

Forgery of Faith — Delivery Transcript

Jude 1:12–13 (CSB) · Wes Terry · Sunday, August 17, 2025 · *The Contender*

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Jude chapter one, how many of you watched the movie Titanic growing up? My mom never let me watch it. She said stuff in there I can't see, so I heard it was good. I'm just kidding. I actually watched it. But not until I was a adult. I could handle such things. Not that I should ever handle those things. But anyway, that's besides the point. In the movie Titanic, if you haven't seen it's a story about a ship 1912, okay, April 10th, 1912, the Titanic left Southampton, England on its way to New York City and it housed two thousand two hundred people and it was hailed as a palace of steel.

Okay. It was d seemingly an unsinkable ship, that's the name to fame as they as they held it and such it was at least for the first four days of the voyage. People on that ship, some were taking a vacation, enjoying the you know the fixings of dinners and all the dances and stuff like that. Some were immigrants looking for a better future, a better life, different people, different seasons, all across the board, all sorts of different things going on, but they seemed like nothing could touch them, nothing would harm them.

And yet on that fourth day warnings began to come in to the air radio receiver about potential ice on the course that they were on or icebergs that could sink the ship. And those warnings, at least a handful, never fully made it to where they needed to be. And the ones that did get into the ship and where they needed to be were not heeded. In fact, it's pretty famous one of the air traffic controllers or whatever you call it, not air traffic, but the controller, air controller who received the warning actually sent back, hey, could you be quiet for a minute?

I'm busy. And as a result, when the iceberg that ultimately sank the Titanic was spotted. It was spotted by the guy in the crow's nest, and what he saw seemed like a small manageable threat. But underneath that small manageable threat was ninety percent more of a wicked iceberg and that small seemingly manageable threat underneath the surface ripped a long three hundred foot gash in the side of that Titanic so that it eventually sunk to the bottom of the ocean, killing 1,500 people, pretty well scarring or traumatizing the others who survived.

And it's a reminder that some of the greatest threats in the world today are those that hide beneath the surface. Some of the gravest warnings that are given often go unheeded. And what I found so shocking is that the warnings that were given to the Titanic wasn't just one or two. Or even three or four or five, but there were six different warnings. Hail to the Titanic, and every one neglected, ultimately resulting in their demise. In a similar way, there are threats in the spiritual life as a Christian that hide beneath the surface.

And there are warnings given by spiritual shepherds that often go unheeded. And that is the case in the book of Jude, where he gives not one, two, three, four, or five, but six different warnings. To a group of people living in Judea, formerly Jewish, converted to Christianity, in a local church climate where there were false Christians we'll call them, apostates, Christians in name only, who had crept into the church, looked fine on the outside, on the surface, you might not tell the difference. But underneath the surface were dangerous wolves destroying and damaging all that they came into contact with.

As is typical of Jude, last week we looked at his Old Testament appeal, using Old Testament stories to say this is what that looked like in the past, and here's what God did. Now he's transitioning to the present-day threat. These are what these people are doing, and here's what God's about to do. So last week was about Cain and Korah and Balaam. If you weren't here, you can check it online. This week he transitions to the threat they faced. So let's pick it up in chapter 1, verse 12. These people, these apostates, these fake Christians are dangerous reefs at your love feast, as they eat with you without reverence.

That love feast that sounds pretty interesting, doesn't it? Sounds pretty naughty, but it's not what you may think. They are shepherds who only look after themselves. They are waterless clouds carried along by winds. Trees in late autumn, fruitless, twice dead, and uprooted. Tell me what you really think. They are wild waves of sea. Foaming up their shameful deeds, wandering stars for whom the blackness of darkness is reserved forever. And so these people, Jude calls them a lot of things, he calls them godless. They twist the grace of God for justifying sensuality.

They are a lot of different things, but in this text, he gives six different Portraits or metaphors, you might say. And all six of them have one thing in common, and that they present themselves as one thing while being something else entirely underneath the surface. And he's being like a lot of prophets were when they would issue woes in the Old Testament, the prophets that issued a woe on Israel or Canaan or all the other people, they would after that woe give pictures describing why the judgment of God was going to fall on those people.

