

Do You Know These Men?

By Paris Reidhead*

It was this glorious confidence that sent the martyrs, singing, to their deaths. I wonder if the assurance that you are going to see Him face to face kept a song in your heart this week, set a guard about your lips, monitored your mind, because the first thing that is going to happen when we see Him face to face is that we shall give an account of the deeds we have done in the body, whether they be good or bad. And every thought that we have had in our minds will be unveiled. Every word we have spoken is going to be sounded in the presence of angels. And every deed we have done is going to be portrayed again that we can see it. With this, we come to two men. Do you know these two men? You say, Which two do you refer to? You have told us last week about two. Are these the ones you have in mind? Hanani? This man who cared enough about Jerusalem to go back and see it, honest of heart to report what he saw, burdened to share that report with those who could do something about it, sufficiently gripped by truth and governed by reality, and controlled by God that he could be God's instrument, is this the man that you refer to?

I think perhaps I could find someone that applies to it from history, looking about, here and there, seeing those that might measure up. Is that the one you refer to? What about Nehemiah? Is this the one that you have reference to? Are these the two? You know, there is something in each of us that would like to be a Hanani, that would like to be a Nehemiah. I am sure that every man would like to have his place and record with these two.

But then we read of two other men, Sanballat and Tobiah. Are these the two to whom you refer? Now, let us think for just a moment about Hanani. I made just two or three brief remarks about him. First, he was the messenger of God. Have you been the messenger of God to someone? Has someone been God's messenger to you concerning your state? You know the reason why witnessing is hard work, and most of us are very reluctant to do it? Because the message we have to bring is not too pleasant. To have to say to someone who and sees himself quite content as he is and where he is that in God's eyes he is all wrong, there is nothing very happy about that. You see we are so anxious to take the delightful parts out of the message. We would like to just take the good news. So many times personal workers would be content just to say that Christ died for your sins according to the Scripture, and tell the good news of the Gospel, but there is another message that is also part of that testimony. The witness has to tell about destruction. He has to tell about desolation. He has to tell about death if he is to be a faithful witness. Therefore, to be a Hanani to someone is to come and say that God has examined all the things in which your heart would take pride, and has found that they were just wounds and bruises and just putrefying sores, that from the top of the head to the sole of the feet there is no soundness in it. "All our righteousness is as filthy rags" (Isa. 64:6). The message that we bring as witnesses for Christ, and the message that was brought originally to us is not a happy message. This is the reason why people are reluctant to bring it, and why those who hear it are not too pleased about it.

Strange, isn't it? You go into a village in Africa for instance, and find the chief find the headman of the village and say, "I brought you good news." And he says, "What is that?" Well, the good news that I brought you is that God is angry with you because of your sins. You read Romans 1. And he said, "He's been watching us at night. This is what we are. How did he find out that we have done these things? He said, "The soul that sins, it shall die" (Eze. 18:4). Then we describe that place to which those that have sinned must go, as we continue this message. A hand is raised, he says, "Now, wait a minute. You said when you came that you had good news for us. This isn't good news. This is a message of death. This is a message of that which tells us what we are, and we have known that. This is a message that tells us how bad we are. We know that. What do you mean? Good news. Why did you leave your country, and come clear out here to tell us something we already know?" Then we have to proceed to tell them that God loves them, and that Christ came into the world, and identified Himself with them, and was made to be what they were, the innocent, spotless, infinitely holy Son of God became sin for them, made to be the sin that they were that they might be made the righteousness of God that He is, and that He was crucified by wicked men and was buried, and God testified that He accepted the death of His Son by raising Him from the dead, and that if they would have part in the salvation that He died to make theirs; it requires that they renounce themselves and their heart of their crime, which was to choose how they would please themselves, live for their own pleasure, and come to Jesus Christ and receive Him as

God and as Savior, as Prince and Savior. And then they begin to say, "Ah, now it is good news." But before the Gospel has any meaning there has to be preparation.

