

Christ Reformation Church

Tillamook, Oregon

“When a man's ways please the LORD, he maketh even his enemies to be at peace with him. (Pro 16:7)

**Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
(2Ti 1:9)**

www.sermonaudio.com/crc

www.unholycharade.com (blog)

www.lightfordarktimes.com (blog)

Christ Reformation Church – YouTube Channel (Light for Dark Times)

The Doctrine of Eternal Punishment (Part 9)

The Narrow Way

April 19, 2026

Sermon Text: Luke 13:22-30

Scripture Reading: Isaiah 58

Joel Beeke writes about *The Doctrine of Hope in Christ Alone*, and in that same section he addresses the doctrine of eternal punishment. Why? Because the

terrors of hell, of entering eternity without Christ, are meant to drive us to Christ as the only hope of being saved from the holy, holy, holy God who is a consuming fire to all who remain in rebellion against Him. Here are some excerpts from Beeke:

“The Lord Jesus Christ speaks more often about eternal punishment than anyone else in the Bible. He warns that sins as minor as angry thoughts and words make a person liable to ‘hell fire’ (Matt 5:22). Christ calls people to radical

repentance lest they be cast into hell by a forceful act of divine punishment and experience suffering so horrible that it would be better to have one's body maimed than to go there.

Hell far surpasses the worst that men can do. Jesus said 'Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell (Matt 10:28). Christopher Love said, 'The consideration of this, that God has an absolute power over men and women, to cast their bodies and souls into hell, should work an awful fear of God in the hearts of his own people.' Men may threaten to take away our friends, honors, jobs, property, and life, if as J.C. Ryle said, 'we go on in the path of religious duty, but we must not heed such threats when our course is plain.'

Damnation is horrifying to contemplate. John Calvin said, 'By

such expressions the Holy Spirit certainly intended to confound all our senses with dread.' J.C. Ryle also wrote, 'We need to be reminded that there is a hell as well as a heaven, and an everlasting punishment for the wicked, as well as everlasting life for the godly. We are fearfully apt to forget this. We talk of the love and mercy of God, and we do not remember sufficiently His justice and holiness. It is good for us all to be taught that it is possible to be lost forever, and that all unconverted people are hanging over the brink of the pit.'"

Though God's wrath is always against all sinners (Rom 1:18), its full expression will appear in the wrath to come (see 1 Thes 1:10). Hell is not merely for the worst of sinners; sins that go no further than a wrong attitude or an unduly harsh word make a person worthy of hell (see Matt 5:22). All kinds of sin, if embraced without repentance, will lead a person to damnation,

whether unbelief, cowardice, murder, sexual immorality, adultery, homosexuality, theft, greed, sinful anger, envy, verbal abuse, sorcery, idolatry, drunkenness, or lying. The gate is wide and the way is easy that leads to destruction, and those who enter by it are many (Matt 7:13).

Hell is the logical and just consequence of all sin. The essence of sin is hatred toward God and his will (Romans 8:7). Every sinner is an enemy of God, a traitor against the Creator (Rom 1:21-23). Having rejected God, the source of all good, sinners should not be surprised to be rejected by God and excluded from all good.

Christ alone delivers people from God's wrath. Only those whose names are written in the Lamb's book of life will escape it. Christ is the propitiation for sin, the sacrifice that satisfies God's justice and turns away his wrath. Consequently, those who trust in

Christ alone for salvation are justified and have peace with God. All who refuse to trust in Christ, though they may be externally moral people, without Christ they remain in the guilt of their sin."

Where is hell? The Bible does not tell us, but as John Gill wrote long ago, 'It should not be so much our concern to know where hell is, as how to escape it.' [Reformed Systematic Theology, Church and Last Things, Joel Beeke]

The Narrow Way

Now, with the assistance of our old friend John Bunyan, let's turn to still another central text on the doctrine of eternal punishment, namely, Jesus' own words about Broadway and the Narrow Way:

Luk 13:22-30 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. (23) And someone said

to Him, "Lord, are there just a few who are being saved?" And He said to them, (24) "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. (25) "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' (26) "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; (27) and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.' (28) "In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out. (29) "And they will come from east and west and from north and south, and will recline at the table in the kingdom of God. (30)

"And behold, some are last who will be first and some are first who will be last."

