything else for many many years, guess what? We'd go to heaven for the same reason. Guess what? We stand before Christ for the same reason. Jesus Christ died for sinners. Jesus Christ died for sinners. Jesus Christ died for sinners. "Did he die for me?"

Well, let me ask you a question: do you want him to have died for you? Do you desire to be saved? Then worry not. Fall upon him. Come to him. Run to him. "But what are the evidences that it has truly happened?" Oh, there will be evidences but be very very careful, very very careful, this is never about your ability to grow, this is never about your righteousness, this is never about you just marching forward to Zion. This is about him carrying you to Zion.

Have you ever seen that thing, a lot of people have it on their wall, footsteps in the sand, where you'll see two sets of footprints and this guy in this story, he's walking along and when everything is good in his dream, he sees two sets of footsteps that are walking with him, like they are Jesus' footsteps, you know? And then in bad times, it's just his footsteps and Jesus' footsteps are gone. Then when he meets the Lord and he says, "Lord, during those bad times, why did You leave me?" And the Lord responds, "I didn't leave you. It was at that time that I carried you." And everybody goes, "Aw." That's one of the stupidest things that's ever been written. I'm just going to tell you flat out, okay? Now you're seeing the real me, not much education. That's just dumb. He's always been carrying you. It's always been one set of footprints in the sand. What did he say to Israel? "I carried you on the wings. On my wings, I carried you. I held you."

Do you see that it's always him? He's always the hero. He's always the champion. He overcame. How do you overcome? Just trusting him because you overcome in his overcoming. Just like you fell in Adam, you rise with Christ. It's all about Christ, young person. "My faith is so weak." Can you fall? "My repentance is so small." Yeah, but can you realize you're not going anywhere and just fall? Can you just trust him? Do you see? Trust him.

Now let me end by saying this. I don't like preaching. I don't, it makes me angry. Language makes me angry. It's infuriating language, like sometimes I think I like math better. I can't believe I said that. Language doesn't work. I mean, even the Greek doesn't work. Latin is not helpful. English, forget it. Spanish, no way. It doesn't work. You say, "What are you saying?" When you try as a preacher to describe to people like you the beauty, the wonder, the love of God, the work of Christ, and falling onto him, trusting in him, every time I preach I literally go home and go, "No more. Just no more." Because young person, he's infinitely greater than what this old man has comprehended and even what this old man has comprehended I can't share with you. Our hope is to look at Scripture and look at Scripture and to pray and cry out, "Show me this beauty. Show me this Christ. Show me this life." But I can assure you something, let me ask you a question if you don't know Christ. Let's make a comparison here. A challenge. Let me throw down on you. Do you have something in your life that is so magnificent, so full of wonder, that you're mad at language because it won't, it's useless in describing it? What Minecraft? What do you have in your life that is so spectacular, so wonderful, so beautiful that even if you stay up all night, even if you exhaust your brain and your heart in study, it is so magnificent, so beautiful you can't comprehend it, and what you can comprehend you can't even describe? Do you have anything like that in your life? Well, I do. It's Jesus Christ. It's Jesus Christ.

You say, "Well, you're an old dude. You know, you're an old guy." Young man, I have been to places most of this world has never seen. I have gone through war. I have had more feelings in my heart and in my body. I've had people die in my arms. I have seen the top of the Andes Mountains. I have gone through jungles that National Geographic doesn't even know about. I have seen wonder upon wonder upon wonder upon wonder and all of it, all of it is like dung compared to Jesus Christ. I have been as big an adrenaline junkie as anyone you have ever seen but nothing can fire your heart like even the slightest glimpse of Christ. So don't think this is some old man talking to you. There's nothing like Jesus. There's nothing like him and your life is a waste and you will fall in the category of the stupid if you do not take the Son because there's no one like him. No one.

Let's pray.

*Father, thank You for these young people and I pray, O God, that they would see Christ crucified and risen from the dead seated at Your right hand. "In the year that King Uzziah died, I saw also the Lord high and lifted up and the train of his robe filled the temple and above him stood the seraphim, each one having six wings, with two they covered their face, with two they covered their feet, and with two they did fly, and one cried unto another, 'Holy, holy, holy.'" Oh, to know that they were looking at the Son. What a vision. What a beauty. Oh, that these children would see Christ, that they would love Christ, that they would grow in Christ, that they would stand before Him one day and hear, "Well done, my good and faithful servant, enter into the joy of your Master." In Jesus' name. Amen.*