Luke - Commentaries by Clifford Henry Brown

Kentucky Conference: 1964, Jericho

Article from https://bibletruthpublishers.com/bible-truth-study-bible/btsb

Address—C.H. Brown

Address by Clifford Brown, Kentucky, September 6, 1964. Something that interests me in a special way about this chapter. Some of us were associated very closely with our dear brother, FC Blount. The dear and beloved. Evangelists That if there ever was a dear beloved Evangelist, he was one. And this was his favorite chapter. When I think of this chapter about Zacchaeus, I think of Mr. Blanc. And one of the greatest privileges I ever had in my life. It was just 50 years ago at this time, right down here in Kentucky. We had a general meeting like this, only about 1/4 this size. Your brother Flount asked me if I would stay and help him and some tent meetings. And I had time to think it over and I said yes. And I look back on that as one of the most refreshing periods of my whole long life. Those six weeks. In that tent over in Paul Jibbetton's front yard. The gospel went out and 50 souls pressed through and found Christ. And some of them are sitting right here in this room tonight. Paul Jividen, the monk. And Jesus entered. And pass through Jericho. I was asked to take the gospel in Montreal. Number of years ago. And at the last minute. I made-up my mind that I was to speak from. Chapter 19 of Luke bought Zacchaeus. So I read the passage. And for some strange reason, we didn't seem to be able to get much beyond that first verse. Jesus entered. Who passed through Jericho. So we just stopped for a moment or two and talk about that. Jesus entered and passed through Jericho. That's history. Now look back at the 6th chapter of Joshua. Just one verse if you don't want to turn to it. I'll read it to you. Remember that Jericho was the city that tried to keep the children of Israel from ending into their promised inheritance when they came up out of Egypt. 26 verse. And Joshua adjourned them at that time, saying cursed. Be the man before the Lord that rises up and buildeth this city, Jericho. He shall lay the foundation thereof in his first born and in his youngest son. He shall set up the gates of it. Now what a pronouncement that is. That's that city that tried to keep God's people out of their promised land. Now look at first Kings 16. We're way over now. Time of that wicked wicked man Ahab. Ahab and Jezebel. 34th verse. In his days, did he heal the death of life? Bill Jericho. He laid the foundation thereof in a Byram, his first born, and set up the gates thereof in his youngest son, Siga. According to the word of the Lord, which you speak by Joshua the son of Nun. How long do you think that was after? 500 years. All you young people here. Remember, this is God's word and prophecy is history written in advance. If God says The thing is going to come to pass, count on it. It's going to come to pass. There are no ifs and ands about it.

Jericho was the city of the curse. And in that way. It's a type of this work, a cursive city. And this world is under a curse. The ground is cursed. You farmers know about that? You know what a battle you have with various pests and weeds and whatnot. It's a constant struggle, yes. But here's something to think about. Jesus entered and passed through Jericho. Oh, what a momentous back, Daddy. He entered and he passed through. We have the proof of it on every hand. This meeting tonight is a proof of it. Brother Myers is talking about pennies this morning. So I got one out of my pocket. And on the front here by the side of Abraham Lincoln, it says 1963. What does that tell me? 19163 years ago. God's son. Came into this world approximately then. 19163 years ago Christ entered. And he's passed through. And you and I. Are responsible for the fact that he's been here. He left an impressed an imprint. And you and I are going to react to that one way or another. What is your reaction? You can't get away from the fact that he came. He's been here. Every church fire in the country tells you he's been here. Every cross that you see elevated in the air tells us he's been here. Did you write a letter today? You dated your letter. You were dating that letter according to the days when the Lord Jesus Christ entered and passed through. You can't escape it. It's written everywhere. Solemn thing for you. If you don't know him, solemn thing, he's been here. You know Julius Caesar. He won't have to answer for what you have to answer for. Christ hadn't entered and passed through Indiana his day. He never heard of Christ, nor could he. He hadn't been here. But you live in a day. When that fact is acknowledged by the whole civilized world, it's been here and passed through. And behold. There is a man named Zacchaeus. Which was the chief among Republicans. And he was rich. He was chief and he was rich. Well, those are the two things that men want. As a tremendous struggle going on in this world right now. And the two great things that men are seeking. Our place or prominence and well. Men either want money. Or they want a position, a prominence. They want to be at the top. They say there's lots of room at the top and so they keep clamoring and they never reach it and they're never satisfied, but that's what they want. Money and place in this world. What are you seeking? What are you after? Well, this man had that. He was chief among the publicans. That means that a publican is a tax gatherer, and he was the chief among them. All the others were under him. Oh, how men like to have others under them. You. See that in the arm? Oh, yes, the private and the And then the going up the corporal and the Sergeant and the Lieutenant first and 2nd and the captain and then the major and on up the line. Oh, how people love a place in this world. Well, this man had it. And what's more, he had lots of money. He was rich. Yes, but he wasn't happy. He wasn't satisfied. I want to tell you whoever you are here tonight, young or old.

You have a vacuum in your soul that nothing in all the universe can ever feel and satisfy. Accept the knowledge of the Lord Jesus Christ as your own personal Savior. I was a boy between 16 and 17 years of age. Had a terrible accident. Fell out of a barn and justice about killed myself. Lay in a hospital for over 2 months. But God taught me something during that experience. He taught me that I was a Sinner and needed a savior. And the first confession I ever made, I made to my. Unbelieving father. I made my confession to him. And I remember his answer. Son of a grill. I'm glad of it. I hate a hypocrite, but if it's real, I'm glad of it. Well, that's a long, long time ago. That's ancient history. But all that was the grandest thing. That ever came to me in my life. Was when I found the Lord Jesus Christ. I didn't have the good background that you've had. I wasn't brought up in the meeting all you young folks that have heard these things from your infancy right on off. Wow, privileged you are. How responsible you are for it's a required of a man according to what he has. Not according to what I have not, and to whom much is given of him shall much be required. Or if you miss heaven. It'll be much sadder. Than for someone that was that just came up on the street. Miss Heaven, it's a solemn thing to hear all that you've heard all your life. And then miss what God has for you. Well, this man wasn't happy. His riches didn't satisfy his big position. Ah, that didn't feel the longing of his soul. And if you're not saved, I know that you have a vacuum down in your soul. I know that you haven't found the secret of happiness. I know you haven't. Don't try to tell us that you have. Oh, you're seeking? You're pursuing it like the pot of gold at the foot of the rainbow, but you never get there. And he sought to see Jesus who he was. Or who he is. And sought to see Jesus. Why do you want to see him? I fell in need in his soul, and he'd heard of Jesus. And

he thought maybe maybe he's the one that has the answer. I want to see who he is. Well, they had the right thought. I'm going to tell you that right there. Is where everything hinges. Who is he? Ah, don't let the devil ever whisper into your soul. That is less than what he represented himself to be. There is no one fact more fully authenticated in the word of God from Genesis to Revelation. Than that the Lord Jesus Christ. Was God manifest in flesh scene of angels? Preached unto the Gentiles, believed on in the world, received up into glory. He was gone, nothing less. Not a secondary God. And when you talk about the second person of the Godhead, you're not speaking in terms of priority, you're just using a convenient form to describe the matter of the Father and the Son and the Holy Ghost. But don't don't ever think for a moment of ascribing to the Lord Jesus. Any secondary place in the Trinity? No. He was gone. Well, Zacchaeus wanted to see him, who he was or who he is.

And he could not. For the press Edward press means crowd because of as little as stature. Well. You know, if you really want to find Christ the Christ of God or not the popular Christ. No, not the Great Mentor, the Great Teacher, the Great leader. But if you want to find the Christ of God. You'll find plenty of the Press of the crowd that will hinder you getting to him. There there are many movements on foot today that are definitely of Satan to hinder you from finding God's Christ. Be on your guard. I feel sorry for our young people today. I do. For I know something about what's going on. In the school systems of the country today. Would you believe it that when I went to high school? As a 14 year old boy. That our dear principal got up there with his Bible every morning and read to us. We had a quartet that got up and sang him. And then someone sat down to the piano and played the champ. The so-called Lords prayer that was every morning. But I'll tell you, there's nothing like that in that high school today. It's all different now. All that is shut out. I feel sorry for you, but just trust. The Word of God. Stake your all on what God says in his book. And it'll keep them. Well, I know a dear sister. She's not very old. And she was in school. And this young professor had taught them the theory of evolution. And he. Tuck them in fidelity as far as he dared. And in the examination. There were some questions asked that plainly required infantile answers. So she gave the answers. As she had been taught and then she put a footnote. Now the above is what I was taught in your class. But I do not believe it. I believe the word of God and. And stated something as to her faith in Christ. I admired her for that. She didn't lose her grade. No, she wasn't relegated to repeat that course. That man had enough of decency about him. To let her pass. Oh, don't be afraid of these infidel teachers. I think a young man used to be in Drake University. And a professor used to say. That the Christianity was responsible for all those horrible wars that took place back there in Europe during the Middle East, and he was constantly harping on a Christianity is responsible for all this. And we had a young brother in the meeting. It was a student over there, and every time the professor would make a statement like that, he'd say professor I object. And the professor would say, well, now, what's your objection? It was not Christianity that caused those wars. It was the perversion of Christianity the cause. Finally, the professor said if all my students were like you, I couldn't conduct a class. Oh, don't be talked down. Believe your Bible. State your soul on it. And you're going to be glad someday. Yes, you are. If you stick your soul on, the truth of God is revealed in this book. You'll be able to lie down in peace someday if the Lord doesn't come. And pass into his presence with the knowledge of where you're going and why you're going there. He sought to see Jesus, and he could not because of the press. Don't let the press spoil it for you. And he ran before and climbed into a Sycamore tree to see him, for he was to pass that way. I notice it says he was to pass that way, but it was the last time. This is final. He didn't pass this way again, it's his last time.

And who knows? Who knows? That tonight may be your last time. Yes, it may. This may be the last time you'll ever get a chance to claim God's salvation. He ran before. Climbed up into a Sycamore tree or a fig tree. It's properly a fig tree. Big Mulberry is a proper term. He ran before and climbed up into the Sycamore tree. Now there is nothing very dignified about a mature man, especially a man in his important position with all his wealth and influence. Running down the street in that way, it wasn't anything very dignified about it. And then what was more injurious to his dignity with climbing a tree? You couldn't look very dignified climbing a tree as an adult. And here was this great crowd, seeing the whole thing. But he was nervous. He wanted to see Jesus. Are you afraid of what people are going to think? If you get to Christ tonight, is that what's holding you back? It didn't hold Zacchaeus back. He went right down the road and up that tree. Strange place for a mature man to be. He climbed into a Sycamore tree. He needed a tree, didn't he? And you know. If you're ever going to be in heaven. You'll have to have a tree in your life. Absolutely. You'll need a tree. Look at Exodus 15 for a verse. Exodus 15 and verse 23. And when they came to Mira, they could not drink of the waters of Mira. For they were bitter. Therefore the name of it was called Mara. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord. And the Lord showed him a tree. Which when he had cast into the waters, the waters were made sweet. Isn't that lovely, bitter waters? Bitter water couldn't drink them. What do those bitter waters need? They needed a tree. And when they cast the tree into the water. They were made sweet. Ah, dear friend here tonight you're going to find that this life. Is filled with bitter water. No one's life goes the way he plans it. This life is full of disappointment. Everyone that's of mature years will testify to that fact. And if you don't have Christ. You're going to have disappointments all the way down the road and then at the last. You're going to pass out in darkness and despair. Yes, you are. It's an awful thing. End up your life with no knowledge or hope for the future. And remember this. That conscience never turns into them. This thing that ticks away down on the inside of you, and it's ticking right now while I'm talking, that will never turn into those. Your mind may turn input. Oh yes, you can swallow the Freudian theory and go in for all this modern thought and philosophy, but down inside something is going to constantly say but supposing it's true after all. Now turn over to the 5th of X.