We have referred to this passage several times before, but now we plan to look at it in detail with, as I said, the help of John Bunyan. As we do, I hope that all of us will see how we must not rush through God's Word. Every word in the Bible is inspired by God, perfectly chosen, and worthy of our serious study and thought. Let me give you Bunyan's outline as found in his essay entitled *The Strait Gate*.

1. Description of the Entrance into The Kingdom of Heaven
 - a. It is called a *gate*
 - b. It is called a *strait gate*
2. An exhortation to *strive* to enter into this kingdom
 - a. How we should strive
 - b. Why we should strive
3. The Motive to strive to enter into this kingdom

- a. The important word, *many*
 - b. The importance of the phrase, *I say unto you*
 - c. The importance of the words *will seek to enter in*
 - d. How they will seek to enter
4. Importance of the words *Shall not be Able*
5. Applications and Summary
- a. Everyone will put in a claim that they have a right to enter the kingdom
 - b. But few of them will inherit it
 - c. In all ages of history, *few have been saved*
 - d. And in particular, *few of them who profess to be saved really are saved*
 - e. A sober and sincere challenge to all who claim to be Christians.

All of this and more is to be found in these words of our Lord:

And He said to them, (24) "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

Matthew includes it as well which we will come to eventually in our study of the Sermon on the Mount:

Mat 7:13-14 "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. (14) "For the gate is small and the way is narrow that leads to life, and there are few who find it.

This then is our plan – to hear and receive our Lord’s own warning to us. Broadway is taking many to hell right now, and few are traveling through the narrow gate and that difficult way following Christ.

“Self-flatteries, self-deceivings, are easy and pleasant, but damnable. May the Lord give us a heart to judge rightly of ourselves,

rightly of this Word of God, and so to prepare us for eternity, and that we all find ourselves received into the kingdom of Christ and of God.”
[Bunyan]

The title of Bunyan’s treatise on Luke 13:24 is:

THE STRAIT GATE

OR,

GREAT DIFFICULTY OF GOING TO HEAVEN: PLAINLY PROVING, BY THE SCRIPTURES, THAT NOT ONLY THE RUDE AND PROFANE, BUT MANY GREAT PROFESSORS, WILL COME SHORT OF THAT KINGDOM.

You probably understand that this common word “professors” means people who claim to be Christians. Some are, but others who profess to be are not. In fact, as you see, many GREAT professors will come short of that kingdom of Christ. Many will say to Him on that day....and

they will recount all of their supposed great works and deeds, their pre-eminence in their churches, and yet they will end in hell. *Many.*

The setting and occasion of our Lord’s words here is this:

“And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.”

His teaching prompted one of his hearers to ask, *“Lord, are there just a few who are being saved?”* Jesus’ words here in our text then are an answer to this good question.

NOTE: Let’s ask this question. Does what is being preached in the churches today prompt listeners to ask the same question? Does the typical sermon or popular “Christian” book lead the hearer to say, *“are you saying that there are just a few who are being saved?”* I think you know the answer.

I have told you before I believe of the experience of this I had in our former church in Alaska. I preached on these words:

1Co 10:1-6 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; (2) and all were baptized into Moses in the cloud and in the sea; (3) and all ate the same spiritual food; (4) and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. (5) Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. (6) Now these things happened as examples for us, so that we would not crave evil things as they also craved....

1Co 10:11-12 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. (12) Therefore let him who thinks he

stands take heed that he does not fall.

