

How Can I Know Christ Died for Me?

by Rolfe Barnard

The sermon emphasizes the importance of personal experience and assurance in knowing that Christ died for us, and encourages listeners to respond to the Gospel with a sinner's heart.

Duration: 59:00

Scripture: Matthew 6:33, John 3:16, Acts 9:1-19, Galatians 2:20, Colossians 1:27, 2 Timothy 1:14, 1 John 2:15

Topics: "Assurance"

Description

In this sermon, the preacher tells a story about a little girl and her brother who were playing on a dangerous train trestle. The engineer of a fast-moving train spotted them and slammed on the brakes, but the train couldn't stop in time and went over the trestle. Miraculously, the children survived by holding onto a rock. The preacher uses this story to illustrate the importance of holding onto Christ and trusting in His sacrifice for salvation. He emphasizes that every person, regardless of their circumstances, can know that Christ's sacrifice was for them and that they are loved by Him.

Transcript

I wonder if I shall be enabled of the Lord to preach on a question, the question something like this. How can I, all you eyes, how can I know that what Christ did was for me? How can I know that what Christ did, he did for me? If a man were the poorest person in the world, and could join with Apostle Paul in Galatians 2.20, and be able to say and tell the truth, who loved me, talking about Christ, and gave himself for me. He's a millionaire if a man had everything else, and lives his few years down here on this day's state of probation.

For this life is just a preparation for the next. It's all on earth it is. There's nothing about it permanently.

And we know that so. And if he lived all of his days down here, and comes to his last, and depends on mother's faith, or the preacher's theology, or the church's creed, and can't say for himself, Christ loved me, me. And gave himself for me.

He's a pauper. In 1 Timothy 1.15, the same man who says here in Galatians, he loved me, and gave himself for me, says in 1 Timothy, this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. And then I can almost hear him shout, praise God I'm in that bunch.

I was able to get in on that, of whom I'm saved. In 2 Timothy, that same man says, I know whom I believe, and I'm persuaded he's able to keep that which I've committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

Hold fast that good thing, which was committed unto thee, keep by the Holy Ghost, which dwelleth in us. This servant of God, the patterned Christian, he tells us that he is a pattern for all who shall believe. Got to get saved by the same person who saved Paul.

Got to get saved the same way that Paul was saved in order to get away from the truth that salvation is Christ revealed in you, and be able to preach that salvation is a result of a decision of a sinner. Why, they've even invented this now, that Paul was saved in a different way than we are. They say he's saved like the Jews are going to be saved later on.

That's alright to fit into a theory on the coming of the Lord, but it's damnable because the purpose of making statements like that is to defend the gospel that's preached today that fills churches on Sunday morning, but not on Sunday night, and not on prayer meeting night, and not on Bible conference night, and not on evangelistic effort night. If you know of a Baptist church of any size, no matter how good the pastor is, many of them are God's good men, that can get a tenth of his people to come to pray. You introduce them to me.

And I'm something of an authority on this evangelism. I've been several places. Brother, if you want to have a crowd in Winston-Salem, in anybody's Baptist church, you've got to depend on this or somewhere else.

The members won't come. I went out for Brother James' doctrine this morning, and about all I did was try to shame his people who were fighting him and butchering him because they ignorant, don't know a thing about the Bible. He's trying to learn.

And I said, what a great ministry it is for people who are older than the Lord, and to see young preachers struggling, trying to learn the gospel. What a ministry it is. Go put your arm around him.

Boy, I'm sorry. Today, the older preachers, if a young preacher goes off on a tangent somewhere, they get him a club, going to kill him. He needs help.

He don't need a club. I thank God that the first church I ever served, just a young fellow, a lot of zeal, not a bit of sense on God's earth. I ain't no one bitch.

I'd tackle a line. I had a group of men to call them deacons. They were older than the Lord.

Sometimes I'd buck them. They loved me so much, they'd let me overrule them. Every time I did, we'd get in a mess.

They never criticized me. They never shouted at me. They never argued about me, behind my back.

They loved me. They taught me. J.D. Gray, for years, President of Southern Baptist Convention, I went to school with him.

