



THE FIVE SOLAS: Sola Christus: Scriptures From the Life & Letters of Paul Reformation Prelude, Part 7

Acts 4:2

David Sunday

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When Kate asked me which of the five Solas I was most excited to preach about, I said, “*Sola Christus*,” Christ alone, because nothing so thrills my heart as the theme of Christ Himself. No theme is more marvelous and more beyond my ability to describe than this theme: Christ alone. John Sale reminded me this week of this quote by Thomas Brooks. May this be our praise, our adoration, as we read these words about our Savior:

Christ is lovely.
Christ is very lovely.
Christ is most lovely.
Christ is always lovely.
Christ is altogether lovely.

O Lord, Christ, You are lovely. “Fairest Lord Jesus, ruler of all nature, Son of God and Son of Man. O Lord, be Thou our soul’s glory, joy and crown” as we hear these words about You, Lord Jesus, and capture our hearts with Your goodness, Your glory, and set us more earnestly in pursuit of You and in following You Who have given Yourself so fully and freely to us. We ask this in Your name. Amen.

This week as I’ve been thinking about this subject and how to approach it, I’ve been reminded that it’s inexhaustible. There are so many ways we could preach the theme of Christ alone. I’ve been thinking of Peter in the Bible. He was a man who wrote these words “To you who believe, Christ is precious” (1 Peter 2:1-8). Christ alone was precious to Peter.

So I want Peter to lead us into a deeper adoration of Christ alone. I think we can identify with him, because he was a man so much like us. You might not want a guy like Peter to be your future son-in-law. You maybe wouldn’t elect him to be an elder in our church. At times he was rash and foolish and exasperating. But Jesus loves him, and Peter knows it. From beginning to end, Peter’s story is an example of what Christ alone can do for sinners like you and me. So I want us to follow Peter’s story, tracing some Scriptures through his life and letters, showing his relationship with Christ.

Finding Your Identity in Christ Alone

Let's look at how Peter met Jesus—the Christ—and what this can teach us about finding our identity in Christ alone. It starts in John 1:40:

⁴⁰ One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. ⁴¹ He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). ⁴² He brought him to Jesus. Jesus looked at him and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter).

Messiah—it's one of Christ's titles. It means "anointed by God." It means that all the hopes of the Old Testament converge on this Person—this Anointed One—Who is Prophet, Priest, King and Deliverer of God's people. The minute Peter meets the Messiah, he gets a new identity. It's as if Jesus is looking straight into Simon's soul, and He knows who Simon is before Simon tells him anything about himself. Jesus, looking into his soul, gives him a new name: Peter, which means rock.

In the Bible, the giving of a new name always signifies God breaking in to a person's life. Just like Abram would be called Abraham, because he would become the father of many nations. Or Jacob would be called Israel, because he had striven with God and prevailed. So now Simon, the son of Jonah, is arrested with the realization that he too is going to receive a new identity. And Jesus is whetting his expectation of what God is going to do through him. "He shall be called Cephas, Peter, which means rock," and on this rock Jesus is going to build His church.

Now, notice, Peter is not a rock yet. Jesus says to him in verse 42, "*You shall be called Cephas.*" You shall be called Peter. In due time, Jesus—Who is the Lord and the Light and the Guide and the Guardian of Simon's future—Jesus, Who commands his destiny, is telling this fisherman, "I'm going to do something in your life, something not to be dreaded but desired. I'm going to make you a rock in My Kingdom."

On this particular day, Simon son of Jonah will go back to his nets, back to his fishing, and continue on with his life as he's known it. But an arrow of love has pierced his heart. A vision has been cast. A new destiny is beginning to take shape on the horizon of his life. He's met the Messiah and nothing is going to be the same after this encounter. But first, a new and a deeper realization of his own sinfulness needs to take place so that he can appreciate the boundless glories of His Savior.

We find another encounter that Simon is going to have with Jesus in Luke 51-11. This man, Peter, who has a new identity, is going to experience now a commanding power in the Lord Jesus Christ.

On one occasion, while the crowd was pressing in on him to hear the word of God, [Jesus] was standing by the lake of Gennesaret, ² and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. ³ Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. ⁴ And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch."⁵ And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets."

⁶ And when they had done this, they enclosed a large number of fish, and their nets were breaking. ⁷ They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." ⁹ For he and all who were with him were astonished at the catch of fish that they had taken, ¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." ¹¹ And when they had brought their boats to land, they left everything and followed him.

