

The Greatness of Gospel Salvation

By Paris Reidhead*

We turn directly to Hebrews, Chapter 4. Our Theme announced is The Greatness of Gospel Salvation. And we have been seeking to understand in this study of Hebrews what it is that is in the Lord's mind when He says, "How shall we escape if we neglect so great salvation.

We understand that the Book is addressed to Christians, and therefore the warnings of the Book are addressed to Christians. And, therefore, the great salvation has to do with something beyond being forgiven and pardoned. It is interesting to study Church history, and to find how that in various ages the same wonderful proof is presented to different generations in different ways. For instance, you find that in Herrnhut, Germany, under the Moravians, Christian life was described as the Spirit-filled life. And we were told they were exhorted. Seek the baptism of the Holy Spirit. A hundred years, or some years afterwards, with the ministry of Richard Baxter, great Puritan, the same truth was presented by the Puritans and the Presbyterians by the word, the rest of the saints. The saints' everlasting rest. Again we find with John Wesley the same truth was presented as "entire sanctification." Now perhaps your lineage or background may incline you to one term or another, and I would afford you the fullest freedom to choose the terminology you like best.

But whereas I can afford you full freedom to choose your terminology, God does not afford you any option regarding the truth. God affords you no option as to whether you will or you won't. He simply sets it before you and says, "This is what I have for you. This is what I have." And we hear here in Hebrews (whether you want to call this being baptized with the Spirit, being sanctified wholly, or the rest of the saints, you choose) -- But He says, "How shall we escape if we neglect so great salvation?" And it has to do with those aspects of salvation beyond forgiveness and pardon. Unfortunately when we come to Jesus Christ we are more interested in what we need than what He wants. We must have pardon. We must have forgiveness. We must have the assurance of salvation from hell and the penalty of sin. And so, we come with our need to get what we want. But God has, can I use the word in a restricted and reverent sense, God has a need. For everything that God is going to do for sinners, He is going to through His Body, the Church. Every blessing He is going to bring to sinners, He is going to bring through the Church. And there is only one state where the Church can be useful in bringing blessing. And that is the state that you call being filled with the Spirit, or sanctified wholly, or have experienced the rest of the saints. And so God is greatly concerned that you should get there because until you do get there everything that is done is done in the energy of what you are instead of the power of what He is. And everything that is done in the energy of what you are has on it the seal of death and everything that I do just as me is going to be burned up in the judgment. And, consequently, God has so much at stake in getting us into that place that He made possible by the shed Blood of Christ. This (Can you use the word? I do not like the word Deeper Life, Victorious Life. Oh that term that is in the book that so many of you have, The Normal Christian Life. Let us consider everything else subnormal, below par, and under standard. Shall we?) Now what is it? Well it is simply this, that Jesus Christ died to save you from what you have done, the penalty of your sin, and to save you from what you are, and to make you like Himself, and then to come and live in you His own Life, and through you to show forth His Resurrection Power and Glory.

All right. Now we find in our Text, Hebrews 4, and verse 1, a warning, a solemn warning that is given to us by the Holy Ghost: "Let us therefore fear. Let us therefore fear." Right there is enough for a Text for the Message of the morning. And I do not want anything I shall say subsequently to rob this of its point and of its purpose in your heart. "Let us therefore fear." We should fear. That is what the text literally says, "Let us." It is more, "We ought to fear."

Years ago I heard John Brasher, great Methodist preacher from Alabama, say, "It is not a matter of whether we want to or not. It is a matter of whether we ought to or not." Because ought always carries with it can. If you ought to, you can. And that is what He is saying here. We ought to fear. We ought to fear. Why? Well we ought to fear because today there is a very real peril that we should be content with the pardon and forgiveness, knowing that if we die we will go to Heaven, and have little or no concern for the interest that Christ has in us. This speaks very poorly of the one who is thus content. I would go so far as to say that if you have made up your mind to have nothing more than pardon and nothing more than forgiveness, and your heart

and mind were closed to all that Jesus Christ died for beyond and foundational upon forgiveness, then I question whether or not there is any real sense that you would have the privilege of considering yourself so much as forgiven.