And they were always metaphorical or picturesque, whatever word you want to use, but they would kind of paint a picture of why they're going to get God's judgment. And Jews doing the same thing, very similar to the Old Testament prophets, except in this case in the New Testament, he's what using what's called Invective, it's a form of rhetoric to imagine if you were a lawyer in a courtroom and you're trying to paint a picture of why the defendant is guilty. That's what Jude is doing with these pictures. Just layer upon layer upon layer saying these people are guilty.

They are not what they present themselves to be, and they are dangerous. Threats to your local church. And I think it's relevant for us today because we live in a culture where just as Jesus predicted, there are wheat and tares in the local church. By that I mean there are true believers and false believers. And the way you tell a true believer from a false believer isn't always based on what they say, because false believers will often profess faith in Jesus. Jude is saying the way to distinguish between the real deal and the counterfeit is by examining their fruit.

And he would say today if he were standing on this stage, the way to know a fake Christian as a fake Christian is to examine the fruit and their life. And a Christian without fruit. Is a Christian without faith. If there is no fruitful life, it points to a faith that is actually fake. And that's a little unsettling, even for me to say, but it's a good warning, I think, for us. The New Testament constantly encourages even Christian people to examine themselves. To test themselves to see if they really are in the faith.

And as you'd say, if he were standing here, the church is full of this. The church has always had people who are Christian in name only. But unlike is tempting in our culture, it's not if you see something, don't say something, but if you see something, say something. There's an inclination even in my own heart growing up in this culture, if I see something that's looks off or you know they're cons they confess to be a Christian but they live like the devil. It's kind of my inclination to say, well that's none of my business.

It's you know, who am I to judge? That's between them and the Lord and I'll just kind of mind my mind my do my own thing. But Jude I think is presenting a different approach. Not a judgmental, condemnatory, isolationist approach, but an approach that when you see something wrong, you say something. And you bring into the light that which is in the dark, and that's what he's doing in our passage today. And so let's go through these six pictures. You've got the hidden reefs, number one. You've got the selfish shepherds, number two.

Waterless clouds, number three, fruitless trees, twice dead, number four. Foaming waves and wandering stars. And like I said, all of these are picturesque on purpose. He is really trying to paint a picture and very colorful. But serious language, and each one tells us something about fake faith. And in telling us something about fake faith, it tells us something about what real faith looks like so that you and I can pursue those things in our own life. So let's real quickly, we don't have all the time in the world, go through these six things.

The first is a hidden reef. It says dangerous reef, but the nature of a reef is to be hidden. If you don't know what a reef is, it's a rock formation under the water line that most sailors had great fear and trepidation of because unlike a sandbar that you could see or a storm a brewing that you might see, a reef under the water line you could not see until it was too late, just like that water or icicle. I mean that glacier. That glacier under the ocean in the Titanic ripped that 300 foot hole.

That's what a hidden reef would do to sailors of ships in the ancient world. It would just rip a hole in their boat and they would sink to the bottom of the ocean. And that's what he says false Christians are like. They are dangerous reefs because they're hidden. Now what do you mean they're hidden? And in what way are they dangerous? Well, if you keep reading, he says they're dangerous because they eat at your love feasts. Without fear. And again, you read the word love feast, you think to yourself, well, I don't know what a love feast is, but I don't know if I want to go.

It's not what it sounds like. You know, in your BC days, your before Christ days, you might have had a love feast. A love feast, it's the Greek word agape, agape toy. It's what Jesus said would characterize his disciples. Jesus said in John 13, 35. They will know you're my disciples by the way you love one

another. And what the New Testament church developed as a way to practice the one another's that we are praying through as a church is they would have what we would call potluck dinners, okay? Big food on the grounds.

And a lot of times it was an extension of the Lord's table. So it'd be like today after we took the Lord's Supper, if we had a potluck in the gathering place, we'd call it a love feast. Except we would never do that. When we have our new member lunch today, I'm not going to say welcome to the love feast, because you'd never join our church. But that's what the language they used back then. It was a way of saying we love Differently because Jesus is our Lord. And just like Jesus loved us when we were unworthy and strangers, He welcomed us and loved us, and that's what we want to do with one another.

