

Does It Matter if You Refuse Christ

by Fred Whitmore

The Lord's invitation to Himself is a call to repentance, and refusing it will result in eternal banishment from God's presence.

Duration: 43:25

Scripture: Proverbs 1:20-24, Proverbs 1:26-27, Proverbs 1:29-31, Proverbs 1:33, Matthew 11:28, Matthew 22:14, John 3:3, Romans 3:23, Revelation 22:17

Topics: "Refusing"

Description

In this sermon, the preacher emphasizes the importance of responding to God's invitation. He compares God's invitation to a wedding invitation, where a response is expected. The preacher highlights that God not only invites but also entreats and appeals to our souls. He mentions how Jesus stretched out his hands on the cross, symbolizing his longing for us to respond to his invitation. The preacher also encourages the young people to read the book of Proverbs for moral instruction and wisdom, pointing out that the character of the just man in Proverbs is fulfilled in Jesus Christ.

Transcript

I want to read with you tonight on the first chapter of the Book of Proverbs. Chapter one of the Book of Proverbs. We shall read from verse twenty.

Wisdom crieth without, she uttereth her voice in the streets. She crieth in the chief place of concourts, in the openings of the gates. In the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? And the scorers delight in their scorning, and fools hate none.

Turn ye of my reproof. Behold, I will pour out my spirit unto you. I will make known my words unto you.

Because I have called, and ye refused, I have stretched out my hand, and no man regarded it. But ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity.

I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer.

They shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord, they were none of my counsel. They despised all my reproof.

Therefore shall they eat of the fruit of their own word, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

The Lord will bless to us this portion of his word. I want to lead out tonight to a few verses, to a few words that we find in verse 24 of this chapter. Verse 24.

Because I have called and ye refused. I have stretched out my hand, no man regarded. I have called and ye refused.

By way of introduction tonight, I want to encourage the young people who are with us to carefully read the book of Proverbs. You know there is a chapter in the book of Proverbs for every day in the longest month. And if you turn your attention to the book of Proverbs, you will find there remarkable instruction.

There is moral instruction, perhaps which will keep you from evil, and will help you to walk in ways that are well pleasing to God. The moral teaching in the book of Proverbs, I commend it to you, there is nothing comparable with it in literature. You can turn where you will, but the advice and the wisdom expressed, the truth revealed in this wonderful book, if you give attention to it, it will be as a safeguard to you in a world that is corrupt and evil.

So that we have the moral worth of the book of Proverbs. But more than that, it's good to notice as you go through it, there are four leading characters presented. We have the just man.

And if you make a study of the just man in the book of Proverbs, you'll find that all that is said concerning him has an absolute fulfillment in the person of our Lord Jesus Christ. We're not surprised at that, because you remember that Peter refers to the Lord Jesus in that way. He says Christ also had once suffered for sins, the just for the unjust, that he might bring us to God.

And many in the New Testament, they confess that the Lord Jesus was and is the just one. And so the just man is before us in the book of Proverbs, a beautiful portrait of our Lord Jesus Christ. But over against the person of the Lord Jesus, under that typical title, we have the proward man, the man who is perverse, the man who is corrupt, the man who delights in evil.

And we know that this man will have his counterpart in the man the devil will get present upon the scene. If the just man suggests to us the Christ, the proward man suggests to us the Antichrist. And that is the picture that God would bring before us.

But then we notice the two women are before us in the book of Proverbs. There is the strange woman, the woman who has forgotten the guide of her youth, the woman who is evil in her thoughts and corrupt in her ways. And over against her in the last chapter, the question is asked, who can find a virtuous woman for her price is far above the rubies? And while those words apply in a general sense, and it's true concerning the virtuous woman, wherever she has found that her price is far above rubies, we have in the virtuous woman a picture of the Church.

And we think how precious the Church is to Christ. We are told that Christ loved the Church. He gave himself for her.

Her price is far above the rubies. But in the strange woman, we have of course mystery, Babylon, mother of hearts and abominations of the earth. We have the force, the counterfeit Church, the Christ, the

Antichrist, the Church, yes, and the counterfeit Church, the false Church.

But again as we turn to this book, we find that the chief speaker is presented to us under the title of wisdom. It is wisdom that speaks to us in this book. And of course when we go to the New Testament, we know that is one of the titles of the Lord Jesus.