I think the three evidences of regeneration come to bear here. You remember what they were. First, a hatred for sin. And secondly, a hunger for God. And thirdly, a heart of compassion for the lost. Because you know that if you go on with less than the fullness of Christ you will sin. You will. Because not having His power, you will. Not having Christ filling you, living His Life through you, you will. And if you are truly born of God, you have a hatred for sin, and a longing to live so as to please God. And you know full well the only way you can do it is to have Christ live in you His Life.

Secondly, a hunger for God. You have been born of God. There is a hunger for God. And it is put there by His Presence. And He within you yearns for Himself, and longs for Himself through you.

Then there is a heart of compassion for the lost. And if you are born of God, then you have a longing for others to be born of God, and for your life to be useful and fruitful in bringing others to know God, and we never can do it unless we are where He wants us to be.

Now, we face a peril. And we ought to fear, because of that peril. We know this, that with the dire threat of Communism that is just laughing at us as it proceeds to fulfill every plan. I can remember. Many of you are too young to remember. Others of you very vividly remember how that Hitler with all defiance published his battle plan, Mein Kampf, and he told the world exactly what he was going to do, and he did it. And everybody laughed and said, "He won't do the next chapter." But he did it. And we see that today the Communists have made a plan and a blueprint, and they are doing it. People say, "Oh, but they won't." But they do. They do. Fred Schwartz, Dr. Schwartz that was here, said, "You can always trust a Communist. You can always trust him to be a Communist. He is committed to it. You can trust him to be what he is. You can always trust him to be exactly what he is committed to be." Khrushchev said, "We haven't changed. We are still going to do everything we have ever decided and determined to do."

Well, the relevance of that to what I am saying is this, that God has a purpose, and if you have been born of God, you have partaken of His Life, and God is always going to be God in you. He is not going to be God in one person this way, and God in another person that way. And if you have been born of God, God is always going to be consistent with Himself in everybody into whom He has come in regenerating life. Therefore, we ought to fear. There ought to be grounds for fear if you do not have a hatred for sin and a hunger for God, and a heart of compassion. Because God is always consistent with Himself. And He always does the same thing to everybody that He does anything when it comes to these principles. He will always be absolutely true to Himself. Therefore if you have no hunger for God, be afraid. If you have no heart of compassion for the lost, fear. If you have no hatred for sin tremble. For your profession of knowing Him and partaking of His Life is on quicksand. It won't stand. God is always consistent with His own character.

We ought to fear then even knowing that we are born of God. Not as we fear wrath and damnation-if we are redeemed and under the Blood. You say, "I am a child of God. I should not have any fear of God." Oh yes, you ought to. We are to serve God with godly fear, with reverence. We are to serve Him with fear. Not as we fear wrath, not as we fear, judgment, but as we are to fear Him with a cautious fear, with a godly jealousy, with a careful watching. He ought to be feared. Not with diffidence and distrust as if His Power and Grace and Goodness were not sufficient for us. But He ought to be feared lest we through our indolence and carelessness and prayerlessness and indifference should allow His good and glorious purpose fail of being realized in our life, and we should be just laid on the ash heap.

In that book that I have urged upon so many of you, book by F. B. Meyer, The Christ Life for the Self Life, probably the best 35¢ investment, or 37¢, whatever it is now, investment you can make. The record of the messages delivered by F. B. Meyer at Carnegie Hall about 1882. And in that message, he talks about -- in fact, the title of the book was Castaway. And then it was reprinted under, The Christ Life for the Self Life. I hunted for months trying to find it under the title Castaway- and sent out requests to bookstores all over the country here, in England, and elsewhere and never found it. Then I found Moody had published it under this title. So easy to get. But his point was this. Here is someone that has been used of God, and blessed of God, and because of carelessness and indifference, and lack of hatred of sin, and lack of concern, just fritters away his

usefulness and is laid on the shelf. He is a castaway. In the sense in which the pen, and he uses the illustration of the pen that leaked and sputtered and scratched, was put in the back of the drawer, still belonged to the owner, still was his. He had not burned it up or thrown it away, but it was not used any more. And you ought to fear. We ought to fear.

