

WHEAT OR CHAFF

By Paris Reidhead*

Matthew 7 verse 13 commences the portion. We have seen in this that it is called the Sermon on the Mount, that our Lord is to us a description of his people. Many times during the giving new past 18 months I have spoken to you in one way or another by reference direct or indirect to God's new thing, the church. This new thing that He promised through Isaiah, the new covenant that He gave through Jeremiah, the new relationship that He described through Ezekiel and now the Lord Jesus is building His new thing and He is describing it here in Matthew 7.

In the Beatitudes He tells us that the man that is going to be part of this new thing is going to be remade from the inside/out, a new nature, a new heart, a new spirit and a new creation. He is going to be an enigma to those around him. He is going to be a contradiction to the world. Blessed is this one, blessed are the poor in spirit, blessed are they that mourn, blessed are the meek.

These are the blessed because they are poor in spirit and are meek and mourn as the result of God's glorious operation upon them making them new creations. "Therefore, if any man be in Christ he is a new creation and old things have passed away" (II Cor. 5:17).

Then He describes the attitude of this new creation toward the law. Not that he is lawless, but that because the law giver indwells him, he is enabled to keep the law. As Ezekiel chapter 36, verse 27 said, "I will cause him to walk in my statutes." The law will be fulfilled in us who walk not after the flesh, but after the Spirit. Then He described the works of piety, praying, tithe or giving alms and fasting. Again, it would be not just the outward activity of words being addressed in a reverent tone toward God somewhere, but the inner devotion of the heart and life to the Lord.

The alms would be given not as money, but as love. Fasting would be not the refraining from food alone, but the complete was being offered. It is going to be an interior life. It is going to be consuming of the life and concern for those for whom prayer come from something that God does in the secret chamber of the heart. The Christian is going to be one that has partaken of God's life. Outwardly, he will seem the same, but because he has partaken of the divine nature everything about him will be new and different and fresh and vital and alive.

Every spiritual relationship will reflect it and then he said every economic relation will affect it. The way he works, the way he serves, his social relationships will reflect this. Finally, we came last Sunday to that matter of judging. He is not going to be censorious. He will not judge others as to their motives. He will judge himself and he will recognize that he has partaken of life and that this life is being manifest in him. If someone else has not partaken, not behaving consistent with that life, he is not to be judged as much as he is to be pitied and to be prayed for.

The one that has been born of God will have the mind of Christ and his great concern will be that in everything he conforms to what God has purposed and planned for him. His great burden is going to be that he shall be all that the Lord Jesus intended him to be. He will manifest therefore, this life by asking God to make him to be what he should be. Asking God to cause him to become what God has purposed that he should be. In other words, the whole of this portion is an explanation of the verse, "Except your righteousness exceeds the righteousness of the Scribes and the Pharisees, you shall in no case enter the kingdom of heaven."

Theirs consisted in ideas, in doctrines, consisted in activity, consisted in national expectations and in privations such as fasting, tithing, praying, but all done outwardly, all done by the mere energy of human personality. The Lord said, "This is what you know. This is what you see. This is what is ever before you. What I am doing is completely other than that which you have beheld with the Pharisees. I am going to start not by the outside nipping off here and trimming there and pressing in the other. Shaping and molding as a sculptor takes a piece of wood or stone and would shape it." "No, no," said the Lord. "I am not doing that. I am going within. I am going to give him a new heart and a new nature and a new spirit. I am going to make him a new creation. I am going to begin where the man's need really is."

Now we come to this portion that I have chosen to call a fan in the Lord's hands. You remember John's words saying, "Repent and be baptized for there is one coming after me that is prepared before me, the latchet of whose shoes I am unworthy to loose. He it is that shall baptize you with the Holy Ghost and with fire for he shall gather his wheat into garner, but his chaff he shall burn with everlasting fire for the fan is in the Lord's hands." (See Luk. 3:16)

Well now He is going to separate wheat and chaff. The primary concern with this company this morning is not to [imply to you that you are one of these that will be chaff] – though there maybe that application and I want you to honestly put the word to the measure of your own heart and its need. My great concern today is rather to let you see the glorious privilege that it is yours of being wheat, the Lord's wheat. And what He has prepared to do for you and what He has prepared to give you and how He intends you should be blessed by Him.