That is what we have done in America, dear friends, we have told people how to be saved before we have properly used the law to prepare them to want salvation. We have outlawed the proper preaching of the truth of God... About 75 years ago, when it was consigned to Israel, and to the law, and to the Old Testament. Since that time we have not had the proper proclamation of the holiness of God, and the grandeur of God, and the majesty of God that prepared men for grace. No. The first witness that we bring is witness that the walls are down, that bondage, and slavery, and death has taken over. Is this what you have been? Is this what someone has been to you?

Then the other side of that is the response that we find on Nehemiah's part. Not all men that hear the witness respond to it. Probably not all to whom Hanani came were moved, but there was a man to whom God in His sweet and sovereign grace could effectually penetrate, and this man, though he was occupied with many things, and had great responsibility and great privilege, had the sword of God's revealing light driven deep within him, and he saw his own heart. He saw his sin. He saw his selfishness. He saw that he had been content to live in Shushan, live with Artaxerxes, live in the king's palace. He was content to take part in all the luxury that surrounded him, and probably some of the sin with which he was all too familiar. He was not a devout man in any particular sense of the word, until there came a revelation. That revelation showed him his sin. And so he could say, "We have sinned against thee, both I and my father's house have sinned" (Neh. 1:6). And it was not some little thing. This was a brokenness of his heart, the revelation of his guilt, the confession of his utter hopelessness in, and of, and by himself.

Oh, dear friend, today, has this happened to you? Are you this man to whom the revelation of God's truth has wrought the revelation of your heart? Do you know that man? Are you that one? Have you ever been lost? Have you? Have you ever been lost? Have you ever been driven into wits' end corner? Have you ever seen yourself utterly unable to repent? And yet, God says, "Except you repent you will perish" (Luk. 13:5). Have you ever seen yourself, unable to feel the weight of your enormous guilt? And yet God said forsake it or perish. We have made this too light, I am afraid. We have made this thing a matter of assenting to the plan instead of breaking before God. Has this happened to you? Have you broken? This man could not eat. This man fasted. This man prayed for days and weeks. Something happened to him.

I spent a few days two weeks ago in the home of a man down in Frazer, Pennsylvania, a man to whom faithful witness had come. For months, the Spirit of God pierced, and his friends would say, "Repent." And he would say, "I can't repent." And they would say, "Believe." And he would say, "I can't believe." "What do you mean you can't believe?" "Oh," he said, "I know everything in the Bible is true, but agreeing it is true, and knowing it is true, and holding it is true has not made any difference in my heart." The Word says, "If I believe in my heart, it will be unto righteousness, and the assurance of sins forgiven, and the certainty of life eternal." And he said, "I don't have that." And then someone gave him that book that I have recommended to you, All of Grace by Spurgeon¹, the reason why Mr. Moody² started the Colportage Association³, number one it was the discovery of Mr. Moody that when he began to preach in 1857 that all he had to do was to exhort people to act on the truth they knew and it was good solid sound truth. When they responded, there was something real but at the close of his ministry in the 1890s, he has told of 200 preachers up at Northfield, "When I began to preach, all I had to do was exhort people to act on the truth they knew." But he said, "You are in another day." "There has risen up a generation of people that don't know the truth, ignorant. And if you exhort them, they will respond but when there's no truth, their response is ephemeral and passing, a will of the wisp." He said, "You have got to teach them the truth upon which their action can be based." And so he started the Colportage Association to make possible the free distribution and wide distribution of great teaching such as you find in All of Grace. This came to Ellis Speakman and Ellis began to read it and in there, he said, "Spurgeon tells how he said, 'You find your heart is cold and you can't squeeze tears from dry eyes.' He said, 'Of course you can't and yet Jesus Christ said, 'Except you repent, you will perish.' Whence comes this repentance?' " Then Spurgeon brings them to that verse which says, "Jesus Christ has been exalted to give repentance and remission of sins" (Act. 5:31). The Word came, go to "Jesus Christ who's been

¹ Charles Haddon (C.H.) Spurgeon (1834-1892) British Particular Baptist Preacher

² Dwight Lyman Moody (1837-1899) An American evangelist and publisher who founded Moody Church

³ Colportage Association D.L. Moody founded the "Bible Institute Colportage Association" in 1894 to distribute tracts and books. Now known as Moody Publishers, they continue to publish religious materials with proceeds supporting the Moody Bible Institute.

exalted to give repentance as well as remission” and tell Him the coldness of your heart, tell Him the hardness of your mind, tell Him the dryness of your eyes, tell Him the rebellion of your spirit, and He will give repentance and He will give faith and remission of sins. That’s why it’s called All of Grace. Because the only thing that you can bring is your need, the only thing you can bring is your desperate condition that you have sinned and know you have sinned, and yet feel no remorse, nor grief, nor concern for your sin. You go to Jesus Christ, and He by His Spirit will work in your heart. Repentance.

