

Table of Contents

The Crucifixion, Death, Burial, & Resurrection of Jesus Christ	2
The Sovereignty of God in the Cross of Christ.....	2
The Atonement The Sacrifice The Propitiation The Blood.....	2
The Holiness of God The Unholiness of Men.....	2
Radical Depravity & the New Birth.....	2
Transformation Devotion Self-Denial Abundant Life.....	3
Truth Freedom from Sin Deception Confusion The Law Grace.....	3
History Your Story Ritualism Idolatry Vital Reality With God.....	3
Church History The Puritans The Reformers Sola Scriptura	4
The Apostles' Doctrine: The Crucifixion, Death, & Burial of Jesus Christ.....	4
The Apostles' Doctrine: The Resurrection of Jesus Christ	5
Looking Unto Jesus Present-Progressive Salvation	5
The Apostles' Doctrine: Salvation in the Past, Present, & Future.....	6
The Apostles' Doctrine: Revival Sanctification Perfection	6
Worthiness Fallen From Grace Revival	6
The Church Spiritual Darkness The Glory of God Persecution	7
Earnestly Contending for the Faith Embracing Tribulation.....	7
Hope Comfort Restoration Sovereign Mercy	8

The Crucifixion, Death, Burial, & Resurrection of Jesus Christ

The Sovereignty of God in the Cross of Christ

The absolute perfection of Jesus Christ in his humanity is a testament to his [divinity](#). Only God, as a Man, can do [the things](#) that Jesus of Nazareth did in his [earthly lifetime](#) ([Heb. 1:1-3](#)). In being an eternal and co-equal Person of the Godhead, the Son of God came into this world consciously committed to the predestined plan of redemption ([Jn. 10:14-18](#)). Jesus of Nazareth was willingly crucified according to [the determinate counsel of God](#) ([Acts 2:23](#), [Jn. 12:27-33](#)). Therefore, [quintessentially](#), the crucifixion of Jesus was not so much a [crime](#) against the Son of God as much as it was [the good pleasure of the Father](#) offering a sacrifice to absolve the crimes of mankind ([Isa. 53:10](#)). [This is love](#) ([Jn. 3:16](#)).

The Atonement | The Sacrifice | The Propitiation | The Blood

We believe in [the Cross](#) of Christ ([1 Cor. 1:18](#), [Gal. 6:14](#)). We are reconciled to God by [the atoning](#) blood of the Lamb of God that takes away the sin of the world ([Jn. 1:29](#), [2 Cor. 5:17-21](#)). Jesus Christ is "[the Sacrifice](#)" ([Gen. 22:8](#), [Heb. 9:26](#)). Herein, through the atonement, [God is righteous to forgive guilty sinners](#) through faith in Jesus ([Rom. 3:24-26](#)). Through the richness of eternal blood shed by the Son of God ([1 Pet. 1:18-19](#), [Rom. 9:23](#), [Heb. 9:23-24](#)), whom the Father supremely regards above all others ([Matt. 3:17](#), [17:5](#), [Jn. 12:27-33](#)), the Godhead is [justly bound](#) to forgive sinners when they come to the LORD by the Advocate ([1 Jn. 1:8-2:2](#)). By the grace of God in Christ we have [personally experienced](#) this great salvation through the [regenerating](#) power of the Holy Spirit that is promised to all those who believe ([Acts 2:38](#), [Heb. 6:4](#), [Tit. 3:3-7](#)). This isn't [normal](#).

