

Sinners Away Your Day of Grace

by Rolfe Barnard

The sermon emphasizes the importance of repentance, holiness, and surrender to the Lordship of Jesus Christ in order to be saved and to live a life of obedience to God.

Duration: 1:01:11

Scripture: Matthew 7:13-14, John 5:39-40, John 6:44, 2 Timothy 3:16-17, Hebrews 12:14, 1 Peter 1:16

Topics: "Salvation By Grace", "Reprobation And Faith"

Description

In this sermon, the preacher discusses five truths about people who are saved by God. One of these truths is that they become heroes of the Word of God. The preacher expresses concern that the current generation of churchgoers is not hearing the Word of God. He emphasizes that the only way for people to be saved is by listening to God's teachings, not by making their own decisions. The sermon also touches on the concept of reprobation, describing the current age as a time when people have turned away from faith and embraced lies. The preacher concludes by urging listeners to examine themselves and recognize the solemn fact that salvation can only come through God's calling.

Transcript

Chapter 7 of the Gospel of John, we're going to speak from the same text we've been speaking from all week, and bring that message to a conclusion tomorrow evening, when we speak on God's last call. All of this week, Monday through tomorrow night, we've been talking on the teaching of the Bible about reprobation. And our text has been 2 Thessalonians, chapter 13, verse 5. Examine yourselves, whether ye be in the faith.

Know ye not your own selves, that Christ Jesus is in you, except ye be reprobate. I think that it is one thing to be pessimistic, and another to face facts. I think the most pessimistic position that God's people could take today, would be that they accept the status quo, that's Latin, the old colored fellows said, for the mess we're in, and say that nothing can be done about it.

But it says a pessimist is a man that's got one eye closed, and an optimist is a man who's got both of them closed. But anybody who believes in the eternal purposes of God can never be discouraged. And we're not seeking to sound low-nosed, we're challenging the status quo.

We are saying that we got here because our message and our method have been wrong. And we're challenging it, and sometimes the Lord comes and confirms the challenge and gives great blessing, other

times he leaves me hanging high and dry, and we don't have blessing. But that's up to the Lord.

I do not believe that the Church has to stay in the condition it's in now. I believe we must face conditions, and then I believe with all of my heart, although I do not attempt to prove it, and it may not be so, for God may not work this way, I still believe there are enough saved people in any given congregation to get things set in order and have the blessing of God upon them. I do.

Brother Elton Trueblood, the Quaker philosopher, who is one of the prophetic voices of our hour, he's written 22 books, and I've devoured them all, and I've heard, I believe you've talked with him and had fellowship. Unless we're willing to join the enemy and everybody go to hell together, our organized Christianity, our individual profession, the whole outfit must be summoned to the bar, and we've got to get on the mourners' bench. And he says that the hour is too late, there's just one hope for us, and that's to have what he calls the company of the committed, or he calls, another one of his books, the fellowship of the concerned.

Fellowship of the people who know the Lord, are concerned about church roles, to see who can get to hell the quickest. You couldn't be a Christian and not be concerned about that, could you? And these are God's people, and they need to meet often together and challenge the antichrist of this hour, and get to where the Lord will come and be in their midst. I love his writings, and he says that our task is just this simple, that we must, those who are saved within our church memberships, meet together often, pray together often, and become more deeply concerned and more deeply committed than we've ever been to the faith of the gospel.

You cannot be true to Christ, except as you're true to his gospel. Is that right? And I believe there's hope there. I believe there's no hope if we hide our faith behind, in the dirt, and brag as we Southern Baptists used to do.

We don't brag like we used to. We ain't got nothing to brag about. But if we will refuse to be blind, and if we'll not be discouraged, but if we'll have the Christianity enough to face the awful anti-Christian spirit that we're facing, and the fact that now every church is reaping the methods we've used, now we have multitudes of people who do not love the word of God.

We got them in the church, we were zealous, but they weren't saved, were they? Well, they would love the word of God, they have no hunger for God's word, amen? Now we're just reaping. Now let's face the facts. As congregation, my privilege is barren at your invitation to speak each morning from nine-thirds of ten Monday through Friday for two weeks.

