

## **The Testimony of Yeonsoo Kim**

In 1999 I suffered a great deal of turmoil in my personal life as well as my family matters. A couple years before, I had encountered some of the most severe distress which I had ever experienced. In agony, I decided to close my door to the world and went to my room and spent several days fasting, praying and meditating on the Bible. During these days, I asked God why all these things had happened to me and what I should do to get out of this misery. I knew that recently I had been very negligent in every aspect of religion. I barely practiced private prayer and hardly read the Bible, not to mention reforming any of my life according to the Bible on a daily basis.

During this time, I read Deut.10:12-13 “And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, [and] to keep the Lord's commandments and His statutes which I am commanding you today for your good?” As I thought on this verse, my mouth was shut and my heart seemed to stop beating. I realized I had not feared God whatsoever, frankly I didn't understand why I should fear God, and I had not loved him AT ALL. I had always tried to justify myself whenever I encountered these verses. I used to say “I always try to keep his command, and I love Him with my heart even though there's some failure. And I think I'm better than others.” However, this time I couldn't say a word.

When I saw my true condition of heart, I started to wonder whether I was a real Christian. It was a tremendous anguish to question my salvation, because I considered myself a devoted Christian and tried to live up this standard; giving myself up for others and for the sake of church, studying the Bible and leading a small group and, as I thought, leading others to Christ. Although over the past several years I had been very negligent of all these, but excused myself anyway. I considered myself better than the average Christian with whom I was acquainted. Moreover, I had taught others how to get assurance of salvation and had never doubted my own salvation before. However, this time it was different. I couldn't honestly say I was a Christian. I knew something was wrong. All the knowledge that I possessed regarding religion was fading, and I couldn't help doubting my salvation. After several months of anguish, I finally asked someone for help. I was told with firm confidence that it was Satan who sneaked these doubts in my mind, and because God surely loved me, it was a waste of precious time concerning myself with these matters anymore. I accepted the counseling because it had been so tiresome worrying without any solution and it seemed a reasonable explanation from a respectable counselor. Finally, I thought the trial was over and I resolved to do my best in the duties of religion again with a refreshed heart.

One day in the spring of 2001, I realized that there had not been any noticeable changes in my life since the previous trouble. I was as negligent in religious duties as before. I needed help. I started to ask myself how to live a mature Christian life, and the Puritans' lives came to my mind. I wanted to learn about the Puritans. I wanted to learn about their lives, and know how they lived their lives before God. It was that time I met Bill Nichols in a very unusual manner. Although we lived in a small town and had done Bible study together years before, we had not met by any chance for a long time. However, that spring within a week or so, I happened to meet him in library and in a grocery store. Each time I met him, I thought he might be a good person to guide me to the Puritans, but hesitated to ask about it until I met him a third time again in the library. That time I supposed it might be God who arranged these seemingly chance meetings. So I asked Bill to help me to learn about the Puritans and we started a weekly Bible study.

Bill gave me some of the Jonathan Edwards' sermons such as *The Justice of God in the Damnation of Sinners*, *Pressing into the Kingdom of God*, and others in a timely manner as

well as A. W. Pink's *Genuine Salvation*. We also did several Bible studies on 1st John chapter 1. After some weeks of focusing on the characteristics of a true Christian based on 1st John, the first inquiry brought upon my mind was this: Am I truly saved? Well, I strongly objected against this thought, because first, I was very convinced that I was saved, but thought I had simply lost assurance of my salvation, again due to the lack of religious duties, and second I was scared to death to think of walking through the thick clouds of uncertainty again. Restoring my faith and assurance, and getting some guidelines from the Puritans so as to live with zeal was all I wanted.

