

Salvation is Revelation

By Paris Reidhead

I suppose it was as many as 14 years ago in a time of fellowship with a group of brethren one of them said, "You know salvation is revelation." It made an impression in me at the time, but through the years this has gained in its hold upon my mind and heart. I think it has been accentuated this grip with a theme by some experiences as always this is the case.

Years ago in Africa I went into a village that had not seen a missionary or had any contact with the gospel. I had an excellent interpreter and was able to get as near as we could to the minds of the people. Asking them about sin, which they knew they had and had committed, fear of death, which certainly they had and then I asked them would you like to go to Heaven when you die? You say you are sinners and they told me what their view of what sin was and you would agree with them. Would you like to go to Heaven? They raised their hands. So I taught them the sinner's prayer and with some degree of sincerity they prayed it and I went right back home soon as I could and wrote my pray letter and told the folk at home about this marvelous work of God. That the first visit to a village and there had been converts. However when we went back there a short time later we found that they were still going to the Witch doctor, the demon dancer, the beer pot, and all the superstitious, but still said they were Jesus' boys. And I had to come face to face with the fact that home in America apparently things were different or else we were doing something wrong here and it took an experience in Africa to show me quit how wrong it was. You see these people had an intelligence regarding sin. That is they knew that God was holy and they were wick and that God is angry with them because they were wick and that they are going to be punished when they die. But I made the mistake of assume that this knowledge of sin is conviction of sin and so I had to do a great deal of searching and study and thinking.

Actually, it wasn't until some years later that I began to see how life and superficial must have been my ministry for so many years. And the ministry of others it took that experience in Africa however to throw it into bold relief and bring light upon it.

Then some years ago I suppose the year would have been 1955, I was in Atlanta, Georgia ministering in the church and in the congregation was Aunt Harriett Williams. Mrs. J. D. Williams. She and her husband had been instrumental founding the St. Paul Bible College and Simpson Bible College for Christian and Missionary Alliance. And in the course of speaking to the group of which Aunt Harriett was a member, her eyes lighted. She was fragile so of Dresden china doll, 80 some but alert and keen. Something I said cause her eyes to light up, she awaken. Afterwards she said, "Oh, so grateful for what you said would you come and have tea with me this afternoon?" Well of course it was a delight. When I got there she said, "Now brother, there are two words that you used this morning and I have been using them for years and wherever you go, would you use them?" And so she gave them to me. And very probably in the past I have given them to you, but never the less I have not forgotten them she said, "The first word is 'meditation'. People don't think anymore," said Aunt Harriett. "They just listen and if they have heard it before they agree with it. And if they haven't heard it before they say, 'well isn't that interesting.' And they don't apply it to themselves" She said "There can never be a real conversion unless you can get people to meditate" And she said "The second word is 'revelation', revelation, unveiling, uncovering, disclosing" she said "people often meditate until God reveals."

Well, those two experiences one in Africa and one in Georgia brought together this truth into the place of the paramount importance in my thinking. Salvation is revelation. I have heard the scripture of the morning Matthew 16:15-17 "...But whom say ye that I am?" "...Thou art the Christ, the Son of the living God." "...Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven hath revealed unto thee." Now I suppose anyone can say that Jesus is the Christ the Son of the living God if he's read it. You could give it to a tape recorder and have it faithfully returned to you. But the fact that one says it does not mean that they comprehend it or that they understand it, but what Peter has had happen to him is he received insight into the person of Christ, the nature of Christ, the work of Christ and it's this insight that we refer to as revelation.

Now, when God begins to work with a man or woman the first thing he has to do is to awaken them, to get their attention, to cause them to break the train of thought that they have elected. Now, before a person is born a child is born everything

depends on heredity and after they are born everything seems to depend on environment and on influence and teaching. Thus it is when you meet the average pagan American, and incidentally 50% of Americans are now pagans something more than that. That is they are affiliated with no church Catholic, Protestant, or Jewish or any of the cultism, simply have absolutely no contact with religion we past that the half way mark so we are told. The fact remains that when you meet such a person as that he has a plan of salvation. It may be absolutely improper and inadequate and unscriptural but it satisfies him at the time maybe it's that he doesn't get drunk on Sundays or only beats his wife when she needs it very badly or pays most of his bills something else that he has erected some structure of consolation, comfort, and a sureness.