We ought to fear because God has made a promise, a wonderful promise. It is in His New Covenant. He made it through Jeremiah when He said, "I will give you a New Covenant. I will write My Law upon your heart." We ought to fear because He confirmed that Covenant through Ezekiel when He says, "I will sprinkle clean Water upon you and ye shall be clean. And I will take away the heart of stone. I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in my statutes." We ought to fear, because the Covenant that was made by Jeremiah and confirmed by Ezekiel was ratified by Jesus Christ. For the whole New Testament is the New Covenant. And He said, "This is the New Covenant in My Blood. And the New Covenant was that men were saved by Grace through faith, and the end of salvation, this great salvation was that God would come to live in them. God would dwell in them and walk in them. And that they would see themselves crucified with Christ and present their bodies, and allow their bodies to be the vehicle for Omnipotence, for God to live and walk and move. This is the New Covenant. This is the rest of the saints. See it here. "There remaineth therefore a rest to the people of God," verse 9. What is this rest? Well, it is this resting. For he that has entered into rest has ceased from his own works, as God did from His. And oh how much of our Christian life is spent using our energy to do God's work, and it won't work. It just can't work. God put His death seal on it. And He said, the only kind of work that will endure to His Glory and praise is the Work God does through us.

And so, Galatians 2:20 becomes the epitome of this life of rest, where Paul, the most brilliant man of his day, the best educated I am sure of his day, the most eloquent man of his day, the man with greatest possibilities, most likely to succeed in everything that was important in his generation, -- And he meets Jesus Christ, and after that meeting he says, The things I counted gain to me I count lost to Christ, and count all things but refuse that I may win Christ, or that Christ may fulfill His purpose through me. There it is. What is the rest of the saints? Hear it. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." How is it realized? It is realized where you see that this is what God says, and then the first opportunity that a test comes you stand with God and against yourself. I think with most of us, the way the Cross becomes a reality is when we have seen that when Christ died we died. And we have embraced this truth. Then a situation develops, a circumstance develops, in which we can either live in the flesh and live for self, to protect ourselves, and defend ourselves and justify ourselves, or we can bare our heart to the Cross and in that moment of taking a stand with God against ourselves and exposing ourselves where the will of God is more important than our own protection. The will of God is more important than our own health and happiness, and then it becomes real. "I am crucified with Christ" is not simply a theory, but it is a Biblical truth that is made real in the experience when you stand with God against yourself, and allow yourself, to be hurt rather than to hurt.

And here it is. "There remaineth therefore a rest to the people of God." (Heb. 4:9) Now we should fear because we have an example of failure. Israel saw the land, saw the grapes from Eshcol. Saw that it was a goodly land, flowing with milk and honey; but they were going to be hurt. They were going to get a sword in their side, and they were going to get arrows in their flesh, and they were going to be injured. And they did not want to be hurt, and so they turned away at Kadesh-Barnea, and their carcasses fell in the wilderness. The Word preached, the Promise that God made through Moses, He said: "I'll be with you. I will vanquish your enemies. They cannot stand before you. I will destroy them the same way that I destroyed Egypt, if you will just trust Me. But you see, they would not trust Him. And there will come a time in your life when God will bring you to the truth of the Cross, and into the experience of the truth, and you are going to have to bare your heart and let the sword pierce it, and the arrow go through it, when you could speak to defend yourself, or justify yourself, or secure your own interest, and you do not do it. You are going to be hurt. But you will find that God will heal the hurt, and turn it to your good and His Glory, but it is going to be costly.