Are you that man? Are you that man, Nehemiah that has been broken? Are you that man that has seen yourself utterly helpless and hopelessly undone, commanded to repent and unwilling to do it, commanded to believe and incapable of doing it without repenting, and held between God’s wrath and hell? Have you been there? Been lost? God only saves lost people. “Christ only came to seek and to save that which is lost” (Luk. 19:10). The reason more people are not being genuinely saved is because they are not being lost. Were you that lost man, that hopeless man, that helpless man? Were you the man that saw yourself undone, worthless, without anything to commend or recommend you to God? Were you? Then you know something of what happened to Nehemiah. Here is a man who broke, and in the breaking had a revelation of God. Have you had a revelation? You know, salvation is revelation. We thought salvation is theology. It is not theology. Salvation is revelation. It is a revelation. When it please God to reveal His Son in me, not to reveal His Son to me, but reveal His Son in me. This is what salvation is, revelation of Jesus Christ in the heart, by the Spirit. Christ is our life.

Now, are you that man? Are you the man that was witness or was witnessed to? Are you the man that broke and bowed in hopeless helplessness, and found God merciful and gracious to forgive and to pardon? Are you that person? Well, I trust you are. But you know the tendency is for us to think that when I put such a title as, ‘Do You Know These Two Men,’ I am going to contrast two individuals, Nehemiah and Sanballat or introduce Sanballat and Tobiah. I must confess that this is a temptation but it isn’t the purpose. It is a possibility, but it is not the purpose, for I think we are seeing here one man represented by two.

First, we are seeing Nehemiah. He was a selfish, complacent, indulgent, rebellious son of the covenant that had no participation in the life of God. Then he meets the Lord by the supernatural grace of God, and he becomes immediately concerned about the testimony of God, about the witness of God, about that which was to the glory of God, namely His city Jerusalem. I believe this happens to everyone that is born of God. I believe that when you press through this mountain of midnight that separates you from God and you burst into the light of forgiveness, immediately you want to go and build the walls and bring back the glory that God has a right to expect from His people. I believe this characterizes us. It ought to characterize us.

It was not but just a little while until Nehemiah discovered that everyone was not as enthusiastic about this as he was. And so when Sanballat, the Horonite – this was a town in Samaria – and Tobiah, the slave, the Ammonite, who had absolutely no part in the covenant of grace that God made with Israel heard of it, it grieved them. Last week we talked about the grief of the godly. I suppose we might have spoken today about the grief of the ungodly for it is certainly there. It grieved them exceedingly that there was to come a man to seek the welfare of the children of Israel. And it did not only grieve them, but you will find if you will read the balance of this book (Nehemiah) that Sanballat and Tobiah were constantly at war with Nehemiah.

First, they were here by scorn, laughing to scorn, despising and lying saying, “Are you going to rebel against the king?” even though they had letters from the king for everything that they were doing. Now I suppose I could look around and say, “Well, now look. Here’s Sanballat and here’s Tobiah.” But you know if we did that we would be begging the question. Do you know where you need to look to find Sanballat and Tobiah? You just look in your own heart.