To those of us who believe, he has made unto us wisdom. He is undoubtedly the wisdom of God. Solomon, he obtained wisdom.

God was pleased to grant him his request. He gave him an understanding heart. But when we think of the Lord Jesus, we think of the one who is the source of Solomon's wisdom, and the source of all true wisdom, our Lord Jesus is the wisdom of God.

And it is under that figure that the message comes to us tonight. Wisdom speaks. And my friend, it will be your wisdom too, to listen to the voice of the Lord Jesus.

For it is his voice that we are privileged to hear in these words. What does he just say? He says, I have caught and ye refused. What does summing up? I have caught, ye refused.

I would ask you then for a few moments tonight to consider the fact that the Lord in remarkable grace has invited you to himself. You've been privileged to hear the call of the Lord Jesus time and time again. The gospel is never sounded forth, but men and women are privileged to hear the Lord speaking and the Lord inviting to himself.

When I turn to the calls that are given to us in the New Testament, I notice they can be classified. There are some calls that are general in their expression, when the Lord would invite all unto himself. He says, come unto me all ye that labour and are heavy laden, and I will give you rest.

That, of course, applies to everyone that is comprehended in that invitation, all who are privileged to hear those wonderful words. But again we think of those who were personally caught by the Lord Jesus, and they were personally invited to him. They were separated from others that they might hear his voice distinctly and clearly.

You remember that Martha, she went forth with a message from her Lord to her sister Mary, and she said, the Master is come and he calleth for thee. What wonderful words. The Lord was manifesting the fact that he had a personal interest in Mary.

The Lord has a personal interest in individuals. He has a personal interest in you. You know in the home of Bethany there were three.

There was Martha, and there was Mary, and there was Lazarus. There's not the slightest doubt, because the Scripture confirms it, that each were personally loved of the Lord. They were very, very different, very different indeed.

And yet the Lord's heart went out in affection to them individually. We think of that rich young ruler who was brought into a position of privilege, and he could have received in the Lord Jesus eternal life. He was brought to the very point of decision.

He was prepared to bend his knees in the presence of the Lord Jesus Christ. And there he sought the knowledge of eternal life. When the way was made clear before him, his decision was made, but it was the

wrong one.

He rose from his knees. He turns his back upon the Lord Jesus. It says that he went away sorrowful, for he had great possessions.

But Mark tells us that the Lord, looking upon him, loved him. So if the Lord loved a Martha, and a Mary, and a Lazarus, it's equally true that the Lord loved that rich young ruler who was turning his back upon him. And there's many a man, alas, and many a woman whose eyes will be opened in hell.

And yet the Lord has loved them, the Lord has made provision for them, and the Lord has graciously invited them to himself. And there are those here tonight, and you've heard the call of the Lord Jesus Christ. You've been quite clear that the message has been for you.

You've gone home to think about it, you've pondered it, it has disturbed your conscience, and you've said to yourself, yes, I'm a sinner, and as a sinner I need this Saviour, and I need this wonderful salvation that the blood of Christ has procured. You have confessed it quietly, perhaps in the night season, and you've said, yes, the Lord is speaking to me, I know, I know it's the Lord's voice. And my friend, he speaks to you again tonight, and he says, I have called, I have called, now it's indisputable, the Lord has called you.

My friend, upon the invitation that has gone out, you have discovered that your name has been written in large letters, there's no mistake about it, the Lord has addressed this wonderful invitation to you, he has called you, he has been pleading with you, and he reminds you of that tonight, he says, I have called. My friend, perhaps we can understand why some calls are refused, but think who it is that's calling you tonight, the one who says, I have called, he is the Lord from heaven, he's the only one who can rid you of your sins, he's the only one who can make you anew, he's the only one who can satisfy the longings of your heart, he's the only one, friend, who can bring you safely into eternity, and he who's called in wonderful grace, he calls again, and he calls you tonight. Now think first of all that this call is an exceedingly gracious one, for it's the Lord who is speaking, oh yes, my friend, if tomorrow's post brought you an invitation from Buckingham Palace to meet with the Queen, you would say, how very remarkable, how gracious of her majesty that she should desire to see me, my friend, hear something more wonderful, the Lord of the universe, the creator of heaven and earth, the one who once took to the sufferings of the cross for your salvation, he deigns to speak to you again, and to call you what grace this is.