Of course the negative aspect is here with that shall be mentioned. But primarily I want you to see what the Lord's people are and how they will live and how they will walk. From that point of view, we see the first of the four analogies that our Lord makes to His own. He begins by saying that, "The entrance into this new thing is through a gate, but beware," said He, "Because there are two gates, they seem to be the same." They are placed where the wayfaring man might behold them. There are those on the outside exhorting the passersby to turn in.

But said He, one of these gates is very appealing, very attractive. Outwardly it seems to be everything that one could ask for. It is a wide gate. It is easy to go through and there is a broad way palm-lined and comfortable with pavilions on the side for resting as you will. A most attractive way from this wide gate. It's a religion is this. It isn't the unsaved. I don't believe that the broad way here described is the broad way of the world such as we have a block to the right. The Scripture speaks of the rebellious sinner saying, "He is as a sheep that has turned to his own way."

I don't believe that the impenitent sinner that is the irreligious sinner is interested in any gate or any way, he simply wants to please himself. Here the Lord is talking about a religious system, two systems if you please, one leading to death and one to life. I would say that they are constructed out of the same doctrinal material. My own personal feeling is that they both are made of the same substance just as we would relate our theology and our position in theology to that of the Pharisees as over against the Sadducees. For the Pharisees were fundamental, they were orthodox, but they lacked life.

The gate to which they pointed and to which they beckoned the passersby, would lead to this broad way that went to death. So our Lord is saying here My people have turned in at the straight gate, this narrow gate. They are in this narrow way, the strict way. Let's see for a moment the contrast by way of character of the people on the two ways. II Timothy in the 3rd chapter will give to us the means of measuring the two ways. Let me read the first several verses. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters and proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God;" Now notice, "Having a form of godliness."

These are religious people. These are people that have turned in a gate and are pursuing a way. They would have so many of the doctrinal marks and stamps of the orthodox that they would pass for orthodox, having a form of godliness. We have elsewhere in the Scripture a description of the ungodly. Those that have no interest in Christianity at all or religion as such, but here are those that "have a form of godliness."

They have turned into a wide gate and they are going down a broad way. It is wide enough so that they can be lovers of their own selves and covetous and boasters and proud and blasphemers, disobedient of parents and unthankful and unholy without natural affection and trucebreakers.

They can be there and still be on the way and still think they are going to heaven and still be comfortable. Still be religious, still be accepted even though they are traitors and heady and highminded, lovers of pleasure more than lovers of God. They "have a form of godliness, but they are denying the power," that power which transforms the life, makes all things new and

changes all things to the will and purpose of God. He says, "From such turn away." But these are religious people and he is describing what will pass for orthodoxy.

He says, "In the last days perilous times will come," but it was perilous then because here at this very time we find after the resurrection of Christ the Judaizers came in. They put this gate in front of the church and beguiled and enticed many. It has been something that has continued down across the entire period of church history. Two gates and two and two ways destinations, one leads to life and the other leads to death. They both have the same Scripture, the same doctrine, the same scheme and the difference is that one has a straight gate.

I think of the evangelist in Pilgrim's Progress, to which I have referred in the past, when he spoke to Pilgrim as he came out of the city with a great weight upon him. He said, "You see yonder a wicket gate that little old gate, that straight gate to which one must come." The only way to forgiveness is through repentance. "Except you repent, except you repent you will perish" (Luk. 13:3). And repentance here is in my thought and mind, this is straight gate. Where this change of purpose from pleasing self to pleasing God, a change of intention, the change of goal (happens). It is the seed of all holiness and all righteousness.

Think of the travesty on truth if repentance is made sorrow and emotion and someone can come into a gate because he has had sorrow. Emotion is a fleeting thing just as it flips. It goes so quickly. It is just an emotion. Ephemeral, passes like the breeze. What value is an emotion? One day you are sorry and the next day you are glad. One moment you are sorry and the next moment you are glad. Can you put dependence upon your emotions? No, this straight gate has to have something more than emotion. It has to have something more than feelings.