Now, if I were to go and visit Craig Drennon or Dean Still at the Fermilab, telling them how to do their jobs, I hope they would politely ignore me—because I don't know a thing about physics. But here is Jesus coming to an experienced fisherman, who's been out all night on the waters and hasn't caught a single fish, and Jesus tells him to put out into the deep and let down his nets. There's something so compelling about Jesus' personality, so striking about Jesus' authority, that this experienced fisherman—even though everything in his instincts is telling him otherwise—gives Jesus the benefit of the doubt: "Master, at your word, I will let down the nets."

There's such a huge catch that the nets are breaking, the boats are beginning to sink, Peter and the other disciples are going into autopilot just trying to control this great catch—and that's when Simon Peter realizes he is in the presence of the Lord of the universe. He is struck down by a painful realization of his own sinfulness. As he stands in the presence of the glory of Jesus Christ, he's overwhelmed in profound self-abasement. He says to Jesus, "Depart from me. I can't be near You, for I am a sinful man, O Lord."

Friends, no one is really ready to say from the heart, “In Christ alone my hope is found,” until we’ve come to this place of self-abasement. Until we have been utterly stricken by a realization of our pervasive depravity and our complete inability to save ourselves—until that takes place in our lives—we will never look at Christ for Who He really is. “He is my Light, my Strength, my Song.” He is my all. Until I’m “abhorring all my sin, I will never adore only Him.”

But it’s when you feel most unworthy to stand in Jesus’ presence—at the moment when you fail most miserably, when all you’ve got to offer Him is a pair of empty hands—that’s when Jesus draws you even closer to Himself and lifts you up and transforms your service.

In tenderness He seeks you, weary and sick with sin,
And on His shoulders brings you back into His fold again.
He died for you when you were sinning, needy and poor and blind.
He whispers to assure you, “I found you. You are Mine.”
You’ll never hear a sweeter voice.

It makes your aching heart rejoice.

[Adapted from “In Tenderness He Sought Me,” by W. Spencer Walton]

That’s what happens for Peter. Instead of Jesus departing from him, Jesus says, “Fear not.” Oh, how precious those words are. To be stricken with a sense of your sinfulness, to feel as if you must be cut off from the holiness of God and from His glorious presence for all eternity because of how guilty you are—and then to hear God Himself, Jesus Himself, saying to you, “Fear not.” How amazing is that grace!

Then He commissions Peter: “From now on, you will be catching people.” Peter’s not even being very good at catching fish at this point, but Jesus says, “Peter, when you stick close to Me, when you cleave to Me and depend on Me and abide in Me and follow Me, I will make you what you could have never become on your own. I will make you a fisher of men. My saving power will be at work through you to be an evangelist, to be a gatherer of people, to be a disciple-maker. I will make you a fisher of men.”

So what do we do? We yield ourselves to Him and sing:

Now Lord, I would be Yours alone,
And live so that all might see
The strength to follow Your commands
Could never come from me.
O Lord, use my ransomed life
In any way You choose
And let my song forever be
My only boast is You.

[From “All I Have is Christ,” by Jordan Kauflin]

That's how Peter encounters Christ alone. He gets a new identity, he experiences a commanding power, and he begins to experience the compelling presence of Jesus working through his life to draw other people to Christ Himself. The last words of Luke 5:11 are these: *"They left everything and followed him."* That's what we do when we encounter Christ alone. We leave everything and follow Him. Nothing matters now except following Him.

Learning to Follow Christ Alone

Let's now at learning to follow Christ alone. We'll start in Matthew 14 with this amazing story of Peter walking on the water.

²² Immediately Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. ²⁵ And in the fourth watch of the night he came to them, walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. ²⁷ But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid."

²⁸ And Peter answered him, "Lord, if it is you, command me to come to you on the water." ²⁹ He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." ³¹ Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, "Truly you are the Son of God."

It's easy, isn't it, to beat up on Peter, saying, "What made him think he could walk on water? Was it wise for him to even attempt such a thing? Wasn't this a gross miscalculation of his own strength and courage? Wasn't this another case of misguided zeal?" But you'll notice that Jesus never rebukes Peter for getting out of the boat. In fact, Jesus authorizes Peter to get out of the boat. Peter sees his Savior walking on those angry waves that are tossing his boat so violently, seeing those waves forming a solid floor underneath the feet of Jesus. Peter sees the authority and power of Christ over nature—and he believes in Jesus at that moment.