The Lord is calling, he's calling in grace, he's calling to your heart, my friend, are you going to spurn his grace? Are you going to despise it? Are you going to turn your back upon him that speaks from heaven? He says, I have called, and my invitation has been addressed to you in gracious terms, in expressions of pleading and yearning, he says, I have called, yes. But let us go a little further, and you'll notice that while this call is gracious, it is also a call to repentance, he says, turn ye, turn ye at my reproof, behold I will pour out my spirit unto you, I will make known my words unto you, turn you, turn you at my reproof, my friend, this is a call to repentance, the Lord wants you to repent. Someone asked D.L. Moody on one occasion, what is repentance? And he replied, he said, repentance is a taking sides with God, even to the condemnation of one's own self.

You think of that, a repentant man, he takes sides with God, he justifies God's verdict, he says, God says I'm a sinner, and I can't dispute it, I am a sinner, and so a repentant man, he takes sides with God, he justifies God, but how can he justify God without taking the place of the condemned? He condemns himself, for he's acknowledging that God is right when he says of him, you're sinful, you're unclean, you're unsuitable for my presence. Ah yes, but my friend does more in it than that. You know a man, a woman

who really repents, looks upon his sins, her sins, without a loathing, and has a desire to turn, and to turn Godward, and that's exactly what God is waiting for, he is calling, calling.

You have seen people walking along the road, haven't you, far ahead of you, and then suddenly from behind you, you've heard a voice, someone calling the people who are before you, and hearing the call, they turn round, they turn round to inquire. My friend, God is calling, God is calling, your back is toward God, but God is calling, and God would command your attention, and he wants you to turn, and if you turn, it will be a turning Godward, will it not? Of course it will, you'll be turning round toward God, and my friend, as repentance in that way comes into your life, the Spirit of God will take opportunity to reveal Christ to you, and will show you how through faith in Christ, you can be saved, your every sin can be blotted out. I want to ask you, friend, you have been called to turn, God has commanded you to turn, I want to ask you, has there been a turning point in your life, has there been? Last night we were thinking of Christians, located at Thessalonica in the Apostle Paul's den, and when he writes to them, he says, ye turns, ye turn to God from idols.

There was a turning point in their experiences, and that turning point, it brought to them newness of life, it brought to them God's salvation. My friend, God speaks through the prophets, and he says, turn ye, turn ye from your evil ways, for why will ye die? Why go on, my friend, the way that you are pursuing, because it leads to death, and what a fearful death, the second death, eternal banishment from the presence of God, when God, then, would bring you into his presence, and give you an inheritance among them that are sanctified. Oh, my friend, God speaks to you tonight, and he calls to you in Christ, but he calls to you to repent, and God would have you repent, he would have you turn toward himself.

You know in this, there are no exceptions. We've been noting that time and time again in these meetings. When God introduces the question of sin, he says, there is no difference, for all have sinned.

No exceptions with regard to the matter of guilt, with regard to the matter of sin. We are all sinners, without exception. But my friend, we can go further.

The Lord said, except a man be born again, he cannot see the kingdom of God. And my friend, in heaven, there will be no exceptions to this principle that God has laid down. Those who are going to be in his presence will be the ones who have experienced new births.

They will have been born again, every one of them, without exception. And here we have the matter of repentance. And the Lord says, except you repent, you shall all likewise perish.

The apostle Paul, the apostle that was raised up to proclaim the message to the Gentiles, he says, God now commandeth all men everywhere to repent. Does that allow of any exceptions? God now commandeth all men everywhere to repent. My friend, do you think you're outside of that decree? Do you think so? Do you think that you're outside of that commandment? Not at all.

The Lord speaks to you in grace, and he invites you to himself. But my friend, in that call, there is a call to repentance. God would have you to turn.

But I want you to notice that such is the compassions of the heart of the Lord. That in this call we have increased intensity. First we have the word of invitation.

That's how the Lord begins. The word of invitation. Now that word of invitation has reached you.

You know, when you receive an invitation to a wedding, or to a party, or to something of that sort, you recognize that now it's up to you. You've got to make up your mind as to whether this invitation shall be accepted or not. And you know, of course, that common courtesy demands a reply.

