**Genuine Truth**

**1 John 4:1-6**

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Dr. Ritch Boerckel

Welcome, church! Once again, it’s so good to gather together around the Word, to lift up our songs to God, to lift up our praise, to lift up our prayers. We need them, don’t we? This has been a long trial and we may still yet be in for some longer parts of it. But God is faithful. We can trust Him. We can live free of fear, free of anxiety, because our God is in control and our God is faithful. How good to know that! How fun it is also to sing about the glory of our Lord Jesus Christ.

Today we’re going to be turning to 1 John 4:1-6. And there in that passage, it’s such a glory to Christ regarding the truth about Jesus. He is the Son of God. He is the Christ. He is come in the flesh. Truly, there is no other name that is higher that we could give praise to than the name of Jesus. And so we welcome you. If you have a Bible at home, we would encourage you to open those Bibles. We’re going to track through verse by verse this passage of Scripture, 1 John 4:1-6. So let’s read it together so that we might gain a glimpse of the overall flow and concern that John has for us and that God has for us as He presents to us this part of His Word.

***1*** *Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.* ***2*** *By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God,* ***3*** *and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.* ***4*** *Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.* ***5*** *They are from the world; therefore they speak from the world, and the world listens to them.* ***6*** *We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.*

Well as you know, we are facing a terrible threat to our individual lives, to our community, to our nation, even to every nation around the world. There is a little invisible, microscopic virus that has entered the world and it has infected many. And there are two characteristics of this new virus that makes it particularly menacing. First, it seems to be transmitted so very easily. And secondly, it carries the potential to kill those whom it infects. So here we are. We’re meeting this threat through social distancing and other aggressive measures. One consequence is that we as a church family are not able to meet together for Sunday worship. And that’s so hard, isn’t it? How we long for the day when we’re able to gather together in person, see one another face to face, and express our love and encouragement. But for now, we gather virtually. We gather virtually to listen to God’s Word, to pray, to sing praises together. And our whole world, in response to this virus, is responding with alertness, with great caution. They’re doing that in order to flatten the curve, in order to minimize the damage of this virus.

Well John opens the fourth chapter of his letter with an alert, with a caution, with a warning. He is cautioning us about a very clear and present danger to our souls. This threat menaces every church in every place in every time. The church in the New Testament, almost from the beginning of its existence has been threatened by this particular threat. Most of the New Testament is written to confront it. Jesus tells us that this danger will grow more and more deadly in the last days. Rather than expecting this danger to lessen in its threat, this danger is going to grow more and more powerful. Well what is this danger’s name? Its name is simply False Teaching. He’s talking particularly about false teaching that masquerades itself as the true gospel of Jesus.

The early church was not threatened so much by the theology of Roman idolatry. But they were threatened by false teachers who had come into the church proclaiming to represent Jesus. And this is the danger that John addresses here. If the church is infected with this false teaching, the church will suffer and it will die. This danger of false teaching is sobering for the same reasons that the coronavirus is so serious. It’s very, very infectious. False teaching is not easy to tell if a person has it because so often the symptoms are not obviously manifested. It can damage the whole family and the whole community, and false teaching can kill. The main idea that we’re going to track through these six verses is that false teaching threatens our soul, but we overcome this danger through listening closely to the apostle’s teaching about Jesus. It’s by grabbing on to what the apostles have written in the New Testament and receiving their teaching and holding onto it by faith.

You remember the context. Last week John helped us to understand how we might overcome a condemning heart in 1 John 3:19-24. He concludes that lesson by telling us that God has given us the Holy Spirit and this Holy Spirit indwells us. And one of His works is to assure our hearts that we indeed are children of God. Well this raises a question, doesn’t it? How can we tell when the Holy Spirit is speaking to us and when some other spirit is speaking to us? How can we distinguish between God’s Spirit and the spirit of error? Well, we first are confronted by John with a command. The command is to test the teaching of those who claim to speak from God.

***1*** *Beloved, do not believe every spirit,*

Evidently, that’s what is happening. The early church had grown lax, and if the person appeared to be trustworthy, they would trust him. And John says, “Don’t do that.”

