

Issues Involved in Preaching Grace

by Rolfe Barnard

Rolfe Barnard's sermon emphasizes the critical role of sovereign grace in preaching and the necessity of a solid doctrinal foundation for effective evangelism.

Duration: 1:00:11

Scripture: Matthew 6:33, Matthew 7:7, John 12:48-50, Romans 3:23, Romans 5:12, Ephesians 2:8-9

Topics: "Preaching Grace", "Holy Spirit"

Description

In this sermon, the preacher emphasizes the importance of having an open heart to understand and receive the gospel. He shares a story about a man who was instructed to preach to five leaders of Communism in the New Hebrides, and through the power of the Holy Spirit, they were all saved. The preacher highlights the significance of the grace of God and the demonstration of the Holy Spirit in spreading the message of salvation. He encourages believers to have a strong faith and to believe in something wholeheartedly, like a little dog named Ruben.

Transcript

I had the privilege the other day in the state of New York of having a conference with Reverend Leonard Ravenhill, whose articles I have read for the past two or three years with great joy. Ravenhill, of course, is an Englishman, and he is the founder of some sort of a group connected with the Holiness Movement in England. He is a thorough preacher of the gospel of God's grace.

Dr. Gamble used to say that he thought the Lord wanted to evangelize the world through Baptists, but he didn't have to. Some of us are finding that in other ranks there are people who, when they hear it, say, I never understood it up here, but it registers in here. And the Baptists who were raised on it have repudiated it in their hearts, and now in their heads.

But I had a wonderful time with Reverend Ravenhill, who had just come over two or three days before for his annual now sojourn of about six months in America. And he told me of having an all-day conference with Duncan Gamble the other day, and sitting at his feet and asking him questions back to question. Mr. Gamble is now in England, going all over England, Scotland, and Wales, telling what the Lord did in the revival in the New Hebrides Islands.

Now, if you haven't read about those, you just have done no use for me to talk to you. But five years ago in those islands, God was pleased to start the work of the Spirit. And it lasted five years, and every person in

the several islands came to a profession of faith in the Lord.

There is not a person in those islands who does not claim to be a Christian. In the five years, only four people have, as some people call it, backslidden or gone back, or given up their faith. That the work of grace was not real.

And I had read with interest about that, although until I talked to Mr. Ravenhill, I didn't know it had been so widespread. And it encouraged me to believe that God isn't through. He may be through with America, but he isn't through.

He's still working on schedule. But two things I asked Mr. Ravenhill that set my heart ablazing again. What was the message? And he said, sovereign grace.

What was the message? Sovereign grace. What about the manifestation of the Spirit? Every gift of the Spirit in evidence except speaking with tongues. Great manifestation of what this young Spurgeon told us again this morning, the work of the Spirit.

Mr. Campbell said he was called to the home of a 92-year-old woman. She said, Mr. Campbell, get on your bicycle. Go down the road a certain direction, 20 miles, you'll come to a little town.

When you get to that town, keep riding till you find five men on their knees. When you come into their presence, get off your bicycle, open the Bible and preach to them from the page. Open.

They are the five leaders of Communism in the New Hebrides, and they'll all be saved. He got on his bicycle and went in that direction. The woman told him to go.

He found a crowd of people in the city square, the town square. In the middle of the crowd, five men on their knees shooting darts. He opened his Bible and preached.

They were saved. Communism's pact was broken. My soul, how my heart throbbed again, knowing in my head what we have to know ourselves because we can't see it demonstrated in religious but lost America.

But the grace of God is the only message that'll ever be accompanied by the demonstration of the Holy Ghost. You can laugh at that if you want to, but the Holy Spirit, he might not be as bound as we think he is if God ever turned him loose. Wouldn't you love to be in something like that? And I thought as I lost and listened to this boy, well, I'm not going to let him speak anymore.

My soul, he just ruined everything, everything. But I thank God and took courage, didn't you? Amen. Yes, I did.

I deserved, I know, the Lord showed me. I also talked to Brother Ravenhill about the meetings in London. We're among friends.

It's high time we had as much sense as boys got. The Billy Graham meetings are not getting people to go. They're not getting people to go.

