

TITLE: Responding to Salvation Grace (Part 8)

PASSAGE: 1 Peter 1:18-21

THEME: Our Response to the Glory of our Salvation

NUMBER: 1PET32-1105

DATE: November 20, 2005

Read Passage

Two frogs fell into a deep cream bowl.
One was an optimistic soul.
But the other took the gloomy view.
"We'll drown," he lamented without much ado,
and with a last despairing cry,
he flung up his legs and said "Goodbye."

Quote the other frog with a steadfast grin,
"I can't get out but I won't give in,
I'll just swim around till my strength is spent,
then I'll die the more content."
Bravely he swam to work his scheme,
and his struggles began to churn the cream.

The more he swam, his legs a flutter,
the more the cream turned into butter.
On top of the butter at last he stopped,
and out of the bowl he gaily hopped.

What is the moral? It's easily found...
If you can't hop out, keep swimming around!

[Source: Author Unknown]

In some sick way, I find a parallel of sorts to our study

With the preacher they endured through 1 Peter one
Patiently they listened, some thought it fun.

Like the frog in the bowl they would not give in
God's Word was the object and they found truth within.

Today they will finish with verse twenty one.
It has taken 8 weeks from the day they begun.

I. Our Response to the Glory of our Salvation (13-21)

Responding to salvation grace results in the pleasure of hope and the pursuit of holiness.

Over the past several weeks ==>

A. We are to Fix our Hope on Future Grace (13)

B. We are to Forsake our Former Passions (14)

C. We are to Pursue Holiness (15-16)

D. We are to Love the Father and Fear His Judgement (17)

This morning we cap it all off w/our 5th and last point.

I. Our Response to the Glory of our Salvation (13-21)

E. We are to Fix our Hope on Present Grace (18-21)

You may notice that t/first & last points bookend each other: We fix our hope on future grace (v. 13), but that doesn't mean we take our eyes off of t/grace that is ours in the present.

There are four subpoints in this section. All 4 begin w/word "know:"

1. Know what you have been redeemed from (18)

2. Know what you have been redeemed with (19)

3. Know who you have been redeemed by (20)

4. Know what you have been redeemed for (21)

Two things should be clear from these 4 points: They center on the redemption provided for us in JC; they all contain the idea of knowing something. IOW - these are things we are to know (or remember).

W/O further delay let's jump into verse 18 (our first point)==>

1. Know what you have been redeemed from (18)

As a believer in JC, what has he brought you out of? What have you been redeemed from?

knowing that you have been redeemed from your futile way of life inherited from your forefathers,

a. Here's something we are to "know"

οιδα - A well-known fact. Almost a proverbial truth. There's a causal relationship here. IOW, this is an extension of verse 17. It gives us another reason why we are to ==>

. . . conduct yourselves with fear during your time of exile

So this verse looks back to v. 17, connecting God's impartial judgement according to each man's work w/a knowledge of our redemption from sin

b. We have been redeemed

Everyone of us were lined up, as it were, in the slave market of sinners. All standing side-by-side, and God in his mercy chose each one of us individually out from the rest, paying the highest price possible.

Jan. 1st 1863, Abraham Lincoln, the 16th President of the United States issued a proclamation in which he stated that ==>

. . . all persons held as slaves within any State or designated part of a State . . . shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

This has gone down in history as the Emancipation Proclamation.

In the year 33 AD God the Father issued His own E.P. when His Son, JC, died for our sin & was raised again in victory over sin. He died once for

all, a perfect sacrifice to Emancipate His elect from t/bondage of slavery to sin & death.

I think of Psalm 107 *Let the redeemed of the Lord say so, Whom He has redeemed from the hand of the adversary, 3 And gathered from the lands, From the east and from the west, From the north and from the south.*

Revelation 7:9-10 [The Apostle John in his vision saw the fulfillment of that when he saw] *a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;10 and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."*

We have been redeemed. But ==>

1. Know what you have been redeemed from (18)

... you have been redeemed from your futile way of life inherited from your forefathers,

a. You have been redeemed from a life of futility!