In fall of that year, when I finished reading Edwards' *Religious Affections*, I was almost, but not thoroughly convinced, that I might not be saved after all, because I could not see any signs of genuine Christianity in me as I had read in part III of that book, but I could easily identify myself a lot with the descriptions in part II which dealt with false signs of Christianity. With a confused and troubled heart, I tried to hold my thoughts on the counsel which I had received two years before. I tried to comfort myself numerous times, telling myself that it was the act of Satan who gave me these doubts again, but finally I could not help myself but became convinced that I was lost. Obviously, Edwards as well as the Bible did not view me as a true Christian, so my seeking for salvation began.

The more God's attributes were revealed to me, the more confusion I suffered. For example, if God is faithful even though we are and His faithfulness is what our salvation is based on, would it be also true that He will punish the wicked based on His faithfulness and justice? If His faithfulness for salvation is true, then His faithfulness to punish should be true, too. Then if I am lost, I surely will be punished. And God's punishment is that of damnation of hell. What that meant to me was that I would surely go to hell unless God saved me. As I read through some materials on hell, the reality of hell was brought so vividly to me that I was terrified. I'd do anything to escape the terrors of hell and I was longing for the glory of heaven more and more. Reading Edwards I was reminded: if you think you are lost, then seek God earnestly with violence. Ask God to show you the misery of your true nature.

Then a second astonishing statement of Edwards hit me hard. "God is under no obligation to save a soul." Under no circumstance, could I obligate God to save me! I was ready and resolved to seek God asking him for forgiveness and salvation, but Edwards said that no matter how earnestly you seek, there was no certainty that you would be saved in spite of all of your effort. Do not presume upon God that He owes you something and that there would be a certain end result. No, it should not be true I thought, because whoever calls upon God, He promised to save him, I thought. However, this was Edwards' response: God is sovereign, the author of the salvation, and He only bestows salvation on whomever He pleases. If I seek Him with a belief that He would surely respond to my call and save me in His time, that means I am presumptuous, because I am denying God's absolute sovereignty, from whom salvation alone comes, and at the same time I am relying on my own effort as the cause of salvation, Edwards said. Furthermore according to him, although I should not put any hope on my efforts in seeking, but still that was the only way God would bestow His saving grace to sinners. Well, I could not find any flaw in his reasoning, but at the same time, I could not accept it with my heart. In fact, it took a long time with struggles in me to accept the truth of it with my whole heart. In the meantime, Bill pointed out clearly that it was my corrupted nature and sinful pride to resist the sovereignty of God in saving only those whom He chooses.

With a desperate heart, in the winter of 2001, I greatly desired God to save me. However, this was not the proper way to seek God, according to Edwards. If a person is awakened of his true situation and realizes he is lost, then the Puritans believed that the next step is to be convinced of sin. By that, they meant it is of utmost importance in seeking God for a man to be convinced of his very vile, odious sinful nature. Because without true conviction of sin, the sinner cannot be humbled and have his heart broken which only can lead to true repentance. In

addition, it was also true that I did not have the moral power to convict myself of my sins, therefore, I had to seek God that He would impress my heart of the reality of my lost condition and fill me with terror because of my condition.

Through the winter, I prayed that God would show me more of the depth of pride in my soul, break me of my pride, and humble me into the dust. There were several occasions that I had a strong sense of the loathsomeness of my sins and the lofty tower of pride within me. However, there were many occasions that I had gone backwards and retreated somewhat from earnest seeking. During that winter, whenever I met with Bill weekly and shared my progress, he used to say, "The work has not gone deep enough. It needs to go deeper." He urged me to seek more violently, and press forward.

At that time he gave me a copy of notes from one of Jonathan Edwards' unpublished sermons entitled *Persons in seeking heaven should behave in like manner as valiant, resolute soldiers do in taking a country or Kingdom, in which they are strongly opposed.*\* which urged men to press forward with violence as a soldier in the battlefield to be convinced of sins. He reminded me that a seeker is a beggar who deserves hell, and he does not deserve mercy at all. And mercy was not a debt which God owed me. As Edwards pointed it out in the sermon *Pressing into the Kingdom of God*, the manner of seeking was by no means an easy way. It required strong desire, firm resolution, endeavor, and much more. So I resolved to seek God with all my strength, and heart. Gradually the reality of hell became more sensible to me, and so did my individual sins brought out from my memory while I was praying or meditating. Whenever new sin came to my mind, it caused me to meditate on my sinful nature.

