

The Qualifications for Becoming a Christian and a Call to Repentance

By Duane A. Linn

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

De 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

Last week, we came across a troublesome circumstance, in which we discovered that there is a covert operation that has been in place for quite some time. We discovered that there was tampering with the word, “hate” in the Webster’s 1828 and 1913 editions of the standard dictionary. We also discovered that this willful error made its way into the Strong’s Greek Dictionary as well.

The verse used to illustrate the 3rd definition of the word, “hate” was Luke 14:26 in the 1913 Edition and Proverbs 13:24 (in addition to Luke 14:26) in the 1828 Edition.

What I am going to do this week, is to expound a bit on Luke 14:26 and the qualifications for becoming a Christian (as is laid out in Scripture by the Lord Himself) and then pivot to the times that we find ourselves in to which necessitates a “call to repentance” for those already in the visible church who are most likely blinded to the totality of the events playing out before our eyes in the year 2020.

I will also be making use of some passages taken out of Jonathan Edwards’ sermon titled, “Sinners in the Hands of an Angry God”, as they are better scripted for those in this generation than anything I could come up with that would elicit the desired reaction, or response to the message being preached today.

In all likelihood, this will be a long sermon. That’s ok; since in the days of the “deadliest virus in the history of Planet Earth”, we have nothing better to do than physically play out Orwell’s “1984” at home and abroad.

Right. Let’s get to it then.

The Qualifications of Becoming a Christian

First, we’ll deal with the issue from last week; What the Lord Jesus means in Luke 14:26.

For contextual purposes, as always, we will have a look at the entire portion of The Lord’s discourse.

I.

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

This is the first example of a qualification necessary in becoming a Christian, or remaining one. For who can actually be a Christian if they are not a disciple as well?

We do have a specific example to look at when we consider this statement of Our Lord.

Joh 2:23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Joh 2:24 But Jesus did not commit himself unto them, because he knew all men,

Joh 2:25 And needed not that any should testify of man: for he knew what was in man.

We see here in John 2:23-25 that there were those who believed in Him because of the miracles that they observed. Yet, the damning indictment of the case is stated without AMBIGUITY in the following verses.

The Lord DID NOT commit Himself to them.

How can this be (says the one who “believes”)? I saw the miracles, determined that He is from God and on that basis, believed.

Well; It is simple really. Continuing in verse 24 John writes that the reason for Christ not committing Himself unto them was because He knew all men. This is an instance where the word, knew does not mean “to love with approbation”. We see a similar example in Matthew Chapter 7:21-23

Mt 7:21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mt 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mt 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Getting back to the last verse in John 2:23-25, we see again, the confirmation of these passages with the statement of the Lord Jesus in verse 25; He knew what was in man.

He knew the state of the heart of mankind. Genesis 6:5, 8:21; Jeremiah 17:9

II.

Lu 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

This verse is in perfect harmony with verse 26, as the Lord Jesus gives our next point in what one must do in order to become a disciple of the Lord.

Bearing your personal sin. Fighting it. Abhorring it.

Lu 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Lu 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Lu 9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

The Lord is showing us how narrow the road to glory really is. That it is much more than a mental assent to His Lordship. Below are more verses to establish the LACK of ambiguity in these previous statements.

Mt 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.

Mt 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mt 16:24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mt 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Mt 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Mr 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mr 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mr 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mr 8:37 Or what shall a man give in exchange for his soul?

This next bit is a favorite of the Arminian... he uses it as an “example” of Christ’s “love”.

Mr 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Here, we see that Jesus “loved him” but then pay attention to what happens next.

Mr 10:22 And he was sad at that saying, and went away grieved: for he had great possessions.

The man went away grieved.

Did them the Lord Jesus truly love the man?

The answer is no. The man was not regenerated unto life. Why? Because the man loved his life more than he loved God and His Word.

The Lord then explains why “common grace” was not enough to save this man.

Mr 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

Mr 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

The disciples were ASTONISHED.

Here, what was said to a similar man.

Mt 19:16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mt 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mt 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mt 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Mt 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Mt 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Mt 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Mt 19:23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Mt 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mt 19:25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Mt 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

The finality of this portion of the exegesis of Luke 14:27 is stated in these verses.

2Ti 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Mt 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Ac 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

III.