Calvin said that Peter's words serve as a reminder "that the whole life of man, until he is converted to Christ, is a ruinous labyrinth of wanderings." [Calvin, 50]

That's a life of futility for those who don't know JC. We look at people's lives, marriages, families; we read t/headlines in t/newspapers & we see that any life lived apart from JC is ==>

(1) ματαιίας - futile, useless, empty idle, fruitless

Word denotes striving after that which is unattainable.

(a) Here it's used with the preposition ἐκ.

... redeemed [ἐκ] from your futile way of life ...

Implication is that when God saved you, you were literally taken out of one sphere of life (futile) & were placed into another (meaningful).

(2) Peter makes the point to emphasize ==>

[a] way of life inherited from [their] forefathers . . .

This is simply another indication that Peter was writing to Gentiles. Remember, t/Jews had t/Law, they were called by t/one & only God. They at least had an outward legal code of morality, theism, ethics. Problem was that t/o much of their history, t/nation was religious, but not regenerate.

But t/Gentiles of first c. had none of that. There wasn't even an outward religious constraint on their morality, so they acted in perversity.

Peter reflects on that later in 4:3==>

For the time already past is sufficient {for you} to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.

One NT scholar writes that the godless culture at large was much like our own==>

"As we read the records of that world into which Christianity came we cannot but be appalled at the sheer fleshliness of life within it. There was a desperate poverty at the lower end of the social scale; but at the top we read of banquets which cost thousands of [dollars] where peacocks brains and nightingale's tongues were served and where the Emperor Vitellius set on the table at one banquet two thousand fish and seven thousand birds. Chastity was forgotten. Martial speaks of a woman who had reached her tenth husband; Juvenal of a woman who had eight husbands in five years; and Jerome tells us that in Rome there was one woman who was married her twenty-third husband, she herself being his twenty-first wife. Both in Greece and in Rome homosexual practices were so common that they had come to be looked on as natural. It was a world mastered by desire, whose aim was to find newer and wilder ways of gratifying its lusts." [Barclay, 187]

(a) Not that an empty way of life inherited from one's forefathers could not in some sense describe Jews

Paul talked about his former zeal for his ancestral traditions (Gal. 1:14). Jesus warned t/Jewish religionists many times about forsaking God's laws for the traditions of men (Matt. 15:3). But Peter's words particularly single out gentiles, those who at that time had almost no knowledge of the True God.

While a generation or two ago, that wasn't true of us, it certainly is now. We are a generation of people who are biblically and spiritually illiterate.

I think of a book that recently came out entitled "intellectual morons." This is what we have in the world: intellectual, educated morons. Root is ignorance about the true God.

i. For the most part it's because we are what we are taught

CH dropped out of sight when challenges came to academia in t/late 18th - early 19th centuries. That because t/CH had lost t/Reformed concept of being salt & light wherever God had you, at home, work, even as an artist, a musician, or a teacher in a non-Christian school. You are a minister wherever you go. [cf. my drive w/Sandy I.]

Abraham Kuyper, called "Abraham t/Mighty," was a wonderful Dutch theologian & politician (what a combination!) who died in 1920. He was brilliant in his ability to synthesize theology as an entire worldview of life.

I have one of his quotes framed just o/s my office==>

"God is present in all life with the influence of His omnipresent and almighty power, and no sphere of human life is conceivable in which Christianity does not maintain its demands, that God shall be praised, that God's ordinances shall be observed, and that every labor shall be permeated with fervent and ceaseless prayer. Wherever man may stand, whatever he may do, to whatever he may apply his hand in agriculture, commerce, or industry, or his mind in the world of art & science, he is, in whatsoever it may be, constantly standing before the face of his God; he is employed in the service of His God; he has strictly to obey his God; and above all, he has to aim at the glory of his God"

We have neglected to do just that. We have raised a generation plus of neo-pagans. We have become a post-Christian, pagan nation.

Lots of disgusting & unnatural things that are now out in t/open, considered natural, even healthy. The darkness is no longer afraid of light. Might wish that these things would go back into t/dark crevices from which they came & where they belong. Those redeemed out of today's culture can relate to this particular verse.

