

“False Assurance and True Assurance” ▫ WCF 18.1 (TPH p929–30)

2024.05.12 Sabbath School Lesson

Hopewell ARPC, Culleoka, TN

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and estate of salvation^a (which hope of theirs shall perish^b): yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace,^c and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.^d

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope;^e but an infallible assurance of faith founded upon the divine truth of the promises of salvation,^f the inward evidence of those graces unto which these promises are made,^g the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God,^h which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.ⁱ

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:^k yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.^l And therefore it is the duty of everyone to give all diligence to make his calling and election sure,^m that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;ⁿ so far is it from inclining men to looseness.^o

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, by God’s withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light:^p yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived;^q and by the which, in the meantime, they are supported from utter despair.^r

a. **Micah 3:11** Her heads judge for a bribe, her priests teach for pay, and her prophets divine for money. Yet they lean on the Lord, and say, “Is not the Lord among us? No harm can come upon us.” ▫ **Deuteronomy 29:19** and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, ‘I shall have peace, even though I follow the dictates of my heart’—as though the drunkard could be included with the sober. ▫ **John 8:39–41** They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the

works of Abraham. But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father.”

- Micah 3:11. Not just false security but false *spiritual* security.
- Deuteronomy 29:19. The false security of someone who comforts himself with the comfort that belongs to repentance *while he is in the midst of unrepentance*
- John 8:41. False security from covenant lineage or status *while thinking, acting and living* in contradiction to that lineage or status.

b. **Amos 9:9–10** “For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. All the sinners of My people shall die by the sword, who say, ‘The calamity shall not overtake nor confront us.’” **Matthew 7:21–23** “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”

▫ Amos 9:10. The dying by the sword is a second curse; the blindness of self-assurance was a prior one.

▫ Matthew 7:23. The disowning and banishment to destruction is a second curse; the believing that they were saved without sanctification is the first one, the consequence of countenancing false prophets.

c. **1John 5:13** These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God. **1John 2:3** Now by this we know that we know Him, if we keep His commandments. **1John 3:14–24** ¹⁴We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. ¹⁵Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. ¹⁶By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. ¹⁷But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? ¹⁸My little children, let us not love in word or in tongue, but in deed and in truth. ¹⁹And by this we know that we are of the truth, and shall assure our hearts before Him. ²⁰For if our heart condemns us, God is greater than our heart, and knows all things. ²¹Beloved, if our heart does not condemn us, we have confidence toward God. ²²And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. ²³And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment. ²⁴Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

▫ 1John 5:13. Assurance of faith is the purpose of the book as a whole. Going on in the faith is the purpose of assurance!

▫ 1John 2:3. Assurance is assurance of being united to a person. John and some of his readers already had it.

▫ 1John 3

▫ v14, John, the apostles, and some of his readers already know that

they have already passed from death to life

- v19a, they already know that they are of the truth
- v19b, their hearts are even assured before God (which can only

happen *by God*)

- v21, they have confidence toward God

▫ v24, God the Spirit has given them to know that God the Son not only gave them the Spirit, but dwells in them by the Spirit

(and that they dwell in Him)

d. **Romans 5:2–5** ²through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. ³And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; ⁴and perseverance, character; and character, hope. ⁵Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

▫ v2 standing in grace produces such an expectation of knowing and enjoying God's glory as can already be enjoyed

▫ v5 the love of God which God the Spirit has begun pouring out in our hearts, He will never finish but always continue pouring out—even through the judgment and into all eternity!