So what are these people doing? These are fake Christians Eating at the love feast without fear. Why is that dangerous? And what are they not afraid of? Well, they're not afraid of the Lord. Even though they're living a totally hypocritical life. That's the picture he's painting. They are not what they look like on the surface, because under the surface they are carnal. Godless, immoral, two-faced, they are spiritually compromised, and yet they eat and fellowship with everybody else as though everything is fine. So what does that look like? Today it would look like a carnal Christian, a Christian who professes faith in Jesus all the while living a totally separate life.

Disobeying Jesus in relation to your sexual ethics, disobeying Jesus in relation to your language. Dishonoring Jesus and a lot of the domains of your life where he has given you clear instruction, look like this, not that. You don't look like that, you look totally different. You look, you look unspiritual, you look unchristian, and you don't care. And that's carnal, that's what carnal Christianity is. You I you profess to be a Christian, but you live like the devil. And what's so dangerous about that is when those type of people enter into a church, their carnal Christianity begins to rub off on everybody else.

I know that from personal experience because when I was running with people who loved the Lord and followed Jesus, my life became better, more holy. And when I was running with people who profess Jesus but didn't walk the walk, I became immoral. I'm not blaming them for my sinful choices, but it's just easier to become like those you run with. And when you have carnal Christians in a local church, and you leave it unaddressed, they poison the well. And that's why Judas saying, if you see something, you better say something.

And if this is true of you may claim to be a Christian, but you probably are not. Because a true Christian cannot persist with a covert, haughty spirit. Covert in that you refuse to bring into the light the sin in your heart and haughty and that you act like that's no problem. Now you know only you can say whether or not this characterizes you. But Jesus made pretty clear the church will always have wheat and tares. And so I assume in this local church there are people living a double life.

There may even be deacons, leaders living a double life. Your pastor could be, not this pastor, but you say your pastor could be living a double life. And it in many cases is hard to tell because they are covert and haughty in the way they go about it. And they will, they're dangerous. And so was the

opposite of fake faith. The opposite of fake faith is the opposite of haughty and covert, it's humble and candid. Doesn't mean you're a perfect Christian. There are no perfect Christians. It just means in your weaknesses, in your struggles with sin, you bring them to the surface.

First John said, if we want fellowship with one another, you want a love feast, you want an agape toy, then we've got to walk in the light as he is in the light. And anyone who says he has no sin is a liar and the truth is not in him. And so instead of pretending like you're okay, why not be honest about where you're not? And say, I'm s I'm struggling here. That's what real faith does. It brings what's hidden in the dark into the light. And I would hope that our church could be a place like that where we would demonstrate a love for people where they are.

And that you don't have to put up a front or pretend like you don't have issues. And that we would be able to bear one another's burdens in that way, demonstrating genuine faith, not fake faith. Because genuine faith isn't sinless perfection, but it is humble and honest about the struggles and weaknesses in our life. And so don't be covert and haughty, be humble and candid. Hidden reefs are dangerous. It's dangerous for you. It's dangerous for the other people in our church. The second thing he mentions is selfish shepherds. Shepherds that feed only themselves.

Now the nature of a shepherd is to feed the sheep, right? Look out on the horizon. Is anything going to threaten the sheep, hurt the sheep? But these were shepherds, instead of being others-oriented, they were self-oriented. And instead of feeding the sheep, they were feeding on the sheep, exploiting them. So I would say selfish shepherds are exploitative. This is of course coming from an Old Testament passage. All of what Jew talks about is informed by his deep, rich understanding of the Old Testament. And God rebukes the shepherds of Israel for their selfish orientation in Ezekiel chapter 34.

He says, woe to you, shepherds of Israel, who have what? You've been feeding yourselves. Shouldn't the shepherds feed the flock? Not you. You eat the fat, you wear the wool, you butcher the fattened animals, but you do not Tend the flock. And what does that look like in a local church? Well, at the base level, a shepherd, a senior pastor is a shepherd. Jesus is the chief shepherd. I'm an under-shepherd. Those on our pastoral team serve alongside of me as an under-shepherd of Jesus. Imagine you had a group of shepherds who used the congregation for their own advancement.

Who used the people in the church to make their reputation stronger. Our church boasts of so many members and You know, they brag about this or that, and you use that to kind of puff yourself up instead of orienting yourself as a leader for the well-being of those underneath you. Instead of using them for their money, you might sacrifice your own financial gain to minister to their needs. Instead of using them for your emotional support system because you're insecure and you need people to tell you how awesome you are, you take it in stride when they say you're not awesome and you and you pour into them emotionally.