Now, those words are clear. *Written for examples for us. With most of them God was not well-pleased. Most did not enter the Land. Therefore, WE must heed this warning. Examine ourselves.*

Is that not clear? Is that difficult to understand what Paul is telling us? And yet, after that service I found a note in the offering plate which said "How dare you question our salvation!" Another man told me later "Yes, that was a difficult sermon."

In other words, no one had been challenging these professors. This warning, *many will seek to enter and will not be able.* They had all been weaned on milk toast religion which pronounces without question everyone who makes a profession of faith in Christ to surely be on the way to heaven. They really had been taught that the way to heaven is easy, wide,

and that the majority of people who are in the churches are saved.

No one had been taught God's Word so accurately that they had been led to ask this question – 'Lord, are there just a few who are being saved? Is that what you are teaching us?'

This naivete promotes the cultivation of wolves and tares within the visible church. It is why revilers and abusers and sociopaths and narcissists are protected in church membership, all the while working their evil among us. Oh yes, it adds numbers and income to a church, but it does not add real saints.

The Great Difficulty of Going to Heaven

The Great Subject – Salvation

Now, let's consider the subject of this scripture before us. *Are there few who are being saved*? What is the subject? What is the Lord Jesus

talking about here? *Salvation*. Hear John Bunyan on this:

“The general scope of the text is to be considered, and that is that great thing--**salvation**; for these words do immediately look at, point to, and give directions about salvation: "Are there few that be saved? Strive to enter in at the strait gate." The words, I say, are to direct us not only to talk of, or to wish for, but to understand how we shall, and to seek that we may be, effectually saved, and therefore of the greatest importance.

To be saved! what is like being saved? To be saved from sin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God, of his grace, of his kingdom, and eternal glory, what is like it? and yet **all this is included in this word saved**, and in the answer to that question, "Are there few that be saved?"

The Works of John Bunyan,
(Kindle Locations 26072-26080).
Niche Edition.

NOTE: Do you see then what I said earlier about Bunyan teaching us how to read and study the Bible? Would we have take a step back before we just dove right into this scripture and asked ourselves – *alright, what then is the main subject here? What is our Lord speaking of?*

What subject is more important than this? People expend great energy acquiring knowledge, others spend their lives seeking to know the origin of the universe or the solution to some mathematical puzzle. But what is more important than to find the answer to this – *“What must I do to be saved?”* *What is the truth about salvation? Is it easy? Will most people end up in heaven?*

What about you? What questions are you seeking answers to? What

questions fill your mind? We can know this:

The question, are there just few who are being saved? Is a question only asked by people who realize they are in need of being saved. Who understand that they are under the wrath and condemnation of God. As Bunyan puts it – “Indeed, this word saved is but of little use in the world, except to those who are heartily afraid of damning. And what a scripture this is to the man who is sick of sin. What must I do to be saved is the language of the trembling sinner. No one admires the glory that is in this word saved except those who see that without being saved, all things in heaven and earth are but emptiness.”

But once the Lord in His mercy shows us these things, what glory and beauty we see in the Savior. The glory of Christ! The wonder of the Cross! That God should love a sinner such as I! What better news

is there than this?! Once we were blind, but He gives us eyes to see what Satan worked so hard to prevent us from seeing.

We are dealing with then, right now in these words of our Lord, *nothing less than the salvation of your soul, the place which you will spend eternity, forever and ever and ever in torment or in the glories of heaven.*

Enter Into What?

Let's take note then of still another subject which is implied here. *Strive to enter...many will seek to enter...And so we must ask, enter into what?*

The answer is seen in verse 29 –

Luk 13:29 "And they will come from east and west and from north and south, and will recline at the table in the kingdom of God.

The kingdom of God. Strive to enter through the narrow door *into the kingdom of God.* Into heaven where the saved are, where Christ

is, where the new heavens and earth are.