e. Heb. 6:11, 19. ▫ f. Heb. 6:17–18. ▫ g. 2Pet. 1:4–11. 1John 2:3. 1John 3:14. 2 Cor. 1:12. ▫ h. Rom. 8:15–16. ▫ i. Eph. 1:13–14. Eph. 4:30. 2Cor. 1:21–22. ▫ k. 1 John 5:13. ▫ l. 1Cor. 2:12. 1John 4:13. Heb. 6:11–12. Eph. 3:17–18. ▫ m. 2Pet. 1:10. ▫ n. Rom. 5:1–2, 5. Rom. 14:17. Rom. 15:13. Eph. 1:3–4. Ps. 4:6–7. Ps. 119:32. ▫ o. 1John 2:1–2. Rom. 6:1–2. Titus 2:11–12, 14. 2Cor. 7:1. Rom. 8:1, 12. 1John 3:2–3. Ps. 130:4. 1John 1:6–7. ▫ p. Ps. 51:8, 12, 14. Eph. 4:30–31. Ps. 77:1–10. Ps. 31:22. Matt. 26:69–72. Luke 22:31–34. ▫ q. 1John 3:9. Luke 22:32. Ps. 51:8, 12. ▫ r. Mic. 7:7–9. Jer. 32:40. Isa. 54:7–14. 2Cor. 4:8–10.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

So we come from, Chapter 17 of the confession. On the perseverance of the Saints. Uh, do chapter. Uh, 18 of The compassion on assurance and I've given you all four articles. Of chapter 18 at the top of the Kind of seat there. I'll go ahead and read the whole chapter.

It's not That long. And then we'll aim to study from the scriptures. Uh, the doctrine in article chapter one. So although Hypocrites a hypocrite here. Not just meaning someone who is toothpaste. Which is the original meaning of the word. Uh, it's a word that comes from Greek drama. Think if you will of the two masks, Uh the one with the smile on it and the one with the uh this frown or scalp, uh, on it.

But here, the word hypocrite is being used in a technical sense, uh, with respect to Salvation Those who profess faith in Christ, but do not have it. Uh, although Hypocrites and other unregenerate men. May vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and a state of Salvation.

Which hope of theirs Shall Perish. Yet such as truly believe in the Lord Jesus and love him in sincerity. Endeavoring to walk in all good conscience before him. May in this life. Be certainly assured that they are in the state of grace. And may rejoice in the hope of the glory of God.

Which hope shall never. Make them ashamed. This certainty is not a bare conjectural and probable. Persuasion. Grounded upon a fallible hope. But an infallible Assurance of Founded upon the Divine truth of the promises of Salvation. The inward evidence of those Graces unto which these promises are made. The testimony of the spirit of adoption witnessing with our spirits that we are, the children of God, which is, which spirit is the earnest of our inheritance.

Whereby, we are sealed to the day of redemption. It's one of the reasons why. Uh, it makes no sense that Well, it makes historical sense. Um, but it makes no sense that the PC USA. Uh, felt the need to add a chapter on the Holy. Around the turn of the 20th century and to try and back door, continuing Revelation and Uh, continuing miraculous gifts and those sorts of things.

Which by the way, the EPC still has those chapters. And I think the ARP had those chapters Um, Up until 2014. So Uh, pretty recently. Uh anyway, you can see that when we get to Article two, we're gonna think about the Holy Spirit a lot. Praise God. This infallible Assurance does not so belong to the essence of But that a True Believer may wait long.

And conflict with many difficulties. Before he be partaker of it. Yet being enabled by the spirit to know the things which are freely given him of God. He may without extraordinary Revelation. In the right, use of ordinary means attain their own to And therefore, therefore it is the duty of everyone to give all diligence.

To make his calling in the election. Sure. That thereby his heart. May be enlarged in the peace and joy in the Holy Ghost. In love and thankfulness to God. And in strength and cheerfulness in the duties of obedience. The proper fruits of this Assurance. So far, is it from inclining, men to looseness?

True, Believers may have the Assurance of their salvation divers ways, shaken. Diminished and intermittent. As by negligence, in preserving of it, By falling into some special sin. Which wounded the conscience and grieveth the spirit. By some sudden or vehement Temptation, By Gods, withdrawing the light of his countenance. And suffering even such as fear Him to walk in darkness and to have no light.

Yet, are they never utterly destitute of that seed of God? And the life of F. That love of Christ and the Brethren. That sincerity of heart and conscience of Duty. Out of which by the operation of the spirit, this Assurance May in due time be revived. And by the witch in the meantime, They are supported.