And it's not just true of pastors, we can pick on pastors because they're easy to pick on. It's anyone that has a domain or a stewardship of shepherding. This is something you should think about. If you're a father, you should think about how you shepherd your family, how you cultivate the spiritual

flourishing of your spouse. If you're a mother, how you shepherd the young souls entrusted to your care and responsibility. Would they say of you that mom or dad kind of use me to benefit themselves or they deny themselves in order to benefit me?

Or as an employer, how you treat your employees. Or as a teacher, how you treat your students. On and on we could go. The thing is, a genuine Christian, just like Jesus, did not consider equality with God a thing to be grasped, but he emptied himself. And he became a servant. He didn't come to be served, but to serve and to give his life as a ransom, not enriching himself, but robbing himself of that, emptying himself of glory, so that he might benefit those he came to serve. And that's what we want.

In our church, one of our core values is we want to build caring communities that serve like Jesus. We've all probably interacted with Christians who are all about themselves. And that's not a healthy church. A church full of Christians who only care about themselves is not a healthy church. It's Christian in name only. And Jude would say it won't be long until they shipwreck in their faith and God removes that lampstand. But may we be people, unlike greedy and selfish shepherds, be selfless and giving in the way that we care for people.

It'd be true of your senior pastor, it'd be true of your pastoral team, of your deacon body, of your Sunday school teachers. Did I say Sunday school? That's the second time today. Your small group leaders. Parents, husbands, mothers, employers, be a Christian who isn't a selfish shepherd. By the way, have you ever seen sheep eat? How selfish they can be? Does this when you go back to that sheep? I think this is the epitome of a selfish looking sheep. I just I am compelled by that image. I've got some sheep now and some of the mamas have You know, grown up the baby, so they're no longer nursing.

And I mean it was like 24 hours after they stopped nursing, they became persona non grata You get in my snack, I'll bite your head off. Pushing them out of the way. By nature, sheep are pretty selfish and greedy and those things, and it's incumbent upon the shepherd to be the opposite. And so what about you? What would the people who envision you as their shepherds say of your leadership? Would they say you leave them high and dry? Thirsty and hungry, or well cared for and protected. Don't be a hidden reef, don't be a selfish shepherd.

The third one is a waterless cloud. Imagine if you were in a dry, arid Agricultural environment. Oh, you don't have to imagine, right? That is our environment. So and we probably know more than most what a waterless cloud looks like, don't we? Because Abilene is a sinkhole in which no water ever flows, you know. Though clouds populate all around us and then goes right over us and never rains. Although ever since I moved out to the place that we were at outside of Thai, I feel like it rains every time there's a cloud.

So I think it's just something about Appling. Not to make you feel envious or anything like that, but I'm just it's weird how much it rains at our place compared to what it used to not rain at the Pioneer House. But a waterless cloud is essentially a cloud that promises rain and doesn't deliver. And again, Jude is steeped in the Old Testament, so I'm sure he has in his mind Proverbs twenty-five. Which says,

the one who boast about a gift that does not exist is like clouds and wind without rain.

So a waterless cloud is I think in your notes I say they are dis selfish sheep are exploitive and waterless clouds are deceptive. So what is fake faith? Fake faith is boastful, but it's disappointing. They're boastful in that they say I'm so awesome. I'm so great. I'm such a wonderful preacher and I know the word of God better than anyone. And then and say imagine someone talks like that and they get up to deliver the word and you think to yourself, you know, that's I can get better than that from Joel Osteen or Robert Schuler or you know whatever the case may be.

They pretend to have this big, wonderful insight and you think to yourself, I have You know, that was weak tea, nothing there. And again, you can make fun of preachers, but it's not just true of preachers, is it? It's true of anyone who has a spiritual life. If you find yourself braggadocious, puffing yourself up, making much of yourself so that people will be impressed by you, but then if they were to be honest about the way you made them feel or the way that you enriched their lives, they would not have much to point to.

Instead, they would be disappointed. There would be a huge gap. Between what you say with your words and what you do with your life. And that is not the way of a genuine believer. A genuine believer, as we already said, is humble. They're not boastful, but they're also reliable. They're dependable. Scripture says, weep with those that weep. Rejoice with them that rejoice. Jesus said in the Sermon on the Mount, let your yes be yes, and let your no be no. And so instead of presenting yourself as something that you are not, I'd rather underpromise and over-deliver.