And Kadash Barnea, was the place of test where they were to allow themselves to be hurt for the glory of God. And here is where it comes. This is where the element of unbelief enters in. If I turn myself over to God, if I bare my heart to the Lord, if I allow this thing to come and I do not protect me.

I remember talking with a preacher some years ago, down in Kentucky about this life of identification with Christ and the fullness of the Holy Ghost. And I said, "I think that you are not willing to pay the price." He said, "Paris, I am willing to pay the price." But he said, "The thing is I am not sure that when I have paid the price God will give me the goods. And I know I have what I have, and if I pay the price and God does not meet me I have lost everything." I said, "It is like this. Here is a chute, and you climb upon it, and you get on it and you slide down, and at the other end Jesus Christ is." "Yes," he said, "if I could just look down the chute and see Him, I would be willing to jump." But he said, "It is so dark. You have got to slide into the dark. And how do you know the Lord is there? I know He was there for you. But how do I know He will be there for me." He said, "No. It is going to cost too much. I can not do it." And he turned and he went away. And he became an enemy incidentally of these very truths. He was right there on the edge, but he could not enter in because of unbelief. He thought if he gave up what he had, God might let him down. And he would not get anything in exchange. He could not enter in because of unbelief.

And there will come in your life and in your experience that moment when you are going to be on the threshold, and you are either going to go ahead with Jesus Christ and let the sword pierce and say, "Come what may pierce it must, and know blessing. Or, because of unbelief, you are going to turn and go back and protect yourself. For if you save your life, you will lose it. But if you lose it, you will save it. And this is the issue. We ought to fear because when this time of test comes everyone has the same inclination that they had at Kadesh Barnea.

We ought to fear because so much is dependent, so very much is dependent upon your willingness to proceed into death, that out of death may come life. Everything depends upon it. For until you can say, I ---- Not just say it as quoting a verse. Anybody, a parrot can say it that way, but not understand it. Until you can say this is experientially reality that I have embraced and that I have let God operate in my life, "I am crucified with Christ." That part of me that is proud and arrogant and haughty-wants its own way-that devout, earnest, sincere, dedicated, that I, that ego, that that I am by nature I brought to the Cross. Until that has happened to us, dear friend...And it is not just an event. It is a constant attitude toward ourselves. If it were just an event, it would be so marvelous. But it is daily. Take up your cross daily. I am always being delivered to death. It is just that this is the way we must regard ourselves as long as we live. We ought to fear, because until that time everything we do is wood, hay and stubble. His glory cannot be obtained through us. All of His purpose for us depends upon it. His purpose begins in Canaan. The wilderness was just an expediency. God's purpose for Israel began on the other side of Jordan. They were only eleven days from Horeb to Jordan, yet thirty eight years they wandered in the wilderness because they were not willing to go in. And this I say is where they have got to - you have to stand in fear. There is a place for fear. There ought to be today, right now, this moment, a commitment, entire and complete and hearty, saying, Lord, I am now committing myself to all that Christ has been committed to in me, I am embracing the Cross. Let it do its work. Cost what it may. And whatever the issue may be when the time comes, I am committing myself to it right now.

