

Henry Ow  
HCC Sermon  
10/31/2021

## INTRODUCTION

1. Image: Martin Luther wondered if climbing Pilate's steps would save his grandfather's soul.
2. Need: Sometimes, we wonder if we have true faith that saves our souls.
3. Subject: How do we know that we have true faith?
  - a. I'm not talking about eternal security.
  - b. I'm talking about assurance.
4. Text: Luke 19:1-10
5. Preview: We'll look at four signs of true faith.

## BODY

- I. True faith seeks out Jesus (19:1-4)
  - A. Zacchaeus seeks out Jesus (19:1-4)
    1. Luke highlights Zacchaeus's spiritual blindness.
      - a. The story occurs in Jericho, where a blind man just received his sight (19:1)
      - b. Jesus passes through Jericho just as he passed by the blind man (19:37)
      - c. Luke repeats the word: see to highlight Zacchaeus's desire to see (19:3-4)
        - i. He doesn't use the verb: hear or touch because he wants to bring attention to Zacchaeus's sight.
        - ii. His short height prevented him from seeing over the crowds to catch a glimpse of Jesus.
    2. Jesus's ministry caused Zacchaeus to seek him out.
      - a. Jesus makes friends with tax collectors in the gospel of Luke. Jesus ministered to the tax collector.
        - i. Jesus calls Levi a tax collector to follow him (5:27)
        - ii. Jesus dines with Levi's tax collector friends (5:29)
        - iii. Jesus affirms that tax collectors can enter the kingdom of God (7:29)
      - b. Remember people in the first century despised tax collectors more than we dislike the IRS.
      - c. Zacchaeus longed for a relationship with God.
      - d. Jesus says it's possible for the wealthy to enter the kingdom of God (18:27). Jesus ministered to the rich.
        - i. Luke connects Zacchaeus with the rich ruler (15:18, 23)
          - a. The name Zacchaeus means righteous
          - b. Zacchaeus is a chief tax collector (19:5a)
          - c. Zacchaeus is wealthy (19:5b)
        - ii. While the rich ruler went away from his encounter with Jesus sad, it may be different for Zacchaeus.
  - B. Seek out Jesus because he can minister to you.

1. Jesus can minister to your loneliness because he will never leave you.
2. Jesus can minister to your anxiety because he will never lose control
- II. True faith senses God's grace (19:5-7)
  - A. Zacchaeus senses God's grace toward him (19:5-7)
    1. Jesus finds Zacchaeus in the tree (19:5a)
    2. Jesus extends friendship to Zacchaeus (19:5b-6)
    3. Jesus breaks social norms to be friends with Zacchaeus (19:7)
    4. Zacchaeus recognizes God's grace when he hurries down the tree to make Jesus his guest.
  - B. Sense God's grace toward you.
    1. God extends grace to you through other believers.
    2. God extends grace to you through his word.
- III. True faith changes you (19:8-9)
  - A. God's grace changes Zacchaeus (19:8-9)
    1. Zacchaeus stands like the tax collector in Jesus's parable (18:13)
    2. Zacchaeus gives half of his possessions to the poor (19:8a)
    3. Zacchaeus repays those whom he cheated (19:8b)
    4. Jesus declares that salvation has come on Zacchaeus (19:9)
  - B. Allow God's grace to change you
    1. The spiritual word we use for change is repentance.
    2. God's grace changes your view of sin because of the great cost paid for it.
    3. God's grace changes your view of yourself because forgiveness of sin is free.
    4. If you believe that God's grace means that you don't have to change, then it shows that you don't understand grace.
- IV. True faith believes God's heart for the lost (19:10)
  - A. Jesus declares his heart to seek and save the lost
    1. When we find Jesus, we discover that he's been seeking us all along.
    2. If Jesus had a heart to solely condemn, then Jesus would not have come.
  - B. Believe in God's heart for the lost
    1. Jesus is faithful to find you when you've lost your way.
    2. Jesus is pursuing those who have not yet found him.

## CONCLUSION

1. Summary: True faith seeks out Jesus. True faith senses God's grace. True faith changes you. True faith believes God's heart for the lost.
2. Closing Image: After Luther learned from his study of Psalms and Romans that a person is justified through grace by faith alone, it prompted him to post the 95 theses at Wittenberg castle sparking the reformation.

