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THE GLORY OF HIS MISSION

By William H. Huff

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Preached in the General Convention For The Promotion of Holiness, Cadle Tabernacle,
Indianapolis, Indiana, Sunday afternoon, September 16, 1923. It was stenographically reported by
Corey A. Stephens and later approved by the preacher. This was regarded as one of the greatest
lines of thought he ever developed.

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Part 1

THE SCARLET THREAD OF TRUTH

I will bring the text from the 1st chapter of the gospel of St. Matthew, the last part of the 21st verse: "Thou shalt call his name Jesus, for he shall save his people from their sins."

We have in these simple words the mission of Jesus Christ to this world. We have here suggested that for which Jesus Christ came. Of course a thing so great as the mission of the Messiah we would naturally expect to have a large place in Christian thinking. We would expect it to bulk big in the Bible. We would expect to find it in the psalm of the psalmist. We would expect to find it in the exposition of the Epistle. We would even expect to find it in that strange tangled Book of Revelation.

So we are not surprised when we come to the Bible and find that from its Genesis to its Revelation there is a great scarlet thread of truth calling our attention to a coming Redeemer, a glorious redemption and a salvation full and free and for all.

Through the entire Scripture runs the great redemptive movement climaxing on Calvary. From the very earliest ages a great and gracious Redeemer was promised to our world. At the very beginning of human history reference was made to His character and to His achievement.

While the first promise of the coming Redeemer was general and somewhat veiled, yet it served as an anchor for the drifting hopes of mankind and has always constituted the very heart of the Gospel.

Sin had scarcely become a fact at all till God gave man the first veiled promise. There in the presence of the first sin and in the presence of the first sinner, God, in conversation with a tempter, said: "I will put enmity between thee and the woman, between thy seed and her seed, and it shall bruise thy head and thou shalt bruise its heel."

There God was looking out across the centuries and declaring that some one would come into our world who would bruise the tempter's head. So, as our foreparents walked out of that fire-guarded gate into a world cursed for their sin, they went out with the promise of a coming seed that would bruise the tempter's head.

This hope of a coming Redeemer was the secret of Abel's wisdom in offering to God a more excellent sacrifice than Cain. He came with the blood of a slain lamb, looking forward to the time when God's Lamb would come.

This hope of the coming Redeemer was the only light that gleamed in the ark as the ark rolled over the waves of an ocean world, and when the ark landed on the mountain Noah came forth, built his altar, slew his lamb, sprinkled the blood and worshipped God under the hues of the first rainbow, looking forward to the time when God's Lamb would come whose blood would cleanse from sin.

This hope of the coming Redeemer was what heartened and girded the patriarchs.

Jesus, speaking about Abraham, said: "Abraham saw my day and was glad." This is the one that Jacob saw, and from his dying couch said: "The scepter shall not depart from Judah till Jesus comes." This is the one about whom the prophets spoke; those seers of long ago stood on tiptoe, brushed away the vista of clouds, caught the gleam of the coming day, and told humanity the Desire, or the Saviour of the nations, would come. Isaiah saw him in swaddling clothes, but the government was to be on his shoulders. He saw him in the land of his ministry, the garden of his prayer, the mountain of his suffering, and said: "Our iniquities will be laid upon him." He saw him as the coming mighty conqueror and said he would speak in righteousness, mighty to save.

So, from Eden's garden down across the continent of centuries, seers, psalmists, patriarchs, prophets caught the gleam of the coming Saviour and saw the change toward which the whole creation was moving.

The Old Testament closed with some seers anticipating a Saviour and after four centuries of divine silence it was broken with a message concerning the One for whom the nations had been looking.

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Part 2

THE VOICE THAT BROKE THE SPELL

You remember, while the shepherds attended their flocks in the Bethlehem pasture fields that the heavens took on a strange light and an angel swung low and said: "I am bringing you good tidings of great joy for a Saviour is born today." And the message was so glorious that God sent a convoy of angels and that convoy came out on the balcony of the skies and they sang an anthem and a bar or two of the anthem slipped over a rim of the skies and the shepherds heard it, and it was: "Peace on earth, good will to men; this morning the Redeemer is born."

John the Baptist, that great brawny son of the wilderness who leaped into the arena of his day, whose acts blazed the way to the Jordan, whose voice broke the spell of four silent centuries, whose index finger pointed to the one for whom the nations had been looking, whose promise embraced the Pentecost and whose vision swept from the skyline to the rim of hell.