Without any truly remarkable changes, the whole winter passed away as I continued seeking God. Sometime in the spring of 2002, I began to get angry and irritated toward God, as well as about trivial matters in my family life and daily works. I became very angry toward myself and hated every aspect of my being. I hated myself. I hated the sins that I had committed and those which were still a part of my daily life. My family and friends irritated me. I wanted be alone, but they never let me be alone. I complained about these things to God and asked Him why He did not help me. I cried to God that I was seeking Him with my utmost, but He was not responding. I was so tired of seeking without improvement, and ready to quit. At least I wanted a break. However, I knew I could not be the same person I was before. I could not go to church pretending I was a Christian. At this point, I withdrew somewhat from seeking and tried to get some easy rest, but my soul never got comfort at all. I knew if I was to quit seeking, I would be lost forever, and be punished in hell. Furthermore, it surely never would be easy to seek again after quitting, Edwards warned me. If a sinner hardens his heart from the warning of God, he would probably never be able to set his heart to take up sincere seeking again.

I was encouraged in the sermon *Persons Ought to Endeavor to Be Convinced of Sin* to seize the opportunity that God had given me this day. I knew somehow if I quit it now, I would never return to seeking again. Also, whenever the final destiny of the lost was recalled to my mind, I was afraid that I'd be one of the lost. In the meantime, Bill would calmly pointed out that the main root of all my anger and irritation was my pride. Time after time when we met, and exhorted me to pray that God would show me the root of pride and demolish it. My response to Bill was this: I knew that pride was the root of my sin, but I also knew that I was not fully submitted to God. It is just for God to punish a proud man, I said, but this recognition was a same reaction of a teenager who rebels against the authority of his parents. I knew I was proud, but I didn't want to be humbled. Because I had been engaged in this diligent seeking, and thought I was willing to give up everything for the sake of salvation, I wondered why God did not show me His grace yet? I knew that response was from pride, but couldn't help complaining.

Then Bill again reminded me that I had not seen the root of my pride and the bottom of

my sinfulness yet. He urged me to seek and pray more for conviction of sin and that my pride would be broken. He warned me that if I still believed in my own power, had much confidence in myself, or believed that I would be rewarded for seeking, that I was seeking presumptuously. That was right. Even though I acknowledged the truth of my pride and my sins, still I relied upon my doing rather than His mercy. My pride needed to be broken and my heart humbled into the dust by the power of God. The only hope I had was to seek God with more violence and fervently.

From this point, I think it would be better to share some of my journal entries to show what I went through and how God bestowed His mercy upon me.

April 3, 2002.

Reading Edwards' sermon, *Persons Ought to Endeavor to Be Convinced of Sin*, repeatedly. His analysis is amazingly sharp and piercing my heart. I'm so worried whether I am quenching the influence of the Spirit by my sins. Yes, I should labor and strive more for conviction of sin and be much in thinking on my sin. Here's some of his exhortations which pierced my heart:

"Never give over this exercise, though you find a great deal of difficulty in it. If you find it difficult to do it in any tolerable manner by reason of the wondering and unfixedness of your mind, and though it seems to be to no purpose—you seem to have no success in it, you don't see what you should do it for, you ben't the more convinced or humbled for it—yet continue in it, and repeat it, and labor in it notwithstanding."

"I don't advise you this method, as supposing that your attending it of itself will ever be effectual for the convincing of you of sin. For if you should spend your life in it, it will never do it, unless God sets in. but hereby you will, as much as in you lies, lay yourself in the way of the convictions of the Spirit of God. And though you may attend it long and find no benefit, yet if you continue in it, this it the way for you to become the subjects of the Spirit's convincing influences."