Acts 5. And we'll read from verse 30. The God of our fathers. Raised up Jesus. Whom ye slew? And hanged on a tree. Whom ye slew and hanged on a tree. That's the tree. The. That you're going to need. If you get to heaven. Him Hath God exalted with his right hand, to be a Prince and a savior. For to give repentance to Israel and forgiveness of sins. And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. Now. Those people were accused. Of taking Christ. And slaying him, Hanging him on a tree, So they did. But what did God do about it? Him hath God exalted with his right hand, not to his right hand, but with his right hand he reached down and in mighty power. Exalted that Blessed One. To the highest place in heaven at his right hand. That he might be a savior. You need a savior. Why not have 1:00 tonight? Why not accept him? That he might be a savior to give repentance to Israel and forgiveness of sins. What is repentance? It's taking sides with God against yourself. Have you done it yet? Or when someone speaks to you about the Lord, you immediately begin to defend yourself. See. Well, I'm not so bad, I'm fairly good. My next door neighbor back in Des Moines lived there beside him for many years. He was an unsaved man. He was a good neighbor. Never had an unkind word with him all the years we lived side by side. But he was a swearing man. He had no time for God, for Christ. I have talked to him many a time about the Lord. He said, Well, someday I'll get baptized and join my wife's church. That's as far as we'll never get. Wife in the morning. Well, I'd say now Mr. so and so. You know, I wouldn't walk across the street. To get you to join any church? No, I wouldn't. I wouldn't walk across the street get you to join any church, including the one where I go. But I'd sit up all night long if I could lead you to Christ. No. Someday he'd get baptized and join his wife's church. But he never did. He lost his mind. He died out of his mind. He's buried. He's gone. Oh, what a solemn thing it is. Repentance. No, Nothing

wrong with him. Repentance. And then what forgiveness of sins? Last Sunday night, we'd go tonight. We had the gospel up at Bloomington, up at Des Moines, and. We spoke about that woman on the 7th of Luke. And what the Lord said to her, The sweetest words, I suppose, that ever fell on human ears for her. Said it right to her. Thy sins are forgiven. Thy faith hath saved thee. Go in peace. Oh, can you think of anything better than that? And my dear friend here tonight, I don't care how big a Sinner you are, how deep died you are, far from God. If you'll repent. And take Christ. He'll say to you thy sins are forgiven.

Go in peace, thy faith hath saved. Ah, that poor woman. She was a vile character. But she heard those words from the lips of the Lord Jesus Christ himself. When I look at the 10th of Acts. 39th verse Acts 1039. And we are witnesses of all things which Jesus did, both in the land of the Jews and in Jerusalem. Whom they slew and hanged on a tree. There's our tree again. Him hath God raised up the third day. And showed him openly not to all the people, but unto witnesses chosen before of God, even to us. Who did eat and drink with him after he rose from the dead? And he commanded us to preach unto the people, and testify that it is he which is ordained of God to be the judge of the living and the dead. Now listen to this precious verse. To him give all the prophets witness that through his name. Whosoever believeth in him shall receive remission of sins. Can God make it any plainer? All he tells us, over and over and over again. To leave on the Lord Jesus Christ and thou shall be saved. That's it. A repentant Sinner. All he needs is Christ, nothing else. To him give all the prophets witness. That through his name, whosoever does that take you in whosoever. Does it take you in? Where are you tonight in your soul? 13th of Acts. Acts 13. Verse 28. And though they found no cause of death in him. Yet they desired pilot, that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree. There's our tree again. And laid him in a sepulchre. But God raised him from the dead 38 verse. They had known unto you, therefore, men and brethren, that through this man Christ Jesus. Is preached unto you, Hellen damnation, no. The forgiveness of sins. The forgiveness of sins. And by him all that believes. All that believes. Not all those that believe and. Do wonderful things. Wonderful feats? No, all, I believe. Are justified from all things. From which he could not be justified by the law of Moses. Beware, therefore, let that come upon you, which is spoken of in the prophets, Behold, ye despisers. And wonder and perish. Aw, take that morning. Beware. There's a warning here, but all how blessed. They took him down from the tree, but God raised him from the dead. Now one more reference over in Galatians third chapter. Galatians 3. Verse 13. Christ hath redeemed us from the curse of the law. Being made a curse for us. For it is written cursed as everyone that hangeth on a tree as our tree again.

Christ has redeemed us from the curse. Being made a curse for us, you and I deserve to be cursed to be banished from God's presence. The good Christ stepped in. And what he virtually said to God was this. I hope I say this reverently. Don't curse them. Curse me in their state. And as he hung there on the cross. A holy, holy, holy God. Turned his back on. And left him in darkness. He was made a curse. For you and for me. Ah, if you reject that. Such a salvation at such a price. And you rejected. You know, the word of God says that He bore our sin. He bore our sins. In his own body on the tree our sins. Ah, did he bury yours? You want to find out? Do you really want to find out whether you did or not? Well, I'll tell you, you can find out tonight. If you will come to the Lord Jesus Christ as a poor lost Sinner tonight, right here in this room. And receive him as your savior. You've got positive proof. That he bore your sins. And his own body on the tree, it's whosoever. The 26th verse of that third chapter of relations. For you're all the children of God by faith in Christ Jesus. Nothing else will ever make your child of God but that. A child of God or a son of God by faith in Christ Jesus. Well, we'll go back now. To our 19th of Luke. 5th verse. And when Jesus came to the place, he looked up and saw him. And that remarkable, why would the Lord look up there and see him? He looked up, saw him five. Ah, my dear soul, let me tell you, there can't be one movement in your heart. Toward the Lord Jesus, but he doesn't see enough. If you've got any sense in your soul. You'd like to know it, that you'd like to be near it. He knows about it. He knew why that man was up the tree and when he got to that tree he looked up and saw him. And he said unto him, Zacchaeus. Make haste. Make. Are you are you thinking about delaying this matter? You think? Well, I'll wait till tomorrow night. Are you sure you'll be here tomorrow night? Have you got some plans in your mind? You've got something scheduled and you think, well, that wouldn't be consistent for me to take Christ tonight and then go out and do that out. I'll finish this little engagement I have. And then? I may look after this. Ah, my friend, listen. Make hate. Don't delay. Make haste. And come down. Pride keeps many a person from Christ. Pride. How do you spell it? PRI. That big eagle. Keeps many a person from Christ. Come down. Oh, are you willing to do it? Are you willing to humble yourself here tonight? And receive the Savior. Oh, I pray God, your might. Why, you'd have all heaven rejoicing.

If you deal to Christ tonight, there's joy in the presence of the angels of God over 1 Sinner. Just one. Good repent. Come down. For today I must abide at thy house, Ohio, what a privilege to have the Son of God. Come into your house. As Christ, come into your home. Not many things in this world any sweeter. Than a Christian home. And I've been in hundreds of them. Oh, there's something lovely about it. A Christian whole. Jesus coming in. Being part of that home, the bowed head at the time of the meeting. And then we open Bible. And then the bowed knee. And appraisal and the Thanksgiving and the request. And the peace that reigns. Ah, there's nothing like it. Do you have a Christian home? Would you like to have one? For today I must abide at that house. And he made haste, and came down, and received him joyfully. Dear Zacchaeus, he didn't make the blunder that many have made. He didn't say, Well, tomorrow I'll see about it. Oh no, no, he couldn't get on quickly enough. And he received him into his house joyfully. 1St all his dignity. What is the crowd going to say? What are all those other tax gatherers over whom he's been? What are they going to say that doesn't bother him? He receives them into his home and receives him joyfully. And when they saw it, they all murmured saying is going to be a guest with a man that's a Sinner. Isn't that? Isn't that absurd? He's gone to be guests with a man that's a Sinner. What about themselves? What about themselves? They can point the finger and say he's a Sinner. Never thought of themselves. And Zacchaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, And if I have taken anything from any man in false accusation, I restore him, poor fools. In other words, Zacchaeus was not a bad man. He wasn't like that woman in the 7th of. Of Luke? No, he's a different character. And he tells the Lord about this. But the Lord just cuts him short. He doesn't let him go a bit further. Stops him right there. Jesus said unto him this day. Today. His salvation come to this House. No, not before. Just today. For as much as he also is the son of Abraham. What does that mean? What do you mean by that? Salvations come here today because he's the son of Abraham. Well, turn to the 4th of Galatians. You get the answer. Last verse of the third. No, they. Last verse of the third chapter. 29th verse Galatians 3. And if ye be Christ, then are you Abraham? Steve. And heirs, according to the promise. If you be Christ, then are you Abraham's seed and heirs according to the promise? He had received Christ. He was a true son of Abraham. Now he was saved. And then the Lord climaxes that with that wonderful verse. For the Son of Man has come to seek and to say that which was lost. Zacchaeus was lost. Now, he said, the Statomans come to seek. He's seeking you tonight. If you're not saved, he's seeking you tonight.

To seek and to save that which was lost. All heaven's going to be filled with people like that. Never lost once. But they got saved and all. We'd love to see someone here tonight. Come to Christ, shall we pray? Yeah. To Romans, the first chapter. Romans, the first chapter. Will you give to God that you didn't take the Lord Jesus Christ as your savior? You've heard that Christ Jesus came into the world as save sinners. And we have the divine record. That the chief of sinners has already been saved. The Apostle Paul by inspiration could write. Of whom I am chief. If

God can save one like that. He can save you, and he wants to save you. Judgment is coming. Yes, man must give account to God. For his conduct here in this world. But God has offered to you. A salvation. In Northern you need not come into judgment. The Lord Jesus Christ when He came into the world a safe sinners upon Calvary's cross, He bore the judgment for sins. For each one who has put his trust. In the Lord Jesus Christ. Did he bear the judgment for your sins? Do we? Do you believe on him? As your savior. Oh, if you haven't. What we've just read here is a prospect before you. He is appointed today in the which He would judge this world in righteousness. There'll be no mercy in that day, you know. Sometimes a prisoner will throw himself on the mercy of the court. There will be no mercy here. He's going to judge the world in righteousness. By that man whom he hath ordained. The man who was going to judge this world has been appointed. He's been set apart and you and I have the assurance that he is going to judge because God has raised him from a dead. The risen, the glorified Son of Man, the Lord Jesus Christ, now in the glory, is the one who is going to judge in that day. Tonight he's a savior. It may be tomorrow that he will be a judge. How will you face him tonight as a savior? Will you take him? Will you put it off and find you have no recourse but to meet him as the judge? The one who can say, come unto me, all ye that labor, and are heavy laden, and I will give you rest. And in that day to hear him say depart from me, I never knew it. Oh, think of it. The same lips will utter those words depart from me. I never knew him. How solemn all, won't you come tonight to the Lord Jesus Christ? Own to him that you are in the class with those spoken of in the third chapter of the official to the Romans. All have sinned and come short of the glory of God. Find yourself there and come to the Lord Jesus Christ tonight, and find him a Savior willing, who wants to save and wants to save you now, oh, once you come to him. So we say #12.