The Holiness of God | The Unholiness of Men

Most men choose rather to [reproach their Maker](#) by thinking of God as their [Creator](#) and [Savior](#), but not as their [Judge](#). These are falsely converted professors of Christianity who idolize an imaginary "god" that suits their own lusts and yet they call him "jesus" ([2 Cor. 11:4](#), [Ps. 50:21](#)). These impostors and their unholy imaginary gods are contrary to the God of the Bible ([Rom. 3:10-20](#)). GOD IS HOLY ([Isa. 6:1-5](#), [57:15](#)). God is unchangeably holy, just, harmless, pure, undefiled, honest, honorable, and sinless, and herein He is separate from unholy sinners ([Heb. 7:26](#), [1 Tim. 6:16](#), [2 Cor. 6:17-18](#), [1 Pet. 1:16](#)). Sinful men pervert and misrepresent the true character of God because they are naturally and increasingly averse to [the implacable nature](#) of judgment ([Ps. 10:4](#), [Eccl. 7:29](#), [2 Pet. 2:12](#), [Jude 1:10](#)).

Judgment defies the prized virtue of universal [tolerance](#), and therefore men think it to be [unloving](#), which is why they would rather not think of God as a [Judge](#). They would rather think of Jesus as [a cute little baby in a manger](#) whose sole purpose of being incarnated is to bring peace on earth ([Matt. 10:34](#)). However, in doing so, they are rejecting the moral character of God; namely, that God [morally hates](#) sin and [cannot tolerate](#) its existence. They celebrate "the Age of Grace" by disregarding [the Law](#) and thereby they reject [the moral personality](#) of God. Nevertheless, because God [loves](#) fallen mankind, He has provided a [lawful means of redemption](#) from sin and [reconciliation](#) to Himself ([Matt. 5:17](#), [Rom. 3:31](#)).

Radical Depravity & the New Birth

Love authored a plan of [salvation](#) that ultimately [eradicates](#) sin instead of tolerating its existence. Therefore, as due forewarning, John the Baptist declared on behalf of the Messiah: "[The axe is laid unto the root of the trees...](#)" ([Lk. 3:9](#)). That's why a sinner must [hate his own life](#) and lose it to save it ([Lk. 14:26](#), [Gal. 2:20](#), [Mk.](#)

8:34-38). No flesh is permitted to glory in God's presence (1 Cor. 1:29, Jn. 1:12-13, 1 Cor. 15:50). Those who worship God must do so **in Spirit and in Truth** (Jn. 4:24). For, the carnal mind is enmity against God (Rom. 8:5-8). Mankind in his best estate is a **radically depraved** enemy of God (James 4:4). His most noble deeds are but filthy rags in the sight of God (Isa. 64:6). "There is none that doeth good, no, not one." (Rom. 3:12). Therefore, a **radical change** must take place that is comparable to a **new birth** (Jn. 3:3, 5-8; 2 Cor. 4:7, 5:17).

Transformation | Devotion | Self-Denial | Abundant Life

This is a complete **transformation** of the being (1 Cor. 2:14-16); and, hereby, we can understand why the only biblical **daily devotional** lasts all day everyday (Lk. 9:23, Ps. 119:97, Php. 4:8, Col. 3:17)! However, sadly, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Ps. 10:4). Such men view dedication to God as a drudgery or some kind of religious ritualism (Heb. 9:14), when it's a living relationship with God in the unspeakable joy of obedience (Ps. 16:11)! IF ONLY MEN KNEW (Matt. 13:15). Therefore, I plead, don't be deceived by the "**Cross-less Christianity**" that has been **popularized** in our day (Matt. 16:24)! Understanding the true nature of conversion to Christ will compel men to **seek God aright** ("And ye shall **seek** Me, and find Me, when ye shall **search** for Me with all your heart." - Jer. 29:13). Because Jesus Christ is worth it all - you will be compelled to give it all (Jn. 6:44, Matt. 13:44)!