That's our great no-sir. We got to quit claiming to believe in salvation by grace, or we got to quit being friends to the enemies of men's souls today. That's right.

Now, I want to say this word. These folks are smart, and so the only folks here got lots of money. You boys are smart, and so give us some money.

I looked for that message last night, but it was rude to be put in print. He's hard to follow, because he's smarter than you birds are. Now, I have no doubt.

I read Dr. Carroll's deputation to the glory of the ministry. We heard something last night. I want to chew on that a while, don't you? You preachers.

I wish we'd get that in print. We're so poor. But I thank God this morning that there is an awareness of sovereign grace in America, and it's small yet, but it's a whole lot bigger than it was.

I do not know all the time what the Lord's doing, but I know that the message is causing more of this trouble than it used to. Men who used to yammer at preaching, so dumb they didn't know what was preaching, stayed no friends. Now they hate me, you see.

God doing something. Why, these little grace conferences we had all over the country last year, and we're going to have, God willing, from now on, everywhere. Amen.

Why, they get college presidents lambasting us, and fundamentalists, our biggest enemies are the fundamentalists. And God's doing something. But this boy, 19 years old.

Oh, he's getting old, isn't he? Oh, that one with conviction, too. And the Lord will give him melanism heart when he has some trouble, and he'll have it. I wanted to consider with you six very pertinent issues this morning, that those who publicly preach or carry out the call of God, for every child of God is called free.

That's right, we've got too far away from that. All of us are prophets, to enter into the ministry of prophets, that God's message will go out to people. He gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers.

And everybody in the Lord's Church is engaged in one of those. They are not gifts to the Church, that is the Church. I was taught that the Lord reached up in the trees and found some men and gave them to the Church.

That isn't what Paul said, that is the Church. Out of his people he gave me some of this, and some of this, and some of that. And they all together make the Church pure.

Now, not in the sweet by and by, but now we need some mature Christians, and we need some mature bibles of Christians, Churches. We dead sure do. We dead sure do.

And that's what's it. Now, this ain't not easy, to wade through and to seek to uncover where the foundations are fallen to pieces. And to finish the job of tearing out the rotten boards and the foundations, then building anew.

For I'm convinced, gentlemen, that the devil will energize every one of us preachers to preach real sure enough truth, if we're willing to preach real sure enough truth on a rotten foundation. Now, let me go over that again. If we're willing to ignore the doctrinal foundation which is the foundation of the Church.

The Church is built on the apostles, on the prophets, and the Ephesians 2 plenary. Is that right? Jesus Christ himself being the chief cornerstone. I told many of my friends, that the Lord is not in us continually

despising this truth, that our doctrinal, and you can't, you can't have the blessing of God by continually trying to patch up the, lay the right doctrinal foundation.

I know I'm making myself clear enough. You can go with your message on the Holy Spirit, and build it on a, on a creaking foundation, and the next preacher that'll come to town, and what you did God, the foundation got to be related. And that's doctrinal.

That's doctrinal, teaching, teaching. And that's what we're having to do. MacGruder said a good word tonight, or not to be, but that's God it is.

Go back to any creed, or any confession of faith, or any doctrinal, and we'll write on our writings. Brother, go to the churches, and mention sovereign grace, and you gotta fight on that. I had a letter from my wife yesterday.

She said, I do hope that the preacher you're going with, starting next Lord day, won't fight your message. Won't fight your message. We are seeing that we must have the courage, little bitty two-bit preachers.

That's the reason we're having these conferences. They're not big. We don't have any way to advertise them.

We, the papers won't send about these. The Baptist papers, they're not interested. We don't have many folks here, but bless God, everyone we've had, somebody like this, this boy here, went away from here last year, and he raised an oil hill up in Cincinnati on that radio.

And they're going to have a hard time with him, because he's clear. He knows more about the gospel than most of us do. He don't have to unlearn so much, but there is an awareness, and we're beginning to make an impact, or God is.

Every time I hear a young fellow like this fellow, I thank God. We're going to keep on keeping on, and we're going to keep on in our blundering ways, with all of us at best a very unprofitable service, in seeking to go back and relay the doctrinal foundations of our churches, so that we could go into that church and have the foundation, which is Christ. But you can't separate Christ from his teaching, or his teaching.