April 17, 2002.

I don't trust myself: my emotion, my resolution, my pursuit. There has been so many ups and downs in seeking these days. Am I deceiving myself?

As Jesus said in Matt. 9:12, I know I am a sick person who needs a physician. What does he mean by a sick person when He said that? A patient is a person who entrusts his life to the physician and is desiring his treatment for cure. And he acknowledges that the remedy of his illness is totally up to that physician, if not, he wouldn't come to him in the first place. So all the patient can do is describe his symptoms and put himself into the doctor's hand. If he knows the illness is fatal and only that physician might be able to cure him, then he would beg him with his utmost.

I need to be more humble and be aware of my illness thoroughly.

April 23, 2002.

The difficulty of a Christian's devotion or service—to devote one's life and serve the Lord is both a duty and a befitting lifestyle as a Christian. I used to believe that I had given my life up for the sake of Christ. However, now I see the loathsome sinfulness and pride that had dwelt in very core of my motivation. There was self-satisfaction and self-righteousness in my devotions, which used to give me a great self-gratification by doing it. Even though sacrificing myself was very hard sometimes, I got pleasure from my fellows' envy, and set myself up as a better Christian than others. Furthermore, I believed God would be pleased as well, would reward and bless me because of it, and it would compensate for my other sins.

How odiously proud I was! How dared I think God would overlook my sins! There are so

many reasons I should lament for my sins and pride.

May 1, 2002.

The motives have faded and the terror of hell has been diminished. Meditating on my sinful nature has been very tiresome, and I'm worn out seeing my hideous sins one after other.

I still put great value on my past devotions. I know everything I had done was derived from pride and hypocrisy, but still why do I think I'm better than others? This is the essence of that dreadful pride that I still can't break off. This pride overwhelms me. I need to be broken and brought to the dust more.

May 8, 2002.

There's extreme anger and exceeding irritation at everything, including myself. Everything is out of my control. A couple days ago, I had a dream relating to situations where I inflated my pride, and woke up with anger. Awareness of pride is unbearable. Still I cannot deny there is resistance deep in my heart to God. I confess it is just for God to punish this miserably proud sinner eternally. I see myself as worse and worse day by day. Is there any opportunity for someone like me to be saved? Maybe not.

*At this meeting, I began to realize that Yeonsoo was beginning to be humbled, although still unconverted, as evidenced by his resistance to God. His acknowledgement of God's justice in his damnation and seeing himself as possibly too vile to be saved were positive signs.*

May 15, 2002.

There's nothing that I can do to be granted salvation, but I must seek it with violence and earnestness, and I resolve again to do so. The more I realize the many areas in my life I should reform, the more I realize how poor I am.

May 29, 2002.

I have drawn back from prayer for some days and complained to God for not changing my heart yet. I am not willing to submit and yield myself yet. I confess, at times, I hate my unwillingness to submit; yet I cannot deny I still hate submission. I used to live my life in the position of authority, I recall. I was the one who promoted. I was the one who led the way. But what accomplishment do I have now? Nothing. Nevertheless, why do I still rely upon myself?

June 13, 2002.

I have been reading and meditating on Edwards' sermon, *Man Is Naturally a Proud Creature*. Every paragraph in this sermon speaks of my pride and sin. This is the most terrifying sermon I've ever read. It seems that Edwards' knew me in person, and speaks through the paper with a thunder. I see myself more clearly as odious, vile and sinful. I only saw the surface meaning of pride until now. I've been tormented by memories of past sins and present pride which dwell deep in me. I used to blame my anger on external causes, but now I see all these irritations and anger originated from my pride. Seeing my sinful flesh is worse than I imagined—it is like a war all the time. I admit that I am the worst of the worst of persons. I have a stone-hearted mind that has not been broken yet, and I know is not willing to be broken. In the past, when I committed a sin and realized it, I used to repent of it and make a new resolution to be better, and my life went on. But now I cannot do like that any more. I'm totally helpless, and hopeless person on earth to have any saving conversion, to be broken and humbled.

