

# Repentance What it Costs

By Paris Reidhead\*

Will you turn to Exodus, Chapter 33. We have just read the 32nd Chapter. I choose to read beginning with the first verse of the 33rd Chapter:

And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: <sup>2</sup>And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: <sup>3</sup>Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. <sup>4</sup>And when the people heard these evil tidings, they mourned: and no man did put on his ornaments. <sup>5</sup>For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. <sup>6</sup>And the children of Israel stripped themselves of their ornaments by the mount Horeb. <sup>7</sup>And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass that every one that sought the Lord went out unto the tabernacle of the congregation, which was without the camp. <sup>8</sup>And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. <sup>9</sup>And it came to pass, when Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. <sup>10</sup>And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. <sup>11</sup>And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

You have heard the reading of the Scripture, and it acquaints you with the fact that God had brought out of Egypt a people for His praise. We have, through the years, been taught that Egypt speaks of the world, and the drawing of Israel out of Egypt, across the Red Sea, into the wilderness, was a picture of redemption: God's redeeming love, and purpose, and might was displayed in this work, on behalf of this slave people. We associate ourselves with it by saying that we were the slaves of sin, even as Israel made bricks without straw; that we were under a greater than Pharaoh, even Satan himself. We were in bondage from which we could not break, and from which we could not deliver ourselves. But God in His grace and mercy and power reached down and drew us out, out from our bondage and death, into life and freedom. And this we have understood to be the pattern of the teaching of this event.

But we also recognize that after one has come into the wilderness there are battles to be fought and issues to be met. And here we find a redeemed people, at least in picture and type, that due to the absence of the teacher Moses who is up in the presence, in the mountain with God, becomes concerned about their own interest. And so they take things into their own hands; and unable to trust the Lord, they are aware that they are in a desert. They have got to have water. They must have food, and they need a God that will help them. The God that has brought them out of Egypt is no longer visible to them, in the person of Moses who is there as His representative, and so they make Aaron, induce Aaron; persuade Aaron to make a golden calf. Now we are not sure where the idea of the calf comes from. The worship of the calf in this form was not associated with Egypt. They worshipped the living ox or bull in Egypt. It is probably Semitic. It goes back to Ur of the Chaldees in that time before the moving of Jacob's sons down into Egypt. At any rate, a calf was made, and the people are told that this is their God, and they bow before it. Now God allowed all of this to happen, as we saw Wednesday night last, in order that Israel might discover themselves.

You see, before even God can help us, we have got to see ourselves. Now they knew they were in intolerable bondage, and they wanted to be delivered from that. They knew they were in tasks that were demeaning and degrading, and they wanted to be free from that, but you see they didn't understand themselves. And so after He delivered them from that which speaks of the sentence of death by the blood on the doorpost, and by His grace manifest in carrying them through the Red Sea, they still had to face themselves. And so it was circumstances that brought them to the unveiling of their own hearts. And I may speak to someone that years ago found forgiveness of sins and pardon of past transgressions, and you have named the Name of

Christ, and oh feel at least that if you were to die today on the basis of the finished work of Christ, you would go to Heaven. But my friend, God's purpose is not only to deliver us out of Egypt, but to deliver us from ourselves as well.

And so we find that this people have come out of Egypt, but they have not come out of tyranny and bondage to themselves; and here is seen their unbelief, here is seen their pride and avarice, here is disclosed their desire to be something that they are sure they cannot be, and they have not confidence enough to trust God to bring them into. They need water, and so they have got to have a golden calf that they can petition for water. They need food. They have got to have a daily supply for a company, some have said as many as 2½ million people; and they are in a desert. Where are they going to get it? And so they have to take matters into their own hands. And, my friend, every sin that is ever committed comes because a person yields to temptation.