***1*** *Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.*

He begins this section by saying, “Beloved.” He’s addressing us as the readers, and it’s a sweet term of endearment. It’s a term of affection. Now what you might notice as John presents this sort of name, “beloved,” that what follows is something pretty sobering. It’s something pretty weighty, something fairly serious. So when John says “beloved,” as a reader, it’s right for us to take notice. Something really important is going to follow. And John says then

*do not believe every spirit,*

He is encouraging us to be discerning. Not everything that looks good and sounds good and feels good, is good. So John says don’t believe every spirit. He’s teaching us that behind every teacher of the Bible, teacher that claims to represent God, teacher who claims to be from Jesus, behind every teacher stands a spirit. The teacher is motivated and formed by one of two spirits; either the Holy Spirit or what he calls in verse 6, the spirit of error.

Now John speaks in sharp contrast all through this letter. We’ve already noticed that. And he is contrasting two different realities. In one reality is God; in the other reality is the devil. In one reality is life; the other reality is death. In one reality is truth; the other reality is error. You notice through reading John that he doesn’t provide a middle reality. There’s no compromise between these two realities. They’re in opposition to each other. They’re warring against each other. There is no mixing of the two. We’re either living our lives in the reality of the living God, experiencing all that God has in His world, His kingdom, or we’re living our reality where God is not, absent from all the blessings that God would provide His own children. The point here is that God is very intolerant. He is intolerant of the devil, and God’s Gospel is intolerant of false gospels. There is a war between these two realities and teaching is God’s weapon. We don’t use physical force in order to defeat this enemy. We use the truth of God in order to defeat the enemy that would rob us of life and light and hope and joy.

John’s warning here is that false teaching will move us into that reality where God is not. Wherever God is not, there is not light, there is not life, there is not forgiveness of sin, there’s no hope in this life, there’s no hope in the world to come, there’s no eternal happiness, there’s no fellowship with God. So false teaching is a very serious deal. We don’t want to think of this topic of discerning between truth and error as some ivory tower kind of subject; that it’s for seminarians and people who are serious scholars. Notice that this command here is for every Christian. He says, “beloved,” and he’s speaking to every follower of Jesus in the church.

***1*** *Beloved, do not believe every spirit, but test the spirits*

He’s calling upon every follower of Jesus to test the spirits. It is not right for any member of Jesus’ church to say, “Well that’s what we’re paying our pastors for. They’ve gone to Seminary, so they test the spirits for us and then they tell us and we trust them. It’s that simple.” Indeed, yes, pastors and elders are gifts to the church to help be on the front lines of this fight against error and the fight for truth. We teach. We warn against false doctrine. But here, I would say that this is similar to the scientific and medical community in helping us with this Covid-19 virus problem. They have a greater responsibility to help us watch out and to tell us things that we don’t have access to. But every person is responsible for themselves. We’re responsible for those whom we have stewardship with; our families, our close friends, our other church brothers and sisters. God is telling us that we have no pastor, no denomination, no authority outside of the Bible that is absolute. Every one of us needs to come back to the truth of His Word and examine the teaching that we’re listening to for ourselves. This standard, this authority is a sure Word, but it’s a Word that we’re to use. Test the spirits. Why is that so very important for me to do? Well, John tells us. He says

*for many false prophets have gone out into the world.*

Again, I would relate this to the problem that we’re experiencing with this pandemic. If you’re like me, when we were reading about this illness in China in January, it seemed to be a very distant threat. Oh, we may have talked about it a little bit, but most in my sphere had no real concerns about it infecting them. And now that it’s here, now that it’s present, now that it seems to be lurking everywhere, we’re on very, very high alert for it. It’s this kind of passion that John has when he gives this command. He says you don’t want to think of false teaching as something that happens in some distant place and has very, very little opportunity to harm you. He says you want to consider false teaching as being everywhere. We don’t see it. It’s often invisible. It’s subtle. So let’s be on the alert for it. If we’re not, then it will create tremendous harm both in individual lives, but also in the whole community of Jesus’ very church. John nearly guarantees that every person will be exposed to this particular virus, this particular threat. And so we have to test the spirits. We have to test the spirits because they’re everywhere and also because they’re not easily detected. False teachers appear very similar to God’s teachers, to God’s shepherds. At first glance, they seem to be authentic. They seem to be truthful. They claim to be.