From utter despair. Uh, this chapter is one of those chapters in the confession that shows some of the progress that was made in the hundred years Between the 16th century. Reformation. And that, which goes by Various names the further Reformation or second, or second Reformation or Nadier referamonde. Mike Dutch is horrible.

Um, I once pastored a mostly Dutch church and they would never have let me speak. I probably didn't even say the first word. Correct. Anyway, the further Reformation. Um one of the one of the great advances was in a hundred years of reformed pastoring. Uh they discovered that there were many genuine Believers who struggled with Assurance.

Now, I think I think Calvin knew this and I don't think he was passionately ignorant of it and so there may be some Some difference in terminology. Uh, but Calvin, spoke of assurance as

being of the sm5. I think that to be fair to Calvin, he didn't mean Assurance about oneself being in Christ but a firm conviction, a certainty.

That Christ is a savior and that everyone who is in him is saved. Uh, but as often happens when, uh, when there are men of great learning who are very technical in how they speak, Those who have this definition of Faith from Calvin. Uh, for decades struggled when they lacked Assurance fought for sure, that they were not actually believing Uh, because Assurance they thought was of the essence of Faith.

And so this chapter Uh, deals from the scripture. Not only theologically uh with the truth of the doctrine of assurance, which is important because the papists and the Armenians Both deny. Uh, this truth But also pastorally with a hundred years of reformed pastoring now under their belts. And so, the first article, the article that we aim to deal with in the Uh, 25 minutes or so.

Uh, begins all the Hypocrites and we've explained that what does that mean? Children can were you paying attention, five minutes ago? Do you remember from five minutes ago? And remember, the two faces is the general use of the term, but here the specific use of the term, the one who puts on the face, not just the happy face but puts on the face of professing to be a Christian.

But on the inside, that's not their actual face. So, they profess to be a Christian when they're not. Uh, and so we we call those and often If you're, if you're reading in, A 17th century, 18th century book or someone who has fed well upon that literature. You'll see the phrase.

Gospel hypocrite to, particularly identify someone who's making a false, professional faith or falsely believes himself. To be saved to be believing. In Jesus Christ and United to him. So, although Hypocrites and other unregenerate men May vainly Empty. Deceive themselves with false hopes and carnal. What does carnal mean? Fleshly.

Yep. So, if you've had any Uh, Latin or Uh, Spanish or Maybe ordered at a Mexican restaurant. You can see that word there. And carnal. Presumptions of being in the favor of God. Because why you must never. Think that you are saved because you have a peace about yourself.

And you must never justify a decision. Because you had a piece about it, either before. Or after you made the decision.

False hopes and carnal presumptions of being in the favor of God and a state of Salvation. Uh, so we're we're given three proof texts one from Micah three, one from Deuteronomy 29, And one from John 8. In Micah 3. We'll start up further in verse 5, so you can A little bit of how they came to have.

This fleshly presumption. Of spiritual favor. So thus says, Yahweh concerning the prophets who make my people stray. Who chant? Peace. While they chew with their teeth. But who prepare war against him? Who puts nothing into their mouths? Uh and so they're announcing peace and apparently this tooth motion was supposed to be part of the you know I'm receiving a prophecy from God I'm announcing to you peace uh in his name.

Many do that in Pulpits. Who are not preaching, the peace that the Lord has put in his word and therefore into their mouths. They prepare war against him, who puts nothing into their mouths. Therefore, you shall have night without Vision. You shall have Darkness without divination. The sun shall go down on the prophets and today shall be dark for them.

So, the Sears shall be ashamed and the diviners abashed indeed. They shall all cover their lips for there is no answer from God. So, tolerate a little preaching of false peace and one of the

Lord's, judgments upon that. Is giving you a lot of preaching of false, peace, and withholding actual true preaching.