Finally, we come to the crux of verse 27... the result of taking up your cross daily;

Those that take up their cross **WILL SUFFER PERSECUTION.**

2Ti 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Mt 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Mt 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Mt 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Mt 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Mt 10:24 The disciple is not above his master, nor the servant above his lord.

Ac 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

And this shall suffice for the explanation of Luke 14:27.

The Lord Jesus finishes His statement regarding how one who intends to become a disciple “must count the cost”; in other words, the ramifications of becoming a disciple.

Lu 14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lu 14:29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Lu 14:30 Saying, This man began to build, and was not able to finish.

Lu 14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Lu 14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

This portion needs no further exegesis; as it is very self-explanatory.

Finally, we come to the conclusion of the exegesis of Luke 14:26-33. This proves that the definition of “hate” certainly does not mean, “to love less”.

It was intended to be a deliberate misrepresentation of the Truth’ as we shall see below (for those reading the notes)

Lu 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Lu 5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

Lu 5:11 And when they had brought their ships to land, they forsook all, and followed him.

Lu 5:27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

Lu 5:28 And he left all, rose up, and followed him.

Lu 18:18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Lu 18:19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

Lu 18:20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Lu 18:21 And he said, All these have I kept from my youth up.

Lu 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Lu 18:23 And when he heard this, he was very sorrowful: for he was very rich.

Lu 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

Lu 18:28 Then Peter said, Lo, we have left all, and followed thee.

Lu 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Lu 18:30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Here is an example of one who claimed to forsake all and did not...

Ac 5:1 ¶ But a certain man named Ananias, with Sapphira his wife, sold a possession,

Ac 5:2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

Ac 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Ac 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Ac 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

See what happened to Ananias? Not only did he not forsake all, but he did far worse and lied about it.

Here is another example of one who not only DID NOT leave all, but did something worse than Ananias... be tried to purchase discipleship for money.

Ac 8:14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Ac 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

Ac 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Ac 8:17 Then laid they their hands on them, and they received the Holy Ghost.

Ac 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Ac 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Ac 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Ac 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Ac 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Ac 8:23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Ac 8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Frightening indeed. How many are there today that think they are disciples because they pay their weekly tithes...

Here is what the Apostle Paul said about forsaking all and taking up his cross daily.

Php 3:7 But what things were gain to me, those I counted loss for Christ.

Php 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Here is Paul talking about a “disciple”, Demas.

2Ti 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

John and James have something to add to the discourse as well...

1Jo 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1Jo 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1Jo 2:18 ¶ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Here is what James has to say about this...

Jas 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

I will add one more bit to this to hammer home the point of why one must forsake all and hate his family and his possessions for the sake of the Lord Jesus Christ.

I present this in its entire context while the verses that are to be augmented, are verses 32-34.

1Co 7:1 ¶ Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

1Co 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

1Co 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1Co 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

1Co 7:6 But I speak this by permission, and not of commandment.

1Co 7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1Co 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

1Co 7:10 ¶ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

1Co 7:11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

1Co 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

1Co 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

1Co 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

1Co 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

1Co 7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

1Co 7:17 ¶ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

1Co 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

1Co 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

1Co 7:23 Ye are bought with a price; be not ye the servants of men.

1Co 7:24 Brethren, let every man, wherein he is called, therein abide with God.

1Co 7:25 ¶ Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

1Co 7:26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

1Co 7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

1Co 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

1Co 7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

1Co 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

1Co 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

1Co 7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

1Co 7:33 But he that is married careth for the things that are of the world, how he may please his wife.

1Co 7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

1Co 7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

I boldened verses 32-34 for those following along with the notes. These three verses fit in line perfectly as to why one must hate all he has in this world if he is to love God and be a true disciple of the Lord Jesus Christ.

This concludes the first portion of the sermon.

As has been stated previously, that there are requirements to becoming a disciple, there are also ramifications for those who reject this call to repentance.

It is now the year 2020. We live in a generation that is more wicked than any generation in recorded history.

We have millions of people who call themselves Christians. They've been going to church for years; yea, even decades. Yet, for all their feigned love and lip service, their hearts are far from the Lord.

The text for this portion is Deuteronomy 32:35. Yet, I feel compelled to give this verse in a broader context to establish something that needs to be said.