Nevertheless, before a sinner is enabled to come to this discovery, he or she must be awakened to the fear God by a sense of **eternal judgment** and the shocking reality of **burning in hell** (Lk. 12:4-5; Prov. 1:7, 9:10, 16:6)! Men must be made to **reconsider** life by thinking upon death (Eccl. 7:2-6). Oh! Consider it, my reader, **who would die without God?**

Truth | Freedom from Sin | Deception | Confusion | The Law | Grace

Only those who come into **agreement** with God's plan of salvation in Christ can freely enjoy its benefits. Therefore, here's the question: **Do you want to be free from sin?** Do you desire a new heart (Ezek. 36:26) and a spiritual mind (Rom. 8:6) that makes possible true repentance from sin and faith towards God (Lk. 13:3, 5)? THE TRUTH WILL SET YOU FREE (Jn. 8:31-32)! However, most men **deceive themselves** to think that they love God (Jer. 17:9, Jn. 14:15) even while they admit that they aren't free from sin (1 Jn. 3:4-10). Contrary to **the Doctrine According to Godliness**, false teachers **confuse** people to think that "**freedom from the Law**" is a freedom to sin instead of freedom from sin (Jude 1:3-4). Or, they teach that "grace" allows for the pleasure of sin rather than forbidding it (Eph. 2:8-10, Titus 2:11-14). This is why it is essential to acquire **a biblical understanding of grace**.

Nearly everyone will openly profess himself to be a good person (Rom. 3:12, Prov. 20:6, 30:12), even while enjoying the very things that God **hates** (Jn. 3:19-21, Ps. 5:5, 7:11). Nevertheless, the foundation of God stands sure: "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). For, in reality, **you love God as much as you hate sin**.

History | Your Story | Ritualism | Idolatry | Vital Reality With God

The historical exploits of Christ at the Cross in Death or at the Resurrection in Newness of Life cannot be impersonal and impractical to you as an individual. For, the Crucifixion, Death, Burial, & Resurrection of Christ are not promoted in Scripture as mere historical facts to fondly remember, nor should they be memorialized by golden emblems of jewelry or divers sorts of decoration, neither should anyone craft or paint conceptualized images of these events to dote upon (Ex. 20:4-6). All this only invigorates the problem. Given the opportunity, the human heart will be inspired to pretentiously respond to Christ in religious fervor through dead ritualism (Judges 8:27). Even from an intellectual perspective this is a problem (1 Cor. 1:22-23). For, you

may not be prone to commit such sins physically and exteriorly, but you can still act in the same hollow and idolatrous way intellectually, meditatively, and sacramentally.

All that matters is if you are truly communing with the Spirit of God in your religious devotions (Jn. 6:63, 8:37, 43, 47; 1 Jn. 1:1-4). Perhaps you don't bow before a relic or kneel before an emblem of a Cross like Catholics and Eastern Orthodoxy. Or, perhaps you don't find religious serenity in a stately building of aesthetic appeal. Nevertheless, you can ritualistically practice the values and devotions of hollow protestant evangelicalism just like these people do in Catholicism. You can be completely void of the Spirit and acquiesce in a greater sense of "holiness" simply because you religiously read the Bible, all the while you don't truly have communion with God through the Bible (John 5:39-40). Charles Spurgeon and Leonard Ravenhill spoke on this issue to warn the graceless parishioners of their day, saying, "...I may know all the Doctrines in the Bible, but unless I know Christ, there is not one of them that can save me!" (Spurgeon), and "...there is a world of difference between knowing the Word of God and knowing the God of the Word." (Ravenhill).

Church History | The Puritans | The Reformers | Sola Scriptura

Even so, my reader, you can study the teachings of the Puritans with great admiration for their passion and wisdom, even while you stand outside [the Temple of God](#) (i.e. the Body of Christ) as one ritualistically looking at things you haven't personally experienced. This is the shocking reality for the vast majority of [students](#) who study [Church History](#). Meditatively and [intellectually](#) you can act in the same hollow and ritualistic way as the Catholics do in their choice of genre in "worship". As [Neo-Calvinists](#), you can [submissively admire](#) the Puritans and Reformers just like the Catholics do "the Saints", the Popes, and [Church Tradition](#); and, if this is the case, you will [rashly](#) and [harshly](#) anathematize anyone who would dare to question the puritanical interpretation of things. This is oppression. Redeemed men are hereby reduced into a state of false humility wherein [the ministry of the Holy Spirit](#) is regularly quenched and despised.