Peter also heard Jesus' voice, immediately subduing the fears of the disciples. "Take heart. Be of good cheer. It is I." Literally, "I am. Don't be afraid." The only thing Jesus rebukes

Peter for is that he did not keep trusting enough in His presence, in His promises, in His power. “Oh you of little faith, why did you doubt?” Had Peter kept trusting in Jesus as he walked upon those waves, what would he have found? He would have found this “Cornerstone, this solid ground is firm through the fiercest drought and storm.” He would have found fears are stilled, strivings cease, Jesus as his Comforter, his all in all. And here on the waves, in the love of Christ, Peter would have stood firm and secure.

This is what faith in Jesus is. Faith is simply a weak sinner who has no power in himself or herself, looking to Jesus Christ alone and believing that He is Who He says He is, and that He’s able to do all He says He can. This is what following Jesus requires. It requires keeping your gaze firmly fixed on Him, not letting go of the sight of Jesus. I love how Robert Murray M’Cheyne put it:

When you gaze upon the sun—it makes everything else dark; when you taste honey—it makes everything else tasteless. Likewise, when your soul feeds on Jesus, it takes away the sweetness of all earthly things; praise, pleasure, fleshly lusts, all lose their sweetness. Keep a continued gaze! Run, looking unto Jesus. So will the world be crucified to you—and you unto the world!

This is what it requires to follow Jesus: keeping a continual gaze upon Him. When we do that, there’s nothing that He cannot get us through. Peter is learning to follow.

As we follow this story, we see him in Matthew 16, discovering more of Who Jesus is and making a good confession of Jesus. Let’s look at this famous passage, beginning in verse 13:

¹³ Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” ¹⁴ And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” ¹⁵ He said to them, “But who do you say that I am?” ¹⁶ Simon Peter replied, “You are the Christ, the Son of the living God.” ¹⁷ And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.”

Peter is blessed, because he knows the true identity of Jesus. No one can know the true identity of Jesus unless it’s been revealed to us from God. It is God Who gives us faith to see that Jesus is the Christ, the promised, hoped-for, anointed King, the Messiah, and that He is the Son of the living God. Unlike all the dead idols that were worshiped in the pagan Greco-Roman city of Caesarea Philippi, Jesus is the Son of the God Who lives. He is the living God.

So now Jesus looks at Peter, who makes this great confession, and He says, “*And I tell you, you are Peter.*” No longer, “You shall be Peter.” “*You are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.*” In other words, “Peter, you can go forward advancing the gospel of the Kingdom into enemy territory, knowing that Satan’s fortresses are going to be broken down as this gospel goes forward. The gates of hell cannot prevail against the spread of the gospel of Jesus Christ.”

“*I will give you the keys of the kingdom of heaven,*” Jesus says, “*and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*” Jesus is telling Peter of his destiny and of his authority in Christ. He’s calling Peter to embrace this identity. “Don’t allow yourself to be beaten down by Satan and by the lies of unbelief. Believe who you are in Me. Embrace your authority as a follower of Me.”

Do you realize that what Jesus says about Peter is true of you as well, follower of Jesus? Do you spend time rehearsing your identity in Christ and embracing your authority in Christ? I need to do this often, so I’ve gotten into the habit of almost every morning, at some point in the morning, going over these Morning Affirmations of Faith. I’ve shared them with you before, but I want us to look at these together, because this is what it means to be in Christ, to follow Jesus Christ. Every morning I say these affirmations to remind myself of who I am in Jesus:

- I am accepted, because the guilt of my sin is covered by the righteousness of Christ.
- I am freed from bondage to sin, through the power of Jesus the Messiah.
- I am not alone, but accompanied by the Counselor, the Spirit of the Messiah.
- I am in command, with the freedom to resist and expel the powers of darkness.

Every day I need to remind myself of these truths. This is what it means to be in Christ. This is what it means to follow Him. It’s confessing every day the true identity of Jesus, His triumph over sin, death and hell, realizing that because I am in Him, sin no longer has a hold on me. I’m not a slave of fear; I am a child of God. I am not alone. I can advance the gospel and the gates of hell will not prevail. I’m on offense, not on defense, because I am in Christ.