That is the way of our Lord, who again didn't come making a big splash. It's Skylar read Isaiah 53. We considered him stricken by God, smitten. He did not proclaim himself to be. This high and mighty, big, wonderful thing, but he demonstrated that through his miraculous deeds, his resurrection from the grave. The proof of the pudding is in the tasting, as they say. And that's what genuine faith looks like. It's humble, not braggadocious, it's dependable and beneficial. Third one, fruitless trees. We've got to get quicker now. Fruitless trees, trees in late autumn, fruitless, twice dead, and uprooted.

How picture perfect is that autumn is harvesting season late autumn if you're not bearing fruit by late autumn you're not going to have any fruit to bear. They are fruitless, twice dead, uprooted. Do you know how hard it was for me to find a picture of an uprooted tree without fruit? It does not exist. I said, Grok, give me a picture of a fruitless tree twice dead, uprooted in late autumn, and this is what the artificial intelligence man gave me. It's again you would never see it in nature, but that's not the point.

He's not trying to he's trying to paint a picture. What does it mean they're twice dead? Well in some ways they're fruitless and rootless. That's why they're twice dead. They're twice dead in that they never bear fruit. And the reason they never bear fruit is because they're not rooted. They're not abiding in the vine, so they bear no fruit. And that's what a false Christian is. A false Christian May talk a big game, but because they're not abiding in Jesus, when push comes to shove, they don't deliver the goods. Jesus said in the Sermon on the Mount, you'll know a tree by its fruit.

And if there's a bad fruit, it's a bad tree. It's a disease tree. You can't have you can't truly be a Christian and not demonstrate fruit. Jesus said in John 15, if you abide in me, and if my words abide in you, ask whatever you wish, and it'll be done for you. By this my father is glorified, that you bear much fruit. And so you have a promise from Jesus himself saying, when you abide in me, I will produce fruit in your life. And it's not just the fruit of the Spirit, like a moral virtue of love, joy, and peace and patience.

Kindness, goodness, gentleness, faithfulness, self-control. It's beyond that. It's a life that multiplies itself where you pour into others what God has poured into you. And when people interact with you and run with you and do life with you, your righteousness rubs off on them, your love for Jesus rubs off on them and they look at you and say, you know, he may be kind of socially awkward and weird. But he loves the Lord and I can tell because boom, boom, boom. And what would you point to in your life to demonstrate you are a Christian with roots?

A Christian that demonstrates fruit. Or would you be someone that would say, you know, I did share the gospel one time after youth camp five fifty five years ago. Or you know, I remember, you know, that one time after that men's conference, I didn't yell at my kids or my wife for, you know, a good two, three weeks. If that's the fruit you're pointing to and it's been months, years, decades, you may be fooling yourself, pretending to be something you are not. Genuine faith is rooted and fruitful, not fruitless and rotten.

The next one is the wandering no no foaming waves of sea. I struggle with this one because I'm not a beach guy. My least favorite vacation destination is the beach because to me it's just kind of boring. There's water. What else? There's water. Water, big water, little water. Water on rocks, water on sand, water. I'm much more of a mountain man, you know, trails Lions, tigers, bears. But for those of you who are ocean people, which there's nothing wrong with that, you'll know that when the storm comes. And the waves really get rocky and the winds are really blowing, one of the things that happens is the waves will bring up to the surface the junk that was on the bottom of the sea seaf floor and that's what this is a picture of.

Now in Jude's mind he's not thinking of plastic bottles, okay? That's more our case He's thinking Prophet Isaiah 57, that the wicked are like the storm-toss sea. They cannot be still, and its waters churn up mire and muck. So he's thinking dead tree limbs, mud, gross stuff. And if you'll go back to that former slide, in either way, there is a foamy layer of just gross that's left on the seashore, and that's his that's the picture he's wanting to paint. Now what does that look like for a false Christian? Well a false Christian is someone that when the storms of life hit them, they have no Holy Spirit produced peace in their life.

