

# What It Means to Be Lost

by Rolfe Barnard

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*Rolfe Barnard emphasizes the critical understanding of being lost and the necessity of personal evangelism for true revival and salvation through the gospel.*

**Duration:** 56:04

**Scripture:** Mark 16:15, Acts 1:8, Romans 10:14-15, 1 Corinthians 2:4-5, Ephesians 4:11-12, 1 Timothy 2:4, 2 Timothy 2:15

**Topics:** "Personal Faith", "Being Born Again"

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## Description

In this sermon, the speaker emphasizes the importance of believing in the Bible and its teachings. They mention the apostles and their role in spreading the message of Jesus to the church. The speaker also highlights the need for individuals in the church to be well-versed in God's message and methods, rather than relying on external sources like schools or theology. They emphasize the power of being born again and the potential for believers to do more than just be spectators in the church. Overall, the sermon emphasizes the belief in the Bible and the importance of personal faith and understanding in spreading the word of God.

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## Transcript

Don't you all want to sleep by now? Well, I believe that we must, as we've never been taught to do, and I believe we must all become proclaimers of the gospel. I believe that's exactly what revival would be. We keep talking about we want revival.

Well, when they had something of the real New Testament, the apostles stayed in Jerusalem and the church was scattered from everywhere they went. They went and said, won't you accept Jesus most? They went and preached, and they preached the gospel. There's a passage in Scripture where one of the bishops talks about some which I believe has never come to the knowledge of the church.

And I believe that our message, however blessed they may have been, in order to ask them a blessing to thank God for, I believe they're utterly unfit for the anti-Christian spirit we're living in today. And I think that this church must not depend upon the Texas School of Theology all together to prepare people to preach. I believe that every member of this church must be saturated with God's message and God's method so that when we do that, when we go there and get inside, we can do more than we've been able to do under the spectator type of Christianity that's all been raised under.

Where the preacher does the preaching and we do the listening, we've got to do what they did in the Bible. I think I've called your attention to it so many times before. But when God sent Peter to preach to Cornelius, he didn't go on and try to get Cornelius to do anything.

He went on and preached the gospel to him. And while he yet spoke the word of the Holy Ghost, hell remained but hell. Now we've got to become totally disciplined people.

We've got to, folks. We've just got to. Now the Lord knows that.

Now we've got to put this upon us in religious good of being a God. We've got to become trained institutes with sharp weapons if we're going to have a big God in this state. You ever heard Francis do that? I'm somewhat encouraged by what's happened in the last few years.

If we can pick up the results, truthfully I've talked to some of the missionaries who were there and some of them I've talked to since going back in Indonesia. And so far this preacher, and I kind of think this is right, that evangelism, for the first time since Pentecost, brought revival. Now he said we've got to have revival.

I don't know if it's my fault, but if there were a revival in me, what would be the cost of having folks who said we've got to have revival? What on earth would that be? Huh? Well it would be men and women for the gospel, preaching it their full time. And they're not in our houses of worship. Huh? We've got to learn how to be skillful leaders of the world of God.

Now how to call your pastor in, and get him to say a word, that's not necessary. You get all the way around. And I'm that God.

If there's anybody in Africa, anywhere, even in Canada, there's a very simple foundation of truth of Christianity. And while I've been used to it, they're just, you couldn't find anybody. They're paranoid in their attitudes, and they're ignorant of the simplest tenets of the Christian faith.

Now that you've got faith, this thing will get next to you. I don't think there's any use in us fighting, or having some terms now. That's what we're talking about if we do it.

We've got to learn how to be skillful. As the old, quirky, try-hard becomes more and more appropriate for us, the service begins when the meeting ends. At London's home, the Baptists saw the paganism.

It couldn't have been any more of a pagan philosophy in the days of the apostles, and we have to deal with them. You have to remember that in the days of the beginnings of Christianity and the planting of churches, they were planted by Jews, getting converted, apostolized. Huh? And they had some foundation.

There was some kind of contact between that apostle's faith and the faith he was. But there wasn't today. There wasn't today.

A woman was in our services Sunday morning, and something was said about her, the other day, the profession of faith. She was reared in a part of St. Ignatius Church. Her father was a preacher.