Don't get tired from trying to do it. Everybody says, my brother gone, I need to preach the gospel, stay off of these things. You're telling me you've got Jesus as your Savior, and ignore him as your teacher, you're off.

You can't split up Jesus and say, I don't like his ministry as a prophet. I won't take him as a teacher, you can't cut Jesus. The old theologians wasn't such a herd, they could get all three of those out now, and they presented a whole Christ, not a cut up one.

Don't be ashamed of the doctrine, he wasn't, and you can't preach Christ without preaching his doctrine. You can't separate Christ from his teaching. This can't be done.

Can't be done. Well, there's an awareness about it. Now, a New Testament evangelist, when you talk like you did this morning, bud, don't call those fellows evangelists.

Call them racketeers. That word evangelist is a good word. It's fallen into bad company.

And you read your Bible and you find a New Testament evangelist, and what a need there is for him now. He's engaged in two things, in planting churches and in correcting churches already planted. The Apostle Paul was a New Testament evangelist, and he'd write a letter over to E.W. Johnson Church in Pine Grove, from somebody that is over there taking the authority that only the Holy Spirit ought to have.

And he'd say, E.W., there's some things over there in that little body of Christ that ain't right, and if you don't straighten them out, I'll come over there and cut them off. And I'll fix you. That's New Testament evangelists.

These racketeers that are going around whipping the gospel down and getting the mayor to pat them on the back and calling that New Testament evangelist, and that's quick. They're not evangelists. The New Testament evangelists, the only kind of folks we need is what you call missionaries or New Testament evangelists.

They go over and plant it. Well, then we say we have to get them planted. We need somebody to go on and carry them on.

Most of the time, if you believe the Bible, if you believe the Bible, well, then the folks get saved and they hang around until they teach them the truth, and all it takes is some hours, some key days, and let them run it themselves. There you are. That's New Testament missions, and that's evangelists.

I talked to Baker James Colton. I went to school with him. He's the head of our farm missionary program, and he's a good man.

I hadn't seen him in twenty-odd years. I saw him in Atlanta the other day. We had lunch together and we were on the same plane a while, and I said, What's going on over in China? He said, More folks are getting saved over there since they ran all the missionaries out.

Well, why was that? What do you mean? Well, before the devil closed the doors, or the Lord let him do, or whatever your theology is on that, anyhow, they're closed. There were some churches planted over there, and the sooner they're planted and indoctrinated and left alone, just them and God, the sooner we'll be back to New Testament evangelism missions. Is that right, David? The idea of a farm missionary is unscriptural and blasphemous.

The idea of a home missionary is unscriptural. We know that. It's the prophetic of my Lord calling His sheep through the gospel wherever they are.

That's missionary work. That's the program of evangelism. That's right.

Just don't honor these fellows, but call them evangelists. You mentioned the word evangelist. Now that's somebody, the church people that are dead, they're paying somebody to serve God for them over in Africa, and now they're paying somebody to go and plant a winter old farm in America.

That's what it is. That's what it is. Nonsense.

Now, you better listen to me. If God has given you an insight on the sovereign grace of God, He don't aim for you to sit around and argue about it. He don't aim for you to sit around one place.

He aims for you to get in this thing and start losing a few dollars and sacrifice a little bit and quit giving you money to support men either on this side or on the other side that are over there preaching what they say,

what they preach. They're saying to what they preach that what your church preaches that furnishes the money ain't so. And it's just as much a crime to support a foreign missionary who goes over and preaches the gospel of sinners saves ourselves as it is to support a pastor in this country who preaches the gospel save thyself.

There's just two gospels, salvations of the Lord versus sinners. Can't be both. That's right.

You say, brother, that gets in trouble. That's what this boy said you would do if you started. Most of the money we're giving is going to support people who are preaching either here or somewhere else what we do not believe.

And we may be wrong, but we ought to be honest. And it's high time we quit saying we believe this is the gospel and prove we don't by going down our pockets and giving money to pay somebody to go somewhere and get up and preach that what we believe ain't so. I don't believe a fellow can get saved anywhere without experiencing his heart.