Herein, there is a growing sense that we cannot understand the Bible without being immersed in the Doctrines of the Reformation. Albeit, this is a deviation from the [fundamental convictions](#) that empowered the Reformers to withstand the ecclesiastical rulers of their day, crying, "[Sola Scriptura](#)". Even so, my reader, you can [submit](#) to the ecclesiastical leaders of the modern Church and zealously promote the ministries of celebrity preachers, even though you aren't truly celebrating Christ or benefiting the Body of Christ.

The Apostles' Doctrine: The Crucifixion, Death, & Burial of Jesus Christ

[Sola Scriptura](#) would fasten the eyes of earnest disciples upon "the Apostles' Doctrine" ([Acts. 2:42](#)). For, the apostles didn't speak about the Crucifixion, Death, Burial, & Resurrection of Christ as an impersonal thing of the past. They didn't treat these exploits of Christ as intellectual subjects of history limited to time and strictly personal to Christ. Rather, by faith, and herein through the quickening power of the Holy Spirit, these exploits of Christ are [personalized](#) to each and every believer. These exploits were accomplished completely and perfectly in the past, but we experience the transcending power of these acts at present as true believers. Christ accomplished redemption. Period. All of our hope resides in [the Person and Work of Jesus Christ](#). Period. Notwithstanding, that's exactly why our reception of redemption does mystically and personally enjoin us to Christ's person and work.

A true believer in the Crucifixion & Death of Christ of old is vitally joined to this work personally inasmuch that he is "crucified with Christ" at present ([Gal. 2:20](#)). The evidence of true faith in the Cross of Christ is a [personal crucifixion](#). When Paul spoke of "[the Cross](#) of our Lord Jesus Christ", he was boasting in a personal experience of freedom wrought out in his own life, in declaring, "...by whom the world is crucified unto me, and I unto the world" ([Gal. 6:14](#)). Therefore, no one should suppose they are truly glorifying God for the work of Christ at the Cross of Calvary ("But God forbid that I should glory..." - [Gal. 6:14](#)) without personally

undergoing the Baptism of Death that Jesus experienced in dying for our sins and rising again for our justification. Do you suppose that you glorify God for the Death of Christ? You must be "baptized into His death" (Rom. 6:3). You must be "planted together in the likeness of His Death" (Rom. 6:5). Do you believe Christ died for Sinners? You must be "dead with Christ" in order to be saved from your sins (Rom. 6:8). Do you suppose you glorify God for the Burial of Christ? You must be "buried with Him by baptism into death" (Rom. 6:4).

The Apostles' Doctrine: The Resurrection of Jesus Christ

Even so, do you suppose you glorify God for the Resurrection of Christ? The same question applies in every phase of the Gospel. For, by virtue of being vitally joined to the Crucifixion, Death, & Burial of Christ, one is also joined to Christ in His Resurrection. This is plain and pure Apostolic Doctrine described in Romans 6:1-14. "For if we have been planted together in the likeness of His Death, we shall be also in the likeness of His Resurrection" (Rom. 6:5). If you are truly "dead with Christ" then you will also "live with Him" in the power of His Resurrection to personally taste and see the victory of Jesus over death and hell (Jn. 5:21, 11:25, Rom. 6:8, 8:11, Php. 3:10, 1 Cor. 15:54-57, Rev. 1:8). This is what Paul calls, "Newness of Life" (Rom. 6:4). This is the only means that mankind can be "freed from sin" (Rom. 6:7). To be vitally joined to the Life that Jesus "liveth unto God" is the only means of practical, personal, and actual redemption from the penalty and power of sin (Rom. 6:10). In other words, this is a **personal resurrection**.