And she didn't have the slightest idea what she'd come about by a profession of faith. Now, let me tell you how the bottom has completely fallen out. We've got to start all over again.

Now, I want you, dearly, to forgive me. And I want you that this Bible study be mine. In the Gospel of Luke, chapter 19, and verse 10, the verse starts with a preposition or conjunction, and everything we know, whether F or R, there's a preposition or conjunction.

Look here. Do you know? Do you, dumb and dumb? Huh? Twenty-nine kids in school. I've been past my grammar, so I've forgotten it all.

Well, I'll explain it to you. I'll explain it to you. In fact, it's explained in something that's gone on before.

And here it says, For the Son of Man is come to seek and see that which is lost. And the word lost there has to be interpreted in the context of the nine verses above it. And the word lost there doesn't mean what we call lost.

The lost there means a man who's conscious of his need. The lost there means one who is given to Abraham in what we call Abraham's covenant, the gospel covenant form. And the statement is not there, but Jesus Christ came down here not to make an effort to see, but to seek, and not to make an effort to save, but to save, and to not make salvation a possibility, but to accomplish it.

The syllogism gives it down to this, that everybody who's lost in the sense of this context is going to be saved. Our business today, then, is to become skillful readers of the word of God, cry out high, for the confirmation of God, the ministry of the Holy Spirit. I'm not speaking to any of you as to what I'm talking about now.

I'm known as a Calvinist. I don't know what that means. I know John Calvin wasn't Queen Candela.

But if you do call yourself a Calvinist, remember that Calvinism, in its essence, is simply this. It's not predestination. It's not election.

It's not irresistible grace. It's not those terms. Calvinism, the contribution of Mr. Calvin, was simply this, that the gospel has to be interpreted and applied by the Holy Spirit.

That's it. Now, I'll fight for that. I won't fight you over these other terms.

I don't need them myself. You can't do that to me. You've got all the standing, and if you don't have the standing, you're going to get mad at the folks you're trying to pump them into.

They don't know it. But the heart of this thing is that America, the pagan nation now, call themselves Christians, because it's had a gospel that men could accept and believe and they hold all the power in the Holy Spirit. Interpreting it to their hearts in their own spirit.

Now, that's so. Now, that's the issue of this hour. It wouldn't do folks a bit of good on God's earth for you to get them to believe in what you call your five points of Calvinism.

That's not the issue today. They'd just probably be a little better than they are now if they switched their terminology. But the issue we got to get excited about is that the gospel itself is a mystery and that nobody can understand it and nobody can accept it and nobody can believe it except in the power of the Holy Spirit.

Isn't that right? And that that's in the gospel that has the power of God in this whole notion. If there is any good on the earth I'm going to touch the heartbreak of humanity. These sovereign days creatures that can

never find it in their characters.

These sovereign days characters that are Christ-filled in power and they could not go out in a five seconds and go all over America in the midst of a million miles. What's the point of that, everyone? I'm saying that the issue here is the gospel of the Holy Spirit of God which men naturally hate because it annihilates pride and especially in our days when they have been made to blissful propaganda that when it's gone on our head our enlightenment can first be on our head for your objection and build a new house upon this earth. I want you to get the real truth of the grace of God.

That's the truth! There it is! The grace of God! Oh! To love man puts the crown on God's head. Grace simply means divine initiative. But God's in the business of getting men lost! God saves every human being when he can get in a lost position.

And if you're going to faithfully go about it and if you don't you've got no right to call yourself Christians. If the manhood and womanhood and young men and women of this church do not put their end to the blanket of the Christian or missionary you're disgraced to the name of Christ. And you've got to remember to remember that that pagan attitude that RCM difference that self-complacency you'll find in 99.9% of every home you get into or wherever you speak didn't get that way all of a sudden.

That that way recalls what has passed for gospel message and gospel method and you'll be a man with more Pelagia than old Pelagia ever was. This generation's been made Christian by a gospel that does nothing short of saying sinner save yourself. I want us to get excited and skillful in the story of God and obedience for he's not going to bring a revival with the kind of preaching and method we've had.