1. Know what you have been redeemed from (18)

. . . you have been redeemed from your futile way of life inherited from your forefathers . . .

E. We are to Fix our Hope on Present Grace (18-21)

2. Know what you have been redeemed with (18b-19)

. . . not with perishable things like silver and gold, but with the precious blood of Christ, like an unblemished and spotless lamb.

a. There's a negative - positive emphasis here

It's a "not that, but this." You have been redeemed, not w/perishable things like money, but w/precious blood, t/blood of JC.

(1) The Negative Emphasis (v. 18b)

. . . not with perishable things like silver and gold,

(a) Harkens back to various OT Laws of redemption

(Rem. we talked a little about that last wk). Jews were commanded by God in Exo. 30 to redeem each of their number during their census w/price of a half-shekel. Was keep any plague from coming among them Firstborn of all men & animals were to be redeemed (purchased) by a lamb. Later, in Numbers 3, Priestly tribe of Levi (Levites), who were

God's own possession, were to substitute themselves as t/price of a ransom for each of firstborn males of Israel.

(b) As far as the words Peter uses here

ἀργυριον - silver + χρυσιον - Gold. Not raw silver & gold. Both words are a "diminutive form, referring to little silver and gold coins which were often used to buy slaves out of slavery." [Wuest, 42]

i. These things are φθαρτος - perishable, subject to decay

Word that always used in NT to refer to things which decay, deteriorate, wear out [so Grudem, 84].

As great & powerful that silver/gold/money is. In light of eternity it is perishable.

I remember when I was a teenage, my dad had a industrial catering business. That was basically a lunch-truck. He would drive to different businesses and construction sites to sell food and drink. Every morning he would get up at 2:30 or 3:00 AM and drive into Phoenix to load his truck. There was a large warehouse that exclusively supplied all t/food, drinks, ice that these independent drivers needed. You would drive down there and load & ice your truck, then pay t/cashier. My father knew t/man who owned the warehouse. In fact, the warehouse was newly built. Top of the line, state of the art. This particular man, he was Jewish, was in his 50s or 60s. He was relatively wealthy. He had been in t/business a long time and now had a brand new facility. Shortly after that he was diagnosed with terminal cancer. I remember being struck to my heart hearing my dad talk about this, how this Jewish man would sit in his office and cry. Shortly before he died, he told my father, "Look at this, I have all of this and it does me no good now."

Bill Gates, Donald Trump, are only as powerful as their own mortality. In t/end, their wealth is perishable. It will be of no use to them on the day of their death.

(c) That's why silver and gold cannot redeem

Temporal things require a temporal/finite price, eternal things require an eternal/infinite price. The worth of something stands in direct proportion to its ultimate value.

That parallels what we saw in verse 7 ==>

that the proof of your faith, {being} more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

Silver and gold (money if you will) can buy you temporal, material, earthly things (cars, houses, fame, power). All of those things are temporal; they don't last. The soul of man is eternal. You can't buy a soul with money. You can't buy a soul with anything that's temporal. Why? Because the soul is eternal. One reason why JC had to be more than just a man, He had to be God in order to redeem us. If He were only a man He would have been temporal & would not have had the power to redeem that which is eternal in nature. That's Matt. 16:26: *What profit is there if a man gains the whole world, and forfeits his soul? What will a man give in exchange for his soul?*

You may be able to buy a house with gold, but you can't buy salvation with it. A house is temporal; gold is temporal. A soul is eternal. You can't purchase t/eternal w/the temporal.

(d) This was the scandal of the Reformation - Especially in Luther's Time (following taken from D'Aubigne)

In early 16th c. Germany t/Roman CH had perfected a way to fill her coffers with a great deal of money, through sale of what were called indulgences. They were pardons (redemption) offered by the Pope to those who were willing to pay for them. CH leaders combed the German countryside riding in expensive carriages w/salvation for sale

Upon entering a town, a deputy waited on the magistrate declaring, "The Grace of God and of the Holy Father is at your gates." At the point of entry a grand procession ensued. Priests, nuns, politicians, & townspeople

were abuzz w/excitement. The town bustled with activity. The reception was so grand that, as one historian noted, “they could not have received God himself with greater honor.”