A Rich Man and a Poor Man, Rich Man and a Poor Man, A: Part 2

Luke 18:15-43

When he heard this, "he was very sorrowful: for he was very rich." Is not that remarkable? He was very sorrowful because he was very rich. Well, we might say, "If I were rich, that would solve all my troubles." Would it? Did it solve this man's troubles? He was very sorrowful, because he was very rich.

In another gospel, where the same incident is recorded, we read that "he went away sorrowful." (Matt. 19:22.) I know of no sadder words than these: "he went away"-from whom? From Jesus-away from life and love and blessing. He turned his back upon that light from heaven. Toward what did he turn? Toward eternal ruin. Some day that beautiful life was going to break up- to go all to pieces. He would stagger on, out into darkness. It is a dreadful thing to think of. Many a soul has done it-come down to the last hour with nothing to hold on to-nothing! They feel slipping from their grip all that they had held dear. It is being torn from their unwilling fingers. They go out into hopeless night.

It is to be remarked that we never read of this young man's coming back to Christ. There is no record of his having profited by the Lord's advice. He went away very sorrowful. And when Jesus saw that he was very sorrowful, He said, "With what difficulty shall they that have riches enter into the kingdom of God." Oh, you can bless God that you were not born rich. Had we been born rich, the likelihood is that we would still be on the highway of sin. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God!" You can fill your pockets with gospel tracts and go out into the Mexican section of this city. You can leave your little Spanish messages from door to door. If you are able to speak a few words in Spanish, you will get many a courteous "Thank you." But suppose you fill your pockets with gospel leaflets and go out into that section of the city where live the millionaires in their palatial homes. The likelihood is that you will never get the opportunity to even contact the rich. You will be met at the door by the maid; and when you present your card and state your mission, you will be refused. With what difficulties shall they who have riches enter into the kingdom of God.

The answer of our Lord puzzles the disciples. They regarded riches as something desirable; perhaps they thought they would like to have a little more themselves. So they raise the question, "Who then can be saved? And He said, The things which are impossible with men are possible with God." Here we retreat into the sovereignty of God. The older I get, clear brethren, the more I enjoy that side of the truth. "The things which are impossible with men are possible with God." God is going to invade some of those rich homes in that aristocratic section of the city and touch some hearts. He will have them with Him in heaven. He has ways and means of doing it. So we read down through the years, there were some rich who were saved. Joseph of Arimathea was one. He had a nice clean tomb waiting for the Lord's body. Yes, God knows how to save a rich person, and in His sovereignty He will do so to the good pleasure of His will, blessed be His name!

You and I are going to be saved because of the same sovereignty. It is not because we were poor, but because the grace of God sought us each in his hiding place, and drew us gently forth to meet Jesus. He gave us to see beauty in Him. We accepted God's offer of salvation.

At this point Peter interrupts with one of his sudden questions: "We have left all, and followed Thee." The young man had turned away. But Peter had just heard something about following Jesus, and so having treasure in heaven. He eagerly awaits the Lord's appraisal of the consequences of having left all to follow Him. Our Lord puts a "Verily" before His reply. It is important. There is no man-Peter, you, or any of the rest-who has "left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." You know that the Christian gets the better part of both lives. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. We have seen this exemplified over and over again. I remember a well-known brother saying to me, "The children of the saints do get on." What he meant was, that as our children seek employment, their Christian faithfulness soon manifests itself in their work; and this is soon recognized by promotions, responsibilities, etc., with corresponding increased remuneration. They do not come to work Monday morning with the odor of liquor still on their breath. Their energies are not consumed in the gratification of the lusts of the flesh. They have more to offer their employer. Yes, godliness is profitable, even in this life. So in this way it pays to be a Christian. Who shall "receive manifold more in this present time," and then, what next? "In the world to come life everlasting."

Recently I was present at the funeral of a prosperous young man. He died in the bloom of life. The corpse was handsome as it lay there in the cold sleep of death. The wife was a believer, and she had a large floral piece standing in front of the casket with one word plainly wrought in the design-"REDEEMED." I thought, How lovely! Though the young man lay there in the defeat of death, yet the soul was redeemed; he was with the Lord. In the world to come, his will be the portion of life everlasting. Yes, dear saint of God, our best assets are on the other side. We are journeying on until we can enter into the good of them. Thus the Lord comforts Peter with the thought, Peter, if you have left house or wife or children for My sake, you will not be the loser. God will never be debtor to any man. Yes, it pays to be a Christian. "Them that honor Me I

will honor, and they that despise Me shall be lightly esteemed." 1 Sam. 2:30.

In the verses immediately following, we have the Lord's announcing what lay before Him as necessary to the accomplishing of this great salvation. He announces His crucifixion, His death, and His resurrection. These great transcendent facts lay at the threshold of all blessings that are to be ours through time and eternity. But they understood none of these things yet; they were hid from them. How dependent we are on the Spirit of God!

I have a cousin who some years ago said, "I read the Bible, but I cannot understand it; it is too deep for me." But that was years ago; she does not talk that way now. She enjoys her Bible. What has brought about the change? She has been converted saved. Now I never hear any complaints about her not being able to understand her Bible. God has sent His Holy Spirit to dwell in her heart, and to take the things of Christ and make them good to her soul.

We must have the indwelling Spirit of God if we are to understand the Word of God. Though the disciples did not understand the Lord at that time, yet, not long afterward, on that memorable day of Pentecost, they received the indwelling of the Holy Spirit. Now their souls were flooded with the light from heaven, and they were able to understand all things.

If you and I are to understand the Scriptures, it will be by the submission of our hearts to the gracious leading of the Spirit of God. That is why, beloved, we should not grieve the Spirit. A. grieved Spirit is occupying us with our wretched selves, rather than with Christ. Se we become conscious of a lack of progress in divine things.

We started our talk with the story of a very rich man. We shall close now with a brief reference to a very poor man. This will take us back to the 17th verse. "Verily I say unto you, Who-• soever shall not receive the kingdom of God as a little child shall in no wise enter therein." In the 35th verse we have a blind man by the wayside, a beggar. I could not conjure up a picture that would more excite the pity of the human heart than that. Blindness is a sore, sore trial. But when blindness is coupled with beggary, we have what calls forth from our hearts the deepest pity. Think for a moment of those poor unfortunates we see brushing the sidewalk with a white cane, with their little tin cup in hand, and a sign on the breast, "I am blind!" We hear the tinkle of an occasional coin in the cup. The human heart moves in pity toward a fellow mortal in his sorry plight.

So here in our chapter. This beggar had nothing to recommend him other than his need. He claims no other ground of recognition than his own exceeding need. "Jesus, Thou. Son of David, have mercy on me." Why did he not say, "Jesus, Thou Son of David, what shall I do?" Such was the approach of the rich man. But no, we read nothing here of doing. It is "Jesus, Thou Son of David, have mercy on me." What a difference in the approach! The other man in his self-complacency says, "Good Master." Not so here. "Jesus, Thou Son of David." He gives Him His official title and calls for mercy. His companions rebuked him and told him to keep still. But he cried the more, "Have mercy on me." He wanted nothing but mercy. And, beloved, that is the cry God likes to hear. It is the simplicity of the child, just bringing to the Lord his need. He is at the end of his resources, and casts himself upon the riches of that blessed Son of David. "Jesus stood, and commanded him to be brought unto Him." He asks, "What wilt thou?" "And he said, Lord, that I may receive my sight." He made no promises; he only presented his need. "Jesus said unto him, Receive thy sight." Ah, when a soul owns that he is blind, and gets down at the feet of Jesus to own his need, then he gets the blessing. The last thing the natural heart is willing to do is to own its total poverty toward God.

I remember Dr. Dashwood's giving an address at St. Louis. He told about a young lady to whom he had spoken as to her soul's salvation. Her reply was, "I'm not interested." He replied, "It is not a question of your being interested, but of whether or not you are willing to be saved." She admitted that this was the real reason of her indifference. So the Doctor replied, "Are you willing to be made willing?" She said, "No, I do not think I am." "Well, possibly you would be willing to be made willing to be willing." Again she responded in the negative. Finally, he asked, "Would you go as far as to ask God to make you willing to be made willing to be made willing to be willing?" She thought a bit, and said, "Yes, I think I would be ready to go that far." So the Doctor said, "Let us kneel and tell the Lord what you have just said." So they knelt, and the Doctor prayed, "Lord, look upon us. Make this dear soul willing to be made willing to be made willing to be saved. So, Lord, we count on Thee to do this for Jesus' sake. Amen." As they arose from their knees, the tears were flowing; she was willing. And, of course, the result was, she was brightly saved right there. Yes, that was the crux of the whole matter.

Do we really desire salvation? are we willing? There is a bountiful supply awaiting us, but it must be on the ground of mercy; not by DOING. We have to come as a little child.

As this dear blind man received his sight, how happy he was to follow Jesus in the way, and glorify God. The rich man went away; the poor man followed Jesus. Which would you rather be? -the rich young ruler who went away from Jesus, still rich, but still blind, or the poor man who followed Jesus in the way, still poor in this world, but with the vision of his soul opened to the treasures of heaven? Will you come to Him now and be made eternally rich?

Courtesy of BibleTruthPublishers.com. Most likely this text has not been proofread. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.

A Rich Man and a Poor Man, Rich Man and a Poor Man, A: Part 1

Luke 18:15-43

In this chapter we have brought before us two most interesting characters, the one contrasted with the other-a very rich man and a very poor man. As a prelude to the consideration of these two, we find the Spirit of God bringing before us the lesson from the infants who were brought to Jesus.

The mothers brought their little ones to Jesus that He might touch them. If you are a parent, you can readily understand that statement. It is according to the nature of a mother to wish the very best for her small bundle of life. Here was One in their midst who combined in His Person all that was lovely. The mothers felt instinctively that the mere touch of His holy hands upon the head of a little one would do it good. So they

brought the children to Him.

How different was the judgment of the disciples! They would stem the tide of love in the heart of both the mothers and the Lord. But our Lord would not brook their interference. He told out the love of His heart 14 hen tie said, "Suffer little children to come unto Me, and forbid theta not: for of such is the kingdom of God." He invited them to come. You and I in our self-complacence are disposed to discount the work of God in the hearts of the little ones. But may we not learn something from them? When we talk to the children about the Lord Jesus, we do not find it necessary to reason with them. They do not require a multitude of proofs as to the inspiration of the Scriptures, or of the deity of Christ. We repeat the story in simple words such as a little child can comprehend. Those little eyes look right into our eyes, and we can discern that they believe what we tell them.