Salvation given to him by a sovereign God on a foreign field anywhere. That's right. Do you? And yet we, oh yes, it's a raging hell.

We believe in grace and yet we have a missionary we support, that's right. I ain't talking about abandoning the Southern Baptist program. And we don't get some of this conviction.

We don't start hanging together. We're all going to hang separately. So you put in half hour and now I don't believe that this thing is optional.

I don't believe my Lord likes partial obedience. I think a lot of you preachers that ain't got to stand for what you say you believe because it'd cost you something. I don't think God likes that.

I'd lose my check. I'd get in trouble. And with one hand we're preaching the gospel of God's grace and the other we're supporting the gospel of this thing.

Brothers, God's handing us up. Let me give you this illustration. Here I am.

Most of the money that's been given this preacher to pay his bills and keep his family going for twenty-some odd years has been given by people that don't believe a word I preach. Because you pastors don't believe that they that preach the gospel should live of the gospel and that a church that calls itself a church of the Lord, if it's got a pastor, it ought to have an evangelist. Did you know that? We need church-sent evangelists.

Huh? Huh? Huh? You don't believe that, do you? Well, you've got any right to pay a pastor because you believe what he preaches. And to say to the evangelists, you pull your punches now, brothers, so that people who don't believe the grace of God will give you money enough to live. We're getting hemmed up, ain't we? Huh? Sure are.

That's right. You see what God's done over in China? He let the communists drive out the missionaries to drive the churches over there to depend on God instead of America. You see it? Huh? That's right.

And those folks over there sitting around letting the missionaries do it, John Brown Vane doing it now. And people getting saved. Amen! This thing's coming.

It's of the Lord! It's of the Lord. And out of this conference, we'll go another preaching. We use it out of these little conferences.

It's not big. Some preachers will get on fire. And this boy ain't got a better sense of it than that.

Woo! My soul! He just believes something. I like to see somebody believe something, don't you? Whether it's right or wrong, just believe it. Like a little dog.

My little dog, his name was Rupert, and when he died, he died all over. Now that's the introduction. Now let me point out to you six things that you who try to witness the gospel and try to publicly preach it need to do some real study about.

They're very difficult things to deal with, for you've got quite a job, and none of us have a right. And the longer we preach, the more we long, the more we long that we should be preaching as did our Lord. When he closed his public ministries, recorded in the 12th, he's able to close his ministry as God's prophet to teach.

Before he shuts himself up in chapter 13, and then before coming out from this little group, he's occupied with the cross. The ministry of the prophet closes now, and my Lord is able to close that phase of his ministry by saying in verse 48, He that rejecteth me, and receiveth not my words, hath one that judges him. The word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. My soul, if what we are trying to preach is so, so much is being preached that's not so, if what we are preaching's so. If what we are preaching's so, that's what's going to judge me.

God kept us as far as it's humanly possible to come to the place that we're not speaking from ourselves. This is from God. This is what God said about this man.

This is God's truth. We didn't take this up. This is not an opinion about it.

This is, we didn't take this up. We speak of it. If our Lord as we heard last night, and as he says here, spoke not of himself, but it from God.

We need to come to the place God had persuaded us to think that this is God's truth. God's truth is going to judge me. But the Lord said, now my teaching ends over.

And he said, what I taught you is going to judge you. He said, because what I taught you is from God. You see it? From God.

And I've written down here on a little envelope six things that are not very clear to me, but that are very vital to the message we're trying to preach. I wish a few of you'd take them down, and if you can ride at them, tell me how to handle them. I'll set it to your feet.

I've been looking at them for a long time, and it's not as simple now as it may seem. In the first place, I'm trying to preach the doctrines of God's sovereign grace, shutting men up to the fact that God is on the throne, even in salvation. We have to make up our minds, our spiritual minds, as to whether or not men were utterly ruined by the fall or partially disabled.

He is either utterly ruined by the fall or partially disabled. I had an episode of the Lord Conference some years ago, the last one I've ever been in. I used to speak to Brother John Rice over on his paper a lot.

He never did agree doctrinally, but he never did propose my messages as much as he finally came to do, and he's dawned on them where he's headed. And in refuting my messages, Brother Rice, who's a good man, said man was partially disabled in the fall. Now, that's the core of Arminianism.