He went to First Baptist Church in New Orleans. And he met with his deacons. And they taught him the coming of the Lord.

He didn't know about it. They didn't get mad at him. They'd sat under R.G. Lee from J.D. King.

He didn't know anything about the coming of the Lord, don't know whether he does now or not, but they were premillennialists. They said, Bastard, would you let us teach you? And he went to school. What a ministry to encourage a young preacher.

How much is wrapped up in a young preacher. I like to see a young preacher just getting in a mess all the time. Be something, whether it's right or wrong.

God Almighty will let you put your head against the wall and after a while you'll learn something. I said to young James Docter this afternoon coming back, and I said it to his church, Any preacher or any prominent worker what to call a church that's so blind he's not desperately worried about the low character of professing Christians today is too blind to see anything. Every time I see a young preacher who's struggling and struggling to get a hold of the same gospel to transform people like the gospel Paul preached, I want to say, Bless God.

If I could help you, I'd do it. Preachers in this town say what Barnett preaches is so. But his disciples get it all balled up.

And I know some of what they call the disciples who've gone to those preachers and wanted help. They didn't get help. They got criticism.

They got sneering. God knows there's a young fellow like Jim Docter. Don't know anything about anything much, but bless God, if he knew it, he'd preach until hell fell over.

And he needs help. He came to us Wednesday night and asked us to pray. God get the Lord out of his situation out there.

Well, that's on my subject. This man Paul preached the gospel and was able to close with the Christ to the gospel he preached and experienced the power of that risen Christ until he had a ringing testimony. He said, I know whom I believe.

I know. He said, you know the one I believe? He loved me. He loved me! He loved me! And gave himself.

And said he put something within me. He had a ringing testimony of assurance. Have you? That's the lacking note today.

People who can see it and tell the truth. I know whom I believe. He's the one that loved me.

And he actually gave himself there in the place of me for my benefit. He came down here to save sinners. I'm one of those sinners that came down here to save.

Now the words of Scripture are blessedly true. It's the only way on earth. You can quote Galatians 2.20. You can quote it and go to hell.

Quote that he loved me and gave himself for me. The only way it will ever mean a thing on God's earth for you with you is for you to experience what no Scripture means anything to you or me or anybody else till the Holy Spirit, and as the Holy Spirit applies it and quickens it to your own heart and to your own experience. That's the reason we warn you that hell is full of folks that have been told, believe on the Lord Jesus Christ and thou shalt be saved.

They say, you believe that? Sure. Well, you're saved. No, you ain't saved.

You're not saved by believing a verse of Scripture. You're saved by being vitally joined to a living Christ. You can believe every Scripture.

But it means nothing to you unless the Holy Spirit makes it mean something to you. I've said many times, and this sounds blasphemous, I've said many, many times there's a little of this Scripture I believe. The rest of it I accept.

There's a little of it I believe. There used to be an old lady that'd come see us when I was going to school to visit her son. Boy, I'm telling you, she kept me on the moaner's beach all the time.

She's a godly Christian. I was a young fellow full of flesh and spitting. Going to learn how to take the world and turn it upside down in about a year or two.

It didn't turn out that way. I remember her saying once that she said it in my presence. One time she said it in a hundred.

She said, you believe only the Scriptures that have been quickened to your own heart. And she said, you cannot, you cannot, you cannot know what anybody else is going through except you go through exactly the same experience they have. Here's a man that stands up and says Christ Jesus did something in his perfect life and he did it for me.

Christ did something in his glorious death and he did it for me. Christ did something when by the eternal Spirit he was raised from the grave and he did it for me. Christ did something by his glorious intercession and he does it for me.

He loved me and gave himself for me. Now will you let me help you a little tonight. A good deal of the obstacles in our way of trying to get the gospel to a dense generation is our own fault.

I'm very sensitive of that. Will you let Brother Barney help you a little bit now. You men when you go out to preach, you teachers when you teach, when you witness to men and women, for God's sake, let the theologians and I honor them.