Heb 12:22-24 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, (23) to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, (24) and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Enter into this kingdom. Strive to enter in where the King is, where citizens of the kingdom are, where the Land of the kingdom is, and further, think carefully about this:

“Besides, this word, "enter in," signifies that salvation *to the full* is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of

snares, imperfections, temptations, and afflictions, *but there all is well*; there is no devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us. *There all shall be well to all eternity.*

Further, all the parts of, and circumstances that attend salvation, are only there to be enjoyed; there only is immortality and eternal life; there is the glory and fulness of joy, and the everlasting pleasures; there is God and Christ to be enjoyed by open vision, and more; there are the angels and the saints; further, there is no death, nor sickness, no sorrow nor sighing for ever;

The Works of John Bunyan,
(Kindle Locations 26109-26117).
Niche Edition.

Have you given much thought to these things? The kingdom of heaven is here, now, but hidden. His true church, His saints in heaven, Christ upon His throne – but the kingdom has not yet come to its fullness as it will on that Day when Christ comes again.

In that kingdom *all will be well*. Our salvation has not yet come to its fullness. We are justified before God, righteous by the righteousness of Christ. But we are not yet *glorified*. Now we are strangers and pilgrims traveling through a dangerous place – this world. *Through many dangers, toils and snares.*

Strive to enter in. Into that place where you will never be tempted again. Where you will never sin. Where there is no death or crying or pain. Where we will see Christ because we will be like Him.

Mat 13:44-46 "The kingdom of heaven is like a treasure hidden in the field, which a man found and

hid again; and from joy over it he goes and sells all that he has and buys that field. (45) "Again, the kingdom of heaven is like a merchant seeking fine pearls, (46) and upon finding one pearl of great value, he went and sold all that he had and bought it.

All that he had, and bought it!

This then is the subject before us – eternal salvation and entrance into the kingdom of God. And we are all incredibly privileged to hear our Lord speak to us on these weighty matters. You are here – but think of the myriads of people around us who have no care for such things. Many who even hate to hear. We would all be like them if not for the Lord enabling us to hear. Do not think lightly of this.

The Entrance is Called a Gate

Strive to enter through the narrow door [KJV Luke 13:24 Strive to enter in at the strait **gate**: for many, I say unto you, will seek to enter in, and shall not be able.]

Matthew uses a different word which perhaps is more commonly translated as *gate*.

Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

It is also called a road or “the way” which we shall consider later.

Now, as you know, a gate or a door has two uses – *to permit or to deny entrance*. It can be open, or it can be shut.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

This gate or door of which the Lord Jesus is speaking here in our text *is the entrance to heaven*. It is open to those in Christ, and it is closed to forbid entrance to rebels.

And we also know that this entrance, this gate or door, *is the Lord Jesus Christ who opens only*

to those who are His, who are born again by faith alone in Him alone.

Christ does not open the door to everyone. He opens and He shuts. He lets some in and many He shuts out. If this were not so, there would be no door or gate. Anyone could enter. But such thinking is the lie of universalism.

Why, then is this door or gate called narrow/strait/difficult? Is not salvation in Christ absolutely free? What is this *striving* which Jesus speaks of? To these things we will plan to turn next time.

NOTE: I have appended to your handouts a great sermon by J.C. Ryle entitled Fire! Fire! Please read it and seriously consider these faithful words.

For those of you joining us online, you can find a pdf document along with the audio of the sermon (sermonaudio.com/crc), or you can just search J.C. Ryle, Fire, Fire and you will find it.

Fire! Fire!

by

**J. C. Ryle
(1816-1900)**

When a house is on fire, what ought to be done first? We ought to give the alarm and wake the inhabitants. This is true love to our neighbor. this is true charity. Reader, I love your soul, and want it to be saved. I am therefore going to tell you something about hell. There is such a place as hell. Let no one deceive you with vain words. What men do not like, they try hard not to believe. When the Lord Jesus Christ comes to judge the world, he will punish all who are not his disciples with a fearful punishment. All who are found impenitent and unbelieving; all who have clung to sin, stuck to the world, and set their affections on

things below; all who are without Christ; all such shall come to an awful end. Whosoever is not written in the book of life shall be "cast into the lake of fire." Rev 20:15.