He'd have to resign as God if he did. I want us to get with our hearts not as a matter of theological argument that everything that matters starts with almighty God. There are just three things that spell Christianity.

First, repentance and prayer. No man can know he's been born of the spirit except by the fruits that come from the earth. And they're simple, they're just repentance and faith.

You're a very near Christian because you live to live a bit and have what you call a glorious spirit. The devil could give you that but the devil can't give you a day of repentance and a day of faith. That's the fruit of the new birth.

And then of course the heart of what being a Christian is is a matter of prayer. And everyone of them comes from God. Everyone of them has to start from God.

What may appear to be our human virtues are really God's gifts. The very passion and hunger for God has to come from God. God creates the hunger and the thirst so that he can satisfy it.

No man who's too proud for being infinitely in debt will ever be a Christian if God Almighty hear me? If God Almighty can get a man to cease struggling to merit salvation, get a man to bow head and heart just to receive a gift, that's our problem. Our job is to be instruments of God in their day and mine in getting people L.O.S.D. lost. So lost that they'll receive a gift.

So lost that they'll receive a gift. That old pride of yours is going to take a beating if you ever get to where you are humble enough and enough of a beggar and desperate enough to take even a gift from Almighty God. Now don't you know I have been of a nature that don't want to be dependent on nobody, God

included.

How does God get people L.O.S.D.? He ain't going to get nobody L.O.S.D. in your day and mine unless he can set the church members to where they're skillfully wielding the word of truth where they've got a chance that's used in the hands of the Holy Spirit to rob man of all hope and make him where somebody's definition of evangelism would be, I propose, evangelism's one beggar telling another beggar where he got there. That's pretty good. Tell you where I got that which satisfied my hunger.

That's pretty good. Young brethren, members of this church, you're known all over the country already as being people who've grown the seed on what they call the doctors of grace. They say of all of us folks we can't pray.

We don't care if anybody gets saved or not. That's what people think about us. Huh? That's what they tell us.

Huh? How much truth are we? Huh? How much truth in us? Any way of substituting a little knowledge of truth just makes a fool out of us. Huh? How guilty are we of all these things we say are lies? This bothers me. Members of this church, while you're soaking your souls in these great truths that must be taught, pour a little of David Bainwood's spirit on it while you're soaking.

Huh? Pour a little of holy milk shame. God, supposes people used to hear him in his willow and pray, I'm not going out there unless you go on in. I'm not going there, I'm not going there unless you go on in.

Oh, bless his, bless his will. Jonathan Edwards said the greatest privilege he thought would ever come his way in his life was the privilege of having David Bainwood die in his home just to listen to him die. Jonathan Edwards said any interpretation of the gospel he'll give to the Christian church once every hundred years.

A man like David Bainwood is worth studying. That's what you can't study down here. Oh, cry on your heart that it'll give you something of what it gave to David Bainwood.

It'll give you something of what it did to holy milk shame. The old Roman Catholic Church, as rotten as it's been, used to produce some S-A-I-N-T-S saints. What we'd call Christianity produced a bunch of cacklers with a rattle like an old T-model four.

But David Bainwood didn't get to where he could leave the snow saturated with his blood up in northern New York as he agonized for the salvation of those heathen Indians. He didn't get that way by switching his doing of one job to the other and accepting Jesus. He got that way by getting acquainted with the holy requirements of a Christ holy God and his oracle condition himself.

Here's a man who entered in to that which my Lord said, you want to go to heaven, honey? Agonized to enter in at the straight in. And he faced some things that we have evaded. How shall we obey God in our day? Honey, we got nothing to lose unless we pull up all our clothes and plunge in this battle head form us and get it in ourselves and begin to demand once again that the grace of God don't turn out cacklers, it turns out mighty saints.

What we need is some godly people. He didn't get his character and reason with our testimony, mine, yours included, don't get in harm much than the seed because of the unholiness of our character. Listen to David Brainard as he was trying to get in our language, trying to get saved.

Instead of evading things now, he faced them. He got to the place that he became a seeker. He wouldn't get to the place that he could claim an interest in the merits of the shed blood of Jesus Christ.