The Lord invites the children to come unto Him. I wonder if perhaps we have made a mistake in overlooking them. One has very little sympathy with that disposition on the part of some who would raise objection to a special effort to take the gospel to the children. I believe it has proven a most blessed service, and God has owned it. Let us continue to bring the gospel to the little ones while their hearts are young and tender. "Forbid them not."

In connection with the incident of blessing the children, our Lord goes a step further and announces that "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The little child comes in all the simplicity of unquestioning faith. How did you come? How did I come? Surely not in the sense of personal merit. Not in virtue of a breast decked with badges, ribbons, and medals. No! nor with a list of degrees after my name. How did we get into the kingdom of God? If we entered at all, it was through that lowly gate of childlike faith. "A little child shall lead them." There are no private entrances, so we must all come through that narrow gate of faith.

This is no doubt the reason why: "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." 1 Cor. 1:26-29.

But we are a generation of boasters. We are self-confident. We like to bring forth our strong reasons. We resent being placed in the infant class. So it is when you take the gospel to those who are of great station in life, that you meet with opposition immediately. You find yourself in an unfriendly atmosphere. You are conscious of what is called in the business world, "sales resistance." What a contrast we find to this when we get a group of little children together to talk about the Lord Jesus. We are immediately conscious of the simplicity with which they listen to the sweet story of God's love in sending His Son to die for them.

Let us turn now to the case before us in Luke 18-the rich young ruler. He is a rare character. He is a rich man, a cultured man, a man of position. Further, we gather that he was a fine man of estimable character. There are not many men in Scripture who are pictured in a more favorable light than this young Jew; so much so, that the Lord Jesus looking upon him, loved him. You have met such characters, perhaps a young man whose name you do not know; yet his bearing and demeanor are such as to arrest your attention. His presence bespeaks refinement and courtesy. His very speech reflects nobility of breeding. "Oh," you say, "I wish that man were a Christian." You have the consciousness that he is a stranger to the grace of God. Yes, we have met people like that. Well, here is such a one, "A certain ruler."

We all like to be rulers. None of us like to be ruled. We enjoy a position of leadership. The world is one vast arena where men struggle for the honors. Whether it is nations or individuals, organizations or cartels, there exists ever the struggle for priority, for mastery. Yes, men love to rule. So here we have a man who is a ruler.

This admirable young man comes to Jesus with a question: "Good Master, what shall I do to inherit eternal life?" He came to the right Person. Yes, he came to the right One. And everyone should weigh that expression: eternal life. 0 what a term it is! This expression, eternal life, is found only twice in the Old Testament, hut in those places it does not mean what it does in the New Testament. There it is millennial life on the earth. So perhaps this young man's question did not contemplate anything beyond the Old Testament concept of everlasting life here on the earth.

This earth could be a wonderful place for those who have plenty of money, if it were not for the flies of death in the apothecary's ointment (Eccles. 10:1). So-called "Death Valley Scotty" lived out there in comparative luxury for years, but the one thing that ruined his outlook was the fact of death at the end of the road. His valley was well named, "Death Valley." Another man, Mr. Randolph Hearst, built himself a palace in California. He spent a million dollars a year in entertainment. but was always embarrassed at the thought that at the end of his good time was death. He was offended if anyone mentioned that word "death" in his hearing. His close friends knew this and avoided the dreaded word. It was the end of the way that troubled him. I believe he had a fifty thousand dollar funeral; but, you know, that only took him to a hole in the ground, or perhaps a crypt in a mausoleum; money cannot carry beyond death.

In our chapter here the young man asked, "What shall I do to inherit eternal life?" He came to the right Person, but he did not couch his question intelligently. There is a measure of self-confidence in that question. What shall I DO? This is innate in the human heart. And all religions of which man boasts are built upon that concept: What shall I DO? The thought that a salvation has been purchased and is offered on the terms of doing nothing, never seems to enter the heart of men. That is the reason that the plan of salvation as we find it in Scripture did not have its origin in this earth; it came from heaven. Man knows practically nothing of grace. It is not of works. It has its origin in the great heart of God, coming to man, not with a demand, but with an offer. God comes out with both hands full. He offers to man the best He has. He says, "Come... and he that bath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. Yes, the wine of the joy of salvation is offered free. Come and get it from a giving God, from a God who is anxious to bless. How few there are who accept the offer! It is the old story of the fisherman trying to give away herrings on London Bridge. "Herrings for nothing," but he could get no takers. Everybody thought they were spoiled or that something was wrong with them. Herrings at a bargain. a dozen for a penny, that would be all right; but, herrings for nothing, no! God has come out in grace and is offering man salvation.

This young man said, "Good Master, what shall I DO?" Before the Lord Jesus answers his question, He corrects another blunder in his approach. He accosted the Lord as "Good Master." Now those terms are not correlative. Good-ah, what a word that is! If we turn to the 14th Psalm we find God canvassing this world for someone that was good, but He found none, not one who was good.

The Lord corrects the young man. If you call Me good, you will have to give Me the rest of the title. There is none good but God. Now notice: The Lord does not say, Young man, you are mistaken, I am not good. No, no; He does not say anything resembling that. How different it was with Paul and Barnabas when preaching to the pagans. These latter were accustomed to believe in demi-gods—gods come down from heaven in the form of men. They rushed out into the street with the priest and the offering to do them sacrifice, saying, These men are gods come down in human form. How stirred the apostles were! They ran in among them and tore their clothes and said, Do not this foolishness. We are men with like passions as you. We are just like you poor heathen-not a bit better. Do not sacrifice to us.

But with the Lord Jesus, no such rebuke is given. All He asks is, if we call Him good, which He was in the most absolute sense, we have to recognize that He is also God. No doubt this young man did not take in what our Lord meant. So the Lord goes on to say, "Thou knowest the commandments." The young man was religious. He had not been brought up in ignorance. The Lord repeats the commandments, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." He replies, "All these things have I kept from my youth up." Yes, there are men like that. Surely there are. There are many men who have lived an exemplary moral life. They have never killed, stolen, etc. The Lord does not question his integrity nor his sincerity. "All these things have I kept from my youth up." The Lord marveled at the fine character that stood before Him. Our Lord's heart was filled with longing and pity for this fine young man standing there before Him so sincerely. Jesus replied, "Yet lackest thou one thing." Is it not true that until grace has wrought in our hearts, that is where we all are-"Yet lackest thou"? There is a void in every human heart, and there is only One who can fill it. Until He comes into the heart, we can say, "Yet lackest thou." He had everything else. Some men have gone very high in this world, in wealth, in honor, in position. As an example, take a man like Ghandi of India. He had much to commend him, and there are hundreds of millions of people who regard him with a veneration near that of a god, now that he is gone. But it was true of Ghandi, "Yet lackest thou one thing."

So our Lord's test to this dear young man was, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me."

Is it possible to make deposits in the bank of heaven? Oh, yes; and we can do it daily. We do not have to wait until the end of the year. We can make a deposit today, and if we are left here we can deposit more tomorrow. In that marvelous 16th of Luke we read this verse: "Make to yourselves friends with the mammon of unrighteousness; that, when it fails ye may be received into the eternal tabernacles" (J.N.D. Trans.). How wonderful to be let into the secret of a divine alchemy like that, so that by a mysterious metamorphosis we can take the humble things of life and transmute them into that which is the current coin of heaven. We can send on ahead a deposit in the bank over there. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:20. Our Lord would not tell us to do this unless it were possible, and our account stands today as the sum total of all the little deposits that we have been sending up along the way.

Why did our Lord tell this young man to sell all that he had? He did not permit him to keep even ten per cent for himself. I do not recall that the Lord ever proposed this to anybody else. Why single out this poor man? It is because the Lord is acting here in the capacity of a skilled physician. When such is giving an examination, he finally puts his finger on a certain part; there is a wince and a groan; ah, that's it-he has located the trouble.

Our Lord is here diagnosing the case. He is going to make plain to this young man something about himself of which he was not conscious. In spite of all that lovely personality-that beautiful exterior-down beneath, there was a hidden malignancy at work. The Lord exposed it-COVETOUSNESS! Yes, there it was. With all its ugliness covered up by a beautiful veneer, there it was. That is the reason for our Lord's prescription to the young man to go and sell all that he had and give to the poor. Come, follow Me, and thou shalt have treasure in heaven.

Glendale Other Meetings: 1959, Luke 12:32

Address—C.H. Brown

Addressed by Our Brother Chapter Brown in Glendale, CA, December the 27th, 1959. Five to five F2, so I have plenty of time I won't have to hurt. I will promise to use up all that time. But I want to start where we left off yesterday in our reading meeting. In the through of Luke. They commented. The middle on this verse. Not too much. Luke 12. And verse 32. You're not Little clock. It is your father's good pleasure to give you the Kingdom. Luke 1232. Fear not. Little slop, what is your father's good pleasure to give you the Kingdom? I went away, those words. Fear not. Little flock. Some others have been singing out of a hymn book. Let's call the Little Flock hymn books. Some of us have had long, long years of enjoyment. Singing from that little book. The little flock. We're living in days when. We speak in terms of that which is great powerful. We live in a day of exaggerated greatness. The word super has come into use. In the special way, during the past two years, everything must be super. They're reaching out and beyond, feeling our bigness. This isn't a new experience in the world. It has transpired repeatedly through the history of the human race. Because man, being what he is, doesn't learn his lesson. He doesn't really learn what a poor people puny thing is. And again and again, God has to pass him through humbling experiences. Just a hasty look at the 11Th of Genesis. We won't spend much time on it. We may turn to a number of scriptures. If you don't have time to turn to them, all right, we'll turn to them for you and read them. In the 11Th of Genesis. After the flood, the people said one to another. Go to third verse, let us make bricks and burn them thoroughly and they had the breakfast stone and slime for mortar. And they said Genesis 11 four go to let us build a city in a tower whose top may reach under heaven. And let us make us a name, make us a name, lest we be scattered abroad upon the face of the whole earth. So the Spirit that. Abroad today is no different from the spirit it was abroad then when they built this wonderful pillar that was to reach the heavens. Man is the same. He hasn't learned his lesson. Today we're not satisfied with anything if it doesn't excel everything that's been before. That's the keynote of the age which we're living. This car must go faster than any that was ever driven before, and this venture into space must be higher than anyone who's gone before. So these things must all be bigger. And better, it's that attempt to expand ourselves, to steal our greatness and our bigness. Well, we find that that has been an old experience down through the through the years. Look at the Isaiah, the 14th chapter.

This is a prophetic portion. I think that we referred to this. A year ago on this occasion. But it's so much to the point we can't refrain from reading it once again. It's a picture of the. Head of the revived Roman Empire. The political head. Under whom all will be assessed in the end time of this world's history, that is, before our Lord returns. And we find the Lord giving his indictment of that man here in the 14th of Isaiah.