Temptation is the proposition presented to the mind to gratify a good appetite in a bad way. The appetite isn't bad, the appetite for food, for knowledge, for sex, you name it. If it is there, and part of human personality, God made it, and it isn't bad. Temptation was Satan's proposition to Eve to take things into her own hands, to become her own God, to make her own golden calf, and to decide how she was going to satisfy that good appetite. And sin is the decision to do it. And so here they have needs and pressures which are recognized as being valid, God was aware of them, but they are not willing to trust Him. Instead of trusting their desires and their needs to the Lord, they do it themselves, just as perhaps you have done. Forgiven of the past, but you couldn't trust God for status, to give you the position you deserved, and the recognition you deserved, and the honor you deserved. And so the only way you have known to do it is to become your own God, and to climb up somebody else's frame, stand on their head and neck, so that you can be six inches higher than you were before. If you backbite, if there is whispering, if backbiting or gossip, this is what it is, a tearing down of another to build one's self up. It is the making of a golden calf. If a person has to use means of duplicity and dishonor in order to have security and to have sufficient for themselves, they have made a golden calf. They couldn't trust God to take care of their daily supply of food, and so they have had to change it in such a way as to make sure that if God fails they will still be taken care of. Whenever a Christian stoops to anger, or wrath, or malice, bitterness, or strife, to whispering, to backbiting to uncleanness of imagination, whenever a Christian sins, it is equivalent to making a golden calf. He does not make it out of earrings, but he makes it out of words that have gone into his ears. He does not make it out of wood, but he makes it out of ideas that have come into his imagination. And so he has to find some way to insure that he is going to get what he wants. This is the sin of the golden calf, turning away from God, turning their trust away from Him, and taking matters into their own hands.

But we find that God dealt with this as the enormous sin that it is. Now I will have to say it again, lest anyone has missed it, that to be delivered from the past is wonderful, but it's only a fragment, a portion of God's delivering purpose. He did not only want to deliver us from what we have done; he wanted also to deliver us from what we are. But before we can ever be delivered from what we are, we have to discover what we are. So God withdrew Moses for 40 days. God allowed these people to be in this situation for this period of time, in order that under this abrasion of experience they could have the little sophistication of their spiritual pride rubbed off, and the raw flesh of what they were would show through. This is what God does in your circumstances. You are put in a situation where the one that you work for, the boss or the people at the factory just gall you the wrong way, and rub you the wrong way, and they cut you, and tear you. Do you think you are there by accident? Never. God has allowed this situation to come in order that you can see yourself, because what happens to you never hurts you. It is not what happens to you or to me. They were not hurt by being in the desert. It is what they did about what happened that hurt them, when moved with unbelief, when moved with avarice, when moved with vanity, they made golden calves, they were hurt. But it was not what God did. It is what they did about their circumstances. And so it always is the case that we reveal ourselves.

God said to Moses, They have corrupted themselves, they have turned out of the way. Sin is ever thus. Always it is thus. Now as Moses came down from the mountain where he had interceded in behalf of Israel, staying God's hand by his intercession, he now came as the ambassador for God. Previously he had been the representative of Israel. He had been an intermediary. He had been a lawyer. He had been an advocate, appointed by the court in behalf of some guilty people. And so Moses in the mount, talking with God, begins to say, These are your people, whom you have brought out of Egypt, and they are your

responsibility; your glory is at stake. Stay your hand. Hold back your wrath. And because he pled for them, not that they were innocent, but that God was gracious, God stayed His hand, but said He would not go up with them.

Now Moses comes down from the mountain, and as he comes down, he sees Israel gathered around this golden ox or calf. They have been eating. They have sat down to eat and to drink, and now they are risen up to play, probably in some orgiastic rite that had been conveyed to them by some means. And so here they are, engaged in all the foul vileness of idolatry. And thus Moses seeing them takes the tables of stone which had on them the Ten Commandments, and he dashes them to the ground. Now they have broken the first commandment, Thou shalt have no other gods before Me. And God is thus testifying that he that is guilty of breaking one law has actually broken them all. He that has sinned in one point is guilty of all. And one sin leads to another. For making this has now led to immorality, and to all drunkenness, to all the other things that are associated with it. And Moses breaks the Table of Stone, testifying that God's anger that this is a people that are under the sentence of death.