I say that any man that stands before behind the pulpit and tries to preach publicly to others, that will go around here and brag on the fact that he's not a theologian, not worth listening to. A man who preaches to others publicly ought to study like a dog and know something about what he's saying. But I warn you dear friends, I warn you to let the theologians argue about the theories.

There isn't a theory on any doctrine in the Bible that will hold water 100%. And I beg you not to go out and try to convert people to some theory of the atonement. Somebody says, I believe in a universal atonement.

Let him go on and believe. He doesn't know what it is anyhow. Somebody says, I believe in a limited atonement.

Well, don't try to straighten him out. He doesn't know what he's talking about anyhow. And you don't either.

If you listen to me, my unsaved friend and my saved friend, the Bible knows nothing about a universal atonement. The Bible knows nothing about a limited atonement. The only atonement the Bible has anything to say about that you will need to be interested in this is this.

Christ did something for somebody. Is there any way on God's earth you can find out whether he did it for you or not? Why, you can go to hell believing a theory the theologians have. Nobody's ever been saved by finding out that Christ died in the same sense for everybody.

Nobody's ever been saved by finding out that Christ died actually in the step only of what the Bible calls interchangeable believers are elect. That won't save anybody. That won't save anybody.

It comes down to this. Suppose he didn't die for a whole while. That ain't gonna save you unless you can close with a Christ of salvation.

That's right. Ah, you're retreating, Brother Barnard. No, sir.

Theology has its place. But listen to me, my lost sinner. Suppose all the preachers prove I'm wrong and they prove what they preach all over this country that Christ in some sense made it possible for everybody to be saved and certain that nobody would be saved.

Suppose they prove it. What good is that gonna do you? The thing you need to get vitally interested. Did Christ do anything? Well, if he did, did he do it for me? Did he do it for me? That's the theology you need to face.

And that's the theology of the Bible. What to call the limited atonement? I think to say I believe in limited atonement or don't but to think as they say I do. That's the invention of men trying to find out what the Bible teaches.

Neither the word atonement nor the word limited appears at all, not one time, in the New Testament. I ain't gonna argue with them about it. It's translated in the King James Version atonement one time.

It means propitiation in the Greek. They've built a whole doctrine just first like \$700 over words that don't occur in the New Testament. The only word could Christ Jesus call it atonement or whatever you want to call it that the Bible knows anything about is his word for individual sinners.

But will you listen to Brother Barnett as I say to you why you could drag my arms out by the sockets. I ain't just preaching. I'm telling the truth.

Listen to me. Before I go out and look any man in the eye and say, Sinner, God loves you and Christ died for you. The Bible don't talk that way.

My brother Barnett, the Bible says John 3, 16 that God so loved the world. Don't say that. That he gave his only begotten Son whosoever believeth in him should not perish but have everlasting life.

But the same Bible says love not the world. I ain't going to argue about it. But the way the brethren preach today, they're bound and determined that the world in John 3, 16 means what it means, they say, what it says.

And if so, God commands us and warns us that if we love what they say the Bible says he loved, we go into hell. It says if we love what John 3, 16 says he loved, if they interpret it right, we'll go to hell for doing

the same thing God does. So I have to look at it a little more.

I ain't listening to these preachers who won't spend five minutes studying just knocking somebody off their head. They've got to tell you sinners the truth. But I'm telling you the truth now.

I'm telling you the truth now. Listen to me. I've studied these things for years and I don't know much about them yet.

And if you are not saved, you don't know nothing about them. And wouldn't do you a bit of good on God's earth if you did. There's just one thing you need to face and that is this.

Am I interested at all in what Christ did when He died on the cross? If you ain't interested, well, you just go to sleep. But if you are, oh, I'm speaking to people here tonight. I get reports on you.

We're interested in you. Oh, my soul, I long for the hour to come when you've been at the dust, the feet of Christ in the agony of your lostness until you are supremely interested in finding out whether whatever Christ did, He did for you. He did for you.

I tell you this I know. Leave your fears aside. My Lord didn't come down here to make anything possible.

He came down here to make something certain. My dear Lord, the Lord didn't come down here to fix His own sinners, to save themselves. He came down here to purchase the salvation in His own life laid down.