One day as the son of the wilderness was preaching up at the Jordan, and the great surging, seething masses of humanity were swaying like the trees of the forest that nodded in the breezes, he saw a stranger elbowing his way into the crowd, and the stranger had a marvelous face; and as the stranger with the marvelous face elbowed his way into the crowd, the wilderness preacher turned those eagle eyes on him, then tightened his leather girdle, stretched out his brawny form, threw out his index finger and said: "There is the Lamb of God whose reverent shoulders will bear the sin of the world."

John the Baptist introduced the World's Redeemer at the Jordan forks and said: "He will take away the sins of the world."

Peter preaching after Pentecost, takes up the same theme. He says: "There is no other name given under heaven among men whereby you can be saved except through the name of Jesus Christ of Nazareth."

John the Revealer caught the panorama of eternity and shouted above the roaring of the waves: "Unto him that loved us and loosed us from sin in his own precious blood, unto him be glory forever."

You take these passages that I have so hurriedly lifted up from Genesis to Revelation and throw them in with my text. You will see that they all point to one thing, they all climax in one thing -- and the one thing was the mission of Jesus Christ to the world.

God says: When he comes, he will bruise the tempter's head. Isaiah says: "When he gets here our iniquities will be laid on him. John says: He is here and he will take away the sin of the world. Peter says: He has been here and he is gone but you can't be saved in any other name. John says: He has been here and he 's gone, but he is coming back again; you can't be saved except you are loosed from sin with his blood. They will climax in the great objective for which Jesus came.

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Part 3 THE PREACHER AND TEACHER

I want this afternoon to call your attention hurriedly to some of the things that Jesus Christ did while he touched elbows with humanity on life's great highway and then, as we notice the things that he did, we will see that they were byproducts on his way to the great objective for which he came.

While Jesus Christ was in our world he did a great many things, but he came to do just one thing, and every step that he took, and every work that he wrought, and every word that he uttered they were all great stepping-stones sloping up through darkness to the great purpose for which he came.

The first thing to which I call your attention that Jesus Christ did when he was here is his preaching. Jesus Christ was the greatest preacher the world has ever heard. He stands head and

shoulders above the greatest of all of his followers. All the preachers of the centuries look small when we line them up with the Man whose hands were callused by a carpenter's plane and who wore the peasant smock of Galilee.

Why, we have the record of the first text and the first sermon Jesus Christ ever preached. It was in his little old despised town of Nazareth. It was in the little old dinky synagogue on the hillside. His townsmen and villagers and kinfolk were out to hear him. Mary, his mother, was there to hear her son's first effort. The leader of the meeting handed the young carpenter the Testament scroll, asked him to read the lesson and make a few remarks. This was his text, this was his sermon. He said: "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor, sent me to heal the brokenhearted, preach deliverance to the captive, open the prison to the bound." And as those matchless words seemed to spill out of his mouth, the villagers and his kinfolk got to nudging each other and began to sit up and take notice and marveled at the matchless words that he uttered.

Now, from that Sabbath morning in the synagogue at Nazareth, Jesus Christ never had any trouble getting a hearing. He never had any trouble getting people to come to hear him. Great throngs would follow him for days out into the wilderness and out into the desert and hang with bated breath on the words that leaped from his lips.

Well, why did that great unwashed crowd of the first century follow that Galilean carpenter who had callused hands? Why did they follow that man who spoke on the hillsides and said he had nowhere to lay his head?

I'll tell you. His messages were so simple and so plain that a wayfaring man, though a fool, could not err therein, and the multitudes listened to his message and said it was never so heard in Israel before. Everything he saw and everything with which he came in contact he made it preach to the people. He made the most commonplace things vocal with the voice of God. He made every place a preaching place and drew sermons from the most commonplace things of the day.

He was going up the road one day and a great crowd was at his heels. He saw a bird wing its way through the blue. Jesus Christ looked at the bird and then looked at the great multitude and said: Hush, it is preaching time. We are going to have a service here. And when he got their attention, this was his text: "Consider the ravens; they neither sow nor reap, nor gather into barns, but your heavenly Father feedeth them." And he said: "There is never a sparrow that falls to the ground without your heavenly Father is aware of it." Now, said he, If God will feed the sparrows and go to their funeral, he will look after you, if you will trust him. He made the bird in the blue the subject of his talk on the care of God to the multitude.