Then the next thing he does is to break the idols. He takes this golden calf, burns it. It possibly was wood that had been cut and covered with gold, or however it was. He burned it, and strewed the ashes on the water and forced the people to drink the water, thus symbolizing that they are actually participants in the crime.

Then he reveals a great and just anger against Israel for her sin. He not only reveals the anger, but he proceeds to judge them, and to chasten them, and to vindicate God as he attacks this crime that they have committed. For we find in the verses here of 21 to 29 a setting forth of the awful, the awful anger. And I say awful in the proper use of the word. Here is Moses that has given a demonstration of how God feels about sin. He has been close enough to God, long enough, to feel the same way that God feels. It is a terrible thing when Christian people sin. When a child of God allows sin in his life, he somehow feels that it is not as serious as it was before he was saved. But I submit to you on the basis of the authority of God's Word that He has never changed, and that sin in my life or your life is hated just as much as it is in any pagan anywhere in the world. Where did we get the idea, how did it come into the church, how did it ever get into Christian theology, and that God saved people in their sins? Where did it come from? Out of the pit. There is no other answer but out of the pit. God hates sin as much in a professing Christian as He does in the vilest sinner out in the world. His attitude toward sin has not been ameliorated by the Cross. There is the revelation of His wrath, and not the amelioration of His wrath. Do you see it? He did not give us a carte blanche credit card when Jesus died and said, Here, go out and charge your sins. They are paid for in advance. And there has been a deposit made that you can draw on. So sin as you will. This is not what He said. But this is what I hear people saying in His behalf, making Him the minister of sin, and it is a terrible travesty.

My friend, GOD HATES SIN! If that is the last word I ever utter over a pulpit, I want it to be known that God hates sin. God is angry with sinful people, whether they are church members and know theology, have accepted the plan of salvation, God hates sin. Ours is a generation that has lost the fear of God before their eyes.

Someone said about a certain school in this country, said the young man, "Oh, I am sorry my father sent me there, because they do everything there that they do in the High Schools in the city, except it is all done as Christians. And this makes me," he said, "feel that I shall carry through all my life a depraved view of the Gospel of the grace of God. And I am sorry my father went to the expense of sending me to that school."

Now I submit to you, dear friend, that there is provision made for the Christian that sins when his attitude is right and he fulfills the provisions that God has exacted. But the idea that a person can accept Jesus, and then go on living without any concern in sin, is so utterly foreign to this Book as to make it just laughable that it should have to be refuted. But we must refute it. For I know of some teachers that say that because the person has named the Name of Christ and accepted Him one man proudly put into his paper that a Christian could live in sin, could die in the arms of a harlot, and go straight into Heaven, this being the practice of his life. I submit to you, on the authority of God's Word that this is a travesty, this is a heresy, and this has no relation to the revelation of God and His Book. For the Scripture says, "Whosoever is born of God doth not keep on practicing sin, for God's seed remaineth in him, and he cannot practice sin because he is born of God. In this is manifest the children of God and the children of the devil." (I John 3:9,10) And it is to be said, and said, and said again that our God is a holy God.

He said to Moses, Take - call the people and so he called, and Levi came. He said, Put your sword on your side, and go through, and every man find his brother, his father, and his family, and slay those that are nearest to you. Three thousand people died in the camp that day, as God has instructed Moses to give this revelation of His wrath. But the fact is that three thousand is but a testimony that all deserved to be slain. (Exo. 32:27,28)

Now this is the truth that we see here. God hates sin. But what is God's response to this? What does He say? After Moses has sent them through, after they have broken the idol, burned it, made them drink it, what does He say? Is it finished? No. God calls Moses up into the mountain, as we read in the 33rd Chapter, and He says, You go down and tell these people that they are a stiffnecked people, for they have not seen even yet. For there they are. They have put their earrings back on, their necklaces on, their bracelets on, and incidentally it was the men that did it. You go down and tell them that they have not seen or understood the nature of their sin. Then He says, I will not go up with you. I won't, because if I do, seeing you as you are, I am going to simply consume you in a moment. When Moses came down and told the people this, they stripped their ornaments from their bodies, they made themselves abased before the Lord, and they repented of their sin.