A man came into the Tabernacle in New York while I was there. He said, "I would like to join your church." I am suspicious of that at the very outset. I talk with him a little bit. "What is your job?" He says, "I am a mechanic" Well that sounded honorable enough didn't it. I said, "For what company do you work for? You work in the neighborhood, Yes" I didn't know there was too much manufacturing. "Oh" He said, "You don't know the term mechanic, I run a crooked dice game for some of the gangsters down the street" I said, "You want to join our church." He said, "Yes, I am a very good man." He said, "I said I take good care of my wife and children. I don't run around. I have been faithful. My wife and daughter don't know what my work is and I just feel if I could join your church it would help me to maybe work my way out of my profession and into something else that I could share with them." Perfectly consoled and comforted by the fact that he had elected this relationship to his wife and daughter and his community. That protected them and allowed him to make his living in this way.

Now the first thing that God does when you would see a fellow like that or a person like you or me whatever our background and sometimes you know we are just as smug having been raised in a Christian home reared in an evangelical church as someone raised in a part the pagan community. First thing we have to see is that the God of the Bible is a just and a holy (hear me and hear me tenderly) and an angry God. Now in Orlando, Florida years ago I preached from Psalms 7:11-13. I had been there for about two weeks and this was one message out of fifteen of so. And I when I had finished the message, two dear ladies converged on me one from the right and one from the left and caught me in the middle there was no escape and they said "Oh brother, that was a dreadful message" I quite agreed with them but not for the same reasons, because the truth was a terrifying truth, an awesome truth. God judges the righteous and God is angry with the wick everyday if you turn not He would wet his sword and bend His bow and made it ready. He's also prepared for Him the instruments of death.

Now that is a terrible subject. But here I dwelt several days several evenings on the love of God and the grace of God the mercy and compassion of God. But when I spoke of His anger against sin and sinners and I used the text God is angry, angry, and angry with the wick every day. Why these dear sisters that had been felt so deeply about the cup of God's love felt this was a blemish in His character. It was true. But you shouldn't dwell on it. A blot on the family escutcheon sort of speak and something that shouldn't be mentioned. And there but we shouldn't dwell on it. They said, "You should have, before you closed that message, you should have told them that God loved them" "Ooh" I said, "but you see God is angry with the wick every day and if He had bent His bow and wet His sword and if they turn not, He will destroy them." Now that's the message God gave me to give. I couldn't mitigate it or change it, there it is.

Oh, it is so difficult for us to understand that the love of God is the answer to the broken contrived repentant sinners cry for mercy, but it is the justice of God, the holiness of God, the righteousness of God that becomes the yard stick by which men see that they have come short of the glory of God. Noah was a preacher of righteousness and I believe it's not his righteousness he preached, but it was the righteousness of God. Righteous expectations that God makes upon men made morally in His image and capable of responding to that which He expects and demands of them.

Some years ago up in northern Minnesota there was a young fellow reared in a fine home that is his mother a very earnest Christian. Victor was just one of the lads of the community worldly and godless. One evening, over the protests of his mother, remonstrates of her love, he decided he was going out, probably to get drunk or whatever that he wanted to do. But he ran out of money. He knew his mother was at the church for she had asked him to go that night and he knew that she had \$5.00 dollars of his wages. And he wanted it to finish the night. And the only way to get it was to get the soonest he could get it to be at the church when she came out. And so he went got out of the car it was a warm evening and sat on the steps. Inside was the preacher whom he had not met or seen or bother to visit or in any way, but he heard this preacher repeat over and over again

“He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Proverbs 29:1) Again and again these words came. Before the service was over, Victor had gotten into his car quietly driven away to his home. He didn't go out and finish the night with the gang. He stayed in his room because this was the sword of the spirit that had divided between the soul and the spirit. This word that God is angry with the wick everyday He that being often reprov'd hardeneth his neck, shall suddenly be destroyed and that without remedy.

This was a revelation to Victor. It was a revelation of God's just angry against sinners, because sin is treason against justice and proper government. Sin is open defiant revolt against the One sovereign worthy to rule. Sin is transgression of the law that has been established for the protection of all including the sinner. Sin is that anarchy that says there is only one principle of government I regard, my pleasure.