That he could claim an interest in the shed blood of Jesus Christ. And I quote from him in his struggle, he searched, and he searched, and he said, I found in me great struggles, heart rising and heart empty against God. Imagine that.

You'd ever face the holy requirements of God? You'd rather face them? I think you'd get mad too. I'd love to see some people mad enough at God that they'd either get them a shotgun and try to put them out of business, or they'd fall at his feet, a helpless beggar. He said, I found in me great struggles, heart rising and heart empty against God.

He said, I often quarrel with God. Us little folks, we wouldn't do that. I often quarrel with God for laying the sin of Adam against me.

He said, I never so much as consented when old Adam committed it. He said, I wish God had left me alone to stand for myself and not abuse me at that rate to punish me for what another man hath done. He may not have understood original sin, but he did show a grip with it.

And we don't have a spirit now. We just flipped over that and said, won't you take Jesus? And we did, and still going to hell. Listen to me.

He said, I charged God with cruelty. He took it seriously, and injustice, and thought he delighted to oppress and crush poor mortals. There was a time he said he wished there were no God, or else there was another God equal in power with whom he might join forces.

And I quote him, he said, I longed to pull the eternal God out of the throne and stamp him under my feet more than I ever did to be avenged of any enemy in my life. He was enraged at the idea of God's sovereignty and the injustice of God making creatures and then subjecting them to everlasting punishment. And the point I'm making is he didn't have nobody to interpret the Bible the way he did.

He just looked at some of these great bone crushing flesh killing things in the Word of God and he looked at them and he didn't have any faith yet and he didn't have the Holy Spirit yet to interpret it. And he looked at them as naked as they are in the Bible and if you look at them you get mad too! You never got mad at God. You never looked at the kind of God there is in the Bible and his holy requirements.

You never would dare to do like David Brainard said that he did reach up and pull God off his soul and get rid of it! But he did. He did. He did! Uh... I don't know! This is some Calvinism I want! Got some... He did it! God ultimately manned through the very valley of death and hell itself and sent him shouting all over Mount Geronimo when he gets up on the other side of Geronimo George.

Uh... This is what I'm talking about! Until a man gets a picture of the snakes and the demons and the ghosts within himself he will never ever get over the wonder of sins forgiven. We've got to come back to it. And the poor truths of the word of God that God always has and still uses to get men from loss are the truths that David Brainard didn't wink at but looked at and plowed through to Canaan's happy shore.

Look at them again tonight. First, the strictness and severity of Almighty God's holy law. You ever start there? That's the only place you'll ever get anywhere.

Starting at the strictness and the awful severity of the holy law of God. The holy law of God demands nothing short of outward and inward perfection. And the holy law of God does claim as a bird on a dog's nose that anything short of perfect perfection will incur the damnation of hell on the wrath of God.

That's right. And he kept looking at that holy law of God and he said God Almighty ain't got no right to create men and demand perfection when I came to live. That's one reason the fella's wrong.

For he's got to. He's got to be perfect. And he came.

Huh? He's got to be perfect. And he came. Now if that ain't so, we'll just well quit it.

I'll tell you how I had you understand about Charles Jackson. I'm just as good as you are. You mean to come around and talk to me about what a mess I'm in and about just as good as you are? Huh? Well, it's just business to demand perfection.

I can't get no comfort out of saying what I expect, I'm about as good as you are. Huh? But that's exactly what the holy law of God demands. And God's got to repeal this law and he hasn't done it.

He's got to abdicate and he never will. Or he's got to punish everything that falls short of absolute perfection in the keeping of his holy law. I tell you right now, if you'd ever face that, you'd either get mad or say, Run! Huh? That's when we're in the mess where now we've had some little something, you know, that's ignored.

It's impossible to be kept holy law. We've got to become skillful in getting people lost. And a man ain't fixing to realize his terrible condition until we keep facing him with the absolute requirement of God, that nobody walk the streets of the world that isn't as holy as God and as good as Jesus Christ.

That's right. And unless there's an imputation of somebody else's righteousness to me, I'm going to split him wide open. And so are you.