Now understand that these are the people that have seen marvelous things happen. They have been living in the midst of miracles. They stand as a redeemed people. Can it be possible? Can it be possible that a child of God can sin? Yes, after all I have said, it is possible that a Child of God can sin and still be a child of God. I have not said anything about it. I said he cannot practice it. He cannot keep it up and justify it, and vindicate it. He can fall into sin. He can be overtaken in a fault, but he cannot go on vindicating it and justifying it. He must deal with it.

We find that this is what has happened at this time. Here God has Moses take the Tabernacle. It was not the main Tabernacle later to be built. It was just a little tent that was set aside as a meeting place of God with Moses. And so He says, Take this Tabernacle away off from the congregation, and Moses rolls down this tent of meeting, and takes it up some distance away, and he sets his tent up, the place where he is going to meet with God. And then he came back into the people, and he said, If you want to be included among the blessed, if you want to have fellowship with God, it is absolutely imperative that you do something about it. And he said, What shall we do, Moses? He said, Now that you have stripped the ornaments from off you, now that you have taken the insignias of your vanity, and your pride and the effort to please yourself away, you have got to go out in the sight of all Israel to that tent way out there. You have got to separate yourself from your day and your generation and the opinions of your family and your friends, the contempt in which you will be held. You must be different. You must be different.

And so he moved the tent way out there. You say, Does this have any counterpart in the present time? Oh, indeed it does. Indeed it does. I said that we were in the midst of a revival, and we are. It is not following the usual patterns, but it's of God and we rejoice in this. Let me give you the equivalent to the present time. And I am reading from II Corinthians 6:15 - 7:1: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

God is saying it again to the church at Corinth, as He said it through Moses to Israel. If you are going to have fellowship with Me, you've got to break. You have got to break with the past, with past attitudes, with past relationships, things that may have been right yesterday, but now in the light of what you have seen from My face, they are not right today; you break today. You break with every questionable thing. You break with every doubtful thing. You break with everything that is anywise is going to grieve Him whose Name is holy. I submit to you that, if you are to be in the center of God's moving and blessing, and want to be under the cloud of His presence, it is going to be absolutely necessary for you today as a 20th century Christian to experience brokenness of heart and brokenness of mind. You heard it in the song that was sung. It is in the 51st Psalm. It is in the Word throughout. "A broken and a contrite spirit I will not despise." (Psa. 51:17) The sacrifice that God desires are a broken heart. And again He has said, "My Name is holy. I dwell in the high and holy place with Him that is of a broken and a

contrite spirit.” (Isa. 57:15) This is what we learn from what we’ve seen, that repentance, and that is what it is, a willingness to change our mind about any action, about any attitude, about any acquisition or possession, about anything that we have, bringing ourselves into agreement with God.

Dear heart, you have got to choose. You must choose. How much do you want God? How much do you want the presence of God and the blessing of God? You say, Moses did not do it. The leaders, the preacher,... and some of you might look at me and say, We have heard from you about the deeper life, and the Spirit-filled life, and the Christ-filled life, we have heard for years and years and nothing has happened to us. My friend, it will happen. It will happen, when you break, when you bend, when you bow, when you come to the Cross, when you come to the end of yourself, when you go outside the Camp. It will happen. The cloud will come down, and God will meet you. You cannot blame it onto Moses, you cannot blame it onto a preacher, you cannot blame it onto a teacher. It is a personal matter meeting God. It depends upon whether you are prepared to pay the price, you are prepared to expose your heart, you are prepared to say, I am going out there with Moses, I am going out there with God to that tent of meeting. And all the friends look and say, He is queer, gone and got excited; he is fanatical. You come to someone and say, I want you to forgive me. You know my heart has been utterly wrong toward you. I want you to forgive me. And they will look at you and say, Well, all right, I guess if you want it it is all right. And they see you walking out toward the tent. You go to someone else and say, I took this, and I’ve got to restore it. And they look at you and say, Well, that’s not a very big thing. And so here you are. You are the fool, you are the fanatic, and you are the weird one, because you are breaking, you are bending, you are bowing, you are meeting God’s conditions, and you are moving out toward the tent of meeting. And that is the place where the cloud comes down. And what we have been asking for, you see, is a revival that won’t cost us anything. We have been asking for God to meet us at His expense where it is not going to involve us.