You know something? Our pride is often at work, here. Our pride lowers our immune system’s resistance to false teaching. Our pride says, “You know, I’m really smart. I’m pretty discerning. No false teacher is going to fool me.” And John says, “Hey, listen. Every one of us is susceptible, so test every spirit.” Every person that we hear teaching God’s Word, let’s test that.

Why are we so susceptible to false teaching? Well false teachers often comfort us. They make us feel good. False teachers often mix a lot of truth with their error. False teachers often gain emotional loyalty. We really like them. They give us a sense that we’re on their team. We’re with them. False teachers don’t like the idea of testing. They’ll communicate perhaps great offense and make the hearer think that they’ve done something wrong when they ask some questions. God’s teachers rejoice when listeners test the teaching against the Word. Please do that with me. Listen to the sermon and then open your Bibles and say, “Is what Pastor Ritch saying, true? I’m going to examine it from the pages of God’s Word.” I love that, and I believe all true teachers love for listeners to do that very thing. Paul did! In Acts 17 he talked about the Bereans as being

**Acts 17:11** Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

They wanted to hear the Word of God. Paul said, “They took my teaching and they opened up the Bible and said, ‘Is Paul teaching us the truth?’” Isn’t that wonderful?!

John is not the only writer of Scripture to alert us to this danger of false teaching. We could go to passage after passage. Let me just read a couple of them for you. Jesus said

**Matthew 7:15** Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves.

They look like they’re prophets from God. They come in sheep’s clothing, but they’re going to devour you. Again, Jesus said

**Matthew 24:24** For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.

Paul, in talking to the Ephesian elders in Acts 20 says

**Acts 20:29-30** I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them.

He says this is going to happen from within your own church. It will be people you know, people you love, people you’re in relationship with. So what do we do when we discover a false teacher? Well the New Testament tells us that first we confirm that they are false teaching on the basis of the Word. Then we reject their teaching. Then we go to them and warn them about their teaching. And if they don’t listen to that warning, we avoid them. We don’t let them into the community, to teach.

Why would a follower of Jesus listen to false prophets? The answer is because they don’t know that the teacher is a false prophet. They are deceived. They think the teacher is actually a prophet from God. So how do we measure? I’m glad you asked. John answers the question for us now in verses 2 and following. He gives two measures, and the first thing he says is to use God’s standard to discern truth from error.

Man often uses his own measures to determine whether something is true or whether something is false. We ask questions like, “Does this teaching help me? Does this teaching make sense to me? Does this teaching comfort me? Does this teaching positively impact my life or impact other people? Does this teaching grow a ministry? Does this teaching feel powerful? Does this teaching have miracles and wonders involved? Does this teaching seem sincere and trustworthy?” The problem with all those questions is that we become the measure, and we can’t trust ourselves. We don’t have inside of ourselves a standard that is reliable to discern. We must trust God alone. God’s measure always has us open up His Book. Does this teaching line up with the prophets and the apostles’ teaching in the Old and the New Testament? We examine what that teacher teaches, particularly about God, about Jesus, about the Holy Spirit, about salvation. Does this teaching accurately glorify Jesus as the Messiah? Does it lift Jesus up as preeminent, as exalted? Does this teaching point me to Christ as God, as Lord, as Savior? And does it call out my own sinfulness and my need to repent? Does it offend me?

Now there are some appropriate differences in doctrines among God’s people. But these superficial differences are not to be a cause of division. What John is talking about are essential, central, fundamental differences between a teacher who is from God and a teacher who has a spirit of error. Well how do we measure? John gives two measures. The first measure is that we’re looking for a teacher to make

**Measure #1: A genuine confession that Jesus Christ has come in the flesh.**

***2*** *By this*

Circle that! This is the measure. This is the standard.

*you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God,*

Notice that this measure is confessional. It’s confessional about a truth, about what they believe, what they adhere to, what they’re passionate about.