Man was partially disabled, and that partial disablement was repaired in the death of Christ. Arminianism says that in the death of Christ, every man had restored to him the ability to repent and believe. Isn't that right? Isn't that what it is? Now, brethren, not in a dogmatic way, they tell me, now Barney, you've got to prove what you say, and I pass that on to you.

That's a tremendous issue, and we must make a decision. Yes, we've got to come to a point of the part. We go out and preach that man was that determines our freedom.

We can't give the kind of invitation that's possible, but if we believe what Calvinistic practice, who are long since departed from anything, if we believe that man was terribly bad, and cruelly disabled, but in the death of Christ. Now, if that's so, then you can preach salvation by decision. You can say that is your hour of decision, and conquer a world.

But if you believe that man's utterly ruined before they could pull your tongue out at the roots, before you could use that kind of method. But now you've got to make up your mind. If you want to go through hell now, spend hours at night, and wonder, and get to the place that you have to do like Paul does, and pray for a door, you've got to make up your mind here.

Was man utterly ruined by the fall, or was it partially disabled? Every man I know, surely there's something man can do, while you do, while I know that salvation's on the Lord. But surely there's something man can do, and don't anybody have a chance in all of that. It comes back, and I've got to put this root down.

Was man utterly ruined, or was it partially disabled? That's the conflict, isn't it? And I'm still trying to handle that, brother. Maybe you can handle it cooler than I can. I'll sit at your feet.

And I take the position that the scriptures teach that the sinner is a plumb sinner. He ain't a sinner. He's plumb.

He's plumb. Therefore, I have to preach a gospel that'll get the sinner where he is, instead of the sinner, instead of preach that in the second place, and this has gone. These are all the same things, but I take them, and I study them, and I try to find the scripture, because I run into them everywhere I go.

See, my ministry's been going in for many years now in the churches, and they say, Barney, you're not a Baptist. You don't preach the gospel. How do you know what you preach? Who does that? Preachers.

People don't know what they believe. They don't believe nothing. They believe what the preacher said the last time they went to church.

And I watch them, and I get in the place, and I watch the people. They're looking to preach. They don't know whether I'm preaching the truth or not.

They're looking to hear and find out. Well, that's an embarrassing condition. I'll stay with it if the preacher will stay with me.

I don't expect the people to stay. They've been butchered, had everything in the shining sun taught them and preached to them, and the poor folks, they don't know what to do. But if God happens to have a man there, and if he's God's man, if he don't understand the word of truth in his head, you can get somewhere.

I've never been anywhere in my life. If we had time, most of us ain't got time for an operation. You can't operate on churches a day and a week, most of them.

If you do, you just leave it by the sick cat. The pastor will stay in there, and he'll get up in the pulpit and say, folks, this is true. I've been many and many a place where the pastor didn't do that.

Directly the phones go ringing, and the pastor goes to sympathize with his church members, and poor Brother Barnard's been there. But is this true? Is necessity laid upon you? Do you have to preach? Man's utterly ruined, Mother. Utterly ruined.

Well, the Baptist on earth has believed. I've got to preach. I don't care if they do say that I don't know how to do it very well, I don't care if they do say that Brother Barnard ought not to have done that.

He ought not to have done that. I expect they're right. But when you're preaching to a bunch of critics sitting out there trying to preach in the atmosphere of the Holy Ghost, it's awful, in the atmosphere of Pharisees.

Is necessity laid upon you to tell this generation, even the church members who've never even had the slightest suspicion of the depravity of their own wick? Whatever Sunday morning, the man stands in a place where he ought not to clean himself and says, beloved brethren and sisters, most of them will know the Lord's a miracle. The pastor the other day, he said, one thing you broke me from sucking eggs, I ain't going to have none of this Sunday morning worship service no more. How can that guy even worship God? You can't worship God.

On Sunday morning, all the hell rings and church members come to God and worship. And Sunday night, we have an evangelistic service and they stay home and look at the television. Isn't that right? I said, suppose that the Lord wants you to switch it and have the evangelistic, I never heard of evangelistic service.