Let us turn, please, to the seventh chapter of the book of Romans. I think if we do that, we will discover that this is but a picture of a conflict that is even deeper than we have perhaps realize. Here in the seventh chapter of the book of Romans we find that there is something that is tremendously important. Starting at verse 14: “For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:14-24)

There it is. There is the conflict. There is Sanballat and Tobiah, and if you go over here, you will find that they were joined by a third, the Arabian. They heard it. Geshem, the Arabian. You remember that the Arabians were the descendants of Ishmael and Ishmael was from Hagar and Hagar is a picture of the flesh. What have you then here in the book of Nehemiah? You have the testimony of every Christian. What do you mean, every Christian? I thought you believe in the victorious life? I do. But I believe we have got to face the enemy before we can secure a victory. You have got to see who the enemy is before you know whether or not you are victorious. Some people would like to say the enemy is something other than themselves. It is sort of a little excrescence that has attached itself under your will. It is called the carnal nature which has not any part of you, and you can blame it on Adam. But I believe if you will carefully read Romans 6 and 7, you will discover that the old man is you and me. It is what we are by nature. It is the old attitude, our old habits of thought, our old disposition, our old will. It is us. What were we by nature? Were we the children of God? The same father that had a spark of divinity? Oh we were the children of our father well enough, but he was identified and his paternity established. We were of our father, the devil, whose children we were, whose attitudes we expressed, whose nature we revealed, whose disposition we exhibited, whose pattern we followed, and whose paths we obeyed, and whose precepts we accepted. Such were we. Such were we. And this is all that the flesh is.

My dear, when God saw me in His own infinite wisdom and love, saw me as I came from my mother and was given nature by father and mother, a nature that goes back to Adam. When God saw that nature come to the age of accountability and express itself, God in His sweet grace said of me, utterly, totally, horribly ruined by sin. And God in His wisdom could not do anything with me but to set a stick up outside the city Jerusalem and hang me on that stick, and say to angels and say to men and say to devils, "This is what he is." And He did the same to you.

What do you have? In Romans chapter five, you have this: "Christ died for us" (vs. 8b). "In due time, Christ died for the ungodly" (vs. 6b), "for when we were yet without strength" (vs. 6a). "Christ died for us." That is the message of chapter five. But what do you find in chapter six? Christ died as us. He died as me, not only for me but He died as me, and thus He said to the universe, "This man for whom I am dying is so totally ruined by sin that there is not one thing in this world that even God can find to do with him but dispose of him." And the place He disposed of me and you was at the Cross. That is where Sanballat was taken. That is where Tobiah was taken. That is where Geshem, the Arabian was taken, to a Cross. It was the law that condemned us, the law is just and holy and good, and the law searched through you and measured you, searched through me and measured me, and we found that we had sinned and come short of the glory of God, and our mouths were stopped, and in us there was not any good thing. God took me out there, and He took you out there and in the Person of Jesus Christ He put you on a gibbet, and hung you on a stick and said to the universe, "There is not a thing in the world I can find to do with her, to do with him. There he is."

And I will tell you something. You did not know that when you came to Christ. All you saw when you first came was that Christ died for you. You were so glad that He died for you, so glad that He paid the penalty of your sin, so glad that He was in your place. You were so happy to have the burden removed, and the guilt taken away, and immediately you said, When the burden is lifted and the guilt is taken away, now I am going to build the walls of Jerusalem. Now I am going to serve God. And so you answered the invitation in a dedication service, and you came down and dedicated Sanballat, and dedicated Tobiah, and dedicated Geshem, the Arabian, and you said, Now they are going to serve the best interests of Jerusalem. Well, that is where they were, and that is what they were doing. That is where you were, and that is what you were doing. And I tell you Sanballat does not know any means of serving God other than when he served the devil. He served the devil with fighting, so he served God with fighting. He served the devil with vanity so he tries to serve God with vanity. He served the devil with self-seeking, so he tries to serve God with self-seeking. He served the devil with his own fleshly energy waiting to be applauded, so he served God with his fleshly energy waiting to be applauded. And you will never see the walls of Jerusalem built with the energy of Sanballat, Tobiah and Geshem, the Arabian. They will remain burned, and the walls will be down, and there is only one way they will ever be built, when someone comes with a message from the king that would seek to do good for Jerusalem. But I will tell you when that happens you are going to find that Sanballat, and Tobiah, and Geshem will put up a fight, because the flesh

says, "I will do anything but die. Anything but die." "Oh I will wear sackcloth. I will sleep on a bed of spikes. I will walk on nails. I will sleep in flaming fire, but I won't die. I don't have to die." But, oh, whenever the message comes to those that would seek the good of Israel it always means death to Sanballat and Tobiah, and Geshem, the Arabian. There cannot be any quarter; there cannot be any peace, no compromise. And oh, you will find later that Sanballat and Tobiah say to Nehemiah, "Now, look, can't you use us? We can help you. You must have our assistance. We have influence, ability, and the resources for the task." Nehemiah said, "Look, the walls of Jerusalem cannot have any of Sanballat, and Tobiah, and Geshem, the Arabian. Won't be there. Can't do it, no compromise. No place." God says of His glory of which He is so jealous, "I am not going to let any man get glory serving Me. No flesh is going to glory in My sight."