My Lord's not represented in the Scripture as a would-be Savior. He's announced as a Savior. Oh, a man comes to the experience of salvation when he lays hold of somebody who's an actual Savior, not a potential helper.

I know this, that my Lord Jesus Christ actually took the penalty and provided a perfected, a perfected righteousness for somebody in His perfect life and His glorious death. I know it is. There's no ifs and ands about it.

You can work on your theories. But brother, the Scripture doesn't tell us to go out and tell sinners God loved them. It goes out and tells sinners that the wrath of God is upon them.

The Bible don't tell us to go out and tell sinners Christ died for them. It tells us to go out and tell sinners Christ died for sinners. For sinners.

The Gospel isn't that Christ died for you. The Gospel is Christ died for sinners. Christ died for sinners.

And that's all you'll ever get from God if you can never be brought low enough to take your place at the dust at the foot of a sovereign God as a sinner. I've got good news for you. But it's just not so that we are commanded to go tell men God loved them.

For the Bible's as plain as it can be that a holy God cannot look on the purest sinner out of hell except as he sees him in Christ and covered by the blood of Christ. That's right. There's nothing but wrath.

There's nothing but hatred. There's nothing but vengeance. Your feet are on spirit prayer walking.

And in due time you'll slide. That's right. But I can go say, sinner, Christ died for sinners.

Christ died for sinners. And the Gospel does not demand of a man that he believe that Christ died for him. The Gospel demands that a sinner thrust himself on the mercy of a God who died for sinners.

For sinners. Now, what's it talking about, preacher? I'm saying that Paul is testifying of his assurance of something that we call salvation. A man doesn't get saved by coming to find out that Christ gave himself for him.

He gets assurance. A man gets saved when he's able to close with Christ on the terms of this truth that Christ died for sinners. And he says, I'm a sinner.

But assurance floods the soul. Most of us in that experience that we call our salvation, most of us at least, that's when we found assurance and something is already ours. Salvation is like a birth.

It is a birth. It is a birth. And the child's already alive before the doctor spans it.

And the cry is the cry of a newborn baby. There's life there! Paul is not telling of his salvation. He's telling of his assurance when he says, you know something? He loved me.

I found it out. He gave himself for me. He gave himself for me.

Christ did something for somebody on the cross. And what He did is all sufficient. What He did for whoever He did is sufficient to save the vilest sinner out there.

What He did, He did on purpose. It is planned in eternity and exercised in time. Hebrews 10.10 says, By the which will, by the which will, He has sanctified forever.

That's pretty good, isn't it? He did it on purpose. He did something for somebody. He actually died in the room of somebody.

He actually took the penalty of the law instead of somebody. He actually lived a perfect life instead of somebody. Oh, I could sure have assurance if I could find out not by believing a verse of Scripture, but by experiencing it in my heart, having it made real to me, that He loved me and He gave Himself for me.

And I come tonight to see that if I can ever know for sure that He died in my stead, I can look the world in the face. And while I stumble, I can have assurance that all is well with my soul. And I want to suggest tonight three tests that you may apply.

Here. How can I know He loved me? Bless God. If I can ever know He loved me, brother, let that devil come.

He can't touch me. If I never know He gave Himself for me, bless God, then not enough demons and devils in heaven or earth or hell to the soul that our Jesus shall lean for repose. He'll never, thank God, no never, no never, forsake, that's what it is, that soul that all hell should engage to destroy.

Bless God. If I can just find out as a matter of experience, He loved me, gave Himself for me. I'll find that out this way.

That's a test of my lostness. I'd look you in the face, my friend. Say, if you're a lost sinner in the Bible sense of the term, Christ loves you.

If you're a lost sinner in the Bible sense, He actually gave Himself in your place and for your benefit. If I know anything, and I think I know some things, about this Bible, I know this, that every lost sinner alive on the top side of God's earth tonight is going to be saved. Every last one.

That sounds sort of reckless. Let me give you a statistic that will knock it in the head. Two thousand years, listen to me now, two thousand years, what we call Christian history, since the first one hundred years, listen to me, except for little isolated groups here and there, the truth of the gospel has not been preached.