What is that, an evangelistic service? Do you know what that is? I don't know how they got that, you know. The pastor said, when are you going to go to preaching evangelistic service? I said, I ain't got none. Huh? Well, I got to get over my first point.

Man's utterly ruined by the fall, but once that's said, that's said it all. Now nearly everybody, nearly everybody you're going to witness to, don't believe he is utterly ruined. Do you know that? He don't believe that.

Sister Dill Pickles going to come to you, Brother Pastor, won't you pray for my husband? He's such a good man. He just got one bad habit. She don't believe her husband's utterly ruined.

No. Nearly all your converts just quit some one or two of their sins of the flesh and call that salvation. They don't think they got a wicked heart.

They think they do a few things that they ought not to do. And they think the issue between them and God is that they got drunk last Saturday night or went to the picture show. I may go to the picture show tonight.

That's right, Brother. Nearly everybody we preach to don't believe they're utterly ruined. And their kinfolks don't believe it.

Now your boy ain't utterly ruined. Sister Jones has got a bad boy, but your boy's a good boy, isn't he? Huh? We've got to make up our mind. In the second place, we've got to come to the parting of the weeds on this statement.

Salvation is utterly of the Lord or it's partially. The gospel of today is God's done his part. Sinner, do your part.

That's it. That's the gospel of today. Isn't that right, Matt? Do your thing.

Now God's done his part now. And when you do your part, he'll save you. That's what's preached up in Cincinnati, isn't it? What's preached there where I go? Oh my soul, if you just let the sinner have a little each and a half to glory in, he won't.

He'll do the business with you. But if you love him a bit, but the issue is this, is salvation utterly of the Lord or is it partially of him? Is the sinner shut up to the Lord saving him or is the sinner shut up to this, to his acceptance? Sorry. In the third place now, if whatever you believe about that will determine your treatment of election and predestination and calling.

If salvation is utterly of the Lord, and then if God's got a purpose and his purpose, he can't stop there. He's got to pick out the ones, and then he's got to call and bring themselves. Now, if it's partially of the Lord, I could preach his purpose, and I could preach his predestination, and then I could preach what the brethren preach, his election based on what they call foreknowledge.

Now, election is based on Bible foreknowledge, but they take that word, and then they could joke out of election and say, God looked down, he saw the ones that was going to use their free will more wisely than others, and was going to receive the gospel. And so on the basis of the fact they had more sense than the other fellow, and used their free will more wisely than the others, he elected them, salvation seeing he saw they was going to be saved in half. Now, that's the common conception of election.

Nobody denies election. You know anybody denies election? Why, sure enough. Sure enough.

Now, salvation utterly of the Lord. Maybe he came to see me and said, Ralph, you bring your big tent over to our town, and said, we'll all back you if you're not missionaried. I said, I won't come.

I do not preach election in a revival campaign, but they find out, I believe. I try to preach what they call the gospel, but my conception of the fact is just out of all this Bible foreknowledge We must come to decision as to whether or not salvation is a gift or an offer. I don't know how to handle this too much here.

I see where Christ offered himself as the divinely anointed Messiah to a nation, but I don't see where he offers himself for the acceptance or rejection of sinners. I see everywhere in the New Testament, I give unto them eternal life. My peace I give unto them.

It's a gift! And it's silly to talk about sinners rejecting or accepting a gift. Now, salvation is an offer. I can see where you'd offer me five dollars, and if I had a million dollars, I'd say, thank you.

But if it's a gift, I see the necessity of the one who's going to give it, preparing the heart and the will of the one that says, yes, the Lord Jesus! What will you do with him? Will you reject him, or will you accept him? I

can't do it! I'm free to know that in his unawakened state, not having the slightest idea who Jesus is, he can reject what his mama said about him. But I see no rejection of Jesus, this Lord and Savior. I see rather the gift, and the gift is Christ.

I see the Holy Spirit taking truth and preparing that one, making him willing to reach out his hand for that gift. I believe the gospels that have preached to all men. I don't believe they preached to them first.

I've not been able to do away with the law, God, yet. I believe the law prepares the way. I've had these matches, twenty-three, twenty-three, these things ought you to have done, not neglected the way.