You read in I Corinthians, the third chapter about a day when men's works are going to be tried by fire. You will find wood, and hay, and stubble. And over against it gold and silver and precious stones. (See I Cor. 3:12-13) Do you know what wood, and hay, and stubble are? It is the works of Sanballat, Tobiah, and Geshem, the Arabian. That is all they can do. When God tests it, there is nothing but ashes. Everything that I do for God in the energy of my personality, everything you do for God in the energy of your personality is going to be nothing but the burned gates, just ashes that soot and blow away. That is all. God can make no peace with the flesh. There is no place for them.

And so before the walls can be built there has to be a clear cut line drawn, and so Paul said God can't be glorified by the energy of the flesh. "The things I counted gain to me, I have to count loss for Christ" (Php. 3:7). The things upon which I would have depended I have to reckon, recognize are nothing but awful, nothing but refuse, nothing but that which is to be cast out and scattered away. (See Php. 3:8) There is nothing there for God. So there has to come into your place, your life, that experience, the experience where like Nehemiah you discovered that the moment you begin to serve God there rises up an enemy.

Do you know that enemy? Oh, you say, "I wish it was Geshem, the Arabian. That seems so nice. He seems so foreign." But do you know who Geshem, the Arabian is? It is you without Jesus Christ. It is me without Him. What I was by nature. What you were. That is what Sanballat is, that is the old man; that is what Tobiah is, the old man; that is what you were. And you know quite well who it is. You know the part of you that plots and plans, and says, I am going to hurt. I am going to get even. I am going to vindicate. I am going to do this. I am going to do that. You know who is doing it? Sanballat and Tobiah, for that is what they were doing. You know who it is that insists on his own way, and own rights, and getting every ounce of credit and praise. You know who it is? Sanballat and Tobiah. Do you know who it is that hurts and injures, and bruises? Sanballat and Tobiah. Do you know who it is that lies and lusts? Sanballat and Tobiah. But who is Sanballat and Tobiah? Me, by nature. It is you, by nature. That is what we were when God found us.

There is no compromise. No peace. No place where we can strike an agreement. Only one thing. We have got to come to the place that Paul did. He said, "Knowing this, that our old man is crucified with Christ" (Rom. 6:6). That is where God dealt with Sanballat. That is where He dealt with Tobiah. That is where He dealt with me. That is where He dealt with you. And the only way we will ever have victory from this tyrannous insurrection that would undermine everything of God's holy purpose, is to bring Sanballat, and bring Tobiah, and Geshem, the Arabian to the place God provided, which is the Cross, and there to stay, not just in common theory but to stay every day, stay constantly, never leave it. But the moment you allow them the least liberty, they go back, unchanged, they have not been disciplined. The Cross is not a place of discipline. The Cross is a place of destruction. Do you see? We think somehow the Cross can educate Sanballat, pierce him through enough and he won't be Sanballat anymore. Drive the nails deep enough and he won't be Tobiah anymore. Press the thorns down hard enough and he will cease to be Geshem the Arabian. But he won't. And that is why the Bible says, "Reckon yourself to be dead, indeed unto sin" (Rom. 6:11a). You will never outgrow it, nor will I. And the last day you breathe, you are going to find a subtle appeal that comes in from the Dung gate to the heart and it is going to say something like this, "Now, you just say that cutting word, you just do that selfish thing, you do that, you've got a right." Sanballat, though he has been on the Cross for 40 years, is going to quiver with excitement. He is going to get even now. And the last day you breathe, you will find that Sanballat and Tobiah, and Geshem the Arabian have to stay where God put them, crucified with Christ.