But truly, I this is Micah the prophet. Now speaking, I'm full of Power by the spirit of Yahweh and of Justice and might to declare to, Jacob his transgression and to Israel, his sin. Now hear this, you heads of the House of Jacob and rulers of the House of Israel.

Who abhor, Justice and pervert, all Equity who build up Zion with Bloodshed and Jerusalem with iniquity. Her heads judge for a bride. Her priests teach for pay. Her profits Divine for money. Yet, they lean on Yahweh and say, Is not Yahweh Among Us. No harm. Can come upon us.

So you see it's not just false security. The world is full of false security The world is full of people. Who think that? Men are naturally good and Everything's going to be fine and there's nothing wrong with them and that they're not under the wrath of God, and there's no offense given to him and no guilt.

That has to be atoned for no punishment that has to be propitiated. But this is not the false assurance. Of the Pagan. This is false Security in the church. This is false spiritual security. Is not Yahweh Among Us. No harm can come upon us. They use the memorial name of God, the Covenant name.

Of the god of Israel. But they are self-deceived. And so, there is But such a thing. As false Assurance. Where Hypocrites are unregenerate. Men vainly deceive themselves. With false hopes. Their idea that they are in the favor of God is fleshly. Uh, and not by grace, not from the spirit.

So Deuteronomy 29, 19 is the next proof and This one. It helps us a little bit more, we can uh, we can already hear of course that They're not actually walking with the Lord, not submitted to him, not repentant and piling up for themselves. Those who tickle their ears not willing to hear Micah, who has power from Yahweh to do what to declare to them their transgressions.

Um, So Deuteronomy 29.

And I think we'll start up in verse 14. Where, You know, we're coming to the end of Deuteronomy at this point. And having given this last sermon, which is kind of putting a bow on God's covenant with his people, he's explaining some of the purpose for this covenanting, this particular Covenanting.

Just before Moses dies and for the book as a whole. I make this Covenant and this oath, not with you alone. But with him who stands here with us today before, Yahweh, our God, As well as with him who is not here with us today. For, you know, that we dwelt in the land of Egypt.

And that we came through the Nations, which you passed by And you saw, Their Abominations and their Idols which were among them wood and stone and silver and gold. So that there may not be among you man or woman or family or tribe whose heart turns away today from Yahweh.

Our God to go and serve the gods of these nations and there may may not be among you a root bearing bitterness or wormwood And so it may not happen. When he hears the words of this curse, That he blesses himself in his heart saying I shall have peace even though I follow the dictates of my heart.

As though the drunkard could be included. With the sober. Okay, so Let me, uh, I help the youngsters or maybe you older. I have never heard anything about drunkards with the illustration at the end, there we had. Um, when we got our first house in Iowa, we prayed for a good neighbor and the Lord.

Put a roofer. Uh, next door to us. Who is a young man? And he had just been converted. He had been a gospel hypocrite in a reformed church for his whole life. Uh, but the Lord laid, hold of him in in college at the, the CRC the reformed. College there.

Where the OPC still sometimes holds. Their General Assembly on the campus of that school. Um, but it wasn't the, the school. That was the means by which God converted him. He was drunk at a party. And they were jumping over a campfire. Um, And, Uh, they built it up, especially high and especially wide, and he was young and spry, and he took a running leap and he got over it.

Um, and He remembers thinking to himself how impressed he was with himself. Uh, that he was able to get over uh, the campfire but he gave no mind at all. To how he would land. And he, you know, your mind is slower. When you have too much alcohol, Uh, and he landed in such a way that shattered his leg below the knee.

And that is not a work conducive injury. If you're a roofer, Um, and the Lord used that to to get his attention. Um, but there are people who When they sit under the blessing. Or the cursing. Uh, that God preaches to his people. They are as it were spiritually drunk.

They are completely disconnected with reality. They are happy with themselves for being there. They bless themselves in their heart that the curse could never land upon them. And they're not noticing. That. In this case this man, even uh sorry notices Even though I follow the dictates of my heart, Now, this may mean one of two things that may mean that he thinks that he will continue following the dictates of his heart and that'll be fine.