I don't care what you say. And as a result of two thousand years of preaching the gospel, it won't save nobody. Only two out of every one hundred persons in the world is a professing Christian.

Boy, some of you have been warned not to come over here that we are not missionary. How on God's earth anybody in this world could claim to be missionary minded now, as little as we do to get the gospel out. These folks that spend hundreds of thousands of dollars on a church building and ten thousand dollars to get the gospel out, talk about being missionary.

And under that stuff they call the gospel. In two thousand years, the percentage of Christians is against Christians getting smaller all the time. I don't know much about prophecy.

And I've lost faith in most of what I did know. But I'll tell you one thing that's clear to me. I've lost most of my theories on prophecy, but there's one thing dead certain.

This world, this professing Christian religious world, is hastening. God knows it's traveling ninety miles and now it must be in jet airplanes. Six hundred and fifty.

Toward the time when the man of sin, the Antichrist, is going to lead this world into revival. It will make the revivals under Billy Graham look like this. I know that's so.

I haven't got any theory about it to fit into, but the scripture is too plain. The very spirit of hell is everywhere. The very flames of hell breathe out in homes and churches and schools and newspapers and radios and everywhere.

This religious pale male is heading up and it's heading to pass. That one who shall come in the name of the devil and this bewildered and confused and doped and duped and cocained and lied-against generation of religious people are going to bow down to him and worship him as God. The world rocking on its roads religiously, drunk with the blood of the martyrs, committing fornication with the kings of the earth, sacrificing the gospel in its purity for the applause of the mighty of this generation.

And having said that, I come back to my heart, shall we? Every lost sinner, from Adam until the last one that lives today, is going to walk the streets of glory. You can put down, brother, if you're lost. Christ loves you.

You can put down if you're lost. Christ died for you. He said the Son of Man has come to seek and save.

Not try to save, but save, that was the Lord. If you've ever been lost, I've got good news for you. If you ever got lost, brother, you'd be screaming right now if you hadn't been found.

And if you feel something of your lostness tonight, I've got good news for you. Somebody's looking for you. Somebody loves you.

Somebody hung on a cross. I've had more meetings closed on me and had more meetings canceled on me over this than any other one thing. There isn't an evangelist who's made as many mistakes as I have.

Couldn't. Oh, I'm deeply sensitive of them. Down to bottom, we're living in a generation where from preacher down to the pew, we're bound and determined.

Nobody's going to get lost. They still cuss me, the preachers of this town, for the North Winston meeting. They just won't forget it.

People so disturbed about their spiritual condition. Some of them actually had to be sent to the asylum. They say I did it.

That's silly to say a little old man could drive somebody crazy. Oh, my God. Come Thou Spirit.

Don't get anybody lost. Let us ride our merry way to hell saying I'm a Christian. Let us come to peace without ever knowing bitterness.

Let us come to heaven without ever knowing to go. Let us find the pearl of great price without ever a search. But it don't happen that way.

If I could ever find out Christ did something for me, I'd have great assurance. I've got good news for you. It's a test of whether you ever get lost.

Some of you unsafe friends, I nearly have to bind my arms. Some of the rest of us here are coming and putting our arms around me trying to talk you in to making a statement that you're right with God. We ain't going to do it.

We ain't going to do it. My God, if you talk to God's good pastors today, when they quit bragging and tell the truth about the heart, I'm coming to feel that this is a new experience. We're so few in number.

You're not here at prayer meeting. I just glance over the crowd. I miss you.

If you're not here in the service, I miss you. That's something of a pastor's heart. Watch it.

Listen to me. Oh, for somebody to get so lost, they'd be awful glad to get found. Glad that Jesus found me! Glad that Jesus found me! It's a test of your lostness.

It's a test of your experience with God. Your experience in conviction. I used to be a contractor in the city where I'd go around here and hold a meeting, even Friday and Saturday and Sunday night usually.

I could count on seeing that building contractor wherever I was holding it. And I'd always watch and see him come in. I never saw it fail.