The 13th verse thou has said in thine heart I will ascend into heaven. Doesn't that sound familiar? Isn't that up to date? I'll exalt my throne above the stars of God. The stars are on the program to now you know. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. The heights of the cloud. Those heights don't mean much now, do they? Ascend above the heights of the clouds. I will be like the Most High. Yes, I'll be like the most part. Now, Jehovah. Having given the indictment. Jehovah says. Yet thou shall be brought down to hell, see all grave, yet thou shalt be brought down to see all to the sides of the pit. Oh, brother, let us not be deceived. The age in which we live is a but a replica. Of the Spirit that we've seen in these scriptures, there's where we are now. But when we come to the things of God, what a different picture it is. Fear not, let's go flop. You know our Lord didn't predicate. Anything great and colossal when he gathered around himself. A little company of disciples. They were a humble lot. Most of them were taken from up around the region of Galilee, a simple, humble company. And we do not get him pronouncing that this that he's going to introduce. Consequent on his death and resurrection and ascension into heaven. Is going to be some colossal affair that's going to envelope the earth. He speaks rather in terms of its insignificance. But when he does give, in the 13th chapter of Matthew, the seven parables of the Kingdom of Heaven in mystery. He speaks of the fact that from the very start there would be very much associated with the testimony That would be false. It will not be the real thing. In fact, the sower that goes forth, the soul only has one. Four of his work rewarded, 3/4 of it brings forth no fruit. Then when we come to the one that goes forced to sow the good seed, we find the enemy immediately sowing tears. Then we come to the parable of the of the mustard seed. The least of seeds it's placed in ground. And it becomes a great tree. It becomes a great tree. It's the greatest of herbs, our Lord says. But that isn't the end of the story. The birds of the air come and lodge in it. Now he's speaking in that likeness there, the mustard tree. He's seeking as to what profession becomes. He's not talking about the reality that lies at the heart of it. But he's talking about this great thing that we call the Christian concession or Christendom.

It becomes a great tree, and the birds of the air come in lodge and the branches of it. When I was down in San Antonio, TX the last time. They told me what a plague the starlings were becoming, and the city authorities were debating cutting down all the trees in the City Park in the heart of the city because they've been taking possession of by these darlings came in there by the 10s of thousands every night. Yes, the birds of the air came and lodged in the branches. Can you say of any perversion of the truth of God? That hasn't found a place under the banner of Christianity. There's nothing too vile. There's nothing too far removed from the mind and heart of Christ. To find lodging in the Christian confession here in this world. You know, we're living in a country that is favored above many. A country of liberty, of Bibles. I understand that over 60% of the population of the United States are connected with some kind of religious, that is, Christian confessions, over 60% of them. What does this mean? Does it mean that the Church of God, that our our Lord here is pleased to anticipate as a little flock? That has become a great thing. Has it grown out of all proportion and becoming great things? No, not as to the reality. We only have to test this thing out by approaching people as we meet them from time to time. And we speak to them about Christ. What kind of response do we get? Coming out here on the train, I passed out tracks and two coaches gave them to everyone in the coach. And to my disappointment, I didn't get a single intelligence warm response from anyone and either of those coaches and we were traveling together for a matter of 48 hours on that same train. I couldn't find one warm hearted response. In that great number of people. And yet I found, as I engage some of them in conversation, that they were connected with various confessions of Christ. Oh yes, it's the day of popularity for religious concessions. And as I travel from coast to coast. I find that wherever I go, there every evidence of a great, growing, thriving, thriving confession of a name of Christ in this country. Amazing buildings are constructed growth on every hand. Great budget, yes, but all when one searches for the reality, the heart. That's true to Christ. The one who can honestly say for me to live is Christ. Or how the number dwindles, How sad it is. The lover, I want to speak in terms this afternoon. Of the heart of God, as he feels, as he looks down in this world and such as the heart he's looking for affection and loyalty to Christ. I know how sad it would be for any of us to coast along through this world. Bearing a name, a confession of Christ. Yet the heart never have been touched by the Spirit of God. Then we can take that a step further. How sad it is if you are a Christian. Let's say that you are that you've been born again. Yet you've never been exercised. You've never got on your knees to seek the mind of God for your past through the wilderness scene at the present time. Have you ever really personally waived this matter? Have you gone into the sanctuary, so to speak, and submitted yourselves to God's judgment in the matter? Have you thought the mind of Christ for your own Christian testimony during your sojourn here?

In the first chapter of Isaiah, I think we might turn to it just for the moment. It's only a brief word. But it's so much to the point. It's Isaiah 1. And it's verse 9, Isaiah one, verse 9. Except the Lord of Hosts had left us. A very small remnant. We should have been a Sodom, and we should have been like unto Gomorrah. Now the prophet Isaiah prophesying over 700 years before Christ. Is the mouthpiece of God to that nation that have been privileged above all nations that had ever lived on this earth before. And what have they done? Was a marvelous deposit of truth that God had given them. He separated them from the other nations. He made them a peculiar people, a treasure for himself. But all how completely they failed and toward dear Isaiah along with many other prophets. Had to say here in this first chapter of his of his prophecy, except the Lord of Hosts had left us a very small remnant. We could have been a Sodom and Gomorrah. That was the sovereign work of the spirit of God, to leave that very small remnants. But he that had the mind of God, he that was guided of the Spirit of God. He was saying it's a very small remnant, but all the false prophets, and there were many of them in Isaiah's days, the false prophets were constantly saying don't listen to Isaiah. You can't depend on what he said. Everything's going to be all right. So there was always an army of false prophets to assure them that everything would turn out all right in the end. But all the sovereign grace of God left a very small remnants. Now we read in the 4th chapter of Zechariah. I believe it is. We'll turn to that for a moment. And here's a word for our consciences. I hope we'll all let it sink in this afternoon. The first chapter of Zechariah. And the tenth verse. Who hath despised the day of small things? Who has despised the day of small things? Beloved, I believe that from God's viewpoint, from God's viewpoint, not man's viewpoint, but from God's viewpoint, we're living in a day of small things. Reality is found in a small way. As we go here and there in Christendom, thank God there is a very small remnant, and I'm using that term now as encompassing every heart that's loyal to Christ in the whole world. There is a remnant today. That really know and love our Lord Jesus Christ. Thank God for every one of them. The Lord doesn't lose sight of any of them. But the temptation all around today is to despise the day of small things. That is, we feel that we can keep up with what's going on around us when we look around us and kissing them and see the mammoth structures and and the great numbers of millions. Why? The Church today numbers its members, and in tremendous millions. For instance, take Catholicism broke the 500 million. And Methodist Church, Over 8 million. The Baptists. About the same followers of Alexander Campbell? Three and a half million. The followers of Martin Luther? Millions. And so it will go right down the line. Great numbers. But in the midst of it all, in the midst of it all, God sees one here and there, whose heart is loyal to Christ. Now, if some of God's people have felt the burden of this and have been called by the Spirit of God to acknowledge the truth of the Lord Jesus in the midst of the two or three, let's be sure that we don't despise it.

I'm too thankful that when the Lord Jesus said in Matthew 18 and 20, where two or three are gathered together under my name. There am I in the midst of them. Beloved, aren't you glad that he said two or three? Aren't you glad he didn't say two or three hundred or two or 3000? Or two or three million. No, he said. Where two or three are gathered together unto my name, there am I in the midst of them. Oh, that's worth everything, isn't it? Two or three gathered to his name. Oh, what a wonderful thing it is. If we can value the name of Christ, how sad it is that men have allowed that name to become displaced. They yield into the temptation to lust after power and greatness. And so the name of Jesus has been relegated to a secondary place in many cases. Why sometimes we find organizations that profess to be Christians. Going up their constitution and the name of Christ isn't even mentioned. That it all is and now in the present trend of apostasy. I saw this just last week. That the Unitarians and the Universalists. Have gotten together, finally and after days of debate. They finally came to the conclusion there was number necessity to mention the name of Jesus at all. They could just eliminate it, leave it out, and come together merely as children of God. Now I grant you that that's the that's extreme. I grant that, but that is the trend of all about us today. To relegate the truth as to the person of Christ to the background and make much of the trappings of Christianity. All you have to do is to pick up the magazines that represents the different religious bodies and see what tremendous emphasis is being put upon what they call the ecumenical movement. Well, ecumenical means the world movement to get together, the whole church all over the face of the earth, and they're willing to make all kinds of compromises to accompany this. We are willing to cancel out this over here and we cancel out this over here. It's just like a game of checkers can't cancel out one here and run here, and finally we get closer and closer together. That is the aim of the great ecumenical movement. But all when it finally arrives at its destination. How much of Christ is there left in it? Or I'm afraid that he would feel a stranger in the midst of all that unbelief. Lord brethren, the mind of Christ is not found in these great movements that are taking place today. The mind of Christ is found among those that are willing to be nothing. Willing to be unseen and unsung. Willing to follow a rejected Christ. Let me repeat what we were saying yesterday in our reading meetings, that there's no such thing in the word of God as a popular Christ for this world. Never was. It's true that on the day of Pentecost. When a mighty spirit of God acted with fiery energy. Let's Peter's sermon swept into the Kingdom of God, 3000 souls. Did Peter ever do it again? Never. No, that was never duplicated. No, Peter went on and he's humble ministry. Suffering at the hands of this world and finally crowned his ministry with martyrdom. Yes, that's the way Peter ended up. If you had judged by that day of Pentecost, you would have said, well, see, look, this is just the beginning. 3000 slept into the Kingdom. The first day of the gospel is Christian. Was that an assurance that that was going to continue? Far from it. No, no. Think of the great Apostle Paul, God's greatest gift to the church in his whole history.

Especially prepared and called instruments. How was it with the apostle Paul? Why one time he got a special heaven? Nothing to do but to take refuge down in Egypt. And Jeremiah and his faithful barrack went down there for a time. And Jeremiah says in the 45th chapter. Jeremiah 45, he says to Barrett. The 40th captain, the fourth verse. Thus shalt thou say unto him. The Lord says that with all that the time built, will I breakdown. That which I have planted while I pluck up even this whole land. And seeketh all great things for thyself. System not far, behold, I bring evil upon all flesh, saith the Lord. With thy life will I give unto thee, for a prey in all places, whether thou goest. Weakest thou great things for thyself, seek them not. You dear young folks here this afternoon. You're living in this treacherous age. Satan's bidding for you. He's offering you big things. And it's preached. It speaks to you from the moment you enter the Lord grades at school until you get through college. This hammering of bigness and power and greatness, we're going to go places. We're going to sail away into space. We're going to conquer the stars. Let spirit gets into you. Hello dear young. Maybe not. Heed the word of God this afternoon. Maybe not. Hear the word of God, The Spirit of God speaking to us speaketh thou great things for thyself. Teach them not no for thyself. Think of some great things for thyself. They do not. Wouldn't you like to live for Christ? Wouldn't you like to be able to say? For me to live is Christ. I travel about quite a bit among the meetings of the gathered Saints. And I find young people. They're in dead earnest to live for Christ. Yes, I do, brothers. When I think of them, my heart is warm and I just praise God for them. But I'm sorry to say that they're not all like that. Oh, I watched some of them. The real heavy hearts as I've seen them just drifty, just lifting bit by bit. Not in the open sin. I don't mean that, but all the world's calling them the world, flattering them. They're bestowing upon them more and more attention all the time, patting them on the back. And they've listened. They've accepted the world flattery. And where are they today? Some of them. The little meeting was too humble. It was too cramped. Wasn't big enough. They couldn't expand. We don't see them anymore. Others, perhaps they're still attending, but not not very faithfully. We don't see much of them. Many responsibilities. They keep taking on more and more of the responsibilities that the world is glad to confer upon them. And finally, they're almost as strangers in our midst. They're out of touch and out of tune. With what the spirit of God is doing here and there among us, they're almost like visitors are these things are sad. This is no time to be thinking great things. It's a time for the heart to be set upon the facts that were just at the verge of the coming again of our Lord Jesus Christ. Brethren, I'm persuaded of it. How can it be otherwise? I didn't have time to look at it because I didn't want to spoil morning meetings.