This is a wonderful confession that Peter makes of faith in Christ alone, but he still stumbles along the way. Out of that same mouth that made that great confession, in almost the very next moment, comes one of his greatest contradictions of Jesus—a brazen contradiction. Look at Matthew 16:21-24:

²¹ *From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.* ²² *And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you.”* ²³ *But he turned*

and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."

Peter is learning an important lesson here about what it means to follow Christ alone. It means you've got to embrace His cross. The great stumbling block that keeps many from following Jesus is the cross. It's the fact that He needed to die. It's the way He died. It's the fact that following Him means we too need to embrace the cross, deny ourselves, take up our cross daily and follow Him (Luke 9:23-26). It's impossible to follow Christ alone without embracing the cross on which Jesus died to satisfy God's wrath.

A few years ago, a liberal denomination in our nation wanted to include the hymn, "In Christ Alone," in their hymnal. They wanted to change the words of one verse to say this: "As Jesus died, the love of God was magnified." That is true—gloriously true. But it's not true enough. The authors of the hymn refused to change the words. They said the original words must stand:

'Til on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live

[From "In Christ Alone" by Stuart Townend & Keith Getty]

The denomination said, "Okay, we're not going to put it in our hymnal then." But friends, there is no life in Christ alone without His substitutionary death on the cross, bearing the wrath of God for our sins in our place. Peter stumbles over this and it won't be the last time he stumbles before the cross, but Jesus isn't going to let go of His stumbling disciple. Even after Peter denies Jesus on the night before His crucifixion, Jesus restores him and calls him, as His apostle, to go and feed His sheep.

Let's look at the account of the Transfiguration in Matthew 17. I just want to help you see how Jesus continues to work in Peter's life, even though Peter is just seeing through the shadows and not yet fully grasping all that Jesus is and all that He came to do.

And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. ² And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. ³ And behold, there appeared to them Moses and Elijah, talking with him. ⁴ And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah."

Peter just loved being up there with Jesus in all His glory. He wanted to stay there and not go back down into a world that was ravaged by sin. *“He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said,”* interrupting Peter’s voice, *“This is my beloved Son, with whom I am well pleased; listen to him.”* Listen to Him. This is what it means to be a follower of Jesus. It is to see Him, to behold Him, to keep a continual gaze on Him and to listen to His voice. Peter never forgot the glory he saw on this Mount of Transfiguration.

Peter wants us to know that this same glory is available to you and me, to behold in the pages of God’s Word. With Mount of Transfiguration in mind, turn back to one of Peter’s letters. I want you to see something amazing that he says in 2 Peter 1, beginning in verse 16. He wants us to know that this vision of glory that he saw on the Mount of Transfiguration is available to you and me through the Word of God.

¹⁶ For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” ¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

Now listen to what Peter is saying to you and me. *“And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.”* What Peter is talking about here is the Bible. He’s saying the Word we have here is even more certain, more glorious, than what we saw on the Mount of Transfiguration. Pay attention to the Bible as to a light shining in the dark place. Realize that your Savior is speaking to you here in this Word—and it is a sure Word; it doesn’t come from someone’s own interpretation. Verse 21: *“For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”*

We have this prophetic Word, Peter is saying. You can see Christ in His Word. Pay attention to these words of Jesus that kept Peter following Him even when many, many other people were turning away. Remember those wonderful words of Peter, when Jesus asked him, “Are you going to go too?” Peter said, *“Lord, to whom shall we go? You have the words of eternal life”* (John 6:68). What does it mean to follow Jesus? It’s to cleave to His words. Peter did that and after the resurrection he became an amazing proclaimer of the word of Christ.

Witnessing to the Exclusivity of Christ Alone

Turn now to a particular passage in the book of Acts, where Peter proclaims Christ alone—*Solus Christus*—so brilliantly. He’s been thrown in prison for healing the lame man in chapter three. Then for preaching Christ, he’s being called before the authorities to give an account for his actions. Beginning in Acts 4:8, listen to Peter as he witnesses to the exclusivity of Christ alone:

⁸ Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, ⁹ if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, ¹⁰ let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. ¹¹ This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. ¹² And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

“Salvation in no one else”—*Solus Christus*. When we say “*Solus Christus*” we are agreeing with Jesus that He is the way, the truth and the life, and no one comes to the Father except through Him (John 14:6). We are agreeing with the Apostle Paul who said, “*For there is one God, and there is one mediator between God and men, the man Christ Jesus*” (1 Timothy 2:5). We are agreeing with Peter, who says, “*There is salvation in no one else.*”

Does that sound narrow to you? I like the answer of a British guy name Glen Scrivener who says it’s only as narrow as Jesus is. And is Jesus narrow? No. Jesus is the Creator and Redeemer of the cosmos. He upholds the universe by the word of His power. The fullness of God dwells in Jesus, Who is vast beyond imagining. So Scrivener says:

We say Christ alone because there’s no room for anyone or anything else....It’s not about being narrow. It’s just about naming the true Lord of this world.