He goes up the road and sees the wild flowers blooming by the wayside. Jesus looked at the wild flowers and then looked at the multitudes, and said: It's preaching time again. We are going to have a service here. And when he had their attention, he took his text, and this was the text: "Consider the lilies of the field, how they grow; they toil not, neither do they spin. I say unto you that Solomon in all of his glory wasn't arrayed like one of these." Now, said he, If God will dress a wild flower up so it will make Solomon ashamed of himself, how much more will he look after you if you will trust him.

He goes up the road a bit farther and sees the farmer in the field. What a commonplace thing that was. And Jesus looked at the farmer in the field and said to the multitudes: We are going to have another service here. And when he got their attention he said: Behold a sower went forth to sow and some of his seeds fell on thorny ground and the birds got a lot of it. He made the farmer in the field show how God was sowing a thorny world down with truth and expected a harvest from the sowing.

He goes up the road a bit farther and sees the shepherd coming down the hillside with a flock of sheep. Jesus looked at the shepherd and the sheep and then he looked at that great shepherdless herd that was following him. He said: Let's have another sermon here. And when he had their attention this was his text: If you have a hundred sheep and one of them jumps the bars at night and you find you are one short you leave your ninety and nine and while the thunder roars and the lightning flashes you go out to hunt for that sheep, and when you have found it you tell the shepherd to rejoice with you, that you've found the sheep. Now, said he, "How much better is a man than a sheep?" And the multitudes thronged him and marveled at his matchless words until the Scribes and Pharisees over in Jerusalem got all wrought up over it. They said: What are we going to do with this Galilean carpenter? He is from Nazareth. He is irregular. He never quotes Rabbi Ben Ezra. He pays but little attention to the traditions of the elders. What are we going to do with this troublemaker? He has captured the situation; how are we going to handle him for the safety of Zion?

Well, you know, there is always some brilliant fellow with some solution for every problem and that brilliant brother put in his appearance and stood up and said: Whereas and be it resolved, brethren, seeing that this troubler is from Nazareth and hasn't even got the hallmark of the elders on him, let's arrest him and put an end to this whole irregular business and protect Zion from these extravagant things. And, you see, that was a very brilliant solution and that met with their approval and they sent for the Roman soldiers.

Now, the Roman soldiers were heathen. They were heathen. They were Caesar's men and those shysters sent for Caesar's men and when Caesar's men came they said: Do you see that mob down yonder on the temple court? They said: There's a man from Nazareth down there. He says he is a king. There is no king but Caesar. Go get him. And Caesar's men started down the streets of Jerusalem with no better sense than to think that they were going to arrest that preacher yonder on the temple court. But as they drew near Jesus Christ was preaching a sermon something like this. He was saying: "Come unto me all ye that labor and are heavy laden and I will give you rest." He was saying: "Take my yoke upon you and learn of me, for I am meek and lowly of heart, you will find rest unto your souls, for my yoke is easy and my burden is light." And as those matchless words like a gulf stream flowed from the heart of God and reached the ears of those brawny heathen soldiers, the hard look left their faces. Their great rugged bosoms heaved with emotion and tears splashed out of their eyes. They said: Let's not arrest him anyhow until he gets through preaching. Let's hear him out to a finish. They elbowed their way through the crowd and listened with tearstained faces to the matchless words of the Son of God. And when he got through, Jesus lifted his hands in blessing and benediction and went on down the street unmolested, and Caesar's men, all crestfallen, hobbled back to the palace, and when they got there those Pharisees gathered

around them and they said: Where is your man? Why didn't you bring him back? And you remember what Caesar's men said: "Never man spake like this man."

I say glory be for the preacher that can make the folks forget what they came after. Glory be for the preacher that can master the situation with truth and lead soldiers captive with a message. But, friends, if Jesus Christ would have had nothing else to do than preach those matchless sermons, he would have stayed in heaven. Jesus Christ came to our world to be more than a preacher. Jesus Christ came to our world to be more than a masterful preacher on a hillside. He came on a greater mission than that. Again, Jesus Christ was the greatest teacher the world has ever had. For over nineteen hundred years, with all the smartness and all the brain dust of twenty centuries, no man has ever touched the soil of this planet who has ever attempted to improve on one thing Jesus ever said or did. Where would you go to get such teaching as he uttered on the hillside that morning? He never asked those disciples to take shorthand notes on him. He took those matchless truths and threw them to the winds on those Galilean hillsides, surrounded by a few peasants; and those poor disciples remembered something that he said and gave us the four Gospels, but John said if he had gotten all that he said, the book wouldn't have contained it.