Oh if we can see and understand that it's this truth concerning the justice of God, the holiness of God, the wrath of God, the anger of God with sinners. It has to pierce the sinner's heart the spirit of bondage again the fear the Holy Ghost using those aspects of divine character that causes a sinner to realize he stands in mortal jeopardy. As it were under the sword of Damocles' suspended by the horsehair of God's patience is the sword of God's justice at any moment. Jonathan Edwards it was drove it home to his Massachusetts congregation and I stood in the church where strong men took hold of the posts such as are in this auditorium lest the flames that were eating at the roof of hell should have caused the roof to crumble and they should plummet into a Christ less eternity. And they cried out for mercy and God heard them but it was the justice of God.

We know our generation doesn't like to learn of sinners in the hands of an angry God because somehow or other we past the point this is part our communication to a Godless generation. But the consequence of this silencing those attributes of God which are as much a part of his character as his love, it met that there developed a generation perhaps even under our preaching they have had a total absent of the fear of God. There is no fear of God before their eyes. There has to be a revelation of the holiness of God, of the justice of God, and the anger and the wrath of God, before sinners are awakened. But we discover that awakening is a sovereign supernatural gracious work of God but it isn't enough to many there are with this revelation that have fallen into the hands of unskilled fold leaders and teachers and workers, who basing it on that awakening have then turned around and lead them into a superficial assumption that the promises of mercy apply to them. We do well to read David Brainerd's¹ diary from time to time I mean the one Jonathan Edwards wrote the lengthy ones so difficult to get. A condensation has been printed by one of the large book houses, but almost impossible to get a full length but that he tells of going into a village of Indians and there preaching they have be under great duress they were hungry and pressed and persecuted by their neighbors and somehow out of compassion he began to speak to them about the consoling comforting truths of the Word of God and God loves them and to his amazement when he finished the were fourteen that professed peace with God and faith in Christ. That night as he went to bed there in the little hut where he slept. He said, “As I thanked God for whom those He had given that day I seem to hear His voice say ‘But are you sure that they had come to good faith in Me and rest in the finished work of my Son. Or are they mistaken the comforts of the Christian as applying to them still in their unconverted state’” So said he the next day though spitting blood throughout the hours of the day, I visited the home of each of those that had professed faith and alas, alack to my grief of the fourteen I found that eleven did not have grounds for hope in Christ. “Ah,” said he, “think what it would have been that day when rising up in the lake of fire these eleven would have condemned me before God and the saints and angels as an unskilled workmen that deceived them in the most important issue of their lives.” There was a Man who cared and who understood. Awakening is revelation. Awakening is but the preparation. We find that salvation is awakening but it not only awakening. Awakening then will lead by the proper use of it the Word of God applied to the consciences of men to another state call that of conviction.

John the 16th chapter (verses 7 & 8) our Lord describes this as the sovereign operation of the Holy Ghost. Only He is able to do this work because of its nature. “Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.”

¹ David Brainerd (1718-1747) A missionary to the American Indians in New York, New Jersey, and eastern Pennsylvania.

This is the work of the Spirit of God, to convict of sin. He it is that causes the sinner to see that he has been an open defiant, willful, rebel against God. Too much of my preaching in the past and I would describe the same thing to my generation of preachers has been to treat sin as a disease rather than God as God ever always treats it, as a crime. A crime of the human spirit. You can be convinced of danger if you are told that your parents had venereal disease and it was congenitally transmitted to you. And you can regret to having had such made an unfortunate choice of parents. And you can feel yourself hard done by it. And you can tell yourself in jeopardy and in danger, but you cannot feel yourself guilty. So it is I am afraid that we have failed to emphasize the fact that God deals with men as criminals, rebels, traders, anarchists, transgressors. Sin is a crime. It is the sovereign work of the spirit of God through the right and proper and skillful use of the Word of God. To cause a sinner to understand that he is justly deserving of the judgment that God has pronounced upon him.