Because after all nothing horrible has happened to them yet. Or perhaps and this sometimes happens and please do not do this. Because if you Harden your heart under the word of God, Then what hope do you actually have that? You will be saved? You're not hoping in God. You're being presumptuous that.

There are those who sit under warnings from the scripture and say I will repent later. But, what did we just hear in the book of Isaiah? Seek the Lord while he may be found. He gives you these threatenings and he gives you the promises and he says, the threatenings are taken away.

Only in Jesus, And the promises can be had only in Jesus. And that is the day in which he presents himself to you to be bound. If you don't seek him in that day, Why do you think you are going to be able to repent and believe later? And so, Blessing yourself in your heart, saying I shall have peace even though I follow the dictates of my heart.

Is trying to give yourself Assurance, okay, that's why this This passage is here and this part of with Mr. Confession. That the assurance that this chapter is talking about is not something that a man gives to himself. And it's not something that can be had while you are unrepentant.

If you want to know whether your falses or your assurances, false or true, If you have any sin that you're okay with, I can tell you right now, it's false. You are blessing yourself in your heart while God threatens curse. Even though you follow the dictates of your own heart, But praise God.

There are not just drunk, they're are sober. There are those who Hear the threatenings, hate their sin resolve against it and hope in the God who saves them. Not because they are repentant. But who gives them the repentance? And who they know will give give them the rest of their salvation.

Uh, and then John 8, 39 through 41. Uh, this one, we can almost just refer to I think. Uh, but it's good for us, we shouldn't Assume that everyone remembers Jesus and the Pharisees. Um, Are going at it again. And they answered and said to him, Abraham is our father Okay, so now they have Um covenantal, lineage and covenantal status.

As their hope, Jesus said to them, if you were Abraham's children, You would do, the works of Abraham. But now, you seek to kill me. A man who has told you the truth, which I heard from God. Abraham did not do this. You do the Deeds of your father.

Then they said to him, we were not born of fornication. We have one father God. Sorry, I just realized looking over at the sheet that didn't give you the rest of verse 41. Uh, but here are those Believe that they have God as, as their father. Who are trusting in their covenantal status and their covenantal.

Lineage something that in God's Providence, we're going to hear about today this morning in this sermon That praise God, there is such a thing as sons of the Kingdom. And so bless God for that, and Covenant children are called sons of the Kingdom. But dreadfully, there are those who are sons of the Kingdom.

Who never come into the kingdom, who do not believe in the king, or who do not end up being united to Jesus, And so you must have faith into Christ. To receive that, which is named upon you. Yeah, and the Covenant status that God has has given you And so, John 8, 41 tells us about false security From either our covenant lineage or Covenant status.

Uh, if we are thinking acting and living in contradiction, To that, lineage or status? So someone comes and tells you the truth from God, do what Abraham did? That's what Jesus is saying here. Believe the truth from God about Christ. Believe in Christ. And it will be accounted to you for righteousness.

Um, but apart from faith in Christ, apart from Being children of Abraham by the faith of Abraham, don't assure yourself. Trust that God, the spirit will assure you. Through the means that he has provided, which we'll get to in the second article. Lord willing. So, the next Phrase there then the next group of proof texts.

Is attached to the phrase, the phrase which hope of theirs shall perish. Okay, so if you are assuring yourself, Uh that hope will perish and one of the things that comes out in these proof texts is that false. Hope is actually a judgment from God. And so, first Amos chapter 9.

Verses 9 to 10 for surely, I will command and will sift the house of Israel among all nations. As grain is sifted in a sieve. Yet not the smallest grain, shall fall to the ground. All the Sinners of my people. So those whom he doesn't choose and save and keep in in his Sid.

So he's the picture is of shaking, and the grain is staying in the sieved and that which is chaff, that is falling to the ground. Um, maybe I should have given you verse 8 as well. Let's give you verse 8 behold. The the eyes of the Lord Yahweh are on the sinful Kingdom and I will destroy it from the face of the Earth yet.