God is angry. God is VERY ANGRY. Not at those who are pagan, for they are already condemned (John 3:18-20); no, His anger is toward you who are a fruitless professor. Let me explain.

The Israel of God and the Children of Israel are one and the same; as I detailed to you a few weeks ago. When we see judgement and the threatening thereof directed at the Children of Israel, we can pretty much take it to the bank that this same threatening is directed toward the modern day visible church as well. This will not apply to the Elect, as their sins have been forgiven in Christ.

I will not break off into exegeting this point, as it would detract from the point I am endeavoring to bring today. That point being that the days of repentance are coming to a close. The offer of the Gospel will soon be gone. The end of the Age is upon us. Those that are blinded to this, I pray that this message will shake you from your slumber.

I will begin with Deuteronomy 32:1 and read to verse 43. This is also called, "The Song of Moses". I want you to pay close attention, as there are many similarities to the visible church of our generation.

De 32:1 ¶ Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

De 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

De 32:3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

De 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

De 32:5 They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

De 32:6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

De 32:7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

De 32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

De 32:9 For the LORD'S portion is his people; Jacob is the lot of his inheritance.

De 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

De 32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

De 32:12 So the LORD alone did lead him, and there was no strange god with him.

De 32:13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

De 32:14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

De 32:15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

De 32:16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

De 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

De 32:18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

De 32:19 ¶ And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

De 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

De 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

De 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

De 32:23 I will heap mischiefs upon them; I will spend mine arrows upon them.

De 32:24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

De 32:25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

De 32:26 ¶ I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

De 32:27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

De 32:28 For they are a nation void of counsel, neither is there any understanding in them.

De 32:29 O that they were wise, that they understood this, that they would consider their latter end!

De 32:30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

De 32:31 For their rock is not as our Rock, even our enemies themselves being judges.

De 32:32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

De 32:33 Their wine is the poison of dragons, and the cruel venom of asps.

De 32:34 Is not this laid up in store with me, and sealed up among my treasures?

De 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

De 32:36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

De 32:37 And he shall say, Where are their gods, their rock in whom they trusted,

De 32:38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

De 32:39 ¶ See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

De 32:40 For I lift up my hand to heaven, and say, I live for ever.

De 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

De 32:42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

De 32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

This song is a warning. It tells of the beginnings and of the ending of that nation of Israel. It is a horrifying account of what happens to those who grow fat and lazy from prosperity.

Jonathan Edwards also wrote of these things in 1741. His sermon, “Sinners in the Hands of an Angry God” is his most famous, and his most terrifying.

I will give you some quotes from it. First, a quote from the biography of Stephen Williams on how this sermon affected those in the congregation (with additional commentary prior by Dr. Gerald Mick, Editor of the Digital Puritan Press; who incidentally, is also my benefactor in authorizing me back in 2012 to narrate the entire catalog of Digital Puritan Press publications)

“This light and heat helped spark the first Great Awakening in the American colonies when Edwards preached “Sinners in the Hands of an Angry God” in Enfield on July 8th, 1741. Edwards was there to attend a series of revival sermons, not being scheduled to preach himself, when it became known that one of the ministers was unavoidably detained. It was Edwards’ custom to keep a few “used” sermons in his saddle bag for just such an occasion. He had delivered this sermon to his own congregation some weeks previously without much effect. But in this instance, providence directed an entirely different result: “Before the sermon was done, there was a great moaning and crying out through the whole house, ‘What shall I do to be saved?’ ‘Oh! I am going to hell!’ ‘Oh! What shall I do for Christ?’ So yet the minister was obliged to desist—the shrieks and cries were piercing and amazing! After some time of waiting, the congregation was still, so a prayer was made by Mr. Whitefield, and after that we descended from the pulpit and discoursed with the people—some in one place, and some in another. The amazing and astonishing power of God was seen: several souls were hopefully wrought upon that night, and O, the cheerfulness and pleasantness of their countenances that had received comfort! O that God would strengthen and confirm! We sung a hymn, prayed, and dismissed the assembly.”[1]

Edwards, Jonathan. Sinners in the Hands of an Angry God (p. 1). Digital Puritan Press. Kindle Edition.