The procession moved along, led by a giant cross bearing the papal arms, and accompanied by music, prayer, and incense.

All sales staffs have their all-star salesmen & t/CH was no different. Of all the dealers in indulgences that abounded in the Roman CH, none approached the expertise of John Tetzel. Robed in Dominican dress, carrying a red cross, Tetzel possessed a powerful voice and an equally powerful presence. With a youth that belied his sixty plus years, he had an uncanny ability to manipulate the masses with his presence and his presentation.

Upon entering a town, the cross would be erected with the arms of the pope suspended from it. Tetzel would then arise and promote the necessity of the indulgence. Here is an actual, historical record of Tetzels' words from the 16th century: ==>

“Indulgences (said he) are the most precious and the most noble of God’s gifts. This cross (pointing to the red cross) has as much efficacy as the very cross of Jesus Christ. Come and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin so great, that an indulgence cannot remit; and even if anyone . . . had offered violence to the Virgin Mary, mother of God—only let him pay well, and all will be forgiven him. But more than this, indulgences avail not only for the living, but for the dead. For that, repentance is not even necessary. Priest, noble, merchant, wife, youth, maiden! Do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss, ‘We are suffering horrible torments! A trifling alms would deliver us; you can give it and you will not!’ At the very instant that the money rattles at the bottom of chest, the soul escapes from purgatory, and flies liberated to heaven. . . . Stiff-necked and thoughtless man, with twelve groats you can deliver your father from purgatory, and you are

ungrateful enough not to save him! I shall be justified in the day of judgement, but you—you will be punished so much the more severely for having neglected so great salvation. I declare to you, though you should have but a single coat, you ought to strip it off and sell it in order to obtain this grace. . . . The Lord our God no longer reigns. He has resigned all power to the Pope.”

Rome was especially motivated to receive the wealth generated by indulgences in order to rebuild the Church of St. Peter. Tetzel used this to his advantage, shocking the people with descriptions of the bodies of Peter and Paul, along with other saints, being defiled by exposure, due to the ruinous state of the cathedral.

As soon as he finished his message, Tetzel would rush to the money box, throwing in a coin so that the loud rattle could be heard by all. People were then exhorted to come with their money ready so that they may receive forgiveness for themselves or their loved ones. Each person was examined as to their status in society; did the money they offered fit with their appearance? Women whose husbands forbade them to give were encouraged to give secretly. Tetzel even had a sliding scale. Different sins had a different tax. Once the penitent met the required criteria, he or she would place their offering in the money box. Then a statement of indulgence was granted them. One such statement read==>

“May our Lord Jesus Christ have pity on thee, and absolve thee by the merits of this most holy passion! And I, in virtue of the apostolical power that has been confided to me, absolve thee from all ecclesiastical censures, judgements, and penalties which thou mayst have incurred; moreover, from all excesses, sins, and crimes that thou mayst have committed, however great and enormous they may be, and from whatsoever cause, were they even reserved for our most holy father the pope and for the apostolic see. I blot out all the stains of inability and all marks of infamy that thou mayst have drawn upon thyself on this occasion. I remit the penalties that thou shouldst have endured in purgatory. I restore thee anew to participation in the sacraments of the Church. I incorporate thee afresh in the communion of saints, and re-establish thee in the purity and innocense which thou hadst at thy baptism. So that in the hour of death the gate by which sinners enter the place of torments and punishment shall be closed against thee and on the contrary the gate leading to the paradise of joy shall be

open. And if thou shouldst not die for long years this grace will remain unalterable until thy last hour shall arrive. In the name of the Father, Son, and Holy Ghost, Amen. Friar John Tetzel, commissary, as signed this with his own hand.”