*every spirit that confesses that Jesus Christ has come in the flesh is from God,* ***3*** *and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.*

Here is the measuring tape. We measure a teacher by their confession regarding Jesus Christ. What is the person’s confession regarding Jesus? Now notice too, he used the word “confess.” He doesn’t use the word “affirm.” This is much more than an affirmation from a teacher. It’s much more than a raise of the hand saying, “Yes, I agree to that,” or a nod of the head. It’s a passionate confession. This is central to this person’s teaching. And this teaching about Jesus is three-fold.

First, he says this person confesses that Jesus is our pre-existent God of very God. A teacher from God confesses that Jesus is uniquely from God. He was from the beginning with God. He was in the beginning. He was God. Nothing is made that has been made apart from Him. That’s how John opens his gospel. (John 1:1-3)

One commentator writes, “John is not just speaking casually when he says ‘Jesus has come.’ Rather, he is emphasizing that Jesus came from another realm.” That’s the point. Jesus came from heaven. He’s the only human being to have done that. “He has entered our world by interrupting human history.” Jesus is our pre-existent God. Let’s test teachers by this standard, by this measure, by this confession.

Secondly, Jesus is fully man and He is fully God. A teacher from God confesses that Jesus has come in the flesh. His human name is Jesus. It’s a name given Him by His earthly parents. He is the person, Jesus, who was born as an infant of the virgin Mary. He is God of very God, and yet He is fully human. He is the person who is most unique. He is co-equal, co-eternal with God, and yet fully human. John writes about this in his gospel. He said

**John 1:14** The Word became flesh and dwelt among us, and we beheld his glory, glory as of the only Son from the Father, full of grace and truth.

John would say any spirit denying that Jesus is both God and man is the spirit of the antichrist.

The third central truth about Jesus, not only is He pre-existent as God, not only is He fully man and fully God, but Jesus made an atoning sacrifice for our sin on the cross. A teacher who confesses Jesus confesses Him as the Christ, as the Messiah. He is the one who fulfilled the words of Isaiah the prophet.

**Isaiah 53:5-6** But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

That’s all wrapped up in this word “Christ, Messiah.” This is what Messiah does. He bears our sin upon Himself and bears our sin away from us.

Now, in the early church that John is addressing, there are some false teachers that have already arisen. They’re already present inside this community. They’re teaching that Jesus didn’t really come as fully man, that His humanity came on Him at His baptism and left Him right before He died upon the cross. They also taught that salvation was not through His atoning work, but it was through receiving some new knowledge and knowledge that they had, secret knowledge. And if they had some experiences with God, then they could connect to God in a real, living way. So Jesus was not central as the person that mediates a relationship between us and God. They also denied that sin was sin. So they made new rules for themselves. And they insisted that while the apostles’ teaching was good, it was not sufficient. They had some higher knowledge, and this higher teaching would also help the people with a deeper, more wonderful relationship with the living God. All of these things are part of the teaching that seemed to be present in John’s time.

Error can go at a thousand, million, almost an infinite number of angles. But here’s the test. Does this person’s teaching make Jesus the center of everything? Does it rejoice that Jesus is God come in the flesh? Does it place one’s total hope upon the cross of Jesus, where Jesus bore our sin, and that He bore the punishment that was due us? Does Jesus have the center of the person’s doctrine? False teaching diminishes Jesus and His work. False teaching, while it even may affirm some of the doctrinal statements about Jesus, it fails to confess Jesus as the Christ who has come in the flesh, the Son of the living God. And here again, true teachers always confess with passion, with zeal, with joy, Jesus as the Messiah, Son of the living God, who was born of a virgin, come in the flesh to die in our place. John, in his second letter reverts back to this very emphasis. He says

**2 John 7** For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist.

I want to encourage you before we move on from here to watch two specific videos. I don’t give commercials very often, but I want to encourage you in this way. There are two videos that have been recently produced in the last couple of years that are so helpful for discernment. Both are called *The American Gospel*. They’re about two hours long. One of them is available for free on Youtube, at least one hour of it. But there is *The* *American Gospel: Christ Crucified* and *The American Gospel: Christ Alone*. *The* *American Gospel: Christ Alone* confronts the prosperity gospel that says Jesus really came to help us have the best life right now; health and wealth. *The American Gospel:* *Christ Crucified* confronts the progressive gospel, a kind of gospel that diminishes the Jesus of the New Testament. It diminishes His atoning work on the cross. I really want to encourage you as you test the spirits to use some of the tools and some of the resources that God has provided us in this day.