*The sermon Man Is Naturally a Proud Creature had a profoundly humbling effect upon Yeonsoo. Yet, because he saw his pride in a much clearer light than before, he thought he was even further from salvation, though he was moving nearer to it.*

*Edwards observes in A Faithful Narrative: "Many times persons under great awakenings were concerned, because they thought they were not awakened, but miserable, hard-hearted, senseless, sottish creatures still, and sleeping upon the brink of hell. The sense of the need they have to be awakened, and of their comparative hardness, grows upon them with their awakenings; so that they seem to themselves to be very senseless, when indeed most sensible...The Spirit of God...leading them more and more to a sense of their exceeding wickedness and guiltiness in His sight; their pollution, and the insufficiency of their own righteousness; that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them and all that they do, and in casting them off for ever." A Faithful Narrative of the Surprising Work of God as found in Seeking God, pp. 499, 501. In additional references to A Faithful Narrative only the page numbers will be noted.*

June 17, 2002.

I never sincerely think that it is just and befitting for God to forsake me. However, isn't it right and fair for God to abandon me who disregarded the words of God and interpreted the warnings of Bible arbitrarily? How would God think of me when before I committed a sin, at the very same moment thought of repentance of the same sin later?

Ps. 107:11-12 For they had rebelled against the words of God, and despised the counsel of the Most High, so he subjected them to bitter labor, they stumbled, and there was no one to help.

June 20, 2002.

My desire to pray has increased for the past several days. Yesterday while I was praying, details of past sins came up vividly and the sight of those sins terrified me. I begged God to forgive me, but also I confessed that it was up to God and perfectly just for God to not forgive, but punish me.

Today God opened my eyes and let me see my true status. I am a capital punishment prisoner waiting on death row, and had believed that by seeking God He would forgive me, pardon me, and release me from prison eventually. And I was planning the future after He had bestowed saving grace on me. Though I admitted that God is sovereign, He will do what he pleases, and God's judgment is just to everyone, however, I believed in secret that my case was an exception somehow.

Absolutely untrue, I pictured God saying in my mind and laughing at such a foolish idea. In my mind God despised me very much and was about to execute my death sentence.

How stupid I have been! How awfully proud I am! How many times I have learned and acknowledged the sovereignty and justice of God, but deep in my heart I have not admitted it fully. How vile and wicked I am!

I need to see more of my true nature, so that I might be brought into the dust with a humble and broken heart. I am begging God to see more of my wickedness and I believe this is the only way to get possible pardon if He pleases.

I know I deserve eternal punishment because of my sin. I try to repent of my sins in detail; however, I see I still love sin and cannot get rid of it though I hate it. I do not have thorough awakening, genuine fear of punishment, and hate of sin. I have no idea of self denying of which Jesus said on Luke 14:26-32. I am begging God to give me more conviction, more brokenness of heart and show me the reality of a lost condition.

Again quoting from *A Faithful Narrative*: “As to those in whom awakenings seem to have a saving issue, commonly the first thing that appears after their legal troubles, is a conviction of the justice of God in their condemnation, appearing in a sense of their exceeding sinfulness, and the vileness of all their performances...they saw God was sovereign, and might receive others and reject them; some, that they were convinced God might justly bestow mercy on every person in the town, in the world, and damn themselves to all eternity.” pp. 505-506.

At this point Yeonsoo has seen that God will not save him because of any merits in himself or because of any of his actions in earnestly seeking God. Many start out saying such things as these, but they really think differently in their hearts. Presumption is very common in those who seek God in the early stages of seeking and may last for many months. Some never get over thinking that God will save them because of their earnest seeking even though they are plainly told that God bestows salvation on whoever He chooses and may justly withhold salvation from them no matter how long or how earnestly they seek.

Yeonsoo, however, now sees God as absolutely sovereign in salvation and himself as an utterly unworthy recipient of it. He firmly believes that he deserves damnation. These realizations are critical in the process of humiliation.