I have not understood the fact that the people didn't attend, but that was their fault and not mine. And I've been addressing myself at the morning hour to some of the things that must be done by God's people in the hope that the Lord will start attending our services again. It's been a privilege.

And at these night services, we have been trying, especially this week, to unfold or expound the word of God and invite every human being who's been here to examine himself. We believe that that's not pessimism, it's just good sense. If we happen to live in a day when the multitudes, even on our church road, are going after everything except God, it behooves us to examine ourselves, whether we be in the faith.

I've heard of members of this church going to ball games during this meeting. I actually have. I have.

Now that sounds almost silly, don't it? But I have. But the members of this church, they have their names on the road, and thus they're being comforted and helped on their road to hell. Your granddaddies wouldn't have put up with that long enough to shake a stick, and you Baptists know it.

So we've been calling both the church in the morning hour, and the individual in the night, to examine yourself. To examine yourself. So far as we know, only two people have made claim that the Lord saved them since they've been here.

Isn't that something? But thanks, we're saved. One on Sunday morning and one in the morning. I don't know whether they're saved or not.

You'll find out in six or eight months, but suppose. I do not know whether anybody else has been troubled or not. But I can't trouble folks.

God can. The pastor says that some do not understand my method of invitation. I'm going to let you in on a secret, rain a little bit, my cry is even smaller tonight, so it won't hurt.

I'm deliberately doing everything I know to keep anybody from making a profession. I'm being honest with you. I am so eternally sick and tired of people thinking by walking an hour they get saved.

I have heard of meetings where everybody got converted and then the pastor couldn't find ne'er one to baptize. I'm sick of that, folks. Maybe you're not, but I am.

And I'm a little like Paul. He was scared to death somebody was going to claim to be saved. He preached in fear and trembling.

He's afraid they trust in the wisdom of man, not in the power of God. So my invitation has been delivered. It may continue until the closing service.

I will not. So feed on thorn. I'm preaching.

It's the job of this church to get the folks here. It's the job of this church to pray down the Spirit of God. And tonight, if it happens when I'm here, that the Spirit of God pierces hearts, we'll give your kind of an invitation.

And it won't need to do that. Everybody I ever see saved in my meetings, they always get to the front before we can get the song service started and the invitation. And I don't believe in all of this tomfoolery, and I'm just trying to explain it to you.

I'm going to keep preaching. And as sure as God made apples, the truth saturated in prayer, preached by a church that rings doorbells and weeps over sinners and lives holy lives, is going to get results. Amen? Amen.

So I'm trying to help you understand. Examine yourselves. It's been so long since this generation has been faced with the fact that without holiness, no man shall see the Lord.

That's in the Bible, isn't it? In the church I'm a member of, don't you tell nobody, it's the big Southern Baptist Convention Church, got a godly pastor, works his fool head off. Got 2,000 members that they can actually find. They've got at least 100 people that they're sort of faithful.

That's pretty good, one out of 20 for the day. But we have to have an intermission between Sunday school and preaching so the men can go out and smoke. And they call that Christianity.

They do. What in the name of high heaven has happened to this generation of people who dare to claim to be Christian, who do not take seriously the statement of my Lord, be ye holy, even as I'm holy. I'm calling repentance.

I'm calling repentance. I am not going to have part or lot of the easy-believerism that is manufacturing church members for hell all over this country. I don't have to, and neither does any church, and neither does any child of God, and children banded together.

We must demand in the name of the gospel that we have at the price of the heart, blood of the Son of God, honestly finish men and women today. I'll tell you that the teaching of the Bible on sanctification isn't something added to salvation. It's a part of salvation.

Some years since Dr. A. W. Tozer has gone on to glory, a great prophet, he spoke prophetically and wrote, was the editor of the Alliance Weekly for many, many years. And he called me long distance and we met and he asked if I would preach in some of the Christian missionary alliance churches, and I gave a year and a half to minister and did it all together to them. He wanted them to hear the gospel that they didn't know.