He that hath entered into rest has ceased from his own labor. But notice. We didn't stop there. I have a further exhortation for you in verse 11. Not only let us fear, but let us labor therefore to enter into rest, lest any man fall after the same example of unbelief. Let us labor. Labor is required. You think that just... You know I get amused at successful people. They always oversimplify. They say, for instance, "How...They never had a philosophy of their success until some reporter asks them. Now how are you so successful, Sir?" "Well, I ate oatmeal every morning when I was a youngster. That's why I am a millionaire." Of course all the people who have eaten oatmeal and starved to death doing it, they are not counted. But he has a philosophy when he asked. And he forgets the element of luck, and fortune, and, dedication, and labor, and oversimplification. And here is D. L. Moody. And you say, Mr. Moody, why is it that you lived the life in... so much in the energy of your own personality, and then in New York City you met God. "Well, he said, "one day I went into a room and closed the door and stayed for thirty six hours." Well now, wait a minute. That is just the culmination of it. I have got to go back in my thinking to D. L. Moody when he had that Sunday School there in the North Side of Chicago, and there were these two dear godly women that sat right up on the front row. And Moody was so happy with everything that was going on, and the two women were seeing the Sunday School. Moody did not want anything more than the Sunday School. And one night the altar was filled with people seeking Christ, and he came back and wiped his brow and sat down and said, "Glad to have you stay to pray for the sinners seeking the Lord. Oh no, Mr. Moody. We are not praying for the sinners. Well what did you stay for? Mr. Moody, we are praying for you. For me? Well what about me? They said, "We are praying that you are going to be baptized with the Holy Spirit." "Well I do not

know what I need. Look here.” They said, “Mr. Moody, you have not begun to find out what God’s plan for your life is.” Now it was labor. First it was labor to escape those two women. He worked hard at that. He would go around the block, rather than meet them. He would, slip out of the church rather than see them. He labored. And he fought. And he labored in the Scripture. And he tried to prove that he had all that God, could give him. And he tried to prove that what they were talking about did not exist. And he tried to prove it was heresy. And he labored. But the more – it’s like quicksand - the more he jumped on it trying to get out, the deeper in he went. And it was labor. Finally there came that time when his work in Chicago had burned down, and he was riding behind the horses down town to get some money from rich people to build it again, and all he could hear was the clatter of the horses’ hooves on the cobble, was “We are praying for you; we are praying for you; we are praying for you.” And he had the coachman turn around and take him back. But labor. It was labor.

Some of you have come to me and said, “I am so burdened about the fullness of God.” And you know what I have said to you. You know what I have said. Study the Word. Go to the Word. Find out everything the Bible says about the Holy Spirit. Write down Scripture verses. Get the Scripture before you. Meditate upon it. “Faith comes by hearing, hearing the word.” (Romans 10:17) Labor to enter into rest.

If it were possible, I would fix a formula for you. I would put an altar for you, if any good would come of it. And you would pass through the formula, and all you would get would be just a little inoculation to immunize you to the real thing. No, I cannot do that. The Scripture says, “Let us labor to enter into rest.”

We read in Ephesians, the 3rd Chapter and the 14th verse, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might deep in the inner man by His Spirit.” Why? In order that our Christ may take up His lasting dwelling place in your heart through faith.

Someone said to me a while ago, - Said, “You know you tell us what. But you do not tell us how.” Yes, I tell you how. The only trouble is, I cannot do it for you. Somebody else says, “Well, you come. Let me lay my hands on you and pray for you. It is all settled.” But it does not come that way. It may in the will of God. But it does not come that way. No formula. Let us labor to enter into rest. Comes to the place, what is labor? Why? What is the labor? Ah, listen. It is the labor to cease from your own works. It is the labor to recognize that in you, in your flesh is no good thing. It is the labor to let the Cross do its work. There is no virtue in labor. Right this minute if you are to the end of yourself, utterly incapable of going on in the Christian life, living it in your own strength, and you are prepared to take your place crucified with Him, and present your body to Him.... Ah, but you say, when you are prepared. But what about God? When God sees it is real. When I see it is real, I may gloss over so much. And it is not when I see it. But it is when He sees it.