Where would you go to get such teaching as he uttered that morning when he began by saying: "Blessed are the poor in spirit."

Jesus Christ the world's greatest teacher for twenty centuries! Educated and ignorant, rich and poor, high and low, have taken off their hats and bowed their heads and said with Nicodemus, "Thou art a teacher." Jesus Christ was the world's greatest teacher. No one has ever been able to improve on one jot or word he ever uttered. They haven't all accepted him as a Saviour. They haven't all seen his deity. But humanity has taken off its hat and said: "Jesus, thou art the teacher from God."

But, friends, if Jesus Christ had had nothing else to do than to utter those matchless truths on the hillsides, he would have stayed in heaven. He came to our world to be more than a rabbi; he came to our world to do something more than teach; he came on a greater mission than that.

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Part 4

THE GREAT PHYSICIAN

Again, Jesus Christ was the greatest physician the world has ever seen. He was humanity's sympathetic friend in a world of pain. There were no words for incurable in his hospital. After he had been to Bethlehem you could tell the direction he had gone, because the multitudes came back singing and leaping for joy. Jesus Christ was the world's sympathetic friend in the midst of humanity's pain.

Going up the road one day the great multitudes were singing, waving their palm branches and saying, "Hosanna to David's Son." And as they went shouting and dancing up the road the Bible says there was a blind man sitting by the roadside and as the crowd shouted "Hosanna," the blind man, groping in darkness, said: What is all this fuss about here? What are these people

yelling about? And somebody went up and touched him and said: They are shouting because Jesus of Nazareth is passing by. He is a marvelous man. Walked on the waves of the sea day before yesterday, and raised a dead boy down on the main road last night, and he is going by.

That was enough for that blind man. He came forward for prayers right in the middle of the big road and said: "Thou Son of David, have mercy on me. And the Bible says Jesus stopped. He always will stop when a man calls to him. He said, What do you want me to do for you? The blind man said: O Jesus Christ, if you will do something for these eyes of mine! Jesus reached down and touched them. They flew open and the first face into which they ever looked was that of the Son of God. The Bible says he joined in the crowd. I guess he was the noisiest one in the crowd. He had something to be noisy over. He had gotten his eyes opened.

Jesus went on up the road a little farther and he met the lepers. With their bony hands uplifted they said: "We are unclean." He said: "Go and show yourselves to the priests." And they right about faced and started down the hill, and before they got half way down, one of them said: Well, brethren, I am cleansed. The others said, We are too but don't let on about it till we get to the synagogue. Oh, he said, synagogue or no synagogue, I am going back and give glory to the man that cleansed me. They broke ranks and went back and had a meeting with the Son of God.

He went up the road farther and met a woman who had been sick for ten years. She touched his garment and was made every whit whole. He was humanity's sympathetic physician in the midst of a world of pain. But, friends, if Jesus Christ had had nothing else to do than to raise those dead men, cleanse those lepers, open those blind eyes, he would have stayed in heaven. Jesus Christ came to our world to do something more than that -- something more than cleanse the physical body. He came on a greater mission than that.

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Part 5 OUR PERFECT PATTERN AND HELP

Again, Jesus Christ, Peter tells us, left us an example that we might follow in his footsteps. He was the example in prayer, in sympathy, in service, in sacrifice. But, friends, the example of Jesus Christ never saved anybody. And it is mere mockery for a preacher to tell a crowd of worldlings to imitate the example of Jesus Christ. You cannot imitate his example until you have been washed in his blood.

John didn't say: Behold the beautiful example. John said: "Behold the Lamb of God, which taketh away the sin of the world." Jesus Christ came to our world to do something more than live a beautiful life; he came to do something more than set us a beautiful ideal. He came on a greater mission than that.

Again, Jesus Christ did not come to our world to save us from tears and heartache and sorrow. He was a man of sorrows and acquainted with grief. His visage was marred more than any man's and his form more than the sons of men. He didn't come to save us from our sorrows and our tears and our heartaches; he didn't come to freeze our emotions and make us stoics; he didn't come

to put us in a hothouse and make us hothouse plants; he didn't come to take us out of our sorrows. He came to do something for us that would enable us to walk across our earthly probation, master the situation and come home at sundown more than conqueror. He didn't come to take us out of the thing. He came to do something for us that would make us master everything that should come down our road.