I will not utterly destroy the house of Jacob. Says, Yahweh. Okay. So because the Lord is determined to keep for himself a remnant There are those who are. The true grain that the Lord

is saving for himself. And then there are those who are perishing in their sin. So, back to end of verse nine yet not the smallest screen shall fall to the ground.

All the Sinners of my people shall die by the sword who say, The Calamity shall not overtake. Nor confront us. Okay, so just the fact that they tell themselves that they're safe, Uh, does not mean they are safe. In fact, it's part of God's judgment. On those particular ones.

That he gives them over to this self-deception. Self-Deception is actually what we deserve. Which if you're worried that your Assurance might be false. Actually gives you something that you can do about it. Because when you are worried that you are getting what you deserve, what do you do, dear Christian, You cry out to God.

For Christ's blood to be applied to your conscience and you ask him, don't give me. According to what I deserve. Give me according to what Jesus deserves. See, you deserve to be self-deceived, don't you? But Jesus deserves for all, who are his all? Who trust in him? All who are United to him?

To not be self-deceived. To know the truth about themselves. Uh, which is why? Uh, first John is actually by the whole book of First John is written. And, I don't think we're gonna get to part uh, part C and D. Uh, here. Uh, so Lord willing we'll have to do that next week.

Uh, and then Uh, Matthew 7. And praise God. We just, uh, went through this. In fact, As far as false Assurance Goods. You almost can't do better than last week's sermon tax. And as far as true Assurance goes, We are through the bulk now of First John. Which is written so that we may have Assurance.

Well, Matthew 7, not everyone who says to me, Lord Lord shall enter the Kingdom of heaven, but he who does the will of my father in Heaven. Many will say to me in that day, Lord Lord have we not prophesied in your name? Cast out demons in your name and done many wonders in your name.

And then I will declare to them. I never knew you. Depart from me, you who practice lawlessness. So, one of the signs that you're still under the Judgment of God, Is if you're trusting in what you do in Jesus's name, Okay, so you may be trusting in your correct Doctrine.

That only in Jesus is their salvation and In his name. They prophesied in his name, they cast out demons in his name. They did the many wonders. Hopefully, you remember, From last week. The way it's a phrased in the original. And yet, they weren't hoping in Jesus knowing them.

They thought that they would bring to heaven. All these things they had done in his name. And that that would prove That they were in him. And they didn't hate their sin. And they didn't love his law. Which is the evidence or part of the evidence, a great part of the evidence of being known by him.

Uh, and so if you are hoping in anything other than that, Jesus knows you and that Jesus has saved you. Uh, and if Jesus knowing you isn't bearing, the fruit. Of loving his law and wanting to please him and obey him. And depending upon him To produce that obedience and that pleasure.

Than any assurance that you have is empty. If your hope is in anything other, Than who Christ is and what Christ has done? And if you the evidence of that, hope for you is anything other than what Christ has produced In your life. Don't assure yourself if you're in such a situation.

If, if your hope is well you're in a good family and you tend hope well and you're learning, the Westminster confession of Faith which does accurately teach the content to the Bible. If those are the reasons that you feel safe. Uh, then you are not safe. Christ must be the reason.

That you feel safe. He saves, he knows you. That he is the one. Is making the difference in. Well, that's the false Assurance, we'll come to true Assurance Lord willing. Next week. Let's pray.

Thank you, Father. That you are not. Those prophets who Divine? For pay and as priests and rulers, you do their functions. Uh, for jobs, but you in your generosity or, and your goodness to us. Tell us the truth about us about ourselves and thank you even more that you tell us the truth about yourself.

Especially in your son. Our Lord Jesus. Grant that we would hope and nothing but him. And Grant that your spirit would assure us. That our hope is in him. So that we might know that we are yours. And be stirred up, all the more to peace and joy and righteousness and love.

And continuing on, In the Lord, Jesus Christ. In his name, we ask it. Amen.