They are self-reliant, selfishly oriented. It's do or die, it's all up to me, and when you live your life in that way, and then storms come. It exposes what's under the hood, right? Which means it exposes something really gross. And if you wonder what I'm talking about, just think about the last time you got super stressed or super triggered. What hit the people around you that you love? I mean, did you throw up anger? Did you throw up rage? Did you throw up filthy speech, you throw up insecurity, you

threw up what he's saying, you threw up your defilement.

You threw up that ugly, idolatrous muck and mire that was in your heart because Jesus isn't living there. You think he's living there, you tell people he's living there, but if you were honest, you do not have the Lord ruling in your heart. There is not a peace that surpasses human understanding. There is not a an ability to endure trials and suffering doesn't mean you don't have problems. Every Christian has problems, but what a Christian does when the problems come is they lean on the Lord. With all their heart. They lean not on their own understanding.

In all their ways they acknowledge him. And what does the Lord do? He makes a path. And you're not throwing up. It doesn't mean you never get a little angry. You never get. But you're I think in your notes you are disciplined and considerate, which in some ways doesn't sound like a true opposite of chaotic and defiling, but just th go with me for a second. Disciplined in that you're self-controlled, you're not chaotic, you're not tossed to and fro. Just because something came out of left field doesn't mean it ruins your week or your month or your year.

But you have a belief that God is sovereign, that Jesus is king, and that I'm okay. And you're considerate in that it doesn't mean you don't share your struggles. We just said a true Christian is candid, they're humble. But you're not throwing up nastiness on people. You're not tearing people down with your speech. You're when you get bumped, something holy comes up. Again, because the storm doesn't create the muck in your life. The storm just exposes it. So one of the ways to determine your faith and whether it's real or fake is when the storms come, what do they expose?

Do they expose wild waves of sea that foam up defilement? Or do they expose a humble confidence in the Lord, who is good in every season? And I may not be the best version of myself, but even at my worst, you see the Lord Jesus in me. That's a true faith. It's not a hidden reef, it's not a selfish shepherd, it's not a waterless cloud, it's not a fruitless tree, it is humble and candid, it is open and honest, it is reliable, beneficial. It is disciplined and considerate. And then finally, it is not a wandering star.

This one's easy in the ancient world. They use stars as a source of navigation again, beginning with a nautical image and ending with a nautical image. Nautical just means related to ships and oceans. In the ancient world the ship captain would look to the fixed stars in the sky to determine the tr the direction that they should go. This is north, this is south, this is east, this is west. If you had a wandering star, the literal Greek means starry planet, and what that conveyed, at least in the ancient mind, was they thought shooting stars were planets getting off of their God-ordained planets.

Track. And so they were disordered in that they were rebelling against God's order for the universe. And if you rely on a shooting star for direction, it's going to lead you astray. That's what Jude is saying. It's going to lead you into the pit. It's going to lead you into deep, doomy darkness forever. And so not only will they be judged, but because you've been following them as where you should go in life, you're going to be judged. It's the blind leading the blind, the dead leading the dead, and it's not going to take you where you really want to go.

False faith is trackless and fickle. I say fickle because shooting stars are really fun to watch. You ever watch shooting stars? They're really pretty, they shine real bright, and then they fizzle out. And that's how a lot of fake faith works. Get on fire for the Lord. Can't wait to serve Jesus. I'm going to be the best preacher in the world. Everybody's going to know my name. I'm going to have an app all the things. I don't know anybody ever says that. I don't think I said that. And they and they shine real bright, but because they're so focused on themselves and on looking good, they get out of alignment from where the Lord wants them to be.

They're disordered. They're trackless. See this in the local church sometimes too. I want to be the one in charge. I want to be the one who shines bright. I want to be this. And so you subvert God's design to put yourself where he doesn't yet want you to be. Doing things he doesn't want you to do. Because it's more about you than it is about his designs. Trackless and fickle. And those people do damage in the church because they lead people astray. True faith is not trackless and fickle, it's faithful and true.

Which again, Jude, I got to believe he's so drenched in the Old Testament. He just mentioned Balaam and Cain and Korah. If you go back to Balaam's prophecy, Balaam in his last prophecy talks about this messianic king who is the morning star. It's in Numbers chapter 24. He says, I see him, talking about Jesus. I see him, but not now. I perceive him, but not near. A star will come from Jacob, a scepter will arise from Israel. He will smash the forehead of Moab and strike down all of the Sethites.