And I got into trouble. The first one of those churches I preached in, he used his influence and he recommended me to different pastors, and I went. And they had an expression in the Christian missionary alliance, Jesus our Savior, sanctifier, healer, and coming King.

And the pastor said, after he had heard me preach a few nights, he said, you never use our terminology. I said, no, I can't. I didn't ask to come here.

Brother Tozer worked this out. He wanted you folks to hear me. You invited me.

You wanted to hear me. I cannot use that terminology. Sometimes I've run into the expression, he saves and sanctifies.

For sanctification isn't something packed on to salvation. It's a part of salvation. No man is saved unless he's sanctified.

And sanctification means that day by day he progresses in holiness unto the Lord. That isn't something that's optional. That's a part of what Christ died on the cross to purchase.

And I couldn't preach that he was my coming King because he was already. You don't have to come to this earth visibly to be my King. He's already the King of all of its people.

You see, sanctification is not salvation. Salvation is a man being regenerated, justified, sanctified, and glorified. It takes them all to make a Christian.

Examine yourself in this day when holiness has almost become a barbarism. Whether you see in the flesh, know you're not your own self, that Christ Jesus is in you. And he's holy.

And you couldn't walk with him in you and do like church members live to death. That just couldn't happen. That just couldn't happen.

Examine yourself. One more time tonight. Let's look into this matter of reprobation.

This is a reprobate age. This is a day when men have trifled with high and holy faith. This is a day when men who said they once believed truth have lost all hope that they might be saved.

This is the day when men and women have been given over to strong delusion that they should believe a lie because they loved not the truth and had pleasure in unrighteousness. This is the day when reprobate walk the streets and occupy offices in our churches and everywhere. This is the day of reprobation.

Examine yourself. In the seventh chapter of the Gospel of John, I want us to find three tremendous truths. As briefly as I know how tonight, I want us to be introduced here in the seventh chapter of John to a solemn fact, a solemn doom, and a solemn invitation.

We must face the solemn fact that we're going to find in this chapter. I wish our hearts stand upon our heads as we are reminded afresh tonight of a solemn doom, and I wish our hearts would go out in joy unspeakable and full of glory as we hear the solemn invitation. In the seventh chapter of John, the Lord Jesus Christ is coming to the close of his earthly ministry, and he has secretly come up to Jerusalem and has come to the temple to attend the feast.

The reason he came secretly is because all of Palestine was placarded with posters, I guess like we have today. They were trying to find Jesus. The Jewish nation through its leaders had sentenced him to death.

They decided he wouldn't do, that they would not receive him as the God sent anointed Messiah, that he just wasn't the kind of Messiah. And they had issued orders for his death, and rewards had been offered. He came secretly.

His disciples had begged him not to come, but he said he had to go. And here he is in this seventh chapter, in the place where he is hated more, in the most dangerous place as a human he could be, in the temple, which was under the control of the leaders of a religious nation that had a perverted conception of the doctrine of election, and thus because of their perversion, decided they'd either have to change their way of doing, or get rid of Jesus. And since they didn't purpose to change their manner of living, they condemned him in the Sanhedrin to death.

But here he is, teaching boldly, and openly, in that hot spot. And they're trying, they want to kill him. For instance, in the twenty-fifth verse, then said some of them in Jerusalem, is this not he whom they seek to kill? Isn't that the fellow everybody's trying to find so they can kill him? Isn't that the one? But lo, he speaketh boldly, and they say nothing unto him.

Do the reprobate rulers know indeed that this is the very Christ? Howbeit we know this man whence he is, but when Christ cometh, no man knoweth whence he is. That's what they said. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am.

And I am not come of myself. He robs them of their past ignorance. And I am not come of myself, but he that sent me is true, whom ye know not, but I know him, for I am from him.

And I am come, and he has sent me. Then they sought to take him, but no man laid hands on him, because his hour was not yet come. Ah, what was that hour? His hour when he glorified God and accomplished the work that the Father sent him to do.