## MANUSCRIPT

A key moment in Martin Luther's life occurred during a visit to Rome in 1510. He visited Pilate's stairs. It is believed that Christ stood on these stairs in Jerusalem before his crucifixion. Per the practice of Catholics of the day, one could earn merit for themselves or a family member by climbing the stair on their hands and knees repeating a Pater Noster, which is the Lord's prayer, at every step. Catholics believe that if one earned sufficient merit, then one could save one's soul or a family member's soul from purgatory. **Luther decided to climb the stairs and earn merit to free his Grandfather Heine from purgatory.** When Luther climbed to the top of the stairs, he said: "Who knows whether it is so?" In other words, who knows if this will help my grandfather? If climbing up these stairs and reciting these prayers were no help, then how could Luther be confident that he was right with God? How could he know that he had true faith?

**Sometimes, we wonder if we have true faith that saves our souls.** We may wonder: do we truly have a relationship with God? Yes. We believe that Jesus died on the cross for our sins and rose from the dead. We believe that he ascended into heaven.

**I'm not talking about eternal security.** For if we believed in Christ and what he has done, then we have a relationship with God.

**I'm talking about assurance.** Sometimes feel that God is far from us. When we look at our lives, we find little change. We find little love for God. We find bible reading stale. Our prayers seem rote. Our love for others has grown cold. How can we be assured that we have true faith? How do we know that we have true faith? How do we know if we have invited Jesus

into our lives as an esteemed guest rather than just showing him the living room of our lives?

### **How do we know that we have true faith?**

To answer this question, we'll look at a story found in the gospel of Luke about a man named Zacchaeus. Our sermon series: Meals with Jesus took us on a tour of various meals that occurred in the gospel of Luke. We've looked at meals that Jesus had with tax collectors and Pharisees. We've studied celebratory meals thrown when what is lost has been found. In the story of Zacchaeus, we'll see an invitation. When Jesus invites himself over to Zacchaeus's home, we see a life transformed. We see true faith.

This story is found in **Luke, chapter nineteen**. If you're not there already, please turn there. Luke, chapter nineteen.

In this passage, **we'll see four signs of true faith**. These signs are not comprehensive. You may see some of these signs in your life. All these signs may not manifest themselves in your life at one time. We'll see four pieces of evidence of a genuine conversion. We'll look at four indications of true faith.

Let's look at the first sign of true faith. **True faith seeks out Jesus**. Those with true faith will look for Jesus. They will search for him. True faith moves a person to find Jesus. They go on a Jesus hunt. **True faith seeks out Jesus**.

We see this in Zacchaeus. **Zacchaeus seeks out Jesus**. He looks for Him. Although Zacchaeus looks for Jesus with his physical eyes, Luke highlights his spiritual blindness. We see this in a few details that he provides in the story.

First, **the story occurs in Jericho**. Look with me at verse 1: *“He entered Jericho and was passing through.”* When Jesus drew near to Jericho in the passage above, you’ll see that Jesus encounters a physically blind man (18:35).

Second, **note the phrase passing through**. The same phrase passing through also occurs in the account of blind man in the preceding verses (18:37). Jesus passes through Jericho just as he passed by the blind man. Luke uses these two details to connect Zacchaeus with the blind man. The blind man in Jericho may have been physically blind, but Zacchaeus is also blind. He’s not blind in the eyes, but blind in the spirit.

Third, **Luke repeats the word: see to highlight Zacchaeus’s desire to see**. He uses it twice in the following verses. **He doesn’t use the verb: hear or touch because he wants to bring attention again to Zacchaeus’s sight**. Look with me at verse three through four: *“And he was seeking **to see** who Jesus was, but on account of the crowd he could not, because he was small of stature. So he ran ahead and climbed up into a sycamore tree **to see** him, for he was about to pass that way.”*

**His short height prevented him from seeing over the crowds to catch a glimpse of Jesus**. He runs ahead of the crowd. As he sees them off in a distance, he knows that unless he gains some altitude, he won’t be able to see Jesus. A sycamore tree catches his attention. It would give him sufficient altitude to see Jesus. But was it worth it? Only children climb trees. He’s grown man. After all, he’s wearing an expensive robe. Purple robes don’t come cheap. And his sandals lack any blemish. It’s now or never. He decides to embrace the impropriety of a grown adult to climb a tree just to catch a glimpse of Jesus.