You know that. Well my friend, the Lord has issued an invitation, and I'm quite sure it has reached you. It hasn't passed you by.

That invitation has come to you, and the Lord is waiting patiently for your answer. He waits for you to reply. You have to reply.

And God requires that you shall reply. He's waiting for your reply. Yes, so first there comes the word of invitation.

But here we notice the Lord goes further. There's not only invitation, but there is entreaty. There is appeal.

He says, I have stretched out my hand. Ah my friend, it's different now. When the Lord invites, He puts His heart into the invitation.

The yearning of His heart goes with the invitation. He longs for you to respond to it. And when He waits in vain for your reply to His word, He stretches out His hands in appeal to your soul.

My friend, can you deny the entreaties of the Lord Jesus Christ? Think for a moment. He says, I have stretched out my hand, and no man regarded. There was a time when the Lord's hands were stretched out.

When they had come to the place which is called Calvary, there they crucified Him. The form of the Son of God laid upon the cross. His arms outstretched as men drove the spikes through His hands and through His people.

And He was lifted up outside of Jerusalem's wall. His hands extended. But what an appeal from the cross.

My friend, from the cross the Lord makes an appeal to you. He said, I have stretched out my hand. They have been stretched out.

And as you look tonight upon the hands of the Lord Jesus, you're reminded that those hands are scars. Those hands speak of His sufferings. Those hands, they tell that they're the hands of the man who was nailed to the cross.

And He was nailed to the cross for sinners. He was nailed to the cross for you. And as He shows you His piercing hands tonight, He says, I have stretched out my hands.

No man regarded. The invitation despised. The appeal set at nought, cast to one side.

Is the Lord going to leave it there? No. He says, they set at nought all my counsel. What have we here? Invitation? Yes.

Entreaty? Yes. Counsel? Counsel. My friend, the Lord has counseled you with regard to eternal peace.

And the Lord has shown to you that your only hope is in Himself. And if you heed these words of wisdom, you'll not neglect your soul's salvation. You'll remember that this matter is the matter of the utmost importance.

You must get right with God or you'll inevitably perish in your sins. And the Lord gives you words of wisdom and counsel. Was there ever a counselor like the Lord Jesus Christ? Isaiah presents Him, the wonderful counselor, the mighty God, the everlasting Father, the Prince of Peace.

And here the wonderful counselor. Oh my friend, He's laid the case out before you in such a way that your own heart is convinced and you know that if you refuse the Lord Jesus, you must perish in your sins. There's no other hope for you.

The facts of the case have been spread before you in such a way that you're absolutely convinced and you know that if you stand before the bar of divine justice in your sins, then nothing can stay the fearful penalty. You'll go out from the presence of God banished eternally, banished eternally. I was staying with a solicitor on one occasion.

His brother was a barrister and he was explaining some of these things to me. He said, you know, often men come into our office and they want that their case shall be undertaken and we listen to their story and we know it's not a true one. And we probe them until we get the truth and the truth is laid before us.

He said, and you know we have to tell them it's no use. It's no use you going into the court with a story like that and pleading not guilty because your guilt will soon be exposed. If you want any mercy at all, you'll need to acknowledge your guilt, my friend.

There'll be only one plea you know at the judgment throne, but it will be too late to make it. If you're summoned into the presence of God in your sins, then you'll have to plead guilty, but it will be too late. It will be too late.

No extenuating circumstances as far as you are concerned. It will be immediately proved that you've had every possible opportunity, that the gospel has been presented to you, that God has spoked in grace to plead with your soul, the Spirit of God has moved upon your conscience. No extenuating circumstances.

You'll be reminded that you had every opportunity to believe, every opportunity to trust the Savior. My friend, from that throne the Lord will say, I called, but you refused. You refused, and that will be the end of it.

As far as you're concerned, my friend, that will involve you in the penalty in eternal judgment. We have invitation, we have entreaty, we have counsel, but if we can go a little further, we have reproof. Here, wisdom speaks of reproof.

Why does God reprove men? The Spirit of God reproves men of sin, of righteousness, and of judgment. And why does God reprove men? Because they are sinful. If I were to turn over the pages of this book, I would find this verse, he that being often reprov'd, hardeneth his neck, shall suddenly be destroyed.

And that without remedy. It's the individual in view, you've noticed that, haven't you? He that being often reprov'd, the individual is in view. Now what about this individual? Well of course he's sinful, otherwise he would not need to be reprov'd.