Accordingly, this operation of redemption is a **spiritual baptism** (Rom. 6:3, 1 Cor. 12:13, Gal. 3:27), a successful **putting off** of the Old Man and a **putting on** of the New Man that is created in righteousness and true holiness (Gal. 3:27, Col. 3:9-10). A real **quickening** of the soul takes place by the resurrection power of Jesus Christ, and thus the man who was dead to God and alive in sin is made to die to sin and live unto God. Herein, the eyes of lost sinners are at once allowed to spiritually behold the glorious Gospel of Jesus Christ (Isa. 6:10, 29:10-12, Matt. 13:15, 2 Cor. 3:16-18), and suddenly all of what Christ has done becomes personal, powerful, and life changing (Rom. 1:16, 1 Cor. 1:18)! Suddenly, and instantly, the lost man is **regenerated**.

Looking Unto Jesus | Present-Progressive Salvation

However, in truly **seeing** - and therein being converted through **beholding** the glory of the Crucifixion, Death, Burial, & Resurrection of Jesus Christ - newborn disciples must learn the importance of "**looking unto Jesus**" **presently and progressively** so as to experience the "grace" of this redemption steadfastly and without intermission (Heb. 12:1-2, 15). If one is positionally sanctified in Christ through conversion, one must "work out" this sanctification by walking in Christ (Php. 2:12-16); and, this walking in Christ is a present-progressive experience of **self-mortification** through the power of the Cross (Rom. 8:13, Col. 3:5, Gal. 5:19-24); a present-progressive experience of **spiritual & positional newness** through the power of the Resurrection (Col. 2:20, 3:1-2, Rom. 6:10-12, Php. 3:20, 2 Cor. 4:18, Matt. 6:21); a present-progressive **filling** of the Spirit that appropriates the power of the Gospel in real time (Lk. 24:49, Rom. 1:16, Eph. 1:23, 3:17, 19, 4:10, 13, 5:18; Col. 1:11, Eph. 1:19, 3:16, 20, 2 Thess. 1:11, Eph. 6:10) to **put off** the Old Man and **put on** the New Man (Col. 3:12, 14; Eph. 4:22, 24; Rom. 13:12, 14; Eph. 6:11).

This is the Normal Christian Life according to the Bible (1 Thess. 1:4-10). This experience is the promise and appropriation of what Christ has **accomplished** in the Gospel. This is what Christ is **accomplishing** at present in true believers through the freeness of God's grace (Isa. 55:1-3) being showered upon us abundantly (Rom. 5:5) at the cost of the **atonement** finished at the Cross (John 19:30; Hos. 13:14, Matt. 20:28, 1 Tim. 2:6). In other words, this is a **constant** experience of **personal revival**. However, sadly, many people don't experience this because they have been **deceived** to think that Revival is an optional and superior form of spirituality that isn't required of all true Christians. Nevertheless, I must tell you: **This is Salvation**.

The Apostles' Doctrine: Salvation in the Past, Present, & Future

Christians have been [saved](#), are being saved, and will be saved. Herein, salvation is past, present, and future. Christians have been saved through conversion to Christ ([Mk. 16:16](#), [Lk. 7:50](#), [8:12](#), [Jn. 10:9](#), [Acts 2:21](#), [47](#), [4:12](#), [11:14](#), [15:11](#), [16:31](#); [Rom. 5:9](#), [10:9](#), [13](#), [1 Cor. 1:18](#), [Eph. 2:5](#), [8](#); [2 Tim. 1:9](#), [Titus 3:5](#)), are being saved through sanctification in Christ ([Php. 2:12](#), [Rom. 5:10](#), [1 Cor. 5:5](#), [15:2](#), [2 Cor. 1:6](#), [7:10-11](#), [Eph. 6:17](#), [Php. 1:19](#), [1 Thess. 5:8](#), [1 Tim. 2:15](#), [Titus 2:11-14](#), [1 Pet. 4:17-18](#), [2 Pet. 3:14-18](#)), and will be saved by persevering until death or the coming of the Kingdom of God in the 2nd Advent of Christ ([Matt. 10:22](#), [24:13](#), [22](#); [Lk. 18:26-30](#); [Rom. 5:10](#), [11:26](#), [13:11](#); [1 Thess. 5:9](#), [Heb. 9:28](#); [1 Pet. 1:5](#), [9-10](#), [4:17-18](#); [2 Pet. 3:14-15](#); [Rev. 7:10](#), [12:10](#), [19:1](#)).