And then David Brainard faced the second coming truth that God Almighty has always been pleased to show men the truth about their lost condition. And that was David Brainard faced the fact that God requires faith, won't settle for anything else. And he didn't have none.

He couldn't find any place to buy it. And he couldn't work it out. I'm telling you ladies and gentlemen, you are faceless now if you do not, as an act of your own, repent to God and repent, believe in the Lord Jesus Christ.

There's no hope for us. But the reason you and your mess you're in and come lost is that what God Almighty absolutely demands and commands and requires you are utterly unable to perform. And you're going to get in a fight.

You follow old man Barnett over the course of the last 40 years. I ain't going to fight over some term about whether elections this or that year or something like that. You can if you want to.

If you want some real fights, get it on there together. It'll get hot. And this is what it's dying for.

Amen! No wonder nobody needs to become a seeker of the Lord who's been exalted, put on a throne for a day with penance and forgiveness of sin. Why honey, they've been taught for the last 60 years by what we call fundamental preachers in America! But they don't need God in this business. They can do it

themselves.

That's right. And you think that this world is mad at us because we believe in election predestination. They don't even know how to spell those words.

But I know what the war is getting hot about. It's whether or not the reason men and women are not screaming for God for mercy now is not that they believe what they've been preached and they think that they can produce repentance and faith any time they want to. And that's so a man may be in pretty bad condition, but he ain't lost for life.

Long as there's anything God's on earth he can do to make a contribution to your salvation, you may be pretty badly whipped, but you're not lost. You're not lost. We've got to become skillful in getting people lost, lost, lost.

And then David Bain had preached the third thing, that water gets hotter all the time. And he didn't evade it. And thank God there wasn't no preacher around there telling him just forget about all those things and just take these.

So Jackson had a good boy. He found out not only that he had to be as holy as God and as good as Jesus Christ, he was going to be sent to hell. He found out he had to produce repentance and faith that was his own act.

God's not going to repent for you, and he's not going to believe for you, but you can't do it yourself. You see, what we call the gospel gets people to accept Jesus, but the Bible gospel gets men to be seekers of the Lord, to do for them what they cannot do for themselves. And that's the difference.

Old Brother Rogers and I, we've got gray in our head and Brother Connolly and Brother Jackson, the rest of you folks are young, you ain't got no sense much, but maybe there's some hope for you. But we used to talk about old Grandpa who lived in the day when people sought the Lord. Ain't nobody got time now to seek him.

They get saved before they ever seek him. If you talk about I've been in hundreds of that, you say, you want to have a little fight? I don't advise you to go in there now, but I've been in a few. And this is kind of where we've gotten a little scrap.

Is it so? Are we going to keep on using the old methods that have got us in the mess we're in now? Got us with a generation of church members as pagans as all get out? Are we willing to be knowers? If that's God's will for us in our days, preachers of what? Righteousness. Huh? I don't think anybody will even feel the need of being declared righteous upon the basis of faith unless they've been held over the hot coals of the utterly righteous demands of a wholly righteous God. You going to repent, are you? You better start pleading with God to grant repentance.

You going to accept Jesus, are you? You better start seeking the Lord who purchased those rights by his precious blood. This is the heart of the controversy. And it comes deeper when we face the third thing.

David Brainerd kept crying to God, kept fighting him, mad at him, arguing with him, in a controversy with him, but he didn't take out what he wanted to be able to get in a place he could claim an interest in the merits of the shed blood of Christ. And he ran right smack dab into the truth of God's word that is the most humbling and the most pride-killing and the most flesh-clearing thing I've ever preached. He found out that

God Almighty has the right to give or withhold faith.

And under God that he exercises that right. Now, if you want to have a fight, is that what you want to get in? Is that your Calvinism? You better just stay on some terms, you know, not get involved in this, but this is what this church has got to invade this city with. This is how God gets men from law.

That God Almighty has a right and he exercises it to give or withhold repentance and faith. That's in the Scripture part. Of course, that's 5th chapter of John.

He gives life to whom he will. You mean to tell me I ain't got no way I can come to God and say, now listen here, Lord, now let's just do some business here. I've got a right.

You've got to give me faith. You can't do that. You can't do that.