The labor is not to enter in. The labor is to enter out. The labor is to come to the end of yourself. People saying, “My all is on the altar. I am waiting for the fire.” No, my friend, when your all is on the altar, you do not wait very long. Where the problem comes is getting your all on the altar, coming to the place of the Cross, coming to the end of yourself. You say, “Well I see that. I have done that. Nothing has happened.” There is only one reason. You have done it to satisfy you, but not to satisfy Him. God is not trying to tantalize you, whip you, or bruise you. He simply wants things real and genuine. If you have been praying, Lord, I have taken my place crucified with Christ. I have presented my body. I have asked You to fill me with your fullness and You have not. Do not beat God. Do not hammer at Heaven. Do not.... You say, Now Lord, Look. There must be some reason. You have more at stake at this than I do. Now show me. And go back and let Him show you, and deal with what He shows you. God is not trying to just put you off, and torment you. He wants things real, and our nature, and our inclination is to have things superficial and shallow. And God wants it real, and loves you too much to give you a substitute. He is going to hold you for the real thing. It is worth it.

Now if I did not love you so much, I could fix you up with something and get a group of ins and outs, and a greater, larger groups of ins and smaller group of outs, and everybody would be happy. Except it would not be real. And I cannot make it real. But God can. And so He said, “Labor to enter into rest.” Labor. Labor to overcome the natural pull of your own heart. Labor to overcome the society around us, because your heart tends to unbelief. Unbelief is the natural climate of the heart. And Society

is totally opposed to it. There is only one sin that is in good standing, and that is the sin of unbelief. You can doubt God, and everybody will pat you on the back, and say, "Yes, you must not be fanatic." You believe God, and they say, "Oh, he has lost his head over religion." And the climate of the world around you is opposed to trusting God, and believing God. You are to labor to enter in because of the day coming when His Word --- He says, "The Word is sharper than a two edged sword, quick and powerful." (Heb. 4:12) That word is not only the word written, but the word living. And one day the Word living, is going to show you what you did with the Word written, and He is going to reveal it. This Word, both written and living, knows -- discerns the thoughts and the intents of the heart, knows the motives. And knows also the soul and the spirit. Isn't it strange...Look. Let us suppose that one goes on, laboring in the energy of the soul, and the natural personality, and everybody is so happy about him, he is such a tremendous success, and then he gets home to Heaven, and Jesus Christ, the Living Word, takes the Written Word and cuts down between soul and the spirit, and everything that he has done is done in the soul. There is nothing but ashes. And all of his life is nothing but a wasted life because it is all done in the soul. Souliness. And this is the Word of God.

Now the Word of God to your heart is going to divide between the soul and spirit, and show you what in your life is soulish, and what is spiritual. It is going to divide between the natural and the supernatural. It is going to cut right through. So welcome the Word. Give yourself to the Word. For one day, you are going to be judged by the Word. And so, for this reason, let us labor...By using the Word, knowing that this is the revelation. And it will cause every creature to be manifest in His sight, and all things to be naked and open. Well don't you want to see yourself? I am sure you do. I trust you do.

Now notice what we have here in the 14th verse of Hebrews 4: "Let us hold fast our profession. Let us fear. Let us labor. Let us hold fast our profession. Well now, what is our profession? Well, our profession is that Christ died for us, and was buried and raised again. But is that all of our profession? No. Our professional confession also is that when Christ died, we died. When Christ was crucified, we were crucified. When Christ was buried, we were buried. When Christ was raised, we were raised. What is the confession to which you hold fast? We have a great high priest, the Son of God, who has entered into the Heavenlies. He has been enthroned in the Heavenlies. He is there for us, and we are there with Him, and because of this union that He had with us and our identification with Him, we are going to hold fast the confession that everything that Jesus Christ died to make ours is ours by inheritance, and shall be ours in experience. This is why I say that so many people who are seeking all that God has for them, and to be all that He purposed for them to be, create a climate of despair. And I have often said, to some of you at least, and too many others elsewhere, that if you are dealing with God, hold fast your confession and thank God that Christ provided for you, and that the Father's purpose is for you, and that the promise is to you, and, Lord. I know you are going to meet my need. I know you are going to fulfill your purpose. Why? Because we have a High Priest who has entered into the Heavenlies. And it creates the climate of expectancy, and anticipation and faith. Let us hold fast our....Let us fear indeed. Let us labor indeed. But labor and fear are to be accompanied with anticipation. God never gives you a hunger to mock you, a burden to torment you. Never. He did not die so that you could just hear about it. He died so that you could enter in and experience a wonderful joy of Him, Christ, living in you His Life.