Years ago I asked a congregation of about 100 people "How many of you have ever been lost? Really lost? Aware of the fact that you were lost. If you died as you were certainly would have gone to. How many of you were in a conscious state of lostness?" Four hands went up. I said, "How many of you are saved?" All the hands went up. It's that amazing. He came to seek and to save that which was lost. The only kinds of people He can save are lost people.

Do know why more people aren't being saved these days? Because our inadequate improper use of the Word of God perhaps disarming the Spirit of God from the only tool with which provided Himself to bring men to an awareness of their guilt and conviction of their sin. It is the law of God that the schoolmaster to bring men to Christ. It is the truth of the holiness of God.

Pride as Finney² said so wisely and well "The inner revelation and the outer revelation" in that masterful sermon. He said "God has built as it were a nether mill stone into very human breast but that mill stone of the knowledge of Himself of His truth and His character and what He accepts of manmade in His image. Soon is covered by incidents of conduct and attitude until its cutting edge is dull and though it turns it does not affect the conscious of the man in whom it rests." But said he, "let a skillful preacher come and then bring the truth of God, the law of God, that revelation of the nature, and the character of God as an upper mill stone upon the human intellect then it will be as though the nether mill stone of the conscious rises to meet the upper mill stone of the truth and the human spirit will be caught between and as grain ground exceeding small."

This is the work of the Spirit of God your work so it apply the Word of God to the consciousness of man that that upper millstone comes to rest upon the lower millstone but conviction is the sovereign, work the supernatural, work the gracious work of God the Holy Ghost. You can't awaken a sinner and you can't convict a sinner.

Again salvation is revelation and it includes the revelation that the sinner is justly condemned guilty before God as that thief did that night go to paradise with our Lord they/we deserve our fate. He was convicted the other had been convicted before the court of Roman, but in his own mind he was innocent. But one man had been convicted by God, I would believe, to that point where he saw himself a sinner and deserving of his fate. This is the work of the Spirit of God to convince the sinner of his guilt so there is no longer a protest.

Oh you know full well that analogy in the Old Testament in Leviticus where you have presented the law of the leper and there as the leper would appear before Moses one would come perhaps with disease on his hands thinking that just a little spot would surely allow him to go. He'd accepted and another would come with a little spot on eye, or ear, head or hand or back somewhere and such a little spot, but these little spots met that they had to stay in the place death. You know the one it was taken out for the ceremony of cleansing. It was the one from the top of the head to the sole of the foot was wounds and oozes and petrifying sores, but Moses could not find a place to place his thumb on clean flesh. He would turn to such a one and say "Your clean, come with me" then to the brook where the running water of the running stream was caught in the basin and a little white dove wings tied would have its throat cut the heart of the dying bird would force the last drop of blood into the water until it became pink and crimson and then the living dove still with wings tied and feet tied would be plunged three time into the water. And when it came out the wings would be cut and over the head of this leper from the top of his head to the sole of the feet NOT a place where the finger of Moses could rest. The blood and the water from the fluttering wings of the

² Charles Grandison Finney (1792-1875) An American Presbyterian minister and leader in the Second Great Awakening in the United States.

bird would fall. To cleanse and then the little bird would be released and make its way up and up and up and up and out of sight. Testifying that cleansing comes to those who see the utter, utter vileness of their sins.

He came to seek and to save that which was lost as long as a person has part as big as the part of the lobe of his ear that he thinks has not been contaminated with sin. He'll stand there and point his polluted finger at it and argue with God. He is not as bad as others are. The work of the Spirit of God to cause that publican to cry out "God be merciful to me a sinner." I've seen myself stripped, broken, hopeless, and helpless, this is revelation, you can't do it. Telling savages about Hell won't do it or about Heaven. Somehow God the wind blowth where it listed Thou canst steer the sound thereof but canst whether it cometh or whether it goth cause everyone convicted of the Spirit. Again we come to this repentance results from a revelation. It is in Acts the second chapter in the 29th verse that we find that the revelation that Jesus Christ has been exalted this one who came and died and rose again. Oh man can be awakened and not convicted. He can be awakened and convicted and not yet repented. And if you were to ask to discern this, who would deal with men. And skillfully when you find one awakened, sensitive aware of his needs instead of leading him to a presumptuous peace, you would lead him onto insight into the nature of God that he might see the nature of his own sin. And then when you've discovered he like that publican is broken and crushed. If you're skillful again you're going to lead him further to Christ, but you're going to present to him Christ as Peter presented Him on that day there in the 29th verse of Acts the second chapter:

²⁹Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ³¹He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. ³²This Jesus hath God raised up, whereof we all are witnesses. ³³Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (Acts 2:29-33)

³⁶Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:36)

This is the testimony. Now when they heard this they were pricked in their hearts and said unto Peter and unto the rest men and brethren. "What shall we do?"