I’ve known people that have prayed every day for many years, I suppose, for revival; and they do not want it at all, because they will be embarrassed. It will break them. It will make them sensitive about little things. It will make them concerned about the inconsequential. It will mean they will have to turn over the whole of the past and bring it under the Blood, and admit that their life has been lived in futility and emptiness, and they do not want revival. What they want is a great emotional upsurge that will leave them unchanged, and bring in a great many other people into the church. But revival does not begin with the outside. “My people, called by My Name,” will take off their ornaments, will leave the camp and go way out there in front of everybody alone and conspicuous. (II Chro. 7:14) And then He said, I will meet them. I will meet them. And this is exactly what happened. And this is what God is saying today. And the ones that He is going to meet — I see no prospect... (Hear me now, I am speaking carefully, though fervently.) I see no prospect of revival coming to this church, I see no prospect of revival coming to any church, because revival does not come to churches; it comes to people. It comes to people.

God can meet you. God can bless you. But it is going to be a lonely thing, when you have to take the sword of His Word and clap it to your side and go through the darling of your heart, this attitude, this position, this relationship, this interest, this possession; and that sword of His truth cuts and cleaves the dearest thing you have known. But it must if you are to be His. It must go through all ambitions. It must go through all relationships. It must go through all possessions. It must go through every interest. Fathers and brothers must die. The things we have born of our own flesh, not our family as such, but these ideas, these positions, these interests, they have got to go. They have got to go, because they have been in the place of God. Oh, dear heart, today see what the reward is.

What did He say? Come out from among them and be separate so that you can be queer, and peculiar, and get your satisfaction from the fact that you are not like other people. Oh, no, no, no. It is not that at all. Here is what He says, “Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.” (II Cor. 6:17) He is asking you to break over everything, every attitude, the smallest, the littlest thing, anything that He shows you. He is asking you to instantly forsake it, instantly confess it, and instantly put it under the Blood. Why? To hurt you? No. To bruise you? No. To embarrass you? No. But so that it can be, “I will receive you.” “I will pour water upon the dry ground. I will pour floods upon him who is thirsty.” (Isa. 44:3) Oh, yes. It is when you come dry enough, and when you come weary enough, with yourself, and you want deliverance from the tyranny of what you are, and you want freedom from yourself, and you are willing to come outside the camp, and you are willing to say, I am a failure, you are willing to say, I have been identified with this that is so far below the standard, and are willing to admit that you have a need, and break, and take the sword, and put it right into

the dearest thing you have known, your own pride, your own spiritual complacency, your own satisfaction, and slay the darling of your heart: And then strip from you all the things that have been in His way. And out there is a place of meeting. So lonely, such a lonely walk, because you see, my friend, your wife isn't going to do it with you, and your husband isn't going to do it with you, and your brother won't, and your sister won't. And if you ever meet God, my dear, you have got to meet Him all alone. You cannot wait for anybody else. The sword has got to go right down, right through. But I know this, that if you are prepared to meet God, God is prepared to meet you; and if you'll break, and you'll bend, and you'll bow, and you put the sword through and strip the ornaments, which is just the picture of repentance, and go to that little place of meeting out there, the Cross, outside the camp, in brokenness, He will cleanse you. He will give you victory, and then He will fill you with Himself. He promised to do it. You have got to pay the price.

