

W117_Hebrews.mp3

[00:00:02] That this is another tape recording being made in the Chapel of the Open Book. Under the covering title of the Epistle to the Hebrews. And this evening, we are considering the other side of the center. Not the exhortation to go on and to perfection, but the warning that the alternative is to draw back unto perdition. And as our custom is in this meeting, to read a portion of the scriptures before we open the book. Those of you who are listening to this recording, if you care to join us, we are going to read together Hebrews 12 and 13. In our study last time we were looking at the section. Which occupies Chapter 3 to 6 and which we've denominated by the words on to perfection. This evening, we are looking at the balancing section which occupies chapter ten from verse 19 right through to chapter 12, and that has got the alternative, lest we draw back to perdition. You will find that as we go through this second section. That there will be a good many items that seem to be almost a repetition. I would just like to mention this feature, which is characteristic of certain types of scripture. In fact, I have a book at home. It's entitled Due to Regress. And the word due to regress means things which are written the second time. And a superficial casual reading of Samuel and Kings. And then the reading of. Chronicles. The present is going over the ground again.

[00:01:50] Why occupy all that space and time saying it twice? But if when you come across these apparent repetitions, you then read them carefully, you will find perhaps a slightest change in the wording or there will be a very different context. And by putting the two together, you get not merely a repetition of truth, but a wider view, a keener, clearer understanding. And then on top of that, supposing we don't fully understand why there should be a repetition. Well, you don't expect me to say, Well, dear friends, as God has been pleased to write the epistle to the Hebrews through his servant Paul. And has he gone over the ground twice? We won't bother, because that would be ridiculous, wouldn't it? And we shall not find. We're going over the ground in any other sense except looking at this subject. The same subject from another point of view, which is always necessary, even in the things of this life, let alone with regard to the things that belong to our peace. And the first thing that we noticed and it's the most important item, is that this one commences with the words Let us come boldly unto the throne of grace. And when we come here, the first note that we put there is let us draw near. Now that's a repetition, but is it an unnecessary repetition? Isn't it telling us, even if it says it twice

over? Don't forget that whether you're going on unto perfection or whether you are seeking help and grace that you don't slip back to perdition.

[00:03:30] There's only one place you can look for strength, either to go on or to hang on. And where is that? Well, it's not in your own heart. You'll find it. And it's not by a company of God's people. You'll find it. But it's only where Christ sits at the right hand of God. So that's my first note to remind you. This won't be the second time I've said it. Friends, I think I've said it a dozen times that if we got this book in front of us, I shall say it, I hope a dozen times more. So Chapter one, verse three, just very quickly, when he had by himself purged our sins, what did he do? Well, he died and he was buried and was raised again. But he doesn't say that. He says one thing. He sat down on the right hand of the majesty on high, then at the end of chapter two. It says. Verse 17. Wherefore in all things it behoved him to be made like unto his brethren that he might be a merciful and faithful high priest. And then at the end of chapter four, verse 14, seeing that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. And then he goes on to say in verse 16, Let us therefore come boldly unto the throne of grace.

[00:04:53] And then we have in Chapter seven. Verse 24. But this man, because he had continueth ever has an unchangeable priesthood. Wherefore he is able also to save them to the uttermost. And that word uttermost, I have reminded you, contains the word perfection unto all perfection. Pain tells that come unto God by him seeing he ever liveth to make intercession for them. And Chapter eight, in case you haven't already got it, he says, I'm going to stop for a minute and sum it all up for you. And the summing up is that we have a seated priest in a heavenly sanctuary, and chapter nine says in verse 11 that Christ being come an high priest of good things to come by, a greater and more perfect tabernacle not made with hands, that is to say, not of this building. And Chapter ten says, but verse 12, that this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God and Chapter 12 says He ran the race in front of him and he sat down at the right hand of the throne of God. So he goes on in his one letter. Talk about repetition. What a blessed repetition. Every step that were developed. He says, Don't forget. Whether you need forgiveness, whether you need strength to help in time of need, whether you're going on and you need grace to run, whether you're slipping back and you need a hand to hold you.

[00:06:24] There it is. Why, if that was that was the only subject we had this evening. It'd be well worth the time coming, believe me, wouldn't it? But of course, that's only one out of many wonderful features that we have. But keep it well in mind. Now, the next thing I would like you to notice is this in chapter ten. And we're really making a start now on our subject, it says verse 22, Let us draw near. Verse 23, Let us hold fast. Verse 24. Let us consider. But before whatever it says, let us do anything. It reminds us that we have something. This is exactly the same. We will find that it's the same idea in chapter four. Verse 15, we or verse 14, we have a great high priest. Verse 15. We have not a high priest, which cannot be touched with the feeling of our infirmities. We have something. Let us therefore come. We have something. Therefore let us draw near. God never exhorts us. Let us go on unto perfection. Number one, without telling us the basis of it and the strength for it and the reason for it. So here, before ever, I say to you that the scripture says, Let us draw near. I ought to say to you, verse 19, having having he is your possession, having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way.

[00:08:03] Actually, this is parallel with the words spoken to the disciples gathered around Christ when he was here on Earth in John 14. He said, I am the true and living way. Our version says I am the way, the truth and the life. The true in John's gospel so often times means something which is not merely a figure and a type. Like he said, your fathers did eat manna in the wilderness. I am the true bread. That was a type. I'm the reality. So here in John, I am the true and living way. No man cometh unto the Father but by me. We often hand that over to the unsaved and preach the gospel from it, which might be all right, but it was addressed to believers. On the eve of our Lord's departure. And here this is the same feeling. We come near to God by a new and living way. Which he hath consecrated for us through the veil, that is to say, his flesh. Now that I'm having an high priest over the House of God, let us draw near. We can have all the other emphases. Now let us do this. Let us do that. So we've got a division in our subject, which is a most important division. First of all, outstanding. What we are in Christ and what Christ is to us.

[00:09:27] And then the exhortation to do something about it, which is our state. Now, the state can vary, but the standing remains ever the same. The gift of life is never taken back, But the offer of a crown is conditional. You may lose it. Now, the epistle to the Hebrews is particularly concerned with the reward element. And so we must keep in

mind these distinctions. Well, now the next thing is to realize the way in which the teaching is enforced by a series of examples. We've already noticed in Chapter three, the example is the children of Israel in the wilderness. And the wilderness experience of Israel creeps into other parts of scripture. But where it does come, have a look at the context. I'll give you one that's most obvious. In chapter nine of one Corinthians, he speaks about running a race. And receiving a crown. And then of the possibility of being disqualified. And it immediately goes on into Chapter ten and reminds them that all our fathers passed through the Red Sea. Were all baptized into Moses. Did all eat the same spiritual meat and all drink the same spiritual drink. But with many of them, God was not well pleased. So in Hebrews chapter three, he goes to the wilderness. When they murmured against God, when they tempted him, when he swore that they should not enter into his rest. And that takes you back to the Old Testament when only Caleb and Joshua of that generation lived right through the 40 years Wilderness crossed the River Jordan and entered into their inheritance.

[00