It was the revelation that this man Jesus that had died a shameful death, and been buried and raised from the die and enthroned and exalted and given all authority in Heaven and Earth. This revelation that cause that day those who had called out crucify Him to plead for mercy in His name. That God had exalted His Son and informed His Son. Thus, since Jesus is God there is only one thing to do with Jesus and that is bow before Him as God.

We see this so clearly in Apostle Paul, Saul of Tarsus, on that day thoroughly convinced that Jesus was an imposter. Satisfied that the greatest service he could render to Israel is to exterminate the memory of knowledge of the name Jesus from the minds of his people. Gives himself in devotion to this task. There outside the gates is the name of the first martyr. Saul stood holding the coats encouraging the rioters to stone Stephen. Stephen standing up under the hale of stones weak that he ought to have been whimpering in fear crying out in pain. With a loud voice declares, "I see Jesus standing on the right hand of the throne of God."

With that Word the first break in the granite facade of Saul of Tarsus. It's a hairline crack, but it is there. He has seen through the eyes one whose life he's taken for he was the senior citizen present.

Two days later on the road to Damascus a great light shines about him and a voice speaks to him (Acts 9:4-5) "...Saul, Saul why persecutest thou me?" "...Who art thou? One to thee worshipped and revered Lord?" "I am Jesus whom thou persecutest..." Immediately, repentance change of mind, change of intention, change of direction, change of purpose, change of goal, everything has changed (Acts 9:6) "...Lord, what wilt thou have me do?" It's the revelation that Jesus Christ is God. That He

seats upon a throne and He has been exalted and empowered to rule. This revelation moves the hearts of men to repent of their sin to change their mind about who rules their lives. They come to the place their willing to let the only worthy sovereign do that which He alone is adequate, they repent.

Again it isn't until the revelation of God's grace that cause ones to be awakened and convicted and brought to repentance there can be that farther insight into the fact the day that Jesus Christ died 2000 years ago. You died. He died for you. He carrying your unworthiness your guilty your condemnation. On the bases of repentance that faith becomes a receiving experience. And thus it was that years later Paul said "I was with night and day from house to house teaching repentance toward God and faith toward our Lord Jesus Christ." And faith becomes a receiving and transforming experience on the bases of repentance. But how do you know your faith is that receiving transforming experience that saving unites you with God? How do you it has been effective in washing away the stain of guilt and your uncleanness? How do you know you've been accepted in the beloved? There again it's revelation.

John Wesley³ came to his day and generation. A day in a generation thoroughly committed to orthodoxy. You understand that. Liberalism, as we know had not come into the picture in that day. It was an orthodox church loyal to the 39 articles of the Anglican Church that he came. But there was one thing that he said that was so heinous so horrendous so horrible in the ears minds and hearts of those who heard it that they wished for his death. And they closed the churches to it. You know what it was it was justice no one has the right to assume that he has been converted and forgiven born of God unless he has the witness of the Spirit. That one word that one phrase that one proof was enough to make him an outcast and send him to the fields and streets with every church in England closed to him. Because he struck at the structure. He laid a blow at that thing which is monument, which had been built upon presumptive church membership without having had a personal experience of the grace of God. Saul of Tarsus writing of this report rather Paul writing of this experience in Galatians 1:11-16 establishes for us the proof of the theme of the afternoon:

¹¹But I certify you, brethren, that the gospel which was preached of me is not after man. ¹²For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. ¹³For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: ¹⁴And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵But when it pleased God, who separated me from my mother's womb, and called me by his grace, ¹⁶To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Salvation is revelation. It's the revelation that Jesus Christ died for you. And on this proof you'll come to the point where you see that 1900 years ago or more. A man died who in the eyes of God was you dying under the load of your guilt, and you're uncleanness, and your unworthiness your sentence to death; you receive Him as dying for you. Ah, but you don't presume from that you are pardon or forgiven. When you have savingly received His dear Son, then God by His Spirit witnesses to your heart and you know with an inner knowing that transcends the necessity of proof with a certainty the rest upon experiential reality which is the only ultimate certainty. You know He tells you this one came to your spirit in life giving quickening grace communicates to your spirit that you call almighty God "Abba, Father." Salvation is revelation. Oh how extremely important it is that we should understand that. It is because of this importance that the Apostle wrote the church of Corinth closing his second letter 13th chapter in the 5th verse. When he exhorted them, yes commanded them:

Examined yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Oh how it important it is.

³ John Wesley (1703-1791) Anglican cleric, Christian theologian, and founding the Methodist movement.

Some years ago I was speaking at a conference down in Hendersonville, North Carolina. When I concluded, three people came to me the pianist that had been playing and seating in the front row came over, back in this side Mr. Brooks an elder from the church Ashville, from over here a dear sister from Chattanooga. Oh what memories they brought for it was in that Ashville church the first night of the two weeks meetings. Invitation was given I was standing near the pastor. He said, "Brother Reidhead, I wish you would deal with Mr. Brooks. He is one of our most faithful, helpful elders." I went down and knelt by him and began to talk to him. "What is it?" He said, "Brother Reidhead, I been in this church nearly thirty years. I have been trying to fool myself for most of it. But tonight as you have been speaking, I know that what I should have said thirty years ago. I have got to say tonight. I have never been born of God. Will you pray for me?" He said, "Don't tell me the plan of salvation, I know it so well. I'd like to talk to you tomorrow afternoon." I talked with him three times in those two weeks. End of the Sunday night when I was leaving to get a train back home. He was standing. I left and went out the door I look over the heads and my eyes met and I said, "How is it Mr. Brooks?" No not yet. I was speaking down in Chattanooga, into the service came a lady obviously well to do cultured she came every morning came every evening and the last day Saturday. She asked to see me. I talked with her in the pastor's study. She said, "I have been in a Baptist church for over thirty years. There isn't one state in the union of the Southern Baptist where I haven't spoken. I have been the president of the Southern Baptist Women's organization. Oh, I had a big office." She said, "I hear Billy Graham here a few years ago. Not everyone in the church who even knows or ought to know the plan of salvation and have been born of God. And since that time God has shown me that the lack, I've never been born again." I talked with her and prayed with her. She came over to the Toccoa Falls Bible Institute. Spend a week there. I had to leave for another meeting and when I got back to my room. She said, "I couldn't wait to see you. Car's leaving Brother Reidhead. It is as it has been. I do not know Him."

We were speaking and having a service up in Charlotte, North Carolina. Quardette came from the Toccoa Falls Bible Institute. And I spoke not this theme but something related to it. Reality in the Christian life, then down in Prattville, Alabama. I was there on the 4th of July. This same Quardette, that evening after the service, this young man came after the service and said, "Brother Reidhead, remember when I was there in Charlotte? Since that time, I have had to come to the fact that reared in a Christian, home member of a church, senior student in Bible School, I have everything and I have not been born of God."

I hadn't seen these three people till the last night of the meeting in Hendersonville. They met me and I said, "Mr. Brooks how is it?" His face lighted and said, "How is it? I have been born of God. I know I am a child of God." I turned over and said, "Alton how is it with you?" He said, "It was three o'clock in the morning that night in Prattville, all alone in the front room, I pass from death to life and God's Spirit bore witness of my spirit that I am be born of God." Then I turned to the sister and said, "How is it with you?" She said, "Two weeks after I returned from Toccoa, just meditating on the word of God the Spirit of God assured my heart in Christ. I have come to prefect rest in Him and I know my sins are pardoned. I've been born of God." Salvation is revelation. When it pleased God to reveal His Son in me.

Do you have a witness of the Spirit? You see it is so important at the beginning of a victorious life conference. A deeper life conference, we should make it a life conference. Let some should try go on and make up that which ought to have been done at the very begin. Salvation is revelation. Shall we pray.

You know your heart our great concern today is that you should reality.