When a brother handed me a copy. Of that came out in the Los Angeles paper here, where Jesus Christ two has arrived and announced his arrival, and is being given the platform. Christ the second has arrived and announced his arrival and is being given the platform, being given the platform in those places that profess to be Christian gatherings. All we are nearing the end. Indeed we are. Let's not be deceived by all the vain attempts that are made to reach the moon and reach Venus and Mars and then go on out. Don't be deceived by them. You read that wonderful verse in the 18th Tom. I think it is the heaven and the heaven of heavens of the Lord. The earth has it given to the children of men. God going to keep man right here on this earth. This is where God placed him in his brain, going to keep him. Or I don't need to see? You know, there's a time coming. One man is going to be so wicked. That when the Son of God rides forth on the clouds of heaven to take his Kingdom as he's going to do, assures God is true. Man is going to be so mad, so under the power of Satan, that he's going to Marshall all his forces and he's going out deliberately against 6 battle to the returning son of God as he comes to take his Kingdom. Can you imagine such madness? It could only be under the awful, persuasive, deluding power of Satan. But that's where we are. That's fairwind, drifty and all that be wonderful. If in the midst of it all we can find the past that pleases the Lord Jesus. Other in such a path, I believe it was all my heart. There's a path in the midst of the ruins. The Lord knows the way of it. We read that. I think it's in the book of Jones. There is such a path, and the Lord knows the way of it. And if you're in earnest, if you're exercise, if you want the mind of Christ, he'll show you that path, even in the days such as this in which we live. But we're so deceived into thinking. That we've got to do things in a big way. Well, let's think of Gideon. Let's think of him when he's going to go against Midian. Is going to go against Miriam. And is the question whether or not it has enough troops? He had 32,000. Wasn't that enough? Was the question Did he have enough? No, the question was, did he have money? God says now that too many If you go forth with your 32,000, win the victory. Why, you claim the credit and you'll be all elated. No, God didn't let him take his 32,000. The artists, given that those that are faint hearted depart and I think it was 22,000 of them deserted and went back. Now they sell 10,000 there. Is that enough? No, too many. And The thing is shifted down and shifted down. To 300, Yes, down to 300 and 700 victories won by the 300 Who gets the glory? Or its God. Whereas if the third in 2000 has gotten the victory, they'd have pruned themselves on their own greatness. Found many ways and time God shows us any in His word that the victory is not to the strong. He's trying to convince us that when I am weak, then

am I strong. God has chosen the foolish things of the world and the things that are not to bring to not the things that are. God has spoken again and again that he must have the credit, He must have the preeminence that an oral thing. We might have the preemptive. You remember about King Saul? The first all was finally rejected. Samuel said to him when novice little at 9:09. When I was little and I know, Oh yes, God was living man. But oh, how different it was so soon afterwards.

He wasn't little in his own eyes. And after he had sinned so grievously. He is forced to acknowledge it under the mighty Ministry of Family. Forced to acknowledge it always, as I've sinned. And then pull his legs and then immediately it turns around and says honor me before the people, honor me before the people. There's the snare. Are we willing to be unknown? Are we willing to live our little life of service for Christ here, unsung and unheralded in this world? All beloved, I believe we have the mind of Christ if we are. We don't have to write our name in the sky. No we don't. We don't have to make a reputation or a name. It's just to speak, to go through this world as quietly as possible and be true. To the blessed name of Christ. They're not little flock, little flocks. It's your father's good places. Then give you the Kingdom. Well, when we come down to. The case of the Church that we get in the third of Revelation. Revelation 3 for a moment or two. As we all know, Revelation 2 and three give us a bird's eye view of the churches history here in this world. Beginning with Ephesus and running on right down to a ladder to see it. We see that from the very start. That's what started out. Well, such faithfulness and such happiness, all the wonderful display that we see there in the second and third and 4th chapters of the Book of Acts, how lovely it was. They all continued steadfastly, all of them. And the apostles doctrine and fellowship and breaking of bread and prayers. Great fear came upon them all. Nobody counted. Anything he had was his own. They were together with one heart and one mind. Oh, how wonderful it was. But sad to say, man being what he is, assumed we can and began to show evidences of decay and dissolution. Door with the church at Ephesus, they left their first love in Smyrna. The persecution drove them back to reality once more, But in Pergamus they joined up with the world. Means twice marriage, much married, they joined up for the world and began to lose their power. And then the next thing we find that awful system of Thyatira tolerating that woman Jezebel. Oh, what a thing it is. And think that that is the direct lineage. From what took place at the day of Pentecost, that Christian profession here on this world. Then God comes in and his mercy and his kindness, his goodness. And it gives a little reviving. And we find starless. So what's the next thing we read about Sardis? I'll have to name the list. A name to live and are dead. Or how sad it is when decay comes in, when it's been revival, when it's been restoration. And then it becomes a mere formality. Now when we come to the next of the seven churches, Philadelphia. There's a distinct break. There's something about it. It's all together unique. Get arrested. Attention immediately. And they find that the Lord Jesus presents himself there as the one that's holy and the one that's true. Those are the two characteristics that he emphasizes, His Holiness and His truth. Now holding this is separation from evil with delight and good. That's what holiness is. And so is that that comes from God. It's God expressing what he is, and he has done so in his words. You learn in the word of God who he is and what he is. We get the mind of God in his word, say the Lord Jesus, and presenting himself to this unique company called Philadelphia.

He presents himself as the holy and the true one, separation from evil, separation. Separation from evil, of delight and good. You know, beloved Saints of God. We're living in a strange condition now. When I was a young man as a Christian. I received Christ as my Savior about 60 years ago. Six years ago and 30 months. And in my youth. I found that. In the car was identified at that time. There were certain things that were looked upon as worldly. As not proper for Christians. I remember distinctly when I was worshiping with the Methodists that we had a book we call the Methodist Discipline. And there were written down in that book certain worldly places that were not to be for us because we were going to be loyal to our Christian confession. There was some sense of separation from the world. A Christian was not supposed to mingle with this and mingle with that. A major separation with thoughts. But things have reversed themselves now. It's difficult to find anything. That is off limits for a Christian now, according to the popular confession around. Why? I remember that after I found Christ as my Savior and made a confession of Him. I didn't go to the theater anymore. I thought that was not proper for me as a Christian. I know that Christians who are trying to please the Lord felt the same way about it. But now it's a good thing to go to the theaters if you can clock down and see Ben Hur or some other religious program, something that's educational. Yes, go down to the the heart of the city, into the theater and see these things. And so was was many other things that one could mean there was a line of separation. But do you know that that word separation today is an offensive word? People don't like it. They don't like to talk about separation. They say by the way to do is go and live among them and then you can do them good. Join up with this and that, become one of the group and witness for Christ and you can do a little bit. Whereas if you go on in a separate path, you don't come in contact with people and you can't be a help to them. Rather than I believe that that kind of a philosophy. Comes straight from the enemy of our souls. I believe that if they defeat of Satan. You and I do not help these people by joining a prism. We help them when we maintain our clean path for our own seats and witness to them from that past. Or don't ever forsake the path of separation, thinking that by so doing you're going to be able to reach the great company. I know that there'll be various kinds of reasons that will be presented to you that seems plausible. But what says the word of God? Come on, come among them, and be as separate, and touch not the unclean thing, and I will receive and be a Father unto you, says the Lord Almighty. He's able to take care of you, and your testimony is not so important that you're given a dispensation from God to violate His Word, in order that you may go on and witness to someone about Christ. You say, well, if I go there and I sit down, I play a game of cards with him, but we can have a little talk about the Lord. Oh, that that's not. That doesn't come from above. That comes from beneath. That's the enemy that's giving such thoughts to you. Let's have whole and separation according to the truth of God. Let's not be afraid of it. Let's take the path of separation. We're back in the third of Revelation now. Susan's holding heathens who he's it open and old man shut us.

And Sarah said no man open us. I know thy word. Behold, I've set before, then open door. And no Manson suffix now has a little strength. Now there's our word little again. Now has a little strength. You ever hear anybody boast of having a little strength? Well, I have. I've heard people that have sustained severe accidents. Then placed in the hospital. And almost totally paralyzed. I've heard them both that they can move the finger. Yes, there was a little strength there. Thou hast a little strength. Thou hast kept my words and not denied my name. My hands are peculiar Company of Philadelphia. And the Lord himself. He looked them over and he appraises them. And they said you've got a little strength. You haven't denied my name, and you've kept my word, brethren. Is it worth it? If you knew that, you're going to stand in his presence within the next 24 hours. You think you'd be sorry that you took the path of separation, that you're willing to step out to the name of Jesus alone? Where two or three are gathered together unto my name, there are mine in the midst of it. You said say well to all the fancies of men. You stepped out of all the various organizations that man has made according to his own pattern. He left them behind, and he came out to Christ to finish. It is going to stand before him within the next 24 hours. You think you'd be sorry if you can hear me say. Thou hast a little strength. Thou hast kept my word, and not denied my name. Oh, what a friendly giving valued enough. Or do we just take it as a matter of course? You ever get down on our knees, and thank God that there is such a path in the midst of all the confusion? I'll tell you a verse, it's been a great comfort to me. We all know from the word of God that. We're not at liberty to sit down and break bread with black streamers or unsaved people, at least if we know them to be such. God doesn't hold us responsible for what we don't know. But we know that we're not to

have any fellowship. What darkness? The believer doesn't have any fellowship and darkness and belio. So we know that. If we're going to go on together and remember the Lord, it must be the goals that know Him and love him and are real. I knew of a place down in Kentucky a number of years ago. A good sound company as far as possession was concerned. I said. How often do they need to remember the Lord? Oh, they never knew that anymore. Why, Sir, How's that? Well, they said the real ones, the same people in that church. Those that love the Lord, they just will not. Be found breaking bread, taking what they call communion. They will not be found taking communion, but those other verily ungodly characters that are members of that Church. And so the the only way they can remedy it is that they just never have the Communion service. Well, one can't but admire the faithfulness and loyalty of those that refuse to take that under those conditions. But now to get to my point. Our Lord Jesus tells us. Through his words that as often as you eat this bread and drink this cup. You do so the Lord's death. Until he comes. Until he comes. Now that verse gives me every assurance that there's going to be a clean place preserved. Where I can carry out that request of the Lord and not dishonor his name, it's until he comes.