Let us hold fast our confession. We have a High Priest in the Heavenlies that has conquered every foe, provided victory. We will not be deprived. We stand on the grounds of that triumph. It is ours. Let us hold fast our profession.

But then the last Word and I close with it, verse 16 of Hebrews 4: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Why? We have One who is there, our great High Priest, that had a body like unto our body, a nature like unto ours, save without sin, who was tempted in all points like as we are, yet without sin, who is touched with the feeling of our infirmities. We have a high priest who is able to sympathize with us." You say, "No one has ever been tempted like me. No one has ever had the struggle I have had. No one has ever been under the pressure I am under. Oh, yes, yes. There is One. The Lord Jesus. And He knows all about you temptation, and your pressure, and the forces of hell. He knows all about it. He has been tempted like you are, yet without sin. And, therefore, you can come to Him, knowing you will have sympathy, and that you will find succour, help, strength, One that goes along side to help. We obtain mercy and find grace to help in every time of need. Perhaps you come to Him and say, Lord the climate of my heart is unbelief. I am asking you for faith. Jesus Christ has been exalted to give faith. Lord, it is so hard for me to come to the end of myself, and let the Cross work, slaying. And Jesus Christ has been exalted. He is able to find grace to help in time of need, regardless of

what that need may be. The Lord Jesus Christ knows all about it, and He is able to sympathize, and He is able to sustain, and to succour, and to help. Oh that you would come boldly to Him. Come confidently. Come expectantly to Him. Let us fear lest indolence should rob us of our inheritance. Let us labor knowing that there are responsibilities that are upon us. Let us hold fast our confidence. Let us come boldly, knowing, expecting, confident that you will find grace, and strength, and help in the time of need. This is the message that He has for us today. May the Spirit of God put into your heart such an insatiable hunger for Christ and such a determination that you will settle for nothing less than the fullness of Christ, that today will be a day of beginnings.

Oh come. Come now. Let us finish this. Let us finish all this struggle in the wilderness and plunge into the Jordan, and come up on the Canaan side. God has so much for us. Let us not linger longer here in the place of death, marching around the bones of those that have fallen. Let us go on unto perfection, to maturity, into the fullness of Christ to all that He has for us. Let us fear; Let us labor; Let us hold fast our profession; Let us come boldly to the Throne of Grace.

Shall we stand. Our Heavenly Father, how grateful we are to Thee that Thou hast bid us come this new and living way. And Thy Word we would take as a guide to our feet, and a light to our path. Thou hast spoken to us through it. This is the Holy Ghost speaking, warning, entreating, exhorting, encouraging, drawing us on to the place where with the Apostle we can say, "I am crucified with Christ." Oh how the Cross cut, and burned, and seared as it severed all confidence in myself. But oh how marvelous it is to say, I am crucified nevertheless I live, yet not I but Christ liveth in me. May it be that for the joy set before us we shall despise the shame, and embrace the cross, allow Thee to fulfill all Thy good pleasure until Thou dost have a people, wholly Thine, a people Thou canst use, and Thou canst bless. So stir, stimulate, excite, and lead Thy people on step by step, encouraged by Thy Word to their heart this morning. And now may the God of Peace who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the Blood of the Everlasting Covenant make us perfect, in every good work to do His Will, working in us that which is well pleasing in His sight, through Jesus Christ, our Lord, to whom be the glory now and forever. Amen.

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Morning, November 27, 1960 by Paris W. Reidhead, Pastor.

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