He was more than a man, thank God. Now notice carefully verse 31, And many of the people believed on him. According to what I have heard all over America for nearly 40 years, that means they are saved, weren't they? The fellow believes on Jesus, he is saved, isn't he? But many of the people believed on him and said, When Christ is coming, when Messiah is coming, will he do more miracles than with these which this man has done? You see, I have been saying for two weeks, I am going to say it again, the evangelism of the last 40 years is almost filled hell.

Why? We have not told people who Jesus is. People have believed on him. I have actually been in hundreds of baptisms where people came and told the young people, blah, blah, blah, we never had heard that Jesus is Lord.

I have had preachers scream at me from the pulpits and say, Rothbard is a liar! You cannot have Jesus as Savior without having him as your Lord. But you can, because that is who he is. That is who he is.

Absolutely not a make-believe, but man of the life! There is no salvation apart from our surrender day by day to the Lordship of Jesus Christ. Why, yes, some people believed on him. They said, When the Messiah comes, he is not the Messiah.

They believed on him. The last generation has believed on Jesus, but they did not know who he was. They did not know who he was.

They did not know who he was. We preached him as the final escape to keep people out of hell. And there, America is full of men and women who confess him with their lips and deny him with their lives.

There is no salvation there. Many, therefore, of the people believed on him. And they said, When the Messiah comes, they did not believe on him as he was.

The Pharisees heard that the people murmured, they were talking such things concerning him. And the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Get a little while am I with you.

And then I go unto him that sent me. He shall seek me and shall not find me. And where I am thither ye cannot come.

There is a physical interpretation of this that is obvious, but there is a spiritual interpretation of it that does not do violence to the fact that every scripture is bifocal. It must be looked at in two different directions. I call your attention tonight to the solemn threat of my Lord to these people.

I go my way, get a little while I'm with you, and then I go to him that sent me. That I'm gone and he shall seek me and shall not find me. And where I am thither ye cannot come.

Ladies and gentlemen, let me face you with a solemn. There is a day of visitation from above when God Almighty speaks to men in the truth through the Holy Spirit. When the door is open.

But if men will not hear, if men continue to choose their own sinful way, the day will come when God will no longer call. They will not hear any more from heaven. And as we're going to see from scripture in a little while, the door that's been opened will be shut.

And it will be shut by Almighty God. And men and women will be left alone like the cry in the Old Testament, God says, of a tribe of Israel, Ephraim is joined to his idols. Let him alone.

Don't bother him any more. When men are given over to reprobate minds and left to wallow in their filth, one day reap the penalty of their sin. That's a solemn fact.

In the Old Testament, God said to Noah, and it, O Noah, believe me, was it. I think his voice got a little louder and his tears got a little deeper. He packed away on the ark a little harder.

God said, Noah, my spirit will not always strive with me. It is a solemn fact that an open door may not always stay open. It is a solemn fact that a man cannot be saved except in the day when God calls me.

A man ought to repent, but he won't do it. A man ought to believe, but he won't do it. A man ought to seek the Lord, but he won't do it.

A man ought to covet to enjoy the bliss of God forever, but he won't do it. Ladies and gentlemen, you live in a world full of men and women. Every last one of them being this kind of people, they are people who will never, never call on the Lord until he calls on them.

They ought to. They have no excuse for not doing it, but they won't do it. One of the most solemn facts I ever had to say in speech in my rebellion when I came to see it's the clear teaching of the Word of God that no man on earth will ever be saved if he can help it.

That's the kind of folks people are. The whole of God is on the shoulders of Almighty God. If he don't call me and call me, I'm going to die.

But the world will such a blight of authority that they cannot refuse to hear. And the whole out, it'll just go to hell. Now, that isn't speaking nice of people.

That's just speaking the truth. I speak to you and say to you that until Jesus Christ becomes the supreme object of your quest and until you seek him not for what he can do for you, but for himself, the Scriptures don't say, seek the Lord, hoping he'll do something for you, it says, seek ye the Lord, he's worthy of the insult. And unless he becomes the object of your lifelong supreme search and quest, you'll never find him.

That sounds like I'm contradicting myself. No, no. No.