Well, I might be like those folks down in Kentucky. I might turn around and say, well Lord, I like to do it, But you know, there's no place I can do it. It's all so mixed up, stained and unsaved, ungodly, along with the Saints. There isn't any place where I can do it. We can't say that the Lord Jesus would never ask you or move. To do a right thing in a wrong way. No, he wouldn't. He doesn't do that. And when he says as often as he says bread and drink this cup, you do show the Lord's death. Will it come? He's giving you the assurance, beloved. That there'll be a clean place where you can do what I ask you to do. It's there. I am earnest about it. Do you want to know? It says. And see, it'll be revealed to you. He won't keep you in the dark. I'll tell you something else in clothing. If you haven't found it. Seek a little help from somebody that you think. Might be up to you. Just fantastic. Therefore I haven't found it. I'd like a little help. Then I'll tell you something else. You say? Well, Brother Brown. You know, I think I found that place, but. It's not where you go. All right. If you have come and tell me about it, come and tell me about it. Let me hear what you have to say. Ah, beloved, we must put everything else. With will must have preeminence over everything else. Everything must be submitted to His will. I'm not in that path if I haven't found the path of his will. I want some dear brother to take me to the hand and tell me where it is. It's worth everything. Now accept my words and not deny my name. The lovers are going to stand before him pretty soon. How is it weather? Can we hear him say that that was kept my word, not denied my name. They're not little sloths, Little flock. Don't miss it. Middle class. It's a father's good player to give it a cool. Want to say one verse of that hymn that we sang at the beginning? Just one verse in closing. I'll leave the verse the fifth verse of #16 in the back of the book. All worldly pomp and glorious. Your charms are set in vain. I've heard a sweeter story. I found a truer gain. Christ the place, prepare us. There's my loved abode there till I gave on Jesus. There, so I dwell with God, all worldly pomp and glow. Your charms are spread in vain. Can you sing it with all your heart? Worldly pomp and glory. It's time to spread in vain religious times and all the rest of it. I've heard a sweeter story. I've found a tour game someone started, please. God's soul. I found. A. Place. Where is my love, God? Bless. I. Following is the address of Brother chapter Brown, January the 1St, 1960.

What Seek Ye?, What Seek Ye?

Luke 12:36: "And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Fellow-Christian, are you looking for the Lord to come back? Is there a day of your life that passes without your thinking, Perhaps this is the day? I was in a home the other day and saw on the wall a motto: "Perhaps today!" Are you looking for Him? He wants you to. He has promised to come back. Do you believe He is coming?

Let me give a little illustration. About 25 years ago a brother and his wife called at a Christian home. They knocked. They could hear the loud booming of the radio inside the house giving forth anything but what would please the ear of heaven. The wife came to the door, looked through the glass, saw who it was, and called to her husband: "Turn it off; it's the—-s." The thing was so loud that he could not hear what she said, and she had to shout again: "Turn it off; it's the s." Finally, all was silent, the door opened, and they received a welcome. They were ushered into a little room where they hung their wraps. They noticed on the wall in front of them a picture of a prominent movie actress. That is a long time ago now, but I want to tell you those conditions told a story.

The young lady who had the movie actress' picture on her wall long years ago, married and had her little family, but now she has a broken home. The wife who was so fearful about the—-s standing at the door was called home from this scene, a comparatively young woman. Ah, beloved, they were not ready for a visit.

What about the Lord's coming? Oh, to be like unto men that wait for their Lord, that when He comes and knocks, they may open to Him immediately. Beloved, if you knew positively that the Lord was coming this week, would you make some radical changes in your home, in your relationships, in your associations? Is it not a legitimate question to ask in view of this scripture? I believe it is.

It is not only waiting. Luke 12:37: Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Did He mean it? indeed He did. Some day, beloved Christian, dear child of God, you and I are going to be ushered into that bright glory above. We are going to be with and like our Lord, and up there we are going to find Him the same faithful Servant that He has been all down through the years. When He was here as a man below, He went about in faithful service from day to day. He healed the sick; He gave sight to the blind, hearing to the deaf, raised the dead; His hands spread kindness and mercy wherever He went. Lovely, gracious words proceeded out of His mouth. He was the perfect Servant.

Then the time came when He left this world. He led the disciples out as far as the Mount of Olives, and while He spoke with them, He was parted from them. The cloud received Him out of their sight. An angel said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He is coming back, but in the meantime, what is He doing up there? He is the Servant. You and I could not get through a day of our lives down here but for His advocacy and priesthood up there for us. He is the Servant up there, girded for service. Day by day He washes our feet. Day by day He cleanses our ways, and in time of need there comes mercy in abundance from His presence to meet us in our weakness. Oh, He is a faithful Servant.

Is that all? Oh, no. By-and-by He is going to give the shout in the air. He is going to see of the travail of His soul and be satisfied; and He is going to say, Now, sit down. He girds Himself- blessed, heavenly Man-Man out of heaven-He girds Himself, makes us to sit down to meat, and comes forth and serves us. Oh, yes, He is going to serve us by-and-by. Ah, beloved, it is not enough to wait. We want to watch, too, and then the meeting in the air. Then that banquet in the glory when the Lord Himself will again serve us.

In Luke 12:36, they are waiting; in Luke 12:37, they are watching. Now we go to the 41st verse: "Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all?" Verse 42: "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Verse 43: "Blessed is that servant, whom his lord when he cometh shall find so doing." Waiting, watching, now, doing, but notice the order. If you and I are going to serve Christ acceptably, if there is going to be the right savor in that service, it will proceed from hearts that have been quickened by the hope of His return and by the expectancy of it. Blessed are those servants that shall be found so doing. Are you seeking to help the members of the body of Christ? Is that Christian you are associated with a better Christian because you are with him? That Christian who works in the same office with you, who lives in the same house with you, who sits beside you in school; that neighbor across the fence, is it easier for him to live for Christ because you have tried to drop a word in season? Are you "so doing"? If you are, it is going to have a blessed reward.

Remember, there is not the least thing that you ever do for Christ that is going to be lost sight of in that coming day. If I come to your house and you give me a cup of cold water, it is not much; it did not cost you much; but if you give it to me in the name of a disciple, you will find it on the books up there by-and-by, and you will get a reward for it. Life is not made up of the great, gigantic feats we perform. No. Its web and woof are the daily acts and thoughts and deeds of our lives. It's the little things-a word here and a deed there-that we have done in the name of the Lord Jesus Christ that mount up to our account in His glory in that coming day. Blessed are those servants whom He shall find so doing.

Now there is a warning here. There is a servant here who says in his heart-and get this point- says in his heart, "My lord delayeth his coming." He does not put a trumpet to his lips and say, I do not believe the Lord is coming; I think it will be a million years yet. We do not do that, but down in the secret of the heart, does the thought lurk, No, I do not think the Lord is coming now?-no, not until I accomplish my aims in life?-I do not think I have to worry about that in my day? You have not told your brother that, nor your sister. No, you have not made a confidant of anybody, but down in the heart is there the thought, "My lord delayeth his coming"? Notice, he does not say the Lord is not coming. He says, "My lord delayeth his coming." He is not going to be here very soon.

What is the effect? Our Lord tells us the effect. He begins to "beat the menservants and maidens, and to eat and drink, and to be drunken"-a twofold result of denying in our heart's affections the nearness of Christ's return. We begin to be careless as to our relationship with our dear brethren. We neglect them. We mistreat them. We perhaps abuse them, and then what is the next step? Eating and drinking with the drunken- worldliness. Now I am quite aware that in its full application this scripture refers to the false servant. This is the one who is not a child of God at all, but the principle is the same for the children of God. The postponement of the Lord's coming into the far distance is going to result in coldness in your heart and mine. The man who has the hope of the Lord's coming daily before him is going to purify himself. That blessed hope is going to have its cleansing, purging effect in his life.

Now we will go on down further in the chapter to the 49th verse: "I am come to send fire on the earth; and what will I, if it be already kindled?" Verse 50: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" I will tell you an interesting thing about that 50th verse. Some 20 or 25 years ago, Mr. M-and I made a Scripture Text Index of Mr. Darby's "Synopsis of the Books of the Bible." That way we found out every place in the "Synopsis" where any verse is referred to, and we were rather astonished to find the 50th verse of Luke 12 is referred to more often than any other verse in the Bible in those five volumes of the "Synopsis." "I have a baptism to be baptized with; and how am I straitened till it be accomplished." What does that tell us? That ought to touch our affections. What did Christ mean? In substance He said, "Oh, I cannot tell you all that is in My heart until that work on the cross is finished. I cannot be to you what I want to be to you until that sin question is taken out of the way. I cannot unlock the floodgates of My affection and purposes and counsels for you until that work on the cross is accomplished." That is the baptism that was ahead of Him. Yes, He was straitened in His affections. He longed to have it over with so that He could come out with both hands full and bless us with blessings far beyond the fondest dream of man. Yes, that is what lay ahead of Him. That was the purpose for which He came into this world.

And now another thought. Luke 12:51: "Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather division." Is not that startling? Stop and weigh it. The Lord Jesus Christ came down here, into your life and mind, to give division. Some people shudder at the thought of division. Some shrink, but our Lord said He came to bring division; and, beloved, if you are going to live for Christ in this world, it is going to mean division. Indeed it is. Our brother was calling attention in the readings yesterday to the fact that God hates mixtures. "Thou shalt not plow with an ox and an ass." "Thou shalt not wear a garment of... woolen and linen." God detests mixtures. He wants loyalty to Himself, and loyalty to Christ brings divisions in this world.

Our Lord Jesus Christ demands pre-eminence in your life and mine, beloved. Is He not worthy? Shall we supplant Him in our heart's affections with any relationship in life, however dear? Oh, you may say, It would break my mother's heart. Far rather break your mother's heart than do violence to the affections of Christ. He demands first place.

I remember a brother whose wife's mother told me that if he left such-and-such religious organization, it would kill her. Well, she kept the pressure on as long as she could. Finally, that dear brother counted the cost and stepped out to Christ alone. He said, The Lord Jesus shall come first. He saw no man save Jesus only. God blessed him for that act, and today that man is an acknowledged and esteemed servant of Christ. Yes, beloved, do not be afraid of making a decision for Christ. Do not think you are going to lose that sweetheart because you decided for Christ. If you make the decision for Christ and lose that sweetheart, the day is coming when you are going to bless God for the loss. You are going to find out you were protected by the Spirit of God, and that it would have brought sorrow into your life. Ah, God has the very best for us, beloved. He wants to give us out of the fullness of His heart.

Our time is up, but I do not want to close this little address without a word to the unsaved. Luke 12:58: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison." Verse 59: "I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

I shall not touch on the dispensational bearing of that verse, its connection with the Jewish nation, but here is a principle. Christ is offered here today. You know the gospel: You know the way to heaven is through the blood of the Lord Jesus Christ. You may be just a child, but you have never come out and confessed that name. Jesus has been offered in all these meetings. I urge upon you to accept that offer, for the time may be right at hand when you Will nevermore have the opportunity-when the judge will deliver you over, and you will not depart thence until you have paid the last mite. That cannot be done in an eternity.