It has to be the commitment of the life and the fixing of the will and the setting of the purpose enabled by God and made possible by the grace of the Spirit of God. A setting of the purpose from pleasing self to pleasing God. Thus everyone that has come, that is Christ's, at the very outset of his meeting galore, formed firmly that purpose to please God. This you can expect of every child of God. Now let me ask you have you done that? If you're a child of God, you have done it and today in your heart is a deep passionate longing to please God. You came in the straight gate.

If in you as you know yourself and search yourself, you find that you turned in a wide gate, just an emotional response to the dangers of hell and the beauties of heaven. There wasn't fixed within you this purpose to make Jesus Christ Lord and to obey Him and please Him. You didn't commit yourself to Him in this, to His sovereignty. Then I submit to you that you would better realize that right in front of you today is that straight gate. Meet Him now, you can't go back across the years and undo the past. You may have been in a wide gate in a broad way, but there is still the narrow gate in front of you this moment.

You don't need to return any place. You can't undo the years, but right now you can recognize that what is required by Christ is a total commitment to His sovereignty in every area of your life and render it to Him now. Then that narrow way is to walk in the light of His sovereignty, in the unfolding of His will through His word and by His spirit. Everyone that is born of God has come in through that straight gate. There isn't any way to life. If you haven't come through that straight gate you are not of God, you have not been born of Him. If you have been born of Him, then you have come in that gate.

It is just that simple. You can't make any alternatives. You can't make any extenuations. It is there. You, today then, as a child of God know that you have come in that straight gate and you are on that narrow way, if the deep inner purpose of your heart is to please God in everything. You are willing to take any attitude, any action, any motive, any relationship, any part of your life and stretch it against the Word of God at any time. This characterizes the child of God. This is what has happened to you dear Christian friend. If you have been born into God's family.

The second thing is this, something has happened to the tree. There he describes prophets, teachers, or professors. We will use this as professors. "Beware of false professors, which come among you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Mat. 7:15-17).

You are a corrupt tree by nature, all of us were. Under the sentence of death because of that inward pollution, this terrible thing of sin. What was it that characterized us? What was that fruit that was found on us as being corrupt trees? I think Romans the first chapter, again ought to be seen by us. There are some Scriptures that we never should outgrow and one of these Scriptures is Romans chapter 1 verses 29-32.

Here we find the fruit that you find on the corrupt tree. They who do such things are worthy of death “being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, and unmerciful: who knowing the judgment of God that they who do such things, are worthy of death. Not only do the same but have pleasure in them that do them.”

Here is that tree, that fruit that you find on that tree that has unchanged. It may be in the growing vineyard. It may be in the orchard. Maybe associated with the other trees. The same leaves, the same bark and outwardly the same species. But there’s something different, there’s something interior, there’s something supernatural in those trees that have undergone the miracle of God’s grace. The heart of the tree has changed and the nature of the tree has changed.

Such trees that produce this [evil] fruit, such persons that continue to bring forth that brand of fruit are going to be cut down and cast into the fire and be burned as He has said. What is He doing? He is going by His grace as you come through the straight gate of repentance toward God. Then you meet Him in a miracle in which He goes right to the very heart of your being and changes your nature and puts within you a new nature. Yea even himself. Thus, the tree is changed inwardly because it has partaken of the divine life.

Thus, the good tree cannot continue habitually to bring forth this kind of fruit. And if there is one that falsely professes to be in Christ, that brings forth this fruit habitually, perennially and continually he evidences that he never had the miracle performed upon him that changes the nature of the tree. That is what He is saying here. He does something within His people. He puts within them a new life. He says, “I will take away the heart of stone and I will put within them a heart of flesh. I will put my Spirit within them and cause them to walk in my statutes” (Eze. 36:26b-27a).

You say, “Well can’t a Christian do one of these things?” You mean to say if I want to do one of these things and I would say ‘no.’ But if you do one of these things and say you have done it, you are going to deal with this as sin. You can’t make peace with it. You can’t justify it. You can’t vindicate it because a good tree cannot be content to bring forth evil fruit because something has happened to the tree. That’s the kind of life it’s received. What is the fruit that you will find on the tree that has undergone this miracle of grace?

You find it in Galatians 5, verse 22-23a, “The fruit of the Spirit is love and joy and peace, long suffering, gentleness, goodness, meekness, faith, and temperance.” Oh something has happened, the partaking of new life. Simply taking the branches as it were and putting into it a whole new life force, it is changing it. This is what has happened to you dear child of God. Therefore, if you are born of God and see that in your life is something, so much as one that is corrupt fruit, that life within you is going to cause you to hate that thing that is evil and bring it to the Lord for forgiveness and cleansing and pardon.