A miracle has to happen in the life of an individual. God calls. God interferes.

God arrests that man. God does it. Changes him from a God-hater into a God-seeker.

And God gets all the glory. God gets all the glory, for he does all the saving. It's all of God.

A young man in Winston-Salem said, Brother Byron, said to him about three weeks ago, he said, I wish unto God I could have you out at my church for a meeting. He said, we dead sure need you to come out and challenge us and stir us up if God wills. He said, we are so dead, we almost got to where we smell in bed now.

He said, we're in an awful shape. But he said, I can't afford to have you. I'll preach it that way.

He said, the first time that you mentioned that a sinner, unless God interfered and arrested him and changed him, he'd never be saved. Well, they said, that would scare my people to death. Well, I said, boy, don't you preach that? He said, no.

Well, what do you preach? What do you preach? You mean that sinners are nice little people just hunting for God and hungry for holiness and thirsting for righteousness? This world's full of folks that are running for God's debt as fast as they can. And you mean tell me that you do not tell this generation the truth, that their salvation is up to God? Oh, go back to poor old Senator Doove. He's got sense enough to come in out of the rain.

If he can't repent, start begging God to break his heart so he can. If he can't believe, start begging God to open his eyes so he can see. Clearing with God, if he will, knowing he don't have to.

Open my blind eyes that I might see. Open up my deaf ears that I might hear. God has to call people.

And when the dark of God arresting and committing and prepping and awakening and calling me, and when that door shuts, that's it, as far as that man's concerned. I stand here a trophy of the long-suffering and loving kindness and patience of a holy God. For eleven long years I was a Baptist church member, as lost as I could be.

I was two things at the time God saved me. I was an infidel and the teacher of a men's Bible class in a Baptist church. For eleven long years I had been baptized, what they call it, any human being that goes so far as to ask a church to put him under the water, prefiguring the death, burial, and resurrection of Christ, and he don't live a holy life.

You know what he is? He's an apostate. He's going to hell. But for the mercy of God.

If the Lord don't save him like he did me, and I'd just be out of pure mercy, brother, he's a dead dog. Because when you baptize, you position yourself as being a member of the kingdom of God and a trophy of the grace of God at the cost of the blood of Christ. It's putting on a uniform, brother Beecher.

And in time of war, it don't pay to shoot at your buddies as you're supposed to shoot at the enemy. Hear me? God has to call sin. That's a solemn fact.

I go my way, and you shall see me no more. There's a solemn doom in this text. Ye shall seek me and shall not find me.

Don't get mad at me. I've heard all of my life that if a man's worried about whether God will ever call him again, if he has some desire to seek the Lord, then he has not committed the unpardonable sin. But the scriptures don't talk that way.

Ye shall seek me and shall not find me. Tomorrow night, I'll be giving you the most graphic experience I've ever had as a preacher when I speak on God's last call. Have you ever had to be a witness when a man was electrocuted in the electric chair? I have.

Inform the basis of the message tomorrow. Brother Barnes, if a man had seeked the Lord, he'd be saved. Oh, no, no.

Well, you just got through saying that unless he became the object of your supreme sin, you'd never be saved. Now you turn around and say, the scriptures don't teach that if you seek the Lord, for the scriptures are seeking him and not being able to find him. Let me just turn to one scripture, the 13th chapter of Luke.

This is just one time fleeting. And in verse 24, the Lord Jesus Christ says, Strive to enter in at the straight gate. You see, ladies and gentlemen, our churches, these great multitudes that are on our rolls that I want

you to get concerned about, I hope you are.

They need the Lord. They're in terrible shape. They got into our churches without ever any striving.

That word means agonize. Somebody says, it's so easy to be saved. Yes, all it'll cost you is yourself.

All you got to do to be saved is to die. That's all. That's all it costs to get to Christ.

Just you die. But it costs that. Agonize, said my Lord, to enter in the straight gate.

Why all that? And then in language that I wouldn't believe if it weren't in the book. Listen to it. My Lord gives the reason for exacting men and women to agonize to enter in the S-T-R-E-I-T, straight difficulty gate.