Again, Jesus Christ did not come to our world to save us from temptation. He was tempted. He was led into the wilderness that he might be tempted of the devil, that he might know how to sympathize with those of us who come up the road later on. He didn't come to lift us out of our temptation and trial and make us sort of hothouse plants. He came to do something for us that would gird us against our day of battle and enable us to shorten all our long marches with music and start every battle with a song. He didn't come to take us out of temptation. He came to do something for us that will enable us to walk up to the black ramparts of hell, unfurl our white banners, lean on hell's black walls and shout into the teeth of the wind. He didn't come to take us out of the thing, he came to make us master of the thing.

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Part 6

THE THEME OF THE AGES

"Well," you say, "if Jesus Christ did not come primarily to preach or to teach or to heal or to save from sorrow or save from temptation for what did he come?" My text tells you, "Thou shalt call his name Jesus; he shall save his people from their sins." His teachings pointed to that. His miracles pointed to that. Everything he did from Bethlehem's manger to Joseph's tomb was a great stepping stone sloping up through darkness to the great objective for which Jesus Christ came.

Jesus Christ came into our world with one great objective. He came into our world for one great purpose, and everything else was a by-product on the way to the one objective for which he came. Jesus Christ, the Son of God, the Son of man and the Son of Mary -- that One who was above principality and power and might and dominion -- that One who looked and ten thousand angels rejoiced and millions waited for his word that One who spoke and eternity filled with his voice -- that One who spoke and eternity reechoed the praise of God -- that One who came out of Bethlehem's manger and made his way in the carpenter's shop through honest toil, and then went out into the arena of a broken world for one great objective -- and that one great objective was to deal with humanity's sin problem. Jesus Christ came to meet humanity in the highway of its need, in the breakdown of its undoing; where sin wrecks and ruins and smites and curses and mildews and damns. Jesus came into our world to deal with that thing that drenched the world with blood and bleached it with bones and filled the air with the sound of groans. Jesus Christ came into our world to deal with that thing that breaks hearts and wrecks homes and digs graves. Jesus Christ came into our world to deal with that thing that insulted God and killed the prophets and robbed heaven and filled hell. Jesus Christ came into the world for the one great objective, to meet men and women such as we are who will have to go out from this tabernacle into tomorrow to live in surroundings and atmosphere and environments that are unholy. Jesus Christ came into the world and laid hold of sin and sin laid hold of Jesus Christ and they fought it out in the dark until he said:

"It's finished," and put a bridge over hell and shut the very jaws of damnation and threw open the gates of gold.

He came to save from sin. He came to bring men and women out of all their normal alienation. He came to bring us out of our moral alienation and bring us home with God. He came to meet that thing that throttles human life and sets us free as if the archer of hell had never shot us through. He came to save from sin. He saves from sin provisionally. The world is already saved provisionally. He doesn't need any more smoking altars or long-robed priests. We are through with the whole outfit. Jesus has been here and, blessed be God, he not only saves provisionally but he proposes to save actually, and he saves actually in two senses by the forgiveness of sins and by the cleansing of our moral nature. His language is: "Though the sins are as scarlet, they shall be as white as snow; though they be as crimson, they shall be as wool; though they be numerous as the sands of the seas and as black as hell's black walls, they shall all be remedied with this grand and glorious religion."

Lift up your heads, all broken, struggling, battling humanity; you shall be set free from hell's archer and be just as free as if he had never shot you through.

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Part 7

AN UTTERMOST SAVIOUR

He came not only to deal with our wrongdoing; he came to deal with our wrongbeing and give us "a heart in every thought renewed" and every thought filled with right and purity, "a copy, Lord, of thine."

He came to bring us out of our moral alienation, sever the connection between us and sin, cleanse the virus from our heart and bring us back home with God. And, friends, the hope of humanity is. Jesus Christ. The hope of the nations is Jesus Christ. The hope of the world is Jesus Christ. Our trouble in the world and our trouble in the nations is a sin problem. It's a sin trouble. And until humanity gets saved by Christ and the whole spirit is shot through with his redeeming power, there is only one hope for the world -- and that is Jesus Christ.