During our meeting time Yeonsoo confessed numerous religious sins to me. He told me that, “God cannot save a proud man. He cannot save me yet, or maybe forever.” His resistance and rebellion against God and anger toward Him have vanished. He is a broken, humbled sinner. Although tempted to quit seeking, he said that he must continue as a valiant soldier. Emptied of himself, his need now is to see the sufficiency and especially the willingness of Christ to save him. During our meeting I gave him Edwards’ sermon *Safety, Fulness, and Sweet Refreshment in Christ* and also told him to read and meditate on Isaiah 53.

June 24, 2002.

I’ve been meditating on 2 King 7:4 for several days. “If we say, ‘We will enter the city, then the famine is in the city and we will die there; and if we sit here, we will die also. Now therefore come, and let us go over to the camp of the Arameans. If they spare us, we will live; and if they kill us, we will but die.’”

I see myself in the same situation as these lepers. I cannot go back to the worldly life any more, neither I cannot stay in this status forever. Surely the only way is to come to Christ and put myself at his disposal. What is holding me from coming to Christ? That I don’t know. I am longing for the gracious salvation more than ever, but earnestly I cannot say I am coming to you with my heart.

June 26, 2002.

I cried a lot while I was reading Edwards’ sermon *Safety, Fulness, and Sweet Refreshment in Christ*. I am the person who needs a shelter from the desert and storm as he described in the sermon. I will do anything to get a hiding place from this anguish. I want to be saved. However, sadly I am not an appropriate person to be received by God because of my sin. I doubted how can a sinner like me could dare to answer the precious calling of Christ. So reading this sermon is a great burden to me rather than a joy. I really wish the other way would be true to me, but I just cannot say that.

Unexpectedly, an image came to my mind. I found myself trapped in a deep and narrow lion’s den. When I looked up, I was frightened of the height of the den, and it seemed impossible to escape through the top. To make matters worse, the lions were about to attack me, and although they were chained, the terrifying roar convinced me of my immediate danger. Unless I was able to escape from there soon, I surely would be dead.

Furthermore, I sensed God's anger coming from the top, and if He was willing to let the lions take me, it would be done in a flash. Also He was very angry and ready to punish me in no time, and ready to execute it. I knew there's no way but by God that I would be saved, so I cried out to God with all my strength to save me, because that was the only thing that I could do. However, there's no ground for me to ask God for life. There was nothing that I could offer in exchange for life. I just begged to God to save me from here.

That was a dream that I dreamt a couple days ago, and since then it was so vivid, the image still remains in my mind constantly. I've been thinking about the lepers in 2nd Kings a lot (*A Possibility of Being Saved Is Better than a Certainty of Perishing*), and Ruth's strong resolution to follow Naomi (*Ruth's Resolution*), as well as Noah's completely submissive preparation of the ark (*The Manner in Which the Salvation of the Soul Is to Be Sought*).

These are some thoughts I have upon them; first, without God's grace, I am not able to escape from the judgment, because I am not worthy at all for God to bestow the grace to me. No matter what I do, there is no way to satisfy God's holy justice, and I cannot undo past sins. I am a totally corrupted sinner! So all I can do is continue asking God to have mercy on this miserable creature. Second, as Noah and Ruth, I should submit myself to God utterly, and deny my sinful self and strive my utmost to reform myself according to the words of God.

I'm praying that God would give me light, show me Jesus Christ, and show me the glory of heaven and grant me salvation, following Bill's exhortation.

*From A Faithful Narrative: "The way that grace seems sometimes first to appear, after legal humiliation, is in earnest longings of soul after God and Christ: to know God, to love Him, to be humble before Him, to have communion with Christ in His benefits; which longings, as they express them, seem evidently to be of such a nature as can arise from nothing but a sense of the superlative excellency of divine things, with a spiritual taste and relish of them, and an esteem of them as their highest happiness and best portion. Such longings as I speak of, are commonly attended with firm resolutions to pursue this good for ever, together with a hoping, waiting disposition. When persons have begun in such frames, commonly other experiences and discoveries have soon followed, which have yet more clearly manifested a change of heart." p.509.*

July 1, 2002.