He'd always have at least one man with him. And I know that man was somebody here trying to get to God. Bring him to hear me preach.

He brought an old drunkard in this town to hear me night after night after night. One night the old drunkard said, God saved him. I see that old ex-drunkard now once in a while around.

He still acts like the Lord did some time. The next night, there came the contractor, the old ex-drunkard, nice-looking lady with him. At the service and at the benediction, I looked up and shake his hand to a few

people, and that old ex-drunkard, that lady went and said, Preacher, this is my wife.

I said, I want her to get what I got. I talked to her a little while. She is an awful shaker.

She said, I never did anything wrong in my life. I said, I'm all right. I'm all right.

All right. I said, you fixed up for heaven? She said, well, I don't know. I wouldn't say that, but I bet you I ain't going to hell.

I'm all right. She made her way in. He hung around directly, slipped around, and said, what's she say, Preacher? This old ex-drunk didn't know any theology, but I think now he knew God.

I said, man, that woman's in an awful shape. She ain't bad enough to send to hell, not good enough to go to heaven. God's going to have to invent a new place.

He said, what can I do, Preacher? I said, that woman needs what the people on my street, we lived on Sunset Drive at that time, nice people, friendliest. People we've met. Mr. Ben Winston Salem.

Everybody that lived on the street was a professing Christian except one family. They were the only folks that lived decently on the street. They were Jews.

I'm a preacher. I'm supposed to be nice. But it made me sick at my stomach, especially in the summertime, to see the mothers with the brassiere, is that what you call it, and some shorts with a Coke in this hand, cigarette in the mouth, and one to three babies in this hand parading up down the street, showing their nakedness.

All of them church members. Never darken the door of anybody's church house. All of them church members.

Nice till you give us the shirt off on the backs. Absolutely not the slightest conviction even of decency, much less sin. I said to that old eggplunk, what you want? He'd get put in all the arousements at the close of a sermon.

He'd say, I'm a preacher, but I'm not depending on the fact I'm a preacher for my salvation. He said, the Bible says most preachers are going to hell. In fact, if the man's a preacher, it doesn't spell anything.

He said, I think I've had some prayers answered, but the Bible's very clear that unsaved people have sometimes got their prayers answered. I talked to a man dear to some of you in the hospital the other day, a year ago. Thought he was going to die.

He prayed, and he sobbed, and he did this, and he did the other. Told God to get him well, what all he'd do. God answered his prayer, gave him back his health.

Now he's dying. Didn't even want me to talk to him about his soul. Gave them their desires and leanness of soul.

The fact that you've had prayers answered doesn't mean you're a child of God. He said, I'm what they call a soul, and he said, I think I've had something to do with getting some few people to Christ. But he said, it's the gospel, it's the power of God and salvation, not the man who gives it.

The fact that that's true is no sign I'm saved. That old brother of yours said, I've had an experience. Had lots of them.

Told I was a country boy down in Mississippi. He had an experience with God. He said, salvation's a conscious experience, but it's more than that.

He said, the devil could have given him an experience. From dying, what folks call an experience, they got a bad liver or a headache, something like that. He said, the only thing on God's earth that I'd hold on to, never leave.

He said, 1,900 and some odd years ago, outside the city of Jerusalem at a place called Golgotha, the eternal Son of God died in my stead. That's what I'm depending on. Good times and bad times.

They can't get rid of the cross. Old Shelton says lots of times, said Barnard lots of times, I tell my dear people, hold on to the beaches, I'm going to drive you back to the cross, good place to go. Feelings come, feelings go.

They can't get rid of that. It's a test of your utter dependence on the Christ. I, my soul, I go to hell, I'm going to go with all of my hope in, with all of my trust in, this fact, that the eternal Son of God actually died in my stead.

Old John Jasper, the colored preacher, said the infidel King Tim was making fun of him. And he said, John, suppose you die, and much to your surprise, you wind up in hell. And the old eloquent, colored preacher said, suppose I die, and much to my surprise, I wind up on the cold of hell.