That's the Lord. Why all this agony? He gives the reason. See if I'm reading it right, Brother Pastor.

For men, is that right? I say unto you, will seek to enter in. Did I read that right? And shall not enter in. There are some people seeking to enter in, said my Lord.

But they don't make it. Why? Well, the next verse tells us when once the master of the house has risen up and hath shut to the door. And you've waited till the door is shut.

And here you come and you stand outside of that door. And the master's the one that shut it. No man could shut it.

But he can. And he says, strive to enter in. For many shall seek to enter in and shall not be able.

Why? Well, they wait till the door is shut. And here they come. Here you stand outside and you knock at the door.

And you say, Lock! That's orthodox. Lock! Open under us! That's calling in. That's seeking in.

And he shall answer and say unto you, I know you're not what you are. This is the solemn doom that faces men and women in this day when men seek pleasure, they seek religion, they seek respectability, they seek a profession of faith, they seek a decision, they seek money, they seek this, they seek that, but they don't seek the Lord. And when the door is shut, here they come.

You know what the Lord does? He laughs at them. He laughs at them. I don't, but the Lord does.

I tell you, this business of seeking the Lord while the door is open is pretty serious. This business of mind in the Scripture, seeking the Lord while he may be found and calling upon him while he's near is not to be sneered at. For many, I say unto you, shall seek to enter in and shall not be able to wait too late.

To wait too late. The last word is a solemn invitation in this passage of Scripture. I want you to notice it in its context in this seventh chapter.

Get the context one more time. There's the Lord right in the center of the hatred against him. There he's speaking boldly to those people who've been looking for him and the more boldly he speaks they seek to lay hands on him but they can't because his hour has not yet come.

And in the midst of all of that hostility they're going to kill him. Isn't that a wonderful verse of Scripture in verse 37 right there in the temple where that religious gang are going to kill him in a little while for it's less than six months now until he'll be dead humanly speaking.

And in this context in that awful atmosphere the Scripture says, verse 37 in the last day that's the last day of that great feast, right there in the temple Jesus stood and he cupped his hands I think to his mouth and cried so that his voice could be heard all through the city in any man search let him come to me and drink right in the very center of their dying my Lord calls out anybody search yes I am come to me yeah drink what does it mean to thirst in the Scripture it means to feel your need in language of the street tired of living and feared of dying in Bible language it means to recognize your guilt and your condition and not be satisfied to stay in it to have a desire for the deepest need of your soul to be filled, that's what thirst is in that old song I will arise and go to

Jesus he will embrace me in his arms one of the lines one of the verses is as true to the gospel story as it can possibly be all the fitness he requires is to feel your need of him heaven how shall I feel to be invited to Christ who's welcome come to Christ everybody that feels their need of him everybody is there a man recognizing we deserve divine wrath and the damnation of hell all the fitness he requires is to feel your need of him such people are invited to come to him and when they get that drink partake of him for God's sake don't be satisfied with a profession of faith don't be satisfied with a decision don't be satisfied with anything you've done don't take anything except only Jesus can do sinners good but bless God he can he can say go thy way thy sins are forgiven he can say I

give my peace to you amen he can say I will be thou made whole don't you let anybody tell you that except him and he talks to people that way in the holy ghost yes he does and I close with this word how how does God draw men to him how does God create a thirst for holiness a discontent with guilt and filth and a thirst to be made holy listen to my Lord in his teaching would you spare me this moment the most pessimistic verse of scripture to my mind in all of the new testament John 540 John 539 the Lord Jesus said to the leaders of the Jewish nation that didn't stop until they killed him and the King James has it a little wrong you need to mark your bible there the Lord calls our attention he says you're constantly searching the scriptures they were bible students the old testament you're