But, oh, my dear, what did Paul say? Must I go on constantly in battle? Yes. He said, "I must go on." But must I go on constantly in defeat? No. He did not say there would not be battle, but he said there did not have to be defeat. There is a difference you

know. He said, There is no temptation that has overtaken you...He did not say you would be immune to temptation but he said, "There is no temptation overtaken you except that which is common to man, and He will with the temptation make a way of escape that you may be able to bear it" (I Cor. 10:13). So someone would say, Paul said the normal Christian life was to live in constant defeat, wanting to do something and doing another. No, Paul did not say that. Paul said, This is the conflict between the old man and the new man. But he did not say that the old man was going to go on in ascendancy. No. no. He said, "Thanks be to God which giveth us this victory" (I Cor. 15:57). "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God, but the flesh unchanged remains always the servant of sin," and "therefore I shall go on reckoning myself to be dead indeed unto sin" (Rom. 7:25).

Now we have three laws here. First, you have the law of God, that revelation of God, which is just, and holy and good, by which when Hanani came to you, you were a slave, and prepared for grace. Then there is the second law. The law of sin. The law of Sanballat and Tobiah and Geshem, and there is always going to be that law. But there is the third law. You find that in Romans 8 the law of the Spirit of Life which has made me free from the law of sin and death.

Back in Romans 5, we had Christ for us. In Roman 6, Christ as us. And in Romans 8, Christ in us. And this is how the walls are going to be built, in the church, in your life, when it is Christ in us. But it cannot be Christ in us until it is first seen that it is Christ as us.

Listen to Paul, "I am crucified with Christ" (Gal. 2:20a). That is how He dealt with Saul of Tarsus who was Sanballat and Tobiah and Geshem, "Nevertheless I live, yet not I but Christ liveth in me" (Gal. 2:20b).

You leave today, you choose whether you're going to serve the law of sin and death or you are going to allow the law of the Spirit of Life to make you free from the law of sin and death. But if you serve the law, the Spirit of Life, it is going to be that you brought yourself, that old Sanballat and Tobiah and Geshem the Arabian to the Cross, and have remembered that in you and in your flesh, "there dwelleth no good thing" (Rom. 7:18). Then tomorrow when you find Sanballat speaking, and Tobiah is thinking, and Geshem is working, bring them right back to the Cross. Don't make peace with them, don't argue with them. You come back and "reckon yourself dead, indeed unto sin," that the law of the Spirit of Life in Christ Jesus may make you free from the law of sin and death.

Shall we bow in prayer? Truth always brings responsibility, and always brings a crisis. These two men are not hard to find. The old man, the Sanballat, the Tobiah, that's me, that's you. The new man? Christ Jesus. Who is going to reign this week? Who is going to rule? Who is going to govern? Sanballat is going to fight for itself, its rights, has no part in the covenant of God, no inheritance in Jerusalem, condemned to death. But fight it will unless you bring it to the place where the fight has been won, the Cross, and let the law of the Spirit of Life in Christ Jesus make you free from the law of sin and death. What will it be? What will it be? Is it going to be Nehemiah or Sanballat? Today? tomorrow?

Our Father, we pray that Thou by Thy Spirit will drive the truth of the Word deep into our hearts this morning. Should there be some that have a name to live but are dead or some who have not even professed the name of Christ, but oh might they stop at Calvary, and stay there until Thou hast revealed Thy Son in them. But for those, Lord, that have had this work done, draw them on. Draw us on to the Cross and beyond the Cross, into the resurrection life of Christ revealed in us. Bless we pray Thee now this people. Draw them on to reality, to victory, to deliverance. In Jesus' name for His sake we pray. Amen.

Shall we stand.

Shall we bow for the Benediction. Our Father, we thank Thee now for the wonderful deliverance Thou hast granted us in the Lord Jesus Christ. Oh, God of grace, come Thou upon us today. Let the Spirit of God drive the truth home until we have been brought into the glorious liberty of the children of God. "Now, unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory, and honor, dominion, and power, now and forever. Amen" (Jud. 1:24-25).

* Reference such as: Delivered at The Gospel Tabernacle, New York City on Sunday Morning, November 12, 1961 by Paris W. Reidhead, Pastor.