

THE PRESENT TRUTH

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Employed To Cause Doubt

The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed. Then the Saviour's promise was fulfilled. When Peter and John testified before the Sanhedrin council, men "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. Of Stephen it is written that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Men "were not able to resist the wisdom and the spirit by which he spake." Acts 6:15, 10. And Paul, writing of his own trial at the court of the Caesars, says, "At my first defense no one took my part, but all forsook me. . . . But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." 2 Tim. 4:16, 17, R. V.

The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed.

A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him.

So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. The disciples of Christ would be betrayed to death by the members of their own households. "Ye shall be hated of all men for My name's sake," He added; "but he that shall endure unto the end, the same shall be saved." Mark 13:13. But He bade them not to expose themselves unnecessarily to persecution. He Himself often left one field of labor for another, in order to escape from those who were seeking His life. When He was rejected at Nazareth, and His own townsmen tried to kill Him, He went down to Capernaum, and there the people were astonished at His teaching; "for His word was with power." Luke 4:32. So His servants were not to be discouraged by persecution, but to seek a place where they could still labor for the salvation of souls.

The servant is not above his master. The Prince of heaven was called Beelzebub, and His disciples will be misrepresented in like manner. But whatever the danger, Christ's followers must avow their principles. They should scorn concealment. They cannot remain uncommitted until assured of safety in confessing the truth. They are set as watchmen, to warn men of their peril. The truth received from Christ must be imparted to all, freely and openly. Jesus said, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops."

Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls,—the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to "follow after the things which make for peace" (Rom. 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, "Fear not them which kill the body, but are not able to kill the soul." Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them.

It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart.

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver.

Not even a sparrow falls to the ground without the Father's notice. Satan's hatred against God leads him to hate every object of the Saviour's care. He seeks to mar the handiwork of God, and he delights in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. "Fear ye not therefore, ye are of more value than many sparrows."

Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection. I am the medium through which Heaven's blessings shall come to you. And everyone who confesses Me by sharing My sacrifice for the lost shall be confessed as a sharer in the glory and joy of the redeemed.

He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by evilspeaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them. And "whosoever shall deny Me before men," He says, "him will I also deny before My Father which is in heaven."

The Saviour bade His disciples not to hope that the world's enmity to the gospel would be overcome, and that after a time its opposition would cease. He said, "I came not to send peace, but a sword." This creating of strife is not the effect of the gospel, but the result of opposition to it. Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends. But Jesus declares, "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me."

The mission of Christ's servants is a high honor, and a sacred trust. "He that receiveth you," He says, "receiveth Me, and he that receiveth Me receiveth Him that sent Me." No act of kindness shown to them in His name will fail to be recognized and rewarded. And in the same tender recognition He includes the feeblest and lowliest of the family of God: "Whosoever shall give to drink unto one of these little ones"—those who are as children in their faith and their knowledge of Christ—"a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward."

Thus the Saviour ended His instruction. In the name of Christ the chosen twelve went out, as He had gone, "to preach the gospel to the poor, . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. {Desire of Ages Pg.354- 358}

Self-denial is considered by some to be real suffering. Depraved appetites are indulged. And a restraint upon the unhealthy appetites would lead even many professed Christians to now start back, as though actual starvation would be the consequence of a plain diet. And, like the children of Israel, they would prefer slavery, diseased bodies, and even death, rather than to be deprived of the flesh pots. Bread and water is all that is promised to the remnant in the time of trouble.

After this sure promise from God it was criminal unbelief in them to anticipate that they and their children might die with hunger. They had suffered greatly in Egypt by being overtaxed in labor. Their children had been put to death, and in answer to their prayers of anguish, God had mercifully delivered them. He promised to be their God, to take them to Himself as a people and to lead them to a large and good land.

Who shall separate us from the love of Christ? —Romans 8:35

God does not keep His child immune from trouble; He promises, "I will be with him in trouble . . ." (Psalm 91:15). It doesn't matter how real or intense the adversities may be; nothing can ever separate him from his relationship to God. "*In* all these things we are more than conquerors . . ." (Romans 8:37). Paul was not referring here to imaginary things, but to things that are dangerously real. And he said we are "super-victors" in the midst of them, not because of our own ingenuity, nor because of our courage, but because none of them affects our essential relationship with God in Jesus Christ. I feel sorry for the Christian who doesn't have something in the circumstances of his life that he wishes were not there.

"Shall tribulation . . . ?" Tribulation is never a grand, highly welcomed event; but whatever it may be— whether exhausting, irritating, or simply causing some weakness— it is not able to "separate us from the love of Christ." Never allow tribulations or the "cares of this world" to separate you from remembering that God loves you (Matthew 13:22).

"Shall . . . distress . . . ?" Can God's love continue to hold fast, even when everyone and everything around us seems to be saying that His love is a lie, and that there is no such thing as justice?

"Shall . . . famine . . . ?" Can we not only believe in the love of God but also be "more than conquerors," even while we are being starved?

Either Jesus Christ is a deceiver, having deceived even Paul, or else some extraordinary thing happens to someone who holds on to the love of God when the odds are totally against him. Logic is silenced in the face of each of these things which come against him. Only one thing can account for it— the *love of God in Christ Jesus*. "Out of the wreck I rise" every time.

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