Three things, justice, mercy, and faith. I think we need to go back, some of us, grace preachers that are becoming disgraceful preachers, and take the holy law of God, bring men up short to the holy requirements of the law, kill them by the law, heal them by the gospel. I believe the gospels were preached to all men, but not first.

Mordecai Ham used to walk streets after he preached eight or ten weeks in a place, now he's preaching the gospel. You try to preach the gospel, you swear on a stack of Bibles that it can't be understood, it must be revealed, and it has to be revealed to an open heart. Christ never revealed himself to an unopened heart.

God is the club of the Holy Spirit. Then the Spirit revealed. But is salvation a gift or an offer? Now he's preached everywhere as an offer, am I wrong? I don't think I am.

Yes, Christ. What do you do with it? Huh? Huh? Well, Brother Barnhill, not tonight. Not tonight.

It's a gift. It's a gift. He offered himself as Messiah.

He gives eternal life to his sheep. And the fourth place will let you out in about two more minutes. Just a minute.

You've got to make up your mind whether salvation, therefore, comes by revelation or by decision. Is it true that you can't trust an unrevealed person? How many of you trust Andrew Mellon? I went through one of his big banks the other day in Pittsburgh. How many of you trust him? You haven't seen him, have you? Huh? Utter committal to an unknown person is silly.

It's silly. And because we refuse to see that, we've invented some terms and we've made faith the silliest thing this side of hell to leap in the dark. That's what faith is now.

You don't know whether he's son of God or not, but trust him anyhow and hope that someday you'll find out. Now, that's silly. It's so exciting.

Saving faith is acting on faith. It's a mission to a person. Not an unrevealed, unknown person, but a revealed person.

That's right. Salvation, therefore, comes by revelation or by decision, what you're going to preach. Salvation in the fifth place is made effective by God producing repentance and faith, or saving men if they repent in faith.

Now, I have the advantage on so many of you. I have not been able to advance in theology over what I was taught in southwestern seminary twenty-odd years ago. I sat seated at W.T. Connolly.

No greater theologian has lived in the last hundred years. I still read his books and get preachers to read them. I don't understand the Baptist preachers all over this country that hate what we're trying to preach.

It would drown their heads for breakfast, supper, and dinner when I was a student in seminary. Brother Fletcher, there, these great basic truths, erection, and all of these things, and all the way to the end of the fifth econogon, the hypnotism, the salvation, is a Christ-appropriate evangelist through repentance and faith. Repentance goes on.

What else is there to Christianity except a turning and a running from it, a hating of sin, and a continual coming to lay hold on Christ. That's what it means to be saved. I cannot preach, and I'll send this up to you, God's sweet gift, if you repent and if you believe, O Savior.

Thou hast cut the sinner up to the flesh, that God Almighty, for those who save, produces that which he commands. He commands all men to repent, and everybody universally proves that they're wicked, ill-bound, ill-deserving, sinner, but failing every time they're tested. God Almighty, if all that's in there, but that's all there is in the Bible, God commands all men to repent, that's all there is.

Everybody's going to hell. If God Almighty doesn't, for those he saves, do more for them than those he damns, ain't nobody going to be saved. You've got to give them that which he demands of them.

That's what grace does. You ever heard a profounder statement than that last night? You've got to come to where you see the only good thing in this world is the will of God, and you won't be so afraid of the law of God. The law of God's the will of God, written down so you can get it in your teeth.

Try it now. Does the law save you? No. How does the law condemn you? By revealing that you are not doing the will of God.

And something 10,000 times worse, that you hate the will of God, that you don't want to do the will of God. If that isn't sin, what is sin? Now, salvation is made effective by God bringing the sinner through repentance and faith to Christ. He doesn't trust his repentance, he doesn't trust his faith, he trusts Christ.

But God brings him through repentance and faith. And in the last place, these things that I, are things that I carry along with me, and I keep studying them. They're not all of them, but they're some of the issues we face.

You face them in your church. There isn't a body of Christ called except the church that I know one thing about, that hasn't got a little handful of folks that believe the doctrines of grace and rest stop them, or even wonder what in the name of God the preacher's talking about. The battle ain't won in even your little congregation, is it? No.

And these things continue to crop up. And the last...

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