You can’t make peace with it because something happened. Now if a person professes to be a Christian and be content to bear generation after generation, year after year, month after month, week after week, and even day after day these fruits of evil. And live with it and culture it, to nourish it and fertilize it with thought and effort, then yes the evidence is they never had the miracle take place. Because the good tree just can’t be content with the evil fruit, something has happened. It’ll be there, but it won’t stay there.

Now, let’s notice the next thing. He speaks about the people that have come in the gate of repentance and have had the miracle of changing their nature and life performed upon them. Now he says, “Those that call me Lord thou shall confess with thy mouth Jesus to be Lord” (Rom. 10:9). Now he said either two gates, one is wide. There are two trees one has the leaf and bark not the say Lord. One heart of the matter. Then there are two ways to can say Lord as a fact of history; Lord in Heaven.

There is Lord in history and there is Lord in the future, but there is only one way that there is saving significance to saying Lord. "If thou shalt confess with thy mouth Jesus to be Lord," where?

Well, in the place that the crime has been committed. What was the crime? The crime was this that I was Lord of my own life and you were Lord of your life and we ruled and reigned to please ourselves. Now we see this crime. We have turned in the straight gate. We have taken and performed upon us this miracle of a new nature imparted by the sovereign and supernatural grace of God. Now we say, "Lord" how? Just Lord in terms of an enunciation of a fact? No, the Lord is the testimony of a transaction. There was a throne in my heart that I usurped. It belonged to another sovereign and I took it as mine.

Now I've abdicated the throne and abandoned it to the rightful sovereign. Now Lord, this is yours. "Confess with the mouth Jesus to be Lord." What is He saying? There are some people that have said Lord, Lord, but they have remained seated on their throne. They have continued to rule their life. They have continued to live to please themselves. They have continued to govern. They have never abdicated. Oh they have learned what to say. They said Lord, Lord and they have learned what to do. They have cast out devils and done miracles. They have learned where to go. They have associated with the people of God.

They have passed through the years undetected. But now they come to the door and they knock on the door and say, "Lord, let us in." From within they hear Him now say, "Away with you, I never knew you, ye that work inequity" (Mat. 7:23). Did he know them in the sense of His omniscience? Yes. Didn't they know Him? Yes. How many times we hear people say to others or use it, perhaps you've used it yourself in personal work— "Do you know the Lord?" I wonder perhaps it wouldn't be well for us to change that and say, "Does the Lord know you?"

Has the Lord given you His life? Have you received from Him this supernatural gift of redeeming transforming life? Have you been born of God? Well you see every one that has been born of God has said Lord, but said it in this manner, "Lord Jesus Christ is the sovereign of my life to reign and to rule." Is He the sovereign of your life to reign and to rule? It is that He is indeed if you have received Him thus, but should it be that you haven't received Him thus, then it could be that you would go on undetected by the church. But you will never pass by His scrutiny because He looks on the heart.

And one day, that person that has refused to meet Him on the terms that He demands will be exposed. What of this now? Have you turned in the straight gate, His people have? Have you had the miracle upon you that has changed you inwardly so that you hate the fruit of your own life and are willing to denounce it? You have made war against it and love the fruit of righteousness. Have you said, "Lord" in the sense that you want to obey Him and everything that He asks of you and have committed your life unreservedly to His sovereignty? His people have.

You see what I am trying to get you to see is what His people have done that you might know the exquisite joy that is yours of being one of His people. You have turned in that gate and you received this miracle of new life. Now you gladly know Him as Lord in every particular in every detail. Your purpose is to please Him in every area of your life. His people are. Then we come to the last thing. His people have built a house. Well they built it on a foundation. What's the foundation? Well right back there at the straight gate.

There were foundations of repentance toward God. Recognizing that Jesus Christ is Lord and He is the rock upon which we build. While we have said this has been a crime living to please myself and governing my own life, I am through with this crime. Right under our whole Christian testimony the rock was placed. The rock, Christ Jesus since He is Lord, my life is built upon His deity and not only His deity but His sovereignty. His sovereignty extended into my life. Then upon that rock, in our relationship to it, we build our testimonies that we are sinners worthy of death, but that Jesus Christ died for sinners and we have repented of our sin.