Why does Zacchaeus do so much to just see Jesus pass by? Why does he set aside his dignity as an adult and do a childish thing? What motivates him to seek out Jesus?

The text doesn't provide an explicit reason. But Luke provides some clues that helps us see why Zacchaeus tries so hard to catch a glimpse of Jesus. What is the implied reason? **Jesus's ministry caused Zacchaeus to seek him out.** Zacchaeus may have overheard stories of Jesus healing the sick and forgiving sin. But the accounts of Jesus spending time with tax collectors piqued his attention. Who is this rabbi considered by some the messiah of Israel that would be willing to hang out with tax collectors?

Jesus makes friends with tax collectors throughout the gospel of Luke. He calls Levi a tax collector to follow him (5:27). Jesus dines with Levi's tax collector friends (5:29). Jesus affirms that tax collectors can enter the kingdom of God (7:29). Zacchaeus being a tax collector himself may have heard about Jesus from his tax collecting friends.

Now, **remember people in the first century despised tax collectors more than we dislike the internal revenue service (IRS).** The Roman empire auctioned off the job of tax collecting to people. Those with resources could obtain a tax collecting post. The worse thing about tax collectors is how they would use their tax collecting powers to take advantage of the populace. If the Roman empire levied a 5% tax on profits made from textile sales, then a tax collector may tax the local fabric seller 10%. The tax collector would give Rome its 5% share and keep the rest. The populace hated how the tax collectors cheated them. It's no surprise that people didn't associate with these criminals.

Zacchaeus being a tax collector himself experienced being left out. He knew how it felt to not be invited to the neighbor's daughter's wedding. He saw how people scowled at him

when he passed by people in the market. He would watch his kids play alone in a field because no parent allowed their children near his. Everyday he felt loneliness, he regreted the decision he made to be a tax collector. He cheated his own countrymen. He'd hate to contemplate what God thought about him... If people didn't want to relate with him, then would God even want to have a relationship with him? **Zacchaeus longed for a relationship with someone.** Maybe Jesus could be that person. Maybe Jesus could be his friend.

Jesus not only hung out with tax collectors throughout the gospel of Luke, but **he also says that it is possible for the rich to enter the kingdom of God.** But up to this point in the gospel, Jesus seems to condemn the rich. In the story about the rich man and Lazarus, the rich man spends eternity in hell (16:19-31). When Jesus asks the rich ruler to give up his possessions to follow him, the rich ruler goes away sad. He's unable to give up his possessions (18:18-30). But in the story of the rich ruler, **Jesus says it's possible for the wealthy to enter the kingdom of God.** Remember the phrase: "What is impossible with man is possible with God" (18:27).

Luke connects Zacchaeus with the story of the rich ruler. He provides three details to make the connection. Let's look at verse two: *"And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich."*

First detail is his name. Zacchaeus. **The name Zacchaeus means righteous.** Remember when Jesus encounters the rich ruler. The rich ruler declares himself righteous because he has kept the commandments since his youth.

Second detail is his job. **Zacchaeus is a chief tax collector.** He's not a normal tax collector. He rules over other tax collector. This is the only time the word: chief tax collector occurs. The prefix of the word in Greek is arch. Just as an archbishop oversees bishops. The

arch-tax collector oversees other tax collector. You had a rich ruler. Here you have a ruler of tax collectors.

**Third detail is the last adjective: “was rich”.** Zacchaeus is wealthy. He wore the newest fashions. He furnished his home with the newest styles. Every meal used the highest quality ingredients. Again, another connection to the rich ruler.

It prompts you to wonder. **While the rich ruler went away from his encounter with Jesus sad, will it be different for Zacchaeus?** Maybe Zacchaeus knew this rich ruler who walked away from Jesus. And when he talked to the rich ruler, the rich ruler said: “I couldn’t do it. I couldn’t give up my possessions to follow Jesus.” Zacchaeus may have thought to himself: “If I had the chance, I would give up any portion of my possessions to be associated with Jesus.” I don’t know if that happened. But I wonder.

**The ministry of Jesus probably prompted Zacchaeus to seek Jesus out.** He sought out Jesus because Jesus would associate with a tax collector. Jesus taught that the kingdom of God could be extended to the rich. Maybe Zacchaeus had a chance. He had to find Jesus to see. Jesus could possibly minister to him too.