The punishment of hell shall be most severe. There is no pain like that of burning. Put your finger in the candle for a moment if you doubt this, and try. Fire is the most destructive and devouring of all elements. Look into the mouth of a blast furnace, and think what it would be to be there. Fire is of all elements most opposed to life. Creatures can live in air, and earth, and water; but nothing can live in fire. Yet fire is the portion to which the Christless and unbelieving will come. they will be "cast into the lake of fire." The punishment of hell will be eternal. Millions of ages will pass away, and the fire will never burn low and become dim. The fuel of that fire will never waste away and be consumed. it is "unquenchable fire." O reader,

these are the sad and painful things to speak of. I have no-pleasure in dwelling on them. I could rather say with the apostle Paul, "I have great sorrow." But they are things written for our learning, and it is good to consider them. They are part of that Scripture which is all profitable, and they ought to be heard. Painful as the subject of hell is, it is one about which I dare not, cannot, and must not be silent.

Who would desire to speak of hell-fire if God has not spoken of it? When God has spoken of it so plainly, who can safely hold his peace? I dare not shut my eyes to the fact, that a deep rooted infidelity lurks in men's minds on the subject of hell. I see it oozing out in the utter apathy of some: they eat, and drink, and sleep, as if there was no wrath to come. I see it creeping forth in the coldness others about their neighbor's souls: they show little anxiety to awaken the unconverted, and pluck brands

from the fire. I desire to denounce such infidelity with all my might. Believing that there are "terrors of the Lord," as well as the "recompense of reward."

I call on all who profess to believe the Bible, to be on their guard. I know that some do not believe there is any hell at all. They think it impossible there can be such a place. They call it inconsistent with the mercy of God. They say it is too awful an idea to be really true. The devil of course, rejoices in the views of such people. They help his kingdom mightily. They are preaching up his old favorite doctrine, "Ye shall not surely die." I know furthermore, that some do not believe that hell is eternal. They tell us it is incredible that a compassionate God will punish men for ever. He will surely open the prison doors at last. This also is a mighty help to the devil's cause. "Take your ease, "he whispers to sinners-" if you do make a mistake, never mind, it is not for ever." I

know also that some believe there is a hell, but never allow that anybody is going there. All people with them are good, as soon as they die, all were sincere, all meant well, and all, they hope, got to heaven. Alas! what a common delusion is this! I can well understand the feeling of the little girl who asked her mother where all the wicked people were buried, for she found no mention on the gravestones of any except of the good.

And I know very well that some believe there is a hell, but never like to hear it spoken of. It is a subject that should always be kept back, in their opinion. They see no profit in bringing it forward, and are rather shocked when it is mentioned. This also is an immense help to the devil. "Hush! hush!" says Satan, "say nothing about hell." The fowler wishes no noise to be made when he has laid his snares. The wolf would like the shepherd to sleep, while he prowls

round the fold. The devil rejoices when Christians are silent about hell. reader, all these notions are the opinions of man. What is it to you and me what man thinks of religion? Man will not judge us at the last day. There is but one point to be settled, "what says the word of God?" do you believe the Bible? Then depend upon it, hell is real and true. it is a true as heaven, as true as justification by faith, as true as the fact that Christ died upon the cross. There is not a fact or doctrine which you may not lawfully doubt, if you doubt hell. Disbelieve hell, you unscrew, unsettle, and unpin everything in the Scripture. You may as well throw your Bible aside at once. From "no hell" to "no God" is but a series of steps. Do you believe the Bible? Then depend upon it, hell will have inhabitants. The wicked shall certainly be turned into hell, and all the people that forget God. The same blessed Saviour who now sits on a throne of grace, will one day sit on a

throne of judgement, and men will see there is such a thing as "the wrath of the Lamb." The same, lips which now say, "Come, come unto me," will one day say, "Depart, ye cursed" Alas! how awful the thought of being condemned by Christ himself, judge by the Saviour, sentenced to misery by the lamb! Do you believe the Bible? Then depend upon it, hell will be intense and inalterable woe.