We have received Him as Lord and as Savior and the structure begins to be built and that structure now gives us shelter and it gives us comfort. It is the place of pleasure. It is the place of joy. Around us is a structure, a structure of truth, a structure of doctrine that provides security and comfort and assurance to our hearts. Well over here is another man. He has the same doctrine, has the same Scripture verses and he has assented to their truth, but what's the difference? He has built the structure, but not upon the rock of repentance and conversion and regeneration.

They are both against the ground and they can't be discovered until that day when the wind rises and the water falls and the flood comes and the house on the sand will be destroyed. Our Lord is saying that throughout the entire period that the gospel is preached, these two things are going to go side by side and it behooves you to check for yourself. Certainly you can't check for others. How are you to know what gate, another may have gone in other than by the way he lives? If he lives in the manner in which you have seen, the Scripture says, "From such turn away." How do you know what has happened to another other than by the fruit that may be there?

How do you know how one says Lord other than by the obedience that is read? No, this isn't for you as an individual. You will have private judgment of others in this regard. The church of course has the necessity of testing the genuineness and by this means alone can the purity of testimony be protected and can the church remain blessable before God. The great concern ought to be in your heart today, is this true of me? Well if it isn't? Let's make it so. Let's not wait. Let's deal with the matter. It can be true. Let's get to the thing. Let's go right to it now.

Don't hide it. Don't bury it. It would be like an infection. It is going to burst out in an eruption sooner or later. If there is any uncertainty let's face it, get on with this thing in prayer and in study. It is going to be exposed one day. It is true. These things are true that you have turned in the straight gate. What does it mean? It means that the purpose of your life is to please God in everything. How many times we think that we were to please God at the gate entrance? No. We were to please God there and then to keep on pleasing Him the whole journey.

With everyone I guess, would like to please God today so they wouldn't have to bother about it tomorrow, but that is not it. You turn in this straight gate so that you can walk the narrow way of total obedience to the will of the Lord as long as you live. Has the Lord produced this fruit then let's go to it and tear off anything that is of the old life. Break before God, confess wherein that fruit may have come that we hate and God hates. Breakup our hearts and break off those limbs and branches that continue to bear that evil fruit. Deal with it.

Let's get on now with this thing so God can bless. This is what He is saying. This is what He does to the redeemed heart perhaps because of the blight and the fungus of the world around us. Some of the fruit in your life has this character of the old life, but you know God has done a miracle in your heart. All right, don't coddle the poisonous fruit, rip it from the tree. Rip it from the branch. Confess it. Get it under the blood so that the tree healthy and wholesome can begin to bear heavenly fruit again. This is what He is saying.

You have said Lord back there, but somewhere along the line you've become Lord of your own life and turned to your own way. Well now, let's see here what are we going to do? Get on with it. Confess the things you have done in your own strength for your own pleasure and reestablish His Lordship. Let me illustrate, if God has done a sound work in your heart and you may have this; the oldsters have said backslidden or gotten out of fellowship with God, "What are you going to do about it?" Well deal with it right now.

Suppose you were going on a trip from here to Chicago. Your ticket read from here to Chicago. You got on the train, but there was an unusually long delay in Buffalo. You said, "Well I am going to go for a little walk," and the conductor assures you, you would have time. But somehow he was incorrect and when you came back you found out that the train had gone on and you were stranded in Buffalo. Now what do you do? Walk back to New York and start over again? No, you don't need to do that. You get right on the train where you got off.

If God has done a sound work in your life and you have entered in the straight gate and God has done this work of transforming you inwardly and you have confessed from the heart Jesus to be Lord, you have built your house on the rock. But things have come in to corrupt and pollute and to change and to hurt your testimony and grieve God and put you under discipline and censor from the Lord. What should we do dear child? Deal with it right there. Right at the point, point of brokenness, right now for the point of brokenness is the point of blessing.

We will never outgrow the need for brokenness. If the work is genuine in our lives it doesn't mean that the tree won't need to be pruned. We won't need to keep checking on the narrow way. Not so, but it means that we purposed to please God.