Do we find ourselves seeking Jesus out? True faith prompts a believer to seek out Jesus. Seek out Jesus because he can minister to you too. True faith believes that Jesus is the only one who can care for us. He’s the only one who can answer the deepest questions of our souls. He’s the only one who change a person’s life. That’s why we seek him out. We cry out to Jesus and look for him because he’s our only hope.

**Jesus can minister to your loneliness because he will never leave you.** Close friends may move to another state for a job. Family members might pass away, and death separates



you. Although you may not feel Him, you seek Jesus out because you remember his words: I will never leave you nor forsake you. How could you seek out someone else?

**Jesus can minister to your anxiety because he will never lose control.** Nothing escapes his oversight. You feel anxious because you didn't get a call for a second interview. But Jesus will direct circumstances to ensure that your needs are met. Seek him out. You feel anxious because you have conflict with someone and wonder if it will ever find resolution. Jesus alone can change your heart and the heart of your friend. He remains in control. Seek him out. You discover that the residency program you really wanted rejected you, you worry. Jesus knows which residency program you need and the training you need to receive. He remains in control. Seek him out. True faith seeks out Jesus because it knows that Jesus alone can minister to you.

We talked about the first sign of true faith. It seeks out Jesus. Let's move onto the second sign. The second sign of true faith is this.

**True faith senses God's grace.** True faith is aware of how God is working in one's life. They are able perceive God pouring out his unmerited favor upon them. **True faith senses God's grace.**

**Zacchaeus senses God's grace toward him.** When we left Zacchaeus, he had climbed up a sycamore tree. The leaves may have hidden him. But Jesus sees him. **Jesus finds Zacchaeus in the tree.** Look at verse five: *"And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today."*

It's amazing if you think about it. Out of all the crowd at Jericho, Jesus sought out one person. They had never met before. But Jesus knew his name. Zacchaeus. This is God's grace.

God's grace recognizes your name. God knows you even though you may have never thought of him much in the past. But God has thought much about you. Jesus seeks out Zacchaeus.

Jesus not only seeks out Zacchaeus. **Jesus extends friendship to Zacchaeus.** Look at the last half of verse five again: *"I must stay at your house today"*. Verse six continues: *"So he hurried and came down and received him joyfully"*. Jesus isn't just coming by for a cup of tea. He's not just coming by to have lunch. Jesus is coming to stay. He may stay one night. He may stay two nights. He's there to dwell with Zacchaeus.

This has social cost. To stay with a tax collector would mean to have relationship with one. Jesus decides to pay this social cost. Jesus decides to have a relationship with Zacchaeus. This again is God's grace.

**Jesus breaks social norms to join Zacchaeus.** He doesn't do the popular thing. We see this by the response of the crowd. Look at verse seven: *"And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."*

Pastor Jason noted last week that the word: grumble is the same word used to describe the wilderness generation. They grumbled against God because they didn't like how God led them. Here, the crowd didn't like how Jesus broke the social norm to spend time with Zacchaeus. The crowd doesn't like God's plan. [Aren't there times when we don't like who God chooses to save? Don't we want God to dispense justice rather than grace to certain people?]

If God stuck to the norms of justice, then we would have all been condemned. God is the king. We rebelled against his rule. Rebels don't deserve to live. They deserve death. Yet God graciously extends pardon and relationship to us. This is God's grace. It is unmerited favor.

**Zacchaeus senses God's grace. It causes him to hurry down the tree and invite Jesus to be his guest.**

Do you sense God's grace in your life? Those with true faith recognize how God extends grace to them regularly. **Sense God's grace toward you.** Be aware of how God might be showing you favor.

**God extends grace to you through his word.** You read God's word. It says rejoice in the Lord always again I will say rejoice. But may you don't feel like rejoicing because things haven't been going your way. But it's God's grace that helped you recognized that there's something off in you life. You're not sure what it is. God helps you process through what might be causing this down cast season in your life.

**God extends grace to you through other believers.** As you go through this period of feeling down cast, other believers may reach out to you. They might send you a text to see how you're doing. They may even ask if you're free to go out for coffee. Going to small group, you hear about other believers going through a tough time spiritually. It reminds you that the spiritual life is hard. This again is God's grace. God reveals to you that you're not alone.