He came to save from sin, to loose us from the whole hellish catalogue and save us to the uttermost and shorten the distance between man and God by removing the obstacle so that humanity can live with God and God can live in humanity, and in a world that's broken we can be redeemed from all iniquity.

There is the theme of glorious redemption. There is the superstructure of salvation for all the people from all sin forevermore, all in Jesus Christ of Nazareth. The hope of the world is Jesus.

But on the superstructure, in a moment I want to hang three banners, and I want those banners on the superstructure of a glorious redemption and a full salvation. I want those three banners to wave in the teeth of the wind.

The first banner I get is from Brother Isaiah. Brother Isaiah, anticipating Calvary, said: "He shall not fail." You may fail and I may fail but Jesus Christ is a success. "He shall not fail."

The second banner I get from Brother Isaiah. Anticipating Calvary, he said: "He shall not be discouraged." You might get discouraged. I might get discouraged. But he is the Undiscouraged Christ. He is the successful Christ. He is the Undiscouraged Christ.

The third banner I get from Brother Isaiah, anticipating Calvary, he said: "He shall see the travail of his soul and be satisfied." Ah, an Undiscouraged Christ, he will be a satisfied Christ when all human history has been written and all earthly probations ended and all man's undoings have terminated, when time and mercy are no more and God sees the objective for which his Son came, and Christ sees the kingdom of the world that will become the kingdom of our Lord, and saints from the early dawn of Christ and saints from imperial Rome and saints from the modern homes and saints from the sunny East and saints from the frozen seas and saints from the isles that wave their palms in the far Antipodes and saints from the marts of the busy streets and saints from the silent solitudes of the prairies and the plains and saints that have been wafted to the skies in robes of flame and saints who have engraven on men's minds their own immortal names.

When they come from the East and from the West and from the North and from the South, from "Greenland's icy mountains and from India's coral strand," from the lakes to the gulf and from the Brandywine to the Swanee, and from the Columbia to Brazil; when they rise amid the light and splendor and city of the eternal God and a voice rings out: "Lift up your heads, lift up your everlasting doors and the kingdom of glory shall come in" and redeem humanity that washed their robes and made them white in the blood of the Lamb; as they sweep through the gates and cross the streets that are paved with gold and rise to the river clear as a crystal that leaps from a throne, and as they rise amid the light and splendor of the city of the eternal God and the splendor falls on those holy walls and those snow-white summits, they are not old in glory, and the cataracts that leap in glory, Jesus Christ will see redeemed humanity.

And you and I have a part in helping to get that gospel and that Christ to welcome humanity. We will sing a song for the benefit of the angels: "Bring forth the royal diadem and crown him Lord of all." We will put in a verse for the Jews, the chosen people: "Hail him who saved you by his grace, and crown him Lord of all." We will sing a verse for the Gentiles: "Can they forget ... spread your trophies at his feet." Then we will sing a verse for every kindred, every tribe on this earth: "Hail him who saved you by his grace and crown him Lord of all." And then I am going to sing one on my own account: "I at his feet will fall, I'll join the everlasting throng and crown him Lord of all."

"He came to save from sin." He can meet you He can break that habit. He can lift you out of the hands of your enemies into the hands of your friends and enable you to serve him without fear through all the days of your life.

"He came to save from sin."

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Part 8
THE SECOND REST

The Scriptures speak of three rests. "Come unto me all ye that labor and are heavy laden, and I will give you rest." There is a rest offered to the penitent sinner. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find 'rest' unto your souls." Here is a soul rest offered to His disciples. Jesus said after this second rest was found, His yoke was easy and His burden light. "Blessed are the dead who die in the Lord, for yea henceforth saith the Spirit, they shall rest from their labors and their works do follow them." Here is a rest to the glorified saint from his labors. Two of these rests are received in this world by faith, the third rest is received in the world to which we are going.

In the experience of every justified person there is a further need of cleansing from that troublesome something which remains. Carnality is a turbulent element. So long as it continues within, there never can be an abiding rest in that heart. We may have seasons of refreshing and blessing and be genuinely happy, and yet not go a day until we find the same old unrest in the heart.