I'm going to stand up on my feet and hop and skip so the cold won't burn them so bad. And while I'm hopping, I'm going to start a testimony and he can go to praise in the Lord for dying for my soul. And says the devil ain't going to stand for it and he's going to kick me out of here.

Oh, my soul. It's a test of in whom you trust. It's a test.

My God, man. It's a test of whether you're going to trust yourself or whether you're going to trust him. I've told it, I'll tell it again.

The old Union Pacific railroad train going 90 miles an hour from Chicago to San Francisco. Engineer and fireman looking out the window now and then. Come into a dangerous chasm with a trestle on top of it.

The fireman happened to look out and he said, my God, Jim, there's somebody on the trestle. The engineer slammed the brakes on. On that trestle, a little 13-year-old girl and a little 6-year-old brother.

Now, how they got there? With thoughtlessly like children they were playing on that trestle. 1,000 feet chasm down below. The engineer blew his whistle and automatically jammed on the brakes.

The train was going so fast, went right on over that trestle, came to a stop the other side. The engineer and fireman got out, went back to pick up the mangled bodies they thought was a little girl and boy. Couldn't find a trace, no blood, no clothing, no flesh, no nothing.

They were looking and then they heard. They heard the piping voice of the little 13-year-old girl saying, hold on to the rock, brother. Hold on to the rock, brother.

The little woman with a woman's intuition heard that whistle, saw the train. Didn't stop to argue. She did the only thing possible.

She grabbed her little brother and jumped to the overhanging rock. With one arm around her brother and the other hand hanging onto that rock 1,000 feet below his death, little old brother holding on with his little hands. Hold on to the rock, brother.

The old lady of Christ is ready. The very spirit of hell grants this old world, my soul, we don't need a Bible, to tell us of all the hell and the sorrow and the trouble that's in this old world. We do need a Bible to tell us of the rock Christ Jesus.

But I don't care what happens. The Bible is center outside of hell. Brother, if you go to hell, go to hell holding on to Christ.

Go to hell holding on to Christ. Don't believe you'll make it, but if you do, don't go to hell wide open. Don't go to hell doubting.

Don't go to hell trying to learn something else. Don't go to hell that way. If you've got to go to hell, do like old Jacob.

While his name was still Jacob, a son of man came to see him. He wrestled old Jacob all night, but old Jacob was a good wrestler. He had determined not to surrender.

Finally, that sovereign Christ with the light to preach, that seeking lost people to save them, going to overcome the enmity of their heart and make them willing to come. He struck old Jacob and wounded him in his side. Like the prodigal son, when old Jacob came to himself, he had no sense of coming out of the rain up the left, fighting with God.

Old Jacob caught hold of the coattail because that angel is my Lord. He said, I'm not going to let you go. I'm not going to let you go.

Let it stand. Oh, wouldn't it be wonderful if he could walk out of here and be able to say, he loved me and he gave himself for me. Praise his holy name.

Our Father, in the name of our Lord Jesus Christ, we commit these people and this message, it's all we can do, committed to thee. Thou who dost desire the salvation of sinners, God get glory to thyself, even tonight with this congregation. We invite you to tarry if you're not willing to go away from here in the same shape you came.

Who knows? If you had the spirit of Jacob, I'll not leave. I won't leave this place. I've seen why.

Stay all night in a little church bell and say, I'll stay here until God saves my husband or until I die. So therefore, I'd go to hell and have some of that spirit seeking the Lord. We'd love to pray with you.

We'd love to deal with you. There's a whole gob of people who'd stay here all night if we could to do any good. We love you in Christ.

We want you saved. We commend you to Him. We beg you to close with this Christ.

Cast yourself on Him. Trust Him. Quit demanding things.

Quit trying to bargain with Him. Turn yourself over to Him. Send you to hell to save you.

Say, I'll trust you and love you. If you never give me joy, I'll love you. I'll trust you.

I'll serve you. Because you're worthy of it. Remember our offering box, you who visit with us.

We just have one aisle, building small. We'd be awfully hurt if you didn't let us give your hand to the people here. And if you're here without Christ tonight, we beg you to come forward and carry with us a prayer.

Amen. Good night. God bless you.

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