God reproves sinners, and when his reproof comes, there's the positive proof that we are sinners in his sight. And you have been reprov'd. But here's a man who has been frequently reprov'd.

He that being often reproved. If this man is sinful, and he is, then it's very obvious that God is merciful. Otherwise he would have cast him aside long since.

But the fact that God has returned, and returned, and returned, and returned to press home his message of grace, it shows how merciful God is toward sinners. But my friend, this man is not only sinful, he's not only a man to whom God is merciful, but he's willful, foolishly willful. It says he that being often reproved, hardens his neck, he stiffens himself.

That's what it means. And he says, no I'm not going to bow to divine authority. I'm going my own way.

Why should I submit myself? He stiffens himself against God. There are people that do that. I've known people do it in our gospel meetings.

I've had a long experience in gospel preaching, and I tell you I found tremendous joy in it. And frequently my wife and I are meeting with those who we've had the privilege of pointing to Christ in the days that have passed. But there's another side to the story.

I could tell you of those whom we have led to the very point of decision, and the decision has been made, but it has been a wrong one. I remember in Grangemouth many years ago, we were having a time of blessing, and the Lord was saving. You see a girl, she worked in a hosiery factory, and she brought the poor woman along.

This woman attended several meetings, and one night of her own volition, she came into our inquiry room, and had a long talk with us. And we thought she had got to the point where she would accept Christ. We were down upon her knees, we were down upon our knees, and I prayed for her.

Then I said to her, there's nothing more we can do. If you're going to be saved, then you'll need to ask the Lord for yourself. And if you ask the Lord to save you, he'll do it.

He says, whosoever shall call upon the name of the Lord shall be saved. And if you're willing to ask the Lord Jesus to save you, a sinner, he'll do it. Yes, she said, I know.

And she stood up. She said, I'm not going to be a Christian. I've made up my mind.

I said to her, what has brought you to me? She said, while upon my knees I was thinking it over. You don't understand my life. She said, you know my life, it's a merry go round of pleasure.

I said, wait a minute, who's spoken about pleasure, or anything of that kind? Ah, but she said, I know what is compatible with Christian profession. I know all about that. She said, the things that I go in for, I know.

That they wouldn't be commendable in a Christian, I know that. She said, you know when I get my pay packet, my week begins, and I'm spent up by Wednesday, and I'm waiting for Friday to start again. She says, and I've counted the costs, and I've made up my mind that I'm going on in the same way.

I'm not going to be a Christian. I tried to persuade her. I said, my dear young woman, you're in a worse position than Judas.

Ah, she said, don't say that. But I said, it's quite true, you're in a worse position than Judas. She said, why? Simply for this reason.

Judas had in his hand the thirty pieces of silver. There they were, they were in his hands. Sold his soul for them.

His interest in the person of Christ and eternal life, all in for thirty pieces of silver. I said, but listen, you are selling your soul for now. Your interest in eternal things, and you're selling your soul for tomorrow night's pleasure.

You haven't got it yet. And you may never get it. And it may be for tomorrow, you'll be summoned into eternity.

Right? I was preaching in the town hall in that town, eighteen months afterwards. And I noticed her come in, and I thought, thank God for that, she's come back. And after the meeting, I immediately walked down the aisle and spoke to her.

She said, oh, I'm glad to speak to you. I'm glad to see you. I said, I'm so glad you've come back.

Oh, but she said, wait a minute. She said, I came back because you were preaching, and I wanted to see you again. And I wanted to speak to you.

She said, but don't think that I've changed in any way. She said, I've never had any concern about spiritual things from that moment until now. I often wonder what has happened to her.

I wonder what will happen to her. I do believe, friends, it is possible to make decisions, the wrong decisions here, that are irrevocable. Decisions, my friend, that you can never go back upon.

Decisions that must stand forever. How sad it is, isn't it? My friend, to get into the position that the rich young man got into, kneeling at the feet of the Lord Jesus Christ, and yet to rise, and to go away. Ah, yes.

Friend, think tonight. The Lord has reproved you, hasn't he? Are you going to stiffen yourself against God, and the things of God? Are you going to say no to the Spirit of God? Are you? He said, I have called. Is he going to say, ye refuse, ye refuse? We have outlined for us all that is involved in refusal, here in these words.