The true Lord of this world is not Buddha or Allah or Krishna, He’s Jesus.

The true Lord of this world is not money, sex or power, He’s Jesus. The true

Lord of this world is not a big bang or a tiny particle or a long equation, He’s Jesus.

Jesus is the true Lord of this world and has taken our salvation entirely into His hands, because there’s no one else who is able to accomplish so great a salvation. No one could begin to

do what Jesus has done and no one could ever add to the glory of what Jesus has accomplished. So it's not narrow to say there is salvation in no one else. It's confessing that this is the way that God has opened for all who will believe, so that we can enter into the fullness of Jesus—not the narrowness of Jesus. In Him and in Him alone you will find God's salvation.

This is what the Reformers meant when they proclaimed "*Solus Christus*." I love John Calvin's beautiful explanation, based on Acts 4:12:

We see that our whole salvation and all its parts are comprehended in Christ. We should therefore take care not to derive the least portion of it from anywhere else. If we seek salvation we are taught by the very name of Jesus that it is "of Him." If we seek any other gifts of the Spirit, they will be found in His anointing. If we seek strength, it lies in His dominion; if purity, in His conception; if gentleness, it appears in His birth. For by His birth He was made like us in all respects that He might learn to feel our pain.

If we seek redemption, it lies in His passion; if acquittal, in His condemnation; if remission of the curse, in His cross; if satisfaction, in His sacrifice; if purification, in His blood; if reconciliation, in His descent into hell; if mortification of the flesh, in His tomb; if newness of life, in His resurrection; if immortality, in the same; if inheritance of the Heavenly Kingdom, in His entrance into heaven; if protection, if security, if abundant supply of all blessings, in His Kingdom; if untroubled expectation of judgment, in the power given to Him to judge. In short, since rich store of every kind of good abounds in Jesus, let us drink our fill from this fountain and from no other.

Oh, the fullness of Christ, Word of God, Word of life. It's good news, friends. This is a fountain that will never run dry for all eternity.

Hope in the Coming of Christ Alone

I want to close by looking at a verse that Peter wrote in 1 Peter 1. He has been living for Jesus for a long time. Jesus has been raised from the dead, He had ascended to the right hand of the Father, He poured out the gift of His Holy Spirit, and Peter has been laboring in the gospel, preaching Christ and planting churches. Now he's looking forward to the return of Jesus. He's not lost his joy or his amazement or his wonder at Christ alone.

I love the way he exhorts us in 1 Peter 1:13: "*Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.*" Peter is saying, "I've been living for Jesus for a long time now. I've been trusting in Christ alone for a long time now, but there is something that is going to just

ravish all our hearts and defy all our expectations. When Jesus Christ is revealed, when He comes again, more and more and more grace is going to be brought to us. Set your hope fully on the grace that will be brought to you when Christ is revealed at the end of the ages.”

This is what enables you to suffer with endurance. This is what empowers you to preach the gospel with faithfulness. It's to know this:

No guilt in life, and no fear in death
This is the power of Christ in me
From life's first cry to final breath
Jesus commands my destiny
No power of hell, no scheme of man
Can ever pluck me from His hand
'Til He returns or calls me home
Here in the power of Christ I'll stand

[From "In Christ Alone" by Stuart Townend & Keith Getty]

When He returns, grace and grace and more grace is going to be given to us. C.S. Lewis described what it's like to know this Christ, to follow this Christ, in Prince Caspian. Lucy, the girl, is having an encounter with Aslan, the lion who is the Christ figure. Lucy is lying between Aslan's front paws, looking up at him with glowing adoration.

"Welcome, child," he said.
"Aslan," said Lucy, "you're bigger."
"That is because you are older, little one," answered he.
"Not because you are?"
"I am not. But every year you grow, you will find me bigger."

That's the truth of Christ Alone. Every year we grow, we will find Him bigger. And it will seem as if eternal days are far too short to sing His praise.

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