He's talking about Jesus who is the faithful and true. Faithful because you can rely on him. If he says something, he will do it. He keeps his promises. True because he is not false. He is not characterized by lies, everything he speaks is from the Lord and of the Lord it is true. And genuine Christians not only believe in Jesus who is faithful and true, but they follow Jesus who is faithful and true, they become faithful and true. As Paul said, you can follow me as I follow Christ I'm not going to lead you astray.

I'm going to lead you into the promised land because I'm following the faithful and true morning star. And it'd be tempting as we close to hear a sermon like this and look at all of those adjectives of false faith and get really uncomfortable and say to yourself, I don't know if I'm really saved. And in some ways I want you to feel that way because I used to live a double life, and I remember sitting in church and a preacher preaching a sermon like this, and I remember getting uncomfortable. And I want to share the love.

But my goal is not to make you doubt your salvation for the sake of doubting your salvation, but I do want you to test yourself to ensure you are in the faith. And the way to be confident in your salvation is not to look at the list of virtues and say, I better be more honest and I need to confess my sin more often. And I need to stop being such a prima donna and like throwing up on people and getting angry all the time. I'm just so pitiful. God help me not be so pitiful.

That is not the application of today's sermon. That would be a very bad application. The way to change your life is not by trying harder or doing better. It's through repentance. It's agreeing with God. That you're in a bad way. Lord, I don't even know if I'm really safe. I all this time I've thought of I've

been a real Christian, and if I look at my life, there has been a pattern. That suggests otherwise. I'm not talking about you had a bad week. I'm saying your life is characterized by an absence of genuine faith.

If that's true of you, here's how you fix it. Repentance is agreeing with God, I got a problem, I can't fix it. And it's faith in the one who can. Who isn't you. Jesus is the faithful and the true. And when you will fix your eyes on him and invite him into your life to forgive you of sin, to become your leader, to become your Lord. It is in that act of surrender and faith that something very supernatural happens and that the Holy Spirit of God works in you to will and to work according to his good pleasure.

And so that's the application as we enter into this time of the Lord's Supper. Yes, examine your heart. Yes, confess your sin. Yes, be open and honest about the rebellion that has characterized your life. But do not leave this place trying harder or trying to do better, but leave this place with a heart full of faith and surrender and being fully yielded to the faithful and true. The Lord Jesus Christ and with your eyes fixed on him, his Holy Spirit will enter into your heart and almost organically begin to produce all of these things that we are describing, from humility to reliability.

To discipline and confidence and peace that surpasses human understanding. It happens insofar as we put our faith in Jesus. And so that's what I want to encourage you to do as we enter into this time of response. Scholar's going to play. We're not going to have an official altar call, but I do want to call you to response. And if you're here this morning and you're not a Christian, even though you might have thought you were. And you just say I think I want to talk to somebody about it, then you can use your bulletin, scan the QR code.

You can use the connect card on the chair in the seat in front of you. And just fill it out. Maybe you'd say, I know I'm a Christian, but I don't have grounds for confidence, and I want that to change starting today. And you can fill out that connect card and say, Wes, I want you to pray with me. I want you to pray for me. Maybe you want to get into some biblical counseling to get rid of the Besetting sins in your life that are tripping you up on a regular basis.

I want you to have confidence in your salvation. I want you to know that you know that you know. But that's not going to come from a preacher saying, oh, you're saved. It's going to come from the Holy Spirit saying, you're a child of God. And look at here and look at here and look at here. As evidence that he is living in you. And so if I can help you with that, I want to, and I want to challenge you to be in a point of full surrender before you take the Lord's Supper.

So that as you take it in faith, God keeps his end of the bargain in filling you with his spirit and enabling you to live a righteous life. So let's bow our heads together. As we respond, Holy Spirit, we thank you for being in this place. We thank you for your presence. And we thank you for your word that it is faithful and true. It does not return to you void. It is not a waterless cloud. It is breathed out by God, profitable for teaching, rebuking, correcting, and training in righteousness.

And so we pray now as we respond and take in this Lord's Supper that we would do so as people fully Surrendered, humble, repenting of sin, and fully trusting in Jesus Christ for salvation and fully following him. In every domain and area of our life, no matter how difficult, complicated, or

inconvenient it may be, would you help us to be faithful and true? So that we can say as Paul said, follow me, as I follow Christ.