What will happen if you refuse the Lord Jesus? If you go on without him, what will be your portion? My friend, it tells you here, very clearly. You know, the principle of Galatians 6 is enacted here. In Galatians 6 we read, Be not deceived, God is not mocked.

Whatsoever a man soweth, that shall he also reap. And my friend, here we see that principle in operation. There are two vain calls before us here.

There's the call of the Saviour. He said, I called, ye refuse, ye refuse? I called in power. But my friend, there comes the call of the sinner.

When heaven's door is closed, and the sinner sees himself involved in the terror of an eternity without Christ, he begins to lament and to cry aloud. But he calls in vain. It says, Then shall they call upon me, but I will not answer.

They shall seek me early, but they shall not find me. For that they hated none, and did not choose the fear of the Lord, they were none of my counsel. They despised all I recruit.

Therefore shall they eat of the fruit of their own body, and be filled with their own deposits. Are they not solemn words? Indeed they are. Notice, my friend, there are some fearful words in verse 27 that describe what a lost soul will experience.

One who has refused the call of Christ. It says, I also will mock at your calamity. I will mock when your fear cometh.

When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Have you got those words, my friend? They describe the fearful lot of a lost soul. Fear, desolation, destruction, distress, anguish.

Think of it. There was a desolation experienced by the Lord Jesus, when for your salvation he entered into the darkness, beneath the billows of divine law. He cried, my God, my God, why hast thou forsaken me? There was never desolation like this.

But my friend, he went into that desolation to save your hearts. Anguish. Was there ever anguish like the anguish of the Lord Jesus? Being in an agony with the cross before him, he prayed more earnestly.

We are told that his sweat, it was like drops of blood falling down to the ground. Oh my friend, if you thought about it, for me it was in the garden. He said, not my will, but thine.

He had no tears for his own grief, but sweat, drops of blood for mine. And my friend, he did it to you. But if you refuse the Lord Jesus Christ, this is the result.

Fear, desolation, destruction, distress, anguish. The Lord told the people of his day, he says, there shall be weeping and gnashing of teeth. Think of it, friend.

Is the Lord going to say to you, you refused, you refused. I spoke to you, I invited you, I appealed to you, I counseled you, I reproved you, I did all that I possibly could to bring you into blessing, but you hardened your heart, you refused. You would not allow me to be your Saviour.

And my friend, the fearful consequences, you'll have to endure them. There'll be no one to blame but yourself. Will you not trust Christ tonight? You say, what will be my portion if I trust Christ? Friend, if you give ear to the word of God tonight and your hearing is the hearing of faith, if you believe that word, if you trust the Saviour, he says, but whoso hearkeneth unto me, now that's different, isn't it? This is not refusing the call, this is responding to the call, whoso hearkeneth unto me shall dwell safely, shall be quiet from fear of evil.

My friend, which portion are you going to choose? The portion of the Christ rejecter, or the portion of the man, the woman, that is willing to trust the Saviour? Which portion will you choose tonight? Will it be fear, desolation, destruction, distress, anguish? Will it? Oh, my friend, will it be to dwell safely and to be quiet from fear of evil? The Lord is speaking to you tonight. He says, I have called, and oh, my friend, as you go out of that door tonight, are you going to hear the Lord saying, that you refused, you refused, you refused? If so, beware, for those words may haunt you in eternity, may parley you from the judgment throne into the lake of fire, never to be erased from your memory. I have called, ye refused.

Make up your mind, friend, that you're going to trust Christ tonight. It's so simple. Will you trust him now? Let the Lord Jesus come into your heart.

He's waiting to come in. Will you trust him? Will you trust him now? Father, we desire to thank thee again for answering our earlier prayers, for giving to us once more a sense of thy presence. We thank thee for giving clarity of thoughts.

We thank thee for the gospel. We thank thee for the solemn warning note. We know, our God, that this has been sounded in compassion.

It is the love of thine own heart that's causing it, that these warnings should go forth, for thou desirest that men and women should escape from the fearful eternal consequences of their sins, and of the rejection of Christ. We ask thy blessing upon thy word, and would thou be pleased just now to bring someone over the line, that someone will say, Jesus, I come to thee. Bless thy word, in the name of the Lord Jesus.

We ask these things. Amen.

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