constantly searching the scriptures for in them ye think ye have eternal life but eternal life is not in the scriptures huh isn't it in Christ isn't Christ the one that gives us eternal life well the scriptures do they point us to Christ they tell us about Christ these old testament bible students they murdered the son of God they kept crying until Pilate washed his hands to take him out he said you're constantly searching the scriptures for in them ye think ye have eternal life and these are they that testify of me in the next verse and ye will not come unto me that ye might have life isn't that a sad verse see that's telling the truth about you and you and you left up to yourself you won't come they tell me brother Barnett I believe in this great whosoever will gospel I know but what's

the use of preaching it in a world of whosoever wants and every people will nobody nobody you're wasting your time wasting your time nobody will my lord told truth about us old sinners ye will not come and the greek on that is ye desire not to come to me ye strongly desire not to that's me that's every human being in this world now I want to give you the most optimistic verse in the new testament to me in verse 44 that same chapter of the 6th chapter I quoted you John 5 40 in the 6th chapter verse 44 here's a blessed verse there's some hope in this verse here is encouragement in this verse ain't nothing in John 5 40 to encourage anybody that just damns everybody this tells the truth about us nobody will nobody will but is

God gonna accept that? no no and in the last why don't you ask

people if they won't accept I ain't gonna ask you to do what I know you won't but I'll tell you what I will do I'll keep reading this verse here's your hope sinner no man can come to me except the father which hath sent me draw him and the fellow that the father draws the Lord says I'll raise him up at the last day you say well brother Barnard that's awful that discouraged folks no no there's some hope for an old sinner in that you say well that scripture says that no man can come to Christ except the father that's exactly right but that's the truth and if a man quit trying to find an escape where they're ending and look at the other and this is the only hope in his sinner out of hell he can't make it himself but if the father draws him he can get there brother you say well that that's

just one door there never has been but one brother and this is it that little old decision you made ain't worth a dime but what God does worth a whole lot now the next verse tells us how God draws people and then the sinner out of hell that couldn't get in on this ain't nothing to stop him God won't forbid him all he got to do is become a listener while the father teaches that's all he got to do huh verse 45 it is written in the prophets and there he quotes from Isaiah 54 I think it's verse 13 and they shall all be told of God that's how he draws every man therefore that he first and at last of the father what did he do he comes to Jesus praise the Lord I start out my first message here and I said there are five things that are true of people God saved one of them is they become hearers

of the word of God there isn't a chance for this generation of church people to get to heaven they do not hear the word of God I wish you was concerned about your own church members they're going to hell the only way the father draws people is by teaching them how's he teaching through this book amen it's the only way folks get saved not by making a decision not by deciding to do something themselves but by listening to God and he draws people amen and everybody whom the father teaches he teach this gang of church people in Lancaster several pastors told me most of the church members in Lancaster won't even be out to meet on Sunday morning the preachers tell me they listen to television and ten thousand other things but they don't listen to God and the television don't draw men to Christ

and the ball games are nice and I enjoy them but folks don't usually get converted hollering for Willie Mays to hit a home run folks get drawn to Christ listening to God teach them and everybody that is taught what's to keep you from being taught? nobody but yourself and everybody that hears God and learns of him nobody can keep you from listening to God amen that's the way the father creates the first and draws men to his son and you know how many people are going to get saved? everybody that hears the father and learns of him they're going to come to Christ they're going to come to Christ the preacher was saying today and I know I've preached too long but I don't apologize we're digging here and the devil's whipping the daylights out of this church I'll be gone I'm going to Lancaster,

Pennsylvania when I leave here it'll be my third meeting there and I know what preparation they will have made we might have victory and might have defeat but I hate to be you, dear people I bet this town showed us a laugh at this church I tell you I wouldn't put up with it by you folks I get on my face and out here weeping over souls and warnings I don't think we've got to put up with this the sweetest thing this side of heaven is to listen to God in this book go after sinners quit comforting church members quit putting up with in the name of the bloody gospel remember that if you're a friend to God's enemies you can't be a friend and I believe it's time we take command in the name of Jesus challenge the devil and I think it ought not to be with the church booking it I think the church

ought to do the booking the devil and I call you and I challenge you spit amber juice in the devil's face and start standing up for holiness and for the blood of Christ and the throneship of him and the pure faith of the gospel for glory hallelujah praise the Lord

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