I know there are some that scoff at Jonathan Edwards for being a “mystic” (you know who you are), but I dare say that this sermon alone brought a true representation of a furious God toward an indifferent people with regard to the practice of the Christian religion.

“Their foot shall slide in due time.” Deuteronomy 32:35 In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God’s visible people, and who lived under the means of grace; but who, notwithstanding all God’s wonderful works towards them, remained void of counsel, having no understanding in them (v.28). Under all the cultivations of heaven they brought forth bitter and poisonous fruit (vv.32-33). The expression I have chosen for my text, “their foot shall slide in due time,” seems to imply the following things relating to the punishment and destruction to which these wicked Israelites were exposed: 1. That they were always exposed to destruction; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed in Psalm 73:18, “Surely thou didst set them in slippery places; thou castedst them down into destruction.” 2. It implies that they were always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning. This is also expressed in Psalm 73:18-19, “Surely thou didst set them in slippery places; thou castedst them down into destruction; how are they brought into desolation as in a moment!” 3. Another thing implied is that they are liable to fall of themselves, without being thrown down by the hand of another, as he that stands or walks on slippery ground needs nothing but his own weight to throw him down. 4. The reason why they have not fallen already and do not fall now is only that God’s appointed time has not come. For it is said that when the appointed time comes, their foot shall slide. Then they shall be left to fall as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go, and then at that very instant they shall fall into destruction like one that stands on such slippery sloping ground at the edge of a pit, that he cannot stand alone—when he is let go, he immediately falls and is lost.

Edwards, Jonathan. Sinners in the Hands of an Angry God (pp. 2-3). Digital Puritan Press. Kindle Edition.

We can see from the text in the Song of Moses, that this indeed, signifies exactly what Edwards has spoken here. The Bible came first; the text and retransmission came second.

Here is some more.

Use of Application

“The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. That world of misery and lake of burning brimstone is extended abroad under you. There is a dreadful pit of the glowing flames of the wrath of God; there is hell’s wide mouth gaping open—and you have nothing to stand upon, nor anything to take hold of. There is nothing between you and hell but the air. It is only the power and mere pleasure of God that holds you up. You probably are not sensible of this. You find you are kept out of hell, but do not see the hand of God in it, but look at other things, such as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing. If God should withdraw his hand, they would avail no more to keep you from falling than the thin air to hold up a person that is suspended in it. Your wickedness makes you heavy as lead, and to tend downwards with great weight and pressure towards hell. And if God should let you go, you would immediately sink, and swiftly descend, and plunge into the bottomless gulf. And your healthy constitution, your own care and prudence and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell than a spider’s web would have to stop a falling rock. Were it not for the sovereign pleasure of God, the earth would not bear you for one moment, for you are a burden to it. Creation groans with you; the creature is made subject to the bondage of your corruption unwillingly. The sun does not willingly shine upon you to give you light to serve sin and Satan. The earth does not willingly yield her increase to satisfy your lusts, nor is it willingly a stage for your wickedness to be acted upon. The air does not willingly serve you for breath to maintain the flame of life in your vitals while you spend your life in the service of God’s enemies. God’s creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, but groan when they are abused to purposes so directly contrary to their nature and end. The world would spew you out were it not for the sovereign hand of him who has subjected it in hope. The black clouds of God’s wrath are now hanging directly over your heads, full of their dreadful storm and big with thunder—and were it not for the restraining hand of God, they would immediately burst forth upon you. For the moment, the sovereign pleasure of God stays his rough wind, otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff on the summer threshing floor. The wrath of God is like great waters that are dammed for the present. They increase more and more, and rise higher and higher, till an outlet is given. And the longer the stream is stopped, the more rapid and mighty is its course when it is let loose. It is true that judgment against your evil works has not been executed hitherto. The floods of God’s vengeance have been withheld, but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath. The waters are constantly rising and waxing more and more mighty, and there is nothing but the mere pleasure of God that holds the waters back; they are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent

power. And if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it. The bow of God’s wrath is bent, and the arrow made ready on the string. Justice aims the arrow at your heart, straining the bow. And it is nothing but the mere pleasure of God—and that of an angry God, without any promise or obligation at all—that keeps the arrow from being made drunk with your blood at any moment. Thus all that never passed under a great change of heart by the mighty power of the Spirit of God upon your souls; all that were never born again and made new creatures, being raised from deadness in sin to a state of newness, light, and life—you are all are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God—it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the same circumstances with you see that it was so with them, for destruction came suddenly upon most of them. When they expected nothing of it, and while they were saying, ‘Peace’ and ‘Safety’, now they see that those things on which they depended for peace and safety were nothing but thin air and empty shadows.”