We may have good clothes; we may have a good position; we may have a good home; we may have a good standing in society, and yet have unrest within. We may belong to the church, be on the official board, give of our means to support the gospel, be faithful in attending divine worship, have a love for God and true interest in the church, and yet have an unsatisfied heart. We may teach in the Sunday school, take part in the league, belong to the missionary society, pray in prayer meeting, and still have that within which causes us trouble. We may even preach the gospel and preach it with power, have a real interest in the unsaved, lead sinners to the altar, help pray them through, and still be unsanctified. No human enthusiasm, no creaturely activity, no intellectual attainments, will satisfy our poor, hungry hearts. God must "turn his hand upon us and purely purge away our sin." The cold and indifferent, who are lovers of pleasure more than lovers of God, who have a form of godliness but deny the power thereof, may have no longing for this deeper experience, but they who are loving Christ and keeping His commandments will have a heart-cry for this inward rest. This rest is promised only to those who have a knowledge of sins forgiven, and who are now the sons of God.

This rest to which these people were exhorted in Hebrews 4:1 was not heaven.

Hymns have been written and sung, that put this rest in the City of God. Sermons have been delivered with great earnestness and human eloquence, telling us that we must wait till we "shuffle off this mortal coil" and pass through the gates into "that City" before we could have full deliverance from sin. Multitudes have believed this, and tell us that we must go on struggling with our "sinful body," and in our poor, weak way, hold out till death comes to relieve us. But God's word declares that we can have this rest while our feet are touching the black soil of this planet. We know this rest is not heaven.

(a) Because the man who wrote this epistle said he was now enjoying this experience. "We which have believed do enter into rest." Surely he was not in heaven while writing this letter, and yet he had this rest. He said he got it by faith, "We which have believed," and after all, the only

people who get anything from God are they who believe. As long as we sit back and say, "We don't see into it," "We don't believe there is such a thing," "Show me one who has it" -- I say, as long as we are in that condition we will never get anything from God. No one ever gets shouting happy telling what he doesn't believe, but when we throw away our doubts, go to the mourner's bench, confess our need, trust the blood, then we do enter into rest.

(b) Again, we know this rest is not heaven, because He exhorted the people to enter in today. "Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today, if ye will hear his voice, harden not your hearts." It is plain that this rest is not heaven, or how could he have exhorted them to enter in today?

Then we know this rest is not heaven, because we, with multitudes of others who, through consecration and faith, obtained this glorious rest, are not in heaven yet. Some are toiling on the farm, some in the marts of business, some hidden away in home life, while others are out preaching the word -- but all testify of a like grace.

This is a promised rest. "Lest a promise being left us." "Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

God has not only promised this blessing, but he has put himself on oath. "For when God made promise to Abraham because he could swear by no greater, he swear by himself." "The oath which he swear to our father Abraham that he would grant unto us that we being delivered out of the hand of our enemies might serve him all the days of our life." "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye are endued with power from on high." "And being assembled together with them, commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith he, ye have heard of me."

This experience is not only promised, and God has not only put himself on oath that we might have it, but we are commanded to tarry until we obtain. We are commanded not to depart, but to wait -- not simply to learn a doctrine or theory, but tarry till the work is wrought within us.

The disciples obtained this promise and were qualified for service and sacrifice. Philip's converts, under the ministry of Peter and John, laid hold of this promise and received a power that made Simon, the sorcerer, wonder. Cornelius and his household, under the preaching of Peter, grasped this promise, and while Peter spake, the "Holy Ghost fell on all which heard the Word," and the circumcised Jews which came up with Peter to the little meeting were astonished at what they saw. The eloquent Apollos, fresh from the schools of Alexandria, through the humble ministry of a layman and his wife, heard of this promise, was quick to believe and was immediately brought into the more perfect way, and from that time on "he mightily convinced the Jews." Paul made mention of this great promise to the twelve disciples at Ephesus. They said that up to that time they had not heard of it. He then gave them a short Scripture exegesis concerning this promise; they then came forward for prayers; the Holy Ghost came upon them, and they spake with tongues and prophesied. "This promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call."

Let us join in with this blood-washed throng and say, "Glory be to God the Father; glory be to God the Son; glory be to God the Holy Ghost, for this second benefit, this second rest, this full salvation, which makes us more than conquerors, helps in every time of need, and brings us in touch with that crowd who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" -- of whom this world was not worthy.

And now, hungry, struggling heart, lift up your head, your redemption draweth nigh. "For ye are not come unto the mount that might be touched and that burned with fire nor unto blackness and darkness and tempest, but ye are come unto Mount Zion and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and Church of the First Born which are written in heaven, and to God the Judge of all and to the spirits of just men made perfect and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh." Hallelujah! Amen.

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THE END