Now that’s the first measure. The second measure John is going to tell us to use to test the spirits is again, first, a genuine confession that Jesus is the Messiah and He has come in the flesh. And the second is

**Measure #2: A humble heart that listens to apostolic teaching.**

***5*** *They are from the world;*

He is speaking of these false teachers.

*therefore they speak from the world, and the world listens to them.* ***6*** *We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.*

Again, by this standard of those that listen to us are from God; those who don’t listen to us are not from God. Now notice the change in pronoun. He has been using the pronoun “you” in reference to the beloved all the way up to this point here in verses 5 and 6. And now he changes it to “we” and to “us.” The “you” is a reference to all the followers of Christ who are reading the letter. The “we” and the “us” refers to himself and to other apostles. Later in the chapter, the “we” and the “us” includes those who follow the apostles, who align with the apostles. But here, when he says “whoever knows God listens to us,” he is speaking of himself as an apostle. Do you remember how John opened up this great letter? Turn back there in 1 John chapter 1.

**1 John 1:1-4** That which was from the beginning, which *we* have heard, which *we* have seen with our eyes, which *we* looked upon and have touched with our hands, concerning the word of life—the life was made manifest, and *we* have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—that which *we* have seen and heard we proclaim also to *you*, so that *you* too may have fellowship with *us*; and indeed *our* fellowship (the apostles’ fellowship) is with the Father and with his Son Jesus Christ. And we are writing these things so that our joy may be complete.

He’s speaking about himself and the other apostles. Again, he’s starting with the doctrine of Jesus. Do you notice the two pronouns?

So John here in 1 John 4 says “by this.” This is the measure to test the spirits. What do they do with the apostles teaching? Do they feel free to introduce new doctrines that the apostles didn’t talk about at all, new practices for worship, new ideas, new experiences that the apostles had no part in? Or do they align themselves with the apostles, with their doctrine, with their teaching, with the truth that God revealed to us through them?

So those are the two tests. Test the spirits, friends. Test the teachers. Do they confess Jesus? Is Jesus center or is Jesus diminished in the face of other experiences, diminished in the face of other doctrines, of other ideas, other people? And then does this teacher align himself with the Word of God, with the apostles teaching that we have delivered to us through Scripture.

Well you might be saying, “I want to test the spirits. I want to help the church really grow strong in discernment so that we would not come under the threat of false teaching. What can I do?” Well let me give you a couple practical steps here that you might take.

1. Rejoice in listening to the apostles teaching together with your local church.

I don’t think this call to test the spirits is sort of isolated and every individual is just on their own. I think John is emphasizing the togetherness of us as brothers and sisters throughout this letter. We have the opportunity to talk with other brothers and sisters, to open up our Bibles around the apostles teaching, to listen to teaching and discern whether or not that teaching is from God. It’s right for us to do that together, to talk about the Word together as we hear various teachers who claim to represent God, who claim to represent Jesus. Rejoice in listening to the apostles teaching together. There’s a real importance to listening together to the Word of God.

2. Pray for your elders and your pastors who are given the greater responsibility to teach the Word, to warn against false doctrine.

Without the teaching of sound doctrine, there is no protection for us against false doctrine. So pray for us, won’t you? Pray that we would remain aligned to the apostles teaching.

3. Love, love, love the teaching of sound doctrine.

Churches become what the congregation loves. Churches become what the congregation demands. Congregations that take an interest in doctrine will be strong in doctrine. They will be strong against this kind of threat. But churches that are full of people who say, “Just give me the practical stuff. Don’t bore me with all that doctrine. Just tell me how to live. Just tell me the stuff that is important to me right now.” Those are churches that are so susceptible to this kind of danger.

4. Examine the Scriptures to see if what you’re being taught is true.

Be like the Bereans!