It is vain to talk of all the expressions about it being figures of speech, the pit, the prison, the worm, the fire, the thirst, the blackness, the darkness, the weeping, the gnashing of teeth, the second death, all these may be figures of speech if you please. But Bible figures mean something beyond all questions, and here they mean something which man's mind can never fully conceive. O reader, the miseries of mind and conscience are far worse than those of the body. The whole extent of hell, the present suffering, the bitter

recollection of the past, the hopeless prospect of the future, will never be thoroughly known except by those who go there.

Do you believe the Bible? Then depend upon it, hell is eternal. It must be eternal, or words have no meaning at all. "For ever and ever," "everlasting," "unquenchable," "never-dying" all these are expressions used about hell, and expressions that cannot be explained away. It must be eternal, or the very foundations of heaven are cast down. If hell has an end, heaven has an end too. They both stand or fall together. It must be eternal, or every doctrine of the gospel is undermined. If a man may escape hell at length without faith in Christ, or sanctification of the Spirit, sin is no longer an infinite evil, and there was no such great need of Christ's making an atonement. And where is the warrant for saying that hell can ever change a heart, or make it fit for heaven? It must be eternal, or

hell would cease to be hell altogether. Give a man hope, and he will bear any thing. Grant a hope of deliverance, however distant, and hell is but a drop of water.

Alas! for that day which will have no tomorrow - that day when men shall seek death and not find it, and shall desire to die but death shall flee from them! Do you believe the Bible? Then depend upon it, hell is a subject that ought not to be kept back. It is striking, to observe that none say so much about it as our Lord Jesus Christ, that gracious and merciful Saviour, and the apostle John, whose heart seems full of love. Truly it may well be doubted whether we ministers speak of it as much as we ought. I cannot forget the words of a dying hearer of Mr. Newton: "Sir, you often told me of Christ and salvation: why did you not remind me of hell and danger?" Let others hold their peace about hell if they will; I dare not do so. I see it plainly in Scripture, and I must speak of it.

I fear that thousands are on the broad, way that leads to it, and I would fain arouse them to a sense of the peril before them.

What would you say of the man who saw his neighbor's house in danger of being burned down, and never raised the cry of "fire?" What ought to be said of us as ministers if we call ourselves watchmen for souls, and yet see fires of hell raging in distance, and never give the alarm?

Call it bad taste, if you like, to speak of hell. Call it charity to make things pleasant, and speak of smoothly, and soothe men with constant lullaby of peace. I have not read my Bible. My notion of charity is to warn men plainly of danger. My notion of taste in the ministerial office, is to declare all the counsel of God.

If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself as an accomplice of

the devil. Reader, I beseech you, in all tender affection, beware of false views of the subject on which I have been dwelling. Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own: a God who is all mercy, but not just; a God who is all love, but not holy; a God who as a heaven for every body, but a hell for none; a God who can allow good and bad to be side by side in time, but will make no distinction between good and broad in eternity. Such a God is an idol of your won, as truly an idol as any snake or crocodile in an Egyptian temple. The hands of your won fancy and sentimentality have made him. He is not the God of the Bible, and beside the God of the Bible there is no God at all.

Your heaven would be no heaven at all. A heaven containing all sorts of characters indiscriminately would be miserable discord indeed. Alas! for the eternity of such a

heaven. There would be little difference between it and hell. Ah! reader, there is a hell! There is a fire! Take heed lest you find it out to your cost too late. Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste. Dare not to say, "I believe this verse, for I like it. I refuse that, for I cannot reconcile it with my views." Nay! but, O man, who art thou that repliest against God? By what right do you talk in this way? Surely it were better to say, over every chapter in the word, "Speak, Lord, for thy servant heareth." Ah! if men would do this, they would never deny the unquenchable fire.