The more I ponder upon God's attributes and law, the more I become aware of my awful sinfulness. When I spread out these odious sins in front of the holy God and lament upon them, it becomes so obvious that a wicked sinner like me definitely deserves God's holy and just punishment. I have not strived to cut off sins earnestly while praying for forgiveness. What a hypocrite I am! I excuse my negligence of seeking by saying that I am incompetent. In the meantime, I wish for deliverance from the death chair or lion's den. How unthinkable an attitude it is that I have now!

It is so just of God to punish a wicked like me and may God be glorified by abiding by his holy law, with pang I confess and pray.

*From A Faithful Narrative: "As to those in whom awakenings seem to have a saving issue, commonly the first thing that appears after their legal troubles, is a conviction of the justice of God in their condemnation, appearing in a sense of their own exceeding sinfulness, and the vileness of all their performances. In giving an account of this, they expressed themselves very variously...some, that if they should seek, and take the utmost pains all their lives, God might justly cast them into hell at last, because all their labors, prayers, and tears cannot make an atonement for the least sin, nor merit any blessing at the hands of God. Some have declared themselves to be in the hands of God, that He may dispose of them just*



*as He pleases; some, that God may glorify Himself in their damnation, and they wonder that God has suffered them to live so long, and has not cast them into hell long ago.” pp. 505-506.*

July 2, 2002.

I am seeing more and more of Christ’s beauty, and thinking of the sweetness and wonderfulness of being a Christian. The safety and glory of heaven sometimes overwhelms me, so I cry out to God how wonderful it would be if I ever could be a Christian, but I’m afraid that would not happen to me.

Bill showed many accounts of saving conversion illustrated in *A Faithful Narrative of the Surprising Work of God* by Edwards. I found amazing similarities between these accounts and my case in many instances. Tears covered my eyes when we read through it, but sadly I could not say I’ve come to Christ yet. I thought those accounts were really examples of the amazing grace of God and wished that could apply to me too.

In secret prayer, I begged to God to bestow saving grace on me too, if He pleases.

*Again from A Faithful Narrative: “Frequently, when persons have first had the gospel-ground of relief discovered to them, and have been entertaining their minds with the sweet prospect, they have thought nothing at that time of their being converted. To see that there is an all-sufficiency in God, and such plentiful provision made in Christ, after they have been borne down and sunk with a sense of their guilt and fears of wrath, exceedingly refreshes them. The view is joyful to them to seek conversion. This begets in them a strong resolution to devote themselves and their whole lives to God and His Son, and patiently to wait till God shall see fit to make all effectual; and they very often entertain a strong persuasion that He will in His own time do it for them. There is wrought in them a holy repose of soul in God through Christ, with a secret disposition to fear and love Him, and to hope for blessings from Him in this way. Yet they have no imagination that they are now converted.” p. 510.*

July 8, 2002.

It’s been a long time since I called God—“Father.” However, the last few days, my fear of damnation has diminished, I would meditate more on the Cross and the amazing grace of salvation. I thank God that He has given me faith to believe the wondrous work of Christ, and let my burdens rest under the Cross. Until last week, I despaired of the possibility of my conversion, but now because of this state of mine, coming to Christ is more desirable, and sweet to me.

It has been almost an year since God seemed to bestow saving grace on me, and as I recall this past year, I can think of several occasions when I doubted my true conversion. However, His faithfulness has prevailed over those doubts and led me to the safety of Cross again. I acknowledge that there are and will be many times I will suffer from my sins, and I am now more obliged to engage myself to the duties of religion than before. I pray that God would help me to live a life as He pleases, and cleanse my corrupted flesh more and more, as I walk day by day.