Let us bow in prayer. Father, Thou art working today. Thou art working here. We have been hoping we could give some good tasty morsels of news to the people that Thou art forgetting about Thy terms and principles, and if churches will just have an all-night prayer meeting, why Thou wilt send revival. But, Lord, we have to be honest with them, and with Thee, and tell them that that is not how Thou art meeting people today, that this revival is not something that is involving churches, it is just involving men that are tired of their failure, and weary of their sin, and hungry for Thee, till nothing else counts or matters. They must have Thee. We thank Thee that Thou art finding some. We trust and pray Thou wilt find some here that are so desperately hungry, that they will say, Whatever anyone else does, I must seek God. I can't. I am going to let the Word, the sword of God's truth go right through the dearest things, let it do its worst, I am going to strip the ornaments, I am going to go and drink the water with the golden calf in it. I have been guilty. And then I am going outside that camp to that place of meeting, at the cross, and throw myself down there, and ask Him who cleansed me from the guilt of past sins to cleanse my heart and deliver me from the tyranny of myself, and to fill me with His Spirit, and the cloud will come down and cover the tent, and fill it. Father, this is the Word we have to tell them. We do want this people to go. Thou knowest how now for six years we have hoped and prayed the time would come that some Sunday, someday, the whole church would just move up toward Thee. But we see now that is not Thy way of dealing. It is just that lonely one, like Levi, that turns his back on his brothers and stands with Thee. It is a personal matter. We see it, Lord, and perhaps some Thou hast spoken to today, that say I am so hungry for God, I am willing to deal absolutely honestly with His Word, with everything that is sin. I want Him to cleanse me, and I want Him to fill me. I cannot go on. I have got to meet God in a new way.

While our heads are bowed and eyes closed, I wonder if there are not some this Sunday morning in this closing moment that would stand and take the first step outside the camp, saying Yes, this is me you have spoken about, and I am so hungry for God, and I am willing to meet Him on His terms. I know you do not have any formula, and that you can... I am just going to meet God. I am going to deal with everything that grieves Him. I can't. I have got to take a step outside today. I am the one. Would you stand right now for a word of prayer, if this is your case? Thank you. Thank you. Thank you. Yes. With your heads bowed and eyes closed. This is very personal, just between the individual... You pray. Others. I am the one. Are there any others? Any in the balcony? I am the one. You stand. Five women. Where are the men? It was Levi that stood with Moses. Where are the men? Are there others? Thank you. God bless you.

Now, our Father, we thank Thee for these that are here. Thou knowest other hearts. We pray for everyone that has a testimony of the past being under the Blood, but who has been worshipping at some golden calf, of vanity, or pride, or bitterness, or strife, or jealousy, or unclean thoughts, or some other calf they have made, that they may see what this has done, that Thou wilt not bless them, Thou wilt not meet them. There has to be an absolute transparency, a complete brokenness. We thank Thee for these that have stood. We pray for those that should have, and have not. And just now, our Father, we ask that the Holy Spirit will speak in a very precious real way to their hearts. And dear friends that are standing, if you wish, you may slip out now and go into Wilson Chapel and I will come and join you for prayer. If you wish to remain where you are, that is well and good. I am going to ask everyone to stand, but you that are standing, if you would like to go, I will meet you in just a moment.

Let us stand together for the Benediction. Our Father, brood upon us. This is the place of revival. This is the place of blessing. This is the place where a nation was spared. This is the place where America will be spared, when those who name the Name of Christ in America begin to feel about sin the same way Thou dost feel, and there is nothing that is unclean, nothing that

grieves Thee which they can make peace, and there will be brokenness, and a going outside the camp to meet Thee, so that Thou wilt have a people separated unto Thyself, that Thou canst bless and meet. Bind this truth upon the frontlets of their eyes. O grant that we will be a sober people as we part, sensing that somehow God has spoken to us. And O Father, how we long for Thee to have Thy way in each life. We plead the precious Blood of Jesus Christ over us and upon us. Let Thy Word continue to do its work.

Now may “grace, mercy, and peace from God the Father, Son, and Holy Spirit, be and abide with each of us, now and until Jesus comes again.” (II John 1:3) Amen.

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