In this sense, the Gospel is past, present, and future. For, the work of Christ in the atonement was finished at Calvary ([John 19:30](#)), but our faith in the atonement making possible conversion, sanctification, and ultimate glorification in the coming of the Kingdom of God is still unfinished ([1 Pet. 1:5](#)). Therefore, as believers, our only hope of persevering in salvation until the time when Christ will say, "It is done" ([Rev. 21:6](#)), is by [walking](#) with God right now by faith because, Christ said, "It is finished" ([Jn. 19:30](#)). This plot of redemption that takes place between these two points in time has everything to do with salvation and the Gospel.

The Apostles' Doctrine: Revival | Sanctification | Perfection

Personally losing sight of the Gospel in all of its phases of glory has a blinding effect upon the soul ([2 Pet. 1:5-15](#)). In hopes that the believers of the 1st Century would avoid the peril of this blindness, Peter said, "[make your calling and election sure](#)" ([2 Pet. 1:10](#), [Rev. 3:5](#)). For, all such [revival-less persons](#) are in serious danger. Through this deviation they have veered off the Narrow Way ([Matt. 7:14](#)). Entering the Gate through conversion to Christ isn't enough; one must then keep the faith by walking the Narrow Way ([Matt. 7:14](#)). This is to keep faith in Jesus Christ, because He is "the Way" ([John 14:6](#)). Literally, all our hope is in Jesus Christ both now and forever ([Heb. 12:1-2](#)). The Narrow Way is the experience of [present-progressive salvation](#) as described in the terms formerly outlined in accordance with Apostolic Doctrine. This is not an affront to the power and sufficiency of salvation in Christ; for, it was for lack of [abiding](#) in Christ that these souls swerve from the Narrow Way.

Upon conversion to Christ the newborn believer is [perfectly](#) saved and [blameless](#) before God in the beauties of [holiness](#) through the [spotless](#) robes of Christ's righteousness. For, in Christ, the newly saved man is [perfect](#) ([Col. 2:10](#), [Heb. 10:14](#)), [blameless](#) ([Eph. 1:4](#), [Col. 1:22](#)), [sanctified](#) ([Eph. 1:4](#), [Col. 1:22](#), [Heb. 10:10](#), [1 Pet. 1:2](#), [1 Cor. 6:11](#)), and [spotless](#) ([Zech. 3:4](#), [Rev. 6:11](#), [7:9](#)). I repeat, this is not an affront to Jesus Christ. For, it is when redeemed men refuse to [abide](#) in Christ that their perfection is compromised and they become blamable, blemished, and unholy through a loss of faith in the Gospel.

Worthiness | Fallen From Grace | Revival

Such men are not ready to stand before God on Judgment Day ([2 Cor. 5:9-11](#)). In this inglorious condition they are simply wretched and [unpresentable](#) to God ([Col. 1:28-29](#), [Eph. 5:26-27](#), [2 Cor. 11:2](#), [Jude 1:24-25](#)). They are rendered [unworthy](#) for their defiance of the Gospel. Jesus Christ died for "a glorious Church" and this isn't it ([Eph. 5:27](#)). It is simply unacceptable for the Church to fall short of the divinely imposed standards of [grace](#) in holiness and glory ([Heb. 12:14](#), [John 17:22](#), [Rom. 15:16](#)). Fearfully, this is what it means to be "fallen from grace" ([Gal. 5:4](#)). In dread terror of this ([1 Cor. 9:27](#)), the apostle Paul warned the believers at Corinth, saying, "[take heed lest ye fall](#)" ([1 Cor. 10:12](#)). Legally ([Heb. 10:26-27](#)), and in many ways spiritually ([Gal. 4:19](#)), this is a condition of spiritual death ([Rev. 3:1](#)). This is when a justified, regenerated, and righteous man is turned into an unjustified, wicked, sinner again.