**True faith senses God's grace.** Those with true faith become aware of God pouring out his favor upon them. You may only catch small glimpses of God working in their life, but you can see it. Let's move onto the third sign.

**True faith changes you.** True faith prompts you to turn from the old way of doing things to God's ways. True faith compels you to put off the old self and put on the new self in Christ. It changes the way that you think, feel, and talk. **True faith changes you.**

We see a change in Zacchaeus. God's grace changes him. **God's grace changes Zacchaeus.** Let's look at the change. Look with me at verse eight: *"And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my good I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold. And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham".*

Let's look at some of the details in this text. Note Zacchaeus's posture. He stands. Now one might ask Luke: why did you depict Zacchaeus as standing? Zacchaeus stand like another tax collector in the gospel of Luke. **Zacchaeus stand like the tax collector in Jesus's parable of the tax collector and Pharisee.** I, for the longest time, thought that Zacchaeus may have stood and looked up to Jesus to speak. But I wonder now if Zacchaeus like the tax collector in Jesus's parable is unable to look up and says that he will give to the poor and repay those whom he defrauded. It shows contrition.

Let's look at Zacchaeus's actions. First, **Zacchaeus gives half of his possessions to the poor.** In the first century, Jews believe that it was generous for someone to give 20% of their possessions to the poor. But in this case, Zacchaeus gives 50% of his possessions. It goes beyond the normal amount. Note to whom it the possessions go. It goes to the poor. Jesus came to care for the poor (4:18). Zacchaeus adopts the same heart.

Second, **Zacchaeus repays those whom he cheated.** If the Roman empire ever did an audit on his books and discovered that Zacchaeus cheated, then he would have to make a four-fold restitution. If Zacchaeus forgot to pay Rome one denarius one month, then he would have to pay back four denarii. He applies the same penalty on himself to repay anyone that he has defrauded. He makes proper restitution for past wrongs.

Unlike the rich ruler before him, Zacchaeus experiences a transformation. He gives up his possessions. He repays those whom he has cheated.

**Jesus declares that salvation has come on Zacchaeus.** Look at verse nine again: *“And Jesus said to him, “Today, salvation has come to this house, since he also is a son of Abraham”.*

Look at the order in how things happened. Jesus says: “since he also is a son of Abraham.” The phrase: “Son of Abraham” refers not to an ethnicity: Jews. It also describes those who have been saved by faith in God. Jesus says that because Zacchaeus is a son of Abraham, it is then followed by a declaration of salvation. Zacchaeus’s salvation also precedes the giving away of his possessions and repaying those he defrauded. The transformation occurs because of faith. Faith leads to transformation.

If it is a sign that God’s grace changes us, then we must examine our works. Paul writes to the Philippians to work out their salvation with fear and trembling for it is God who works in them. **Look for change.** Do we see a change in our lives? Does faith cause transformation in us?

**The spiritual word for we use for change is repentance.** The Greek word for repentance refers to the changing of one’s mind. As believers, we first repent when turn from a life ruled by sin to a life ruled by God. Repentance not only occurs at the moment of conversion. It occurs regularly as we grow in our faith. We find ourselves confessing and turning from sins regularly.

Now for some of us the change might be big. We once struggled with sexual purity. Belief in the gospel caused you to leave sexually immoral behavior behind. Prior to faith in Christ, you struggled with alcoholism. But by the grace of God, he transformed you and you left the bottle behind. For some of us though the change is more subtle. Before you were unaware that you spoke harshly to your spouse. After your conversion, you begin to realize: “Wow. I am

short with my spouse.” Others of you may discover: “Man... I’m spending too much time in front of a screen. I need to do something more God glorifying with my time.” It may also affect your thinking. You may listen to the naturalistic explanations for the ethics. But you pause and think: “How does what I hear reconcile with what I know the Bible says about ethics?”

All of this is God’s grace. Let me talk more specifically about two reasons why God’s grace will change your view of sin. First, **God’s grace changes your view of sin because of the great cost paid for it.** You realize that your sin cost the life of God’s son. This prompts you to grieve over sin. Do you grieve knowing that you spoke in a passive aggressive way to communicate your displeasure with the decision made? Do you grieve that you desire to give someone the silent treatment to give them a taste of retribution?