5. Be prepared to be ridiculed by worldly people…many of whom are in the church.

There are some really, really nice people who hate what the apostles taught. And if the church teaches what the apostles taught, then those folks are going to hate that particular church, too. When someone condemns us or when someone criticizes what we teach, it’s right for us to say, “Let’s examine this again. Maybe we’re not teaching the truth.” We want to go back to the Word to re-root ourselves in our teaching. It’s right to humbly listen and reflect upon criticism and look back upon the Word. But, and here’s John’s point, we must not use the measure of other opinions to discern whether what we’re teaching is true. We must not reorient our teaching to the ears of people who are of the world, John says. He says

***5*** *They are from the world; therefore they speak from the world,*

He’s speaking about these false teachers.

*and the world listens to them.*

So let’s be prepared to be ridiculed by worldly people.

Now the last thing I want to share with you is a great encouragement in verse 4, and that’s a promise. We will overcome false teaching through the work of the Holy Spirit.

***4*** *Little children,*

I love that! He’s back to that affectionate way of referring to us as readers.

*you are from God and have overcome them,*

Overcome who? You have overcome false teachers and their false teaching.

*for he who is in you*

Who is that? That’s the Spirit who dwells in us.

*is greater than he who is in the world.*

Those are these spirits that are spirits of error, spirits from the devil.

When I listen to Christian messages and read a number of modern Christian books and observe teachers that so many people flock to and love and enjoy, frankly, it’s tempting to be very discouraged. As I listen to many messages and as I read a number of books and as I watch the kinds of teachers that people flock to, I get discouraged. I hear and I test the spirits and I often see that those teachers are not in alignment with this confession of Jesus, centrality upon Him, with this alignment with the apostles’ doctrine, the apostles’ teaching. And it’s tempting to get discouraged and say, “Will the truth of God survive this war?” John answers that question so we won’t get discouraged. And the answer is yes. Yes! Absolutely, Yes! God is not going to let His truth disappear from the world.

***4*** *Little children, you are from God and have overcome them,*

The idea is you’ve been given victory over false teaching. He says know that the Holy Spirit is at work, though all the world be against you in this. Hold onto the apostles’ doctrine because in the end, when Jesus appears…he’s already talked about Jesus appearing in the first part of chapter 3. When Jesus appears, here is what is going to happen. First, the truth is going to still be here. There’s going to still be faithful people. And secondly, the truth will absolutely prevail. On that moment, all false teaching dies. The Savior sees that it dies. It has no future. It has no future presence. What a day that will be! Only truth will stand on that day because Jesus will be present. And Jesus is the one who says, “I am the way, the truth and the life.”

Let me ask you: are you among those who listen to the apostle’s teaching about Jesus? Perhaps you say, “I don’t know if I trust the New Testament. I don’t know if I trust that book to tell me what is right about God, what is right about Jesus, what is right about salvation, what is right about my life. There are too many things in the New Testament,” perhaps you think, “that are hard to accept.” Well if you find it difficult to listen and receive good news from God, there’s a reason for that. John says that it’s because you’re still of the world. You don’t receive the things of God’s Spirit because you’re still not of God’s family. You’re locked into a life that is connected to a world that is passing away.

Can’t you see that this world is passing away? This present pandemic is an illustration of this world passing away. Everything in this world passes away. Only Jesus can connect you to eternity. Only Jesus can connect you to light so you can see clearly who God is, what God is about, what life is about. Only Jesus can connect you to life itself, to forgiveness of sins. And in the midst of this, if you have a longing to have life through Christ, if you have a longing to have light to walk with, go to the Lord and tell Him. Say, “Lord, I don’t want to be of this world anymore. I recognize this world is passing away. I have struggles believing everything is in the book, but I want to be your child. Open my blind eyes to see the glory of Jesus Christ, to see that He really is the Son of the living God, that He’s the Messiah. And open my heart to believe in Him personally as Savior and Lord. I need you.” If you call out upon God with that kind of prayer, with that kind of longing, God will hear you.

**John 14:6** Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.

And so I would encourage you to just place yourself before Jesus and say, “Jesus, I need life, and I need you to open up my heart. Open up my eyes to see. I want to believe that you are the Christ.” And as you pray that, I believe that God will grant you faith. And then call out and say, “I believe.” What a miracle God performs in the heart and life of everyone who believes in the name of Jesus!