To be revived from this condition, or to experience a personal [revival](#), this would literally and spiritually mean that the individual is wrought upon by grace "to live again". That's simply what the word revival means. To deny such things is to embrace an outlook of undue optimism and [highmindedness](#) concerning one's personal [pilgrimage](#) on the Narrow Way (1 Pet. 1:17, 2:11, Rom. 11:20, 1 Pet. 4:17-18, Heb. 4:1). This is a blatant denial of the teachings of Jesus concerning the two mutually exclusive fates of [all the Branches](#) that are connected to [the Vine of Salvation](#) (Jn. 15:1-7). We are warned not to be so fearless (Heb. 2:1-4, 4:1, 10:26-27) before the superior greatness of Jesus Christ, the one and only [Prophet like unto Moses](#) (Deut. 28:58, Acts 3:22-23).

The Church | Spiritual Darkness | The Glory of God | Persecution

The Church is [the Kingdom of God](#) in all ages and Covenants. The Church is the Body of Christ. Therefore, there are implications to its poor and miserable estate (Rev. 3:17-18). Lamenting of this, [Ravenhill](#) said, "There is no greater tragedy than a sick Church in a dying world!". We can be sure that the Lord isn't coming back for a [poor, ragged, and unbeautified Bride](#) (Eph. 5:25-27). Right? Yet, [the End of the World](#) is coming quickly. As a witness against the Church, the [spiritual climate of darkness](#) is prevailing upon this generation. The Church is at a loss and without prevailing [prayer](#). She is adulterously [entertained](#) by the world and thereby robbed of true [joy](#). The [virgins of God](#) are [sleeping](#) (Matt. 25:1-13, Eph. 5:14). Therefore, following [the pattern exemplified in Paul](#) among the Churches of the 1st Century (2 Tim. 1:15), those who are truly burdened for the Church are bound to be [persecuted](#) by it in times of backsliding. This kind of [persecution](#) is inevitable today when the very meaning of [Revival](#) has been altered to allow for fearless backsliders to continue on the path of destruction.

False doctrines as these allow for a culture of contagious hypocrisy to flourish in the Church (Matt. 24:12, 1 Cor. 5:6, Gal. 5:9; Lk. 12:1). Ere long true sincerity becomes an illusive figment of imaginary ideals while sarcastic voices stand by and scorn the existence of biblical testimony (Matt. 23:29-30; Gen. 19:14). What more can be said but... "Ichabod"(1 Sam. 4:21). Evidently, [the Glory of God](#) has [departed](#) from the Church. This is the ultimate goal of the Father of Lies as he works to steal the hearts of true Christians (Jn. 8:44, 1 Kings 11:3-4, 2 Cor. 6:14-7:1). For, a loss of the [heart](#) in this way among true Christians isn't just the compromise of individuals ([James 4:4-10](#)); worst case scenario, the spiritual essence (the Candlestick) that legitimizes a local Church is removed from the earth (Rev. 2:4-5). All that's left is [darkness](#).

Earnestly Contending for the Faith | Embracing Tribulation

This is a failure to emphasize "the Christ" of Christianity in how the spirituality of true communion with God is mutually experienced by all believers. This is a promotion of "[Christ-less Christianity](#)" - a shocking offence that profanes the purity and power of [true religion](#). Likewise, this is a failure to emphasize "the Cross" of Christianity. The cross-less "Christians" of today are having their ears tickled with the idea that [Revival](#) is uncommon and extraordinary when in reality [Revival is obedience](#) (2 Tim. 4:1-5). This is the promotion of "[Cross-less Christianity](#)" - a shocking offence that allows [the Church](#) to flirtatiously [enjoy the world](#) while the backsliders feel justified in a lifestyle void of [Revival](#) (1 Jn. 2:15-17). This is a [painless, powerless, and prayerless](#) "Christianity" that is popular with the world (Lk. 16:15). Like a wolf in sheep's clothing this "Christianity" is damning souls and populating hell. Fearfully, "The fastest way to hell is down the center isle of the average Church." ([Leonard Ravenhill](#)). Therefore, we should labor to [resurrect the biblical standard](#) of true Christianity instead of aimlessly waiting for a brief season of "[Revival](#)" that comes and goes, and doesn't come back for another 50 years.