Edwards, Jonathan. Sinners in the Hands of an Angry God (pp. 13-16). Digital Puritan Press. Kindle Edition.

I will give one more portion, to finally convince you of the danger that you, who remain in an unconverted state, are in.

Incidentally, I chose Edwards sermon to give in this exegesis of Deuteronomy 32:35, as it is perfectly stated. I am not like the others who steal from other writers, add some text, perhaps a chapter or two, and then have the “right” to put my name on it and resell it.

No.

This is why I have read these old books as is. I have nothing better to add to them but to bring them to our generation.

[Back to the commentary.](#)

2. It is the fierceness of his wrath that you are exposed to. We often read of the fury of God: “According to their deeds, accordingly he will repay fury to his adversaries” (Isaiah 59:18). “For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire” (Isaiah 66:15). So we read of “the

wine press of the fierceness and wrath of Almighty God” (Revelation 19:15). The words are exceedingly terrible. If it had only been said, “the wrath of God,” the words would have implied that which is infinitely dreadful, but it is “the fierceness and wrath of God.” The fury of God! The fierceness of Jehovah! Oh, how dreadful that must be! Who can utter or conceive what such expressions carry in them! But it is also “the fierceness and wrath of almighty God.” As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh then, what will be the consequence! What will become of the poor worms that shall suffer it! Whose hands can be strong? And whose heart can endure? To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk who shall be the subject of this! Consider this, you that are present here that yet remain in an unregenerate state. That God will execute the fierceness of his anger implies that he will inflict wrath without any pity. When God beholds the indescribable extremity of your case, and sees your torment to be so vastly disproportionate to your strength, and sees how your poor soul is crushed and sinks down into an infinite gloom, he will have no compassion upon you. He will not forbear the executions of his wrath, or in the least lighten his hand. There shall be no moderation or mercy, nor will God then at all stay his rough wind. He will have no regard for your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall not suffer beyond what strict justice requires. Nothing shall be withheld because it is too hard for you to bear. “Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet I will not hear them” (Ezekiel 8:18).

Edwards, Jonathan. Sinners in the Hands of an Angry God (pp. 18-20). Digital Puritan Press. Kindle Edition.

I will not read any more from Edwards text, as this portion should convince even the most stubborn of professors. Yet, as the Election of Grace will only fall upon those to whom it has been given.

We live in a day of the most detestable conditions. The year 2020 is like Sodom and Gomorrah on steroids.

We live in an Orwellian; dystopian nightmare of the greatest extremity. Perversion, vanity, brazen nakedness in public places, the open homosexuality and even worse; transgenderism being taught in our public schools; the forfeit of individual liberty to stand for Christ and the Gospel which now is considered a “hate crime”; oh, these are but just a few of the abominations that permeate our society.

Where are those who would stand for the Gospel? Where are those church goers that claim to love God and the Lord Jesus Christ yet will not say a word because of the fear of losing your life for His sake and that of the Gospel?

Which brings us back to our opening statement in Luke 14:26.

This is a call to repentance for those who may be regenerated but have been kept in darkness by wicked men who claim to be ministers of the Gospel but instead, are only hirelings interested in profiting off their position.

You have been adequately shown that God is indeed furious at you who call yourselves Christians but remain in an unconverted state. I say “unconverted” because many of you despise God’s Law and are antinomian in heart. No true Christian would ignore God’s Law.

I have said in the past, that God will not dispense His Love at the expense of His other Attributes; Judgement, Mercy, and Faith (Matthew 23:23)

Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith:

This is what is going on in the visible church where the Law is not being taught.

The time is short. The return of the Lord Jesus is imminent. Those who see the signs must surely know, that God is judging the Earth right now.

Here is another thing to consider.

Where does this Judgement begin in the visible church?