He don't have to do it. He don't have to do it. Now, if you ever face this, you get about as mad at God as David Boehner did, or you might become a beggar.

Oh, Lord, if you put a place, I sure would be much obliged if you fixed me so I could turn on myself and in dust and ashes abhor myself and spend the rest of my life standing in the need of mercy. And then David Boehner, of course, faced the last thing. And it's in the Word of God that God could save him or damn him and be just and get glory for himself.

I've called attention in this pulpit before you've forgotten. And under God, I believe, we're going to have to come back to it. Not many years, more than a hundred years ago, you walked down the aisle of a little Baptist church house or any other major nominations in America at that time, and said, Brother Jackson, I've been saved.

I want to be baptized. I want to go on this trip. Brother Jackson and some of the brethren around here say, All right.

We'll hear your experience of grace. And if it suited them, they'd take you. If it didn't, they'd say, We'll have to deal with you a little more, Brother.

It's been an awful long time since anybody has been said, Well, we'll have to talk to you a little more, you know. They don't do much of that now. And if he passed that test, they'd ask him this test.

And if you want to get the heart of the Calvin theology, Brother Luther, here it is. John Calvin said, Nobody will walk the streets of glory who hadn't been made willing to go to hell. Now, you say you're Calvinist? Can you take that? That's what he taught.

That's what he taught. And the old-time Baptist preacher, a hundred years ago, if your experience of grace sounded all right, he'd say, My brother or sister, are you willing to be damned for the glory of God? Now, I don't know whether any of us here tonight, the preacher included, know anything about faith or not, but that's what it is. Roman Catholicism in their day said faith was a mental ascent.

The Reformers said it's a trust, not a bargain, but a trust. Yeah, I am. You're worthy of my surrender.

You're worthy of my trust, whatever you do with me. I don't know about that. They said this was God-centered faith.

You mean to tell me, old Ralph Barnes, wouldn't just turn myself over lock, stock, and barrel to God Almighty and Jesus Christ and leave it up to him what he does with me? That's trust. God Almighty help us, that's trust. And it leaves just one safe spot of ground for Ralph Barnard to walk on on this whole earth like that leopard following Jesus Christ constantly here in the days of distress saying, Lord, if thou wilt, thou canst make me whole.

When a fellow's in that shape and he hears the gospel, boy, that's awful good news. For the next verse, the Lord Jesus Christ said, I will. That's good news, fellas.

That's good news. I believe the Holy Spirit will be given to those who obey him. Let's get a Bible, start loving men and women enough to tell them the truth.

Get them lost. Eh? So I'm lost. Lost.

Can't get out. Locked up in God's prison house under God's condemnation. Sentenced.

Already passed. Bored from a prison cell. Locked.

I haven't got a key. Somebody comes along that's got the key. That somebody is the living Lord.

Somebody who is exalted, made a sovereign and a savior for the express purpose that he could unlock the cell door and make the men and women to walk forth free. We want revival. Let's start shutting men up to God.

That salvation's of the Lord. Not a doctrine of the head, it is. Robbing men of all fame, anything they've ever done or ever will do.

Some people are going to become seekers of the Lord. Amen. This is my message.

The reason I usually just use one invitation hymn is I believe it's true to what I try to preach. We're going to sing it as they softly play. Pass me not, O gentle Savior.

Here I am, locked up in the prison house of the damned. I haven't got a key. And He is telling me to walk out.

I can't get the door unlocked. Oh, I need a Savior. I need somebody to get me to where I am.

Amen. Get me out of jail. Oh, bless you, God.

Amen. Oh, I don't know if I know. Tell the poor old sinners what the Scripture over and over again says.

Whosoever shall call. Here I am. Lord, don't pass me by.

I've got no rights. I ain't got no way to make a claim on you. I just say, don't pass me by.

Stop at my door. You can break the shackles. You can unlock the doors.

You can set the prison free. Stop at my door. And there wasn't any call on the Lord.

I wish somebody tonight could call on Him. Let's quietly sing a moment or two together. Pass me not, O gentle Savior.

Pass me not, O gentle Savior. Lord, I'm not worthy. Here I am.

Lord, I'm not worthy.

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