True [worshippers](#) must stand up and stand out, even if they are [cast out](#) (Eph. 5:3-17, Prov. 1:20, Rev. 3:20). [Love](#) will always [clash](#) with hate ([John 7:7](#)). The glorious reality of [heavenly vision](#) must return to the

Church ([Acts 26:19](#)). Only a militantly focused [missionary](#) Church is a [Bride](#) prepared for Marriage ([Rev. 19:7-8](#)). The silent toleration of a modern day [spiritual holocaust](#) simply cannot continue ([Prov. 29:9](#)). Those who are right with God must not be marginalized and silenced ([Prov. 28:12](#)). Lukewarmness must not be allowed to [preach](#) any longer ([Rev. 3:17](#))! The cold and murderous [indifference](#) of lukewarmness must be seen for what it is in [truth](#). For, humble [watchfulness](#) unto God has been replaced by [highminded](#) preachers who are uncharitable, tribalistic, and pharisaical in the name of theological purity ([Isa. 29:9-13](#)). They rule by their means and the people love to have it so ([Jer. 5:31](#)).

A contagious lack of [zeal for God's sake](#) spreads among the common people as those in honor prefer each one's personal reputation in their pursuit of progress. The [fear of man](#) prevails inwardly while the spiritual abuses of power abound through an oppressive force of [ministerial favors](#) taking preeminence above justice, impartiality, [biblical due process](#), and the fear of God ([1 Tim. 5:20](#), [Gal. 2:11](#)). At such a time, the remnant of right-standing believers must learn to be [patient in tribulation](#) and courageous in the [conflict of faith](#). As [persecution](#) mounts and [slander](#) increases, we must remain [pure](#), sincere, and [boldly](#) defiant of hypocrisy and [lies](#). Like our apostolic forefathers, whose ways were in Christ, we must [embrace tribulation](#) with the [sentence of death within ourselves](#) ([2 Cor. 4:7-18](#)).

Hope | Comfort | Restoration | Sovereign Mercy

Many true believers seek to hold out and stand strong against the growing influx of apostasy in the Church and over time they become discouraged. Loneliness and sorrow increase as the violators of biblical truth are promoted among the ranks of Christendom. The temptation can be to calm the fire and sheath the sword of salvific truth. Sorry attempts will be made to get along with backsliders who feel [at home in this world](#). A pervading sense of disbelief and failure can break the heart and nearly extinguish the lamp of one's first love. To all such hurting persons, I plead: [consider Job](#) ([James 5:11](#)). Cast yourself wholly upon [the written word of God](#) even while the multitudes of every divergent sector of Christianity does turn aside.

My plea is for the [contrite ones](#) who have been compromised and overcome by the likes of those who are settled in and happy in this world ([1 Pet. 2:11](#)), remember that [Jesus Christ is your exalted Savior](#). God will yet again give you [the eye-opening experience](#) that you need to keep the faith in the beauties of holiness until the very end. There remains [good hope through grace](#) for the remnant of the Last Days.

The LORD will [renew](#) and empower all those who sigh and cry for all the abominations of the Church ([Ezek. 9:4](#)). Recommit yourself to the LORD without hesitation or reserve as you once did ([Rev. 2:4-5](#)) and the LORD will renew your [consecration to God](#). Call upon God as you [remarry yourself to the glory of God](#) ([Jer. 33:3](#)), and then [waste](#) your life for eternity until death. Renew your [friendship with God](#) and climb out of [the slew of your despondency](#). The plans of [sovereign mercy](#) are yet to unfold before the eyes of this generation to the shock and astonishment of all mankind.