Second, **God’s grace changes your view of yourself because forgiveness of sin is free.** We discovered that we are more messed up than we realize. Yet in Christ, we discover that we are more accepted than we deserve. It should give us the freedom to confess our sins freely to God. It should also free us to ask others to forgive us especially when we have wronged them. After all, we realize that we are sinners saved by grace.

A word of warning. If you believe that God’s grace means that you don’t have to change, then it shows that you don’t understand grace at all. If you believe that being a follower of Christ means that you can sin because God will forgive you, then you fail to understand the cost paid to redeem you. You have cheapened grace.

True faith changes you. That’s the third sign. Let’s move onto the last sign.

**True faith believes God’s heart for the lost.** One who has true faith understands God’s desire. He desires for people to come to saving knowledge of his son. God desires for the lost to

be found. He wishes for those who are wayward to come home. He wants those in the darkness to return to the light. **True faith believes God's heart for the lost.**

Jesus declares his heart to seek and save the lost. Look at verse 10: "*For the Son of Man came to seek and save the lost*". This links the story of Zacchaeus with the parable of the lost sheep, coin, and son. That which is lost has been found.

There are two things I want us think about when it comes to God's heart for the lost. **If Jesus had a heart to condemn, then Jesus would not have come.** If Jesus wanted people to experience God's wrath, then he would never have left his heavenly home. In this case, Jesus would never have entered the city of Jericho to seek Zacchaeus. After all, Zacchaeus deserved hell for all the people he had cheated. But that's not his heart. That's not his desire. Jesus desires for people to be saved.

Second thing I want us to think about. We often think that we found Jesus. We discovered the gospel. **When we find Jesus, we discover that he's been seeking us all along.** If think back to the events leading to our conversion, then we realize that God orchestrated all the various events of our lives so that we would discover him.

I can't share how God orchestrated the events of your life leading up to conversion, but I can see how he did it in mine. He led a few of my cousins to Christ. He gave these cousins to build a deep relationship with me. He helped me realize how lost I was in my sin. He somehow prompted my family to gather for Easter dinner. He then directs me to talk to my cousin who shares with me about Jesus for the first time. He then prompts my cousin to give me my first Bible. He gave a desire to read through this Bible. He then leads my cousins to bring my brother and me to church. He appoints my Sunday school teacher to share with me the gospel. And he

then helps me piece all the elements of the gospel together. He then gives me a light bulb moment to decide to place my faith in Christ. I may have thought that I sought out God. But God had sought me out all along. When you look back at the events leading to your conversion, I'm sure that you'd see the same things.

Do we believe in God's heart for the lost? Do we believe that God searches for those who are wayward?

Jesus is faithful to find you when you've lost your way. Maybe you've walked away from the faith. Maybe you left the faith because of doubts. But Jesus will find you. He will create such circumstances in your life that you will cry out to him for help. You'll discover at that moment. He's been there all along.

**Jesus is also pursuing those who have not yet found him.** You may be concerned about your unbelieving family members: parents, a brother, a sister, an uncle, an aunt, or cousin. But God is pursuing them. He's looking for them to respond to his pursuit. He's waiting for them to respond to the invitation to faith.

**A person with true faith believes that God sent his Son to save people not to condemn them.** After all, people are already condemned. The first thought of a believer is not "You're destined to hell." The thought is: "You were meant for heaven, why do you choose hell?"

Let's review the four signs of true faith. **True faith seeks out Jesus. True faith senses God's grace. True faith changes you. True faith believes God's heart for the lost.**

Martin Luther eventually discovered true faith. After his trip to Rome, his supervisor assigned him to teach the Bible at a university. This prompted his study of the Psalms and Romans. **As he studied, he discovered: justification by faith.** True faith looks to Jesus to resolve



the issue of one's sin not merit. True faith sense God' grace because one lacks the means to save themselves. True faith leads to change because how could one sin after realizing the cost paid. True faith believes God's heart for the lost, so that it prompts you to share your faith with others. It's no wonder that when Luther heard about the sale of indulgences at Wittenberg for purchase to save people's souls, it prompted him to oppose the sale of indulgences by nailing the 95 theses on the door of Wittenberg castle. He nailed these theses on the door on October 31, 1517, sparking the protestant reformation. May we find assurance in our God when see these signs of true faith in our lives.