The other day I spoke at a funeral, and down in the audience sat a young man and his wife and two children. I tried to speak faithfully the gospel. They paid good attention. That night, both of them were corpses in the same funeral home. They were young. Do not count on youth! Get right with God at any cost; and Christian, dear Christian, let us get things right. He is coming. Let us be ready to open to Him immediately. If there are things in our lives that need clearing up, let us get it done; He is coming soon. We can read the signs of the times. We know He is at the very doors. May we wake up. The Lord is coming back again.

This morning a sister handed me this piece of paper-said her husband asked her to hand it to me. I received it as though the Lord Himself had put it in my hands, and lifted up my heart to Him and thanked Him for it right there. In closing I am going to read it. This is our encouragement as we enter this new year:

"The same yesterday, and today, and forever"- this is Jesus, is it not?

What Seek Ye?, What Seek Ye? Part 1

Luke 12:31-59

In the chapter we have read, we are reminded by our blessed Lord that we are not always going to stay here. Things are not always going to run on as they are now from day to day. There is a great crisis in the offing. We are going to be taken out of this scene one of these days, and be ushered into new surroundings. We are not there yet. We are on the way.

In this chapter we have certain exhortations and admonitions that are to be for our profit while we are waiting for the translation. This paragraph opens with the words, "Rather seek ye the kingdom of God." Everyone here is a seeker. I take it that I am not speaking to an audience composed of aimless people. A tramp is someone who is going, but he is going nowhere. He leads an aimless life; one place is as good as another, and one day is as good as another; he lives from day to day with no object. Not so with you. You are a seeker. You have an object before you.

Perhaps it would be well to stop and let the Lord ask us a question that He asked those in the 1st chapter of John's Gospel: "What seek ye?" I believe that is a question we need to ask often. Remember, He was the One who asked it. "What seek ye?" The exhortation here is, "Seek ye the kingdom of God." Is that what we are seeking?

We have entered a new year. Yes, the old is in the past. The sands have all run through the glass. Now we are starting over again. What is the object before our souls? Shall we take inventory? What would you like this year to bring forth in your life? "What seek ye?" Those two in the 1st chapter of John's Gospel gave a lovely answer. They said, "Master, where dwellest Thou?" What were they seeking? Companionship with Christ. And He said to them, "Come and see," and they went and saw where He dwelt; and they abode with Him that same hour. Oh, they found the end of the quest, didn't they? They found Christ as the object of their souls, and they dwelt with Him. We are not in heaven yet; we are beset with the perplexities and problems that have to do with the necessities of life. We are fathers and mothers and husbands and wives and children and employers and servants. We have our various relationships here in life. We cannot ignore the fact; but at the same time, what is the overall object that is giving color to all these relationships? What is the gripping motive of the heart? the driving power in the life that is carrying us on through all these various human relationships? The exhortation here is, "Seek ye the kingdom of God; and all these things shall be added unto you."

That term, "kingdom of God," is a very wide one in Luke's Gospel. I take it that the kingdom of God takes in all those moral questions of every relationship of life, in responsibility to the One who placed us here in this world. You and I came not into this world by any choosing of our own. We did not ask to come here. We find ourselves here, and when we come to years of intelligence, we gain the knowledge of the One who placed us here. (I trust that those to whom I am speaking this afternoon have made the acquaintance of that One, not only as the One that spread the heavens, but as the One that died for sinners—have accepted the Lord Jesus Christ as their Savior, and have become a part of the family of God.) You now have a heavenly relationship, so you start all over again, and you bring every relationship of life to Him, and say, Now, Lord, I am going to be a father, I am going to be a mother, a son, a daughter, a brother, a sister, a child, a master, a servant, in a new way. I am going to seek to be a father that walks before God. I am going to seek to be a mother that has the consciousness all the time that I am responsible to bring up my little family to the glory of my beloved Lord; and if you are a master, you seek in that position of yours to carry the spirit of Christ; and if you are a servant, you are not one with eye-service, as men pleasers, but you realize that solemn word, "Thou God seest me." Every relationship of life assumes a new dignity now. You bring it to Him, and you ask Him to bless it. Ah, what a happy service that is! What a transformation of life that is! Every day becomes a day when you and I can use every relationship of life to the glory of God.

"What seek ye?" What is our object?—and one wonders sometimes if we get our eyes off the true Object. "Seek ye first the kingdom of God." This room is well filled with young people. I have always had a warm spot in my heart for them. I was young once myself. Young folks, what are you seeking? You are laying your plans; what do you have ahead? I trust that you have bowed the knee many a time, as you are making decisions in life, regarding the kind of home you are going to buy, where you are going to locate, the kind of position you are going to accept, and asked the Lord if this is His will. Is it for the glory of God? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

We are living in strange days. Man seems to have a sense of insecurity as perhaps he has never had in the history of the world, and there is a desperate effort on the part of those in this world to reach a measure of security. They are seeking, it nationally and internationally, but not only so; the man of the world seeks individually to make himself secure in a temporal way. He takes out insurance against that catastrophe and against this and that possibility, so that the ramifications of insurance have become exceedingly complex—all in an effort to establish a

sense of security in this world. What does our verse say? "Seek ye first the kingdom of God... and all these things shall be added unto you." Are you willing to step out on that promise? By way of illustration: In the old "Traveler's Guide," there was a picture of a man standing at the edge of a frozen river and testing the ice with his cane. He wondered if it would hold him, yet in the middle of the river was a huge sled load of logs drawn by a yoke of oxen! How foolish we are! Is not the God who built the sky able to take you and me safely through this journey if we make first things first? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Here we have one of those sweet and precious "Fear nots" of the Bible. I have never counted them; perhaps you have, but their number is legion. "Fear not, fear not, fear not." Who says it? Oh, it is our God who says it to us. We mentioned a moment ago that we are on the threshold of a new year. Are you apprehensive? Do you tremble? Do you wonder what lies ahead? Do you shrink back? Listen. "Fear not." Who says it? The blessed Lord. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"Little flock." We are living in the days of bigness. People love to talk in superlatives, and everything is bigger and better. Sad to say, that spirit has invaded the spiritual realm. It has gotten in among God's people, and they are trying to run competition and keep up with the activity and pace of the world, so we draw our pattern of spiritual progress after the pattern of the great men of this world. Oh, beloved, when our Lord spoke these words, He was addressing a little flock, a precious little flock. They were not numbered by the thousands and tens of thousands. No, they were numbered by the two's and three's.

"Where two or three are gathered together in My name, there am I in the midst of them." After our Lord had served here for a matter of 3 1/2 years of intense ministry, how many were there in that great city—Jerusalem—waiting in the upper room for the promise? One hundred and twenty. After 3 1/2 years of labor and toil and tears, a little group of 120 waiting in the upper room for the promise. Oh, beloved, when we deal in the things of God, we must remember that we are dealing with what He can own as real. "Little flock." We cannot look out over this world, so apostate from God, and think for a moment that that is the little flock about which He is talking. But in the midst of a great, sinful, apostate world, God marks out here and there a precious soul that is washed in the blood of the Lamb, and numbers them among the little flock.

"Seekest thou great things for thyself? seek them not." God is not looking for mammoth programs. He is not looking for vast amphitheaters. He is seeking precious souls. He is seeking them where they are to be found, and you and I from day to day can seek grace from Him to speak faithfully of Christ as we have opportunity. I sometimes wonder, as I behold the methods that have become so popular about us today in the proclamation of the gospel, what the dear Apostle Paul would think if he came back into the world. My heart is grieved and burdened as I think that we have reached a place where the servants of God have become too big for the little flock. They must have their thousands and tens of thousands; they can boast in their hundred thousands. Oh, beloved, that is not the language of Scripture. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In the verses that follow, we have an exhortation to be, as a dear servant of Christ used to put it, "distributors rather than accumulators." We need to have a bank account up there, so He says here, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." There is some heavenly book-keeping going on, and you and I are making deposits day by day. I wonder how the account stands at the end of this year. If we were to turn to the 16th chapter of Luke, we would find this verse: "Make to yourselves friends with the mammon of unrighteousness, that when it fails ye may be received into the eternal tabernacles" (J.N.D. Trans.). That is the transmutation of the vain mammon of this life into the coin of heaven. You and I have the privilege, as we go through this world, of seeking to use our time, our talents, our strength, our means, our homes, in such a way that by-and-by, when we change worlds, there will be something on the other side. Brethren, sisters, how does the account stand?

We hear a lot about bankruptcy. Well, it is a bad thing to go bankrupt; but oh, heavenly bankruptcy would be a lot worse, would it not? God has given us a means whereby we can send on ahead to meet us in that coming day those things that He has entrusted to us down here. I trust that we know something about stewardship. Let us not confine it to terms of dollars and cents, for I judge that it includes all the powers with which we have been endowed by God—our strength, our means, our gifts, our abilities, whatever it is. Are we using them in view of the coming day?

Luke 12:35: "Let your loins be girded about, and your lights burning." Girded loins means that we realize life is serious. That is the opposite of rocking chair Christianity. "Loins girt about with truth"—the Word of Gad guarding and guiding us day by day. Ah, how we need it! There is a lot of loose living among Christians today, sad to say. If we have a piece of work before us, we gird our loins to get ready for it. So the Lord Jesus here is exhorting you and me to gird up those loins. "And your lights burning." That light was not given to be put under the bed. No, that is not the place for it, nor under the bushel. In other words, that light can be darkened either by taking it easy in the pleasures of this life, or by the treacherous bushel—the business that occupies us so thoroughly. The things of this life can obscure that light. But it is to be put on a candlestick, and it gives its light to all in the

house.

What Seek Ye?, What Seek Ye? Part 2: Part 2

Devotedness is a much deeper and, at the same time, a much simpler thing than many suppose. Most think that if they are earnestly engaged in the Lord's work, and looking to Him for guidance and blessing, this is being devoted; but it is much more. It is having Christ Himself as the delight and resource of my heart, and the bent of my mind toward Him. The highest service we can render to the Lord is to serve His heart, and that is a service to which few devote themselves. Occupation with Christ, with a view to becoming more intimately acquainted with His character; studying Him that we may learn what pleases Him, is very rare indeed. Many can be found who are occupied for Christ, like

Martha—few who are occupied with Him, like Mary. When we have reached this, we have reached the foundation stone of true devotedness. This is the Gilgal where the serving one returns to encamp, and whence he issues like the sun to run his course, and like a giant refreshed with new wine. It is because the saints know so little of this Gilgal in the Lord's presence that there is so much unsanctified activity and really

profitless work. If there is zeal and ability, without a knowledge of God's mind and when to use it, how can there but be a turning to take counsel from nature; and how can we expect that the results flowing from such a source will be otherwise than profitless?

Courtesy of BibleTruthPublishers.com. Most likely this text has not been proofread. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.

clickbible.org