This is the state of darkness that dominated t/CH at this time. Reformers, men such as Hus, Wycliffe, Luther, Calvin were used of God to revive a true CH comprised of those whose hope was ==>

E. Fixed on Present Grace (18-21)

Those who knew ==>

2. what they had been redeemed with (18b-19)

... not with perishable things like silver and gold ...

... but ...

b. Here's the positive==>

... but with the precious blood of Christ, like an unblemished and spotless lamb.

(1) Again - Peter is drawing from OT imagery

You have "blood" - "unblemished and spotless" - "lamb."

(a) OT Laws for offerings demanded that the animal be perfect, without defect or blemish

Baptist Theologian of the 18th c., John Gill ==>

"Christ is comparable to any lamb, for the innocence of his nature, the meekness of his disposition and deportment, and for his patience under sufferings and in death . . . he being the true Passover sacrificed for us; and which, as also the lambs of the daily sacrifice, and all others, were to be without spot and blemish: and in which they prefigured Christ, who is without the stain of original, and the spot and blemish of actual sin; and so was a very fit person to be a sacrifice for sin, and a Redeemer of his people. [Gill, 32]

JTB saw him and declared: "behold the lamb of God who takes away the sin of the world."

The OT prophets foretold His coming. Isaiah 53, writing some 700 years before his birth ==>

He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter . . .

The myriads of worshipers around the throne in heaven saw Him in his glorified state ==>

[they cried out] with a loud voice, "Worthy is the Lamb that was slain to receive power & riches & wisdom & might & honor & glory & blessing."

A little later in his epistle, Peter reminds us again how X suffered for us when he says {1 Peter 2:22-24}

He was ==>

. . . an unblemished and spotless lamb.

Beyond looking to any physical defect, JC was unblemished & spotless because he lived a sinless life in perfect obedience to t/Father. He was God, He was man, He was t/perfect sacrifice.

(b) An inseparable part of the sacrifice was blood

At times literally gallons of blood flowed from w/i t/Jerusalem Temple. The Jews were reminded, going back to t/15 c. BC that the life of all flesh was in t/blood. Blood came to represent life. All of this imagery pointed to the coming lamb of God.

HEB 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

Jesus called it the blood of the new covenant, poured out for the forgiveness of sins. (Matt. 26:28).

In Acts 20:28 we're told that God purchased t/CH, the elect company of believers, you and me, "with His own blood."

TAP tells us that in X we have "redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." (Eph. 1:7)

i. Here in 1 Peter were told that his blood was τιμιος

Word has a two-fold meaning: costly in the sense of value, and highly esteemed or held in honor. Both are true here.

Early CH father, Clement of Rome, wrote a letter to the CH there only a few decades after Peter wrote this letter from that same location==>

"Let us fix our attention on the blood of Christ and realize that it is precious (τιμιος) to his Father because, poured out for our salvation, it brought the grace of repentance to the whole world." [1 Clement 7:4]

The word τιμιος stands in direct parallel to word "perishable" in v. 18.

ii. Why was His blood "precious?"

Could say that there's a sense in which everyone's blood is precious. If you doubt that, let me withdraw a few gallons from you later. Listen: You think gasoline is expensive! What would you pay for the 3 gallons of blood that you possess to keep it w/i t/confines of your skin!

As we saw, blood is a metonymy for life. When we say that someone has spilled another's blood, we mean that they have taken that person's life. When JC poured out his blood, He poured out his life.

* But it has to go beyond that

This was one of the problems w/the movie t/Passion. For 2 hours it focused on t/suffering of X. If you saw that movie you saw t/painful portrait of t/Jesus covered w/His own blood as He gave up His life.

But there was more to it than that. 1000s of people suffered in t/same way. 1000s were covered w/their own blood as they gave up their lives. Only One was t/Sinless SOG who died for t/sins of humanity.

X's blood was precious because it was atoning. While his blood was human, Jesus was divine & He had to die in His divinity to be that perfect sacrifice. This was the greatest work of God!

"Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was the but the speaking of a word, in the other the shedding of blood. . . . The creation was but the work of God's fingers . . . Redemption is the work of his arm." [Thomas Watson, Body of Divinity, 146]

That is our hope in present Grace. That hope includes ==>

1. Know what you have been redeemed from (18)

Futile way of life . . .

2. knowing what you have been redeemed with (18b-19)

Precious blood of t/spotless, sinless lamb, JC.

3. Know who you have been redeemed by (20)

V. 20 is a further elaboration on verse 19 ==>

He [the unblemished & spotless Lamb] was foreknown from before the foundation of the world, but He has appeared in these last times for your sake,

a. He was foreknown from before the foundation of the world

(1) Same word in verb form we saw back in v. 2 (προγινωσκω)

What I said back in verse 2 applies here in verse 20. To foreknow does not mean that God looks ahead (it's not simply prescience).

God does not learn anything new (get that?). We're not process theologians here. God has eternally known everything & he doesn't stand at t/entrance to time watching to see how things will turn out.

Word foreknow carries with it the idea of relationship. To be foreknown is to be foreloved. Intimate term that goes beyond mere cognition; why it's often translated "foreordain" (KJV).

"... before the foundation of the world; for all God's decrees and appointments, relating either to Christ, or his people, are eternal; no new thoughts, counsels, and resolutions, are taken up by him in time. The affair of redemption by Christ is no new thing; the scheme of it was drawn in eternity; the persons to be redeemed were fixed on; the Redeemer was appointed in the council and covenant of peace; and even the very Gospel which proclaims it was ordained before the world, for our glory. A Saviour was provided before sin was committed, and the method of man's recovery was settled before his ruin took place; and which was done without any regard to the works and merits of men, but is wholly owing to the free and sovereign grace of God, and to his everlasting love, both to the Redeemer and the redeemed." [Gill, 33]

If that's true, X has had an eternal place and purpose. In t/annals of eternity past, there never was a "decision" among t/Godhead to create. Never any new ideas. Therefore, JC is the eternal lamb. His mission is one from eternity. As long as God has existed He has been a redeemer.

If it's true that God doesn't learn, then He has eternally known us. God has known us forever and our redemption has been sealed forever! Mind blowing! (I was so excited about this I called a friend of mine...)

b. JC eternally existed (Eternal sonship issue)

We tend to think in this order: 1st JC was creator, then redeemer. But note that there is a sense in which He was redeemer before he was ever creator. Before there was ever any creation (including man and the fall) he was the Lamb slain from before the foundation of the world.

Yet, JC, the eternal second person of the Trinity lay in the bosom of the Father from all eternity. He was veiled and hidden in the ceremonial laws of Israel, but revealed in our time for our salvation. As Peter puts it in the second half of verse 20==>

... He has appeared in these last times for your sake.

GAL 4 - But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

It was for your sake. Remember verse 12 {compare}

Lastly ==>

4. Know what you have been redeemed for (21)

who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

^^^^^^^^^^^^^^^^^^^^

[it was] through Him [that is Christ] [that we] are believers in God [we are believers], [and it was t/Father] who raised [Christ]from the dead [didn't only raise Him, but He] gave Him glory [Phil. 2:9 - God highly exalted Him and gave him a name above every name]

[why?] so that your faith and hope are in God.

a. Peter is ending chapter one in much the same way he began it

{Note the theme of the earlier verses, 1:3-9}.

(1) So we have hope (where the passage ends)

... so that your faith and hope are in God.

Responding to salvation grace results in the pleasure of hope and the pursuit of holiness.

A. We are to Fix our Hope on Future Grace (13)

B. We are to Forsake our Former Passions (14)

C. We are to Pursue Holiness (15-16)

D. We are to Love the Father & Fear His Judgement (17)

E. We are to Fix our Hope on Present Grace (18-21)

1. Know what you have been redeemed from (18)

A life of X-less futility

2. Know what you have been redeemed with (19)

Precious blood of X

3. Know who you have been redeemed by (20)

The one who was foreknown from the foundation of the world

4. Know what you have been redeemed for (21)

So that your faith, your hope be in Him.

Is your faith and hope in Him and Him alone?