Eze 9:1 ¶ He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

Eze 9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Eze 9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

Eze 9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Eze 9:5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

Eze 9:6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

Eze 9:7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

Eze 9:8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Eze 9:9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

Eze 9:10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

Eze 9:11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

As I stated previously, The Children of Israel and The Israel of God are counted to be the “people of the Lord”. One in a physical sense; the other in both a physical AND *spiritual* sense.

God will not spare you; you who have “made a decision” for Christ. This is not biblical. For nowhere is it to be found in Scripture that a dead man (dead in his sins and is of the curse of Adam) can ask for life.

.My one last plea to those of you who are still professing Arminianism; fly out of Sodom.

Look not behind you; lest you be consumed.

Ge 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

This is the end of the sermon

I am like all of you who are of the Elect; a sinner saved by grace alone.

At one time, I believed the doctrines of Arminianism. Yet, I lived like a total pagan.

I was a soldier. Foul, debauched, evil in heart and deed. I thought myself a Christian because my grandmother had me say a prayer when I was 8 years old.

I was a drug addict; a sex addict; a drunkard and a whoremonger. Yet, I called myself a Christian.

I OD'd one night and thought prior to my passing out, that there was no way that I could be a Christian and live the life that I did.

I asked God, that if I were to live, if He would show me who Christ is. This was May 26, 2002.

I awoke the next morning on my face and had one thought in my mind; "Go back to the Beginning". I thought, "Genesis 1:1"? I felt in my spirit an answer in the affirmative.

So I did.

I found myself 2 months later moving to New York City to be in a relationship with a Jewish woman. I then declared my religious affiliation as Judaism. Being that I am half Jewish anyway, it seemed like the right thing to do.

It was in my studies of the Torah, that I found the Lord Jesus Christ.

My wife died of cancer 3 years later, on October 1, 2005.

I had began a career as a truck driver, over the road, just prior to her death. I still had not been regenerated yet, that I could tell, anyway, because I still felt the same as always. Even though I had found Him in the Old Testament.

It was while listening to the Bible for the first time from start to finish, that I believe I came to the knowledge of my Election; though not in terms that I could understand.

I had studied the Torah and the Law prior, but had not progressed any further than the 5 books of Moses.

It was as I came into 1 Samuel, that a strange thing happened.

I came to this section of Scripture and I broke down in tears. I was angry and yet crushed in spirit at the same time.

1Sa 8:4 ¶ Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

1Sa 8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

1Sa 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

1Sa 8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

1Sa 8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

1Sa 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

It was from that moment on, that a change took place in my heart. I was for the first time, committed to listen to the Entire Bible (KJV narrated by Alexander Scourby).

I did so,

Not long thereafter, I was baptized for the first time in Lake Texoma, TX. (July 6, 2006).

One year later, I first heard the name of John Calvin.

The rest, is history.

The point I'm attempting to convey to all of you, is that I have been in your shoes. I was an unregenerate man who was saved by Grace alone. Other events happened before that time I heard about the doctrines of Grace, but I choose not to disclose them. This is only a testimony of what I perceive to be my conversion experience.

It is to hopefully show all of you, that Salvation is purely a work of God. Started by God in Election; continued by Christ in redemption; and finished by the Holy Spirit in regeneration.

This all happens at once. There is no degree, or stages of salvation.

Salvation can only come from the preaching of the Gospel, which IS THE LORD JESUS CHRIST. John 1:1-14

It is my intent to cease from writing sermons after today. I do not want to get into the habit of preaching the same thing day in and day out and becoming redundant.

Everything one needs for discipling is right here on Sermon Audio. This has been my mission from the very beginning. To obey the Commandment to go forth and preach the Gospel to all creatures. In every nation.

As I am totally disabled now, I cannot do this as a missionary. It is my hope, to pass this ministry into the hands of Captain Jacob Lawrence. To continue on, if need be.

My intentions are to finish the Digital Puritan Catalogue to complete the school portion of this ministry.

I will also finish the Daily Bread series so that everyone who is drawn here, may listen to the entire Bible in one year's time (if done by the day and not at one's leisure).

My work is almost completed.

If God wills it, I will carry on. It is my hope however, to go to My Lord Jesus. This world is not fit for me and I despise all its trappings.

I thank you all for your continued patronage.

Your brother in Christ Jesus,

Duane A. Linn