We have undergone an experience, the supernatural work. We have owned Jesus to be Lord. We've built a house on the rock. And anything that comes, we break over this for the responsibility is ours. We confess it. Forsake it. Know the cleansing of the blood and reestablished fellowship and then go on with the Lord. If the work is genuine.

But no amount of brokenness and confession as a false professing Christian is going to set the matter right. You may have to go right back to the gate and come in if it wasn't done genuinely. I am talking now to those who know they are children of God and yet you strayed from that narrow way. The fruit has become poisonous, bitter. Deal with it now. That broken fellowship, wrong attitudes and motives. Those things that God calls sin. Deal with it right here then reestablish it and go on with the Lord.

For this is what His people do, they want to be right with God. They want to be right. The difference between Saul and David is what I bring you in closing. Saul was rebellious and proud, a professor of religion, but when Saul sinned and Samuel said, "What is the bleating of the sheep I hear and the lowing of the cattle?" (I Sam. 15:14) Saul said, "Don't tell the people." He tried to hide it. The difference was this that when Nathan came to David. Remember what he said, "Thou art the man" (II Sam. 12:7).

What did he say? "Have mercy upon me oh God." David broke. David had turned in the straight gate walking the narrow way, he had a miracle. He is a friend of God. Jesus was Lord. He built a house on the rock. And he said that God forgave him when he broke. Saul wanted to cover it and David wanted to be cleansed from it. And you evidence the genuineness of your profession by what you do about sin uncovered in your life. Oh that we might say yes the work is right. God has done a work. But this has come in to interfere, and hinder. Now I am going to break before the Lord and blessing always comes through brokenness.

Won't you, if God has done a real work, won't you just see that everything is right and God will meet you and bless you. Let's bow our hearts.

Oh God let none of us be like Saul who knew all the words and phrases, acts, and ceremonies, but his heart was wrong. Like Judas who was with Christ but he betrayed Him. Father, we would be like David in everything save in his sin. We would love Thee and seek Thee. Then Lord when sin is uncovered would break before Thee. God be merciful.

Have mercy upon me oh God, blot out my uncleanness. Cleanse me from all iniquity. This is the man, a friend of thine oh God. Grant that those that have turned in the straight gate and have had the miracle change their natures, and of confessed with the mouth Jesus to be Lord, and built on the rock, but have been veered aside and gone off the path, Lord that they might get back on now, today. God forgive me, cleanse me, and purge me. Let this be the cry of every heart and know that this is what Thy people do oh God of grace.

Let Thy people here realize what Thou hast done in them and then allow Thee to do for them all that they need. Dear heart you know your life, you know what the Lord has done. You know whether you have actually been born of God, have the Witness of the Spirit, that you are born of God. You know that. If you aren't sure you better make sure. Oh dear child of God if sin has come into your life don't cherish it, nourish it. Let the Word of God uncover it and then break and bend before the Lord. Have mercy upon me oh God.

This is the cry. This is cry of the redeemed heart. I entreat you. I give you this invitation. Meet the Lord. If I can help, at this place of prayer here you will be protected and be quiet. Obey God, meet the Lord. This is what He asks of you because of all He has done for and in you.

Now let us stand for prayer and the benediction. Father, Thou art looking for a people thou can bless, but before Thou can bless, Thy people must be blessable. Thou hast said My Name is holy and dwell in a high and holy place with Him that is of a broken and a contrite spirit, to revive the hearts of the broken and to revive the spirits of the contrite ones.

Now our God we pray Thee that Thou by Thy Spirit will hold Thy word upon us. And where we see we have turned from the narrow way, we have allowed that corrupt fruit to come again, we have said, Lord, but haven't allowed Him to be Lord, oh grant Lord we shall deal with it ruthlessly. Knowing that as we are thorough Thou also will cleanse and pardon.

Father go with us, keep us from frittering away what though mayest have said by light talk. Help us to think and to meditate and work in our lives Lord. Get for Thyself here something wholly thine, by which Thou can spring glory, and honor and praise to the Lord Jesus.

Bless every heart and may they lay hold of all the promises in Christ knowing that they are yea and amen in him. Now may Thy grace, mercy and peace be in abide with each of us now and until we meet again. Amen.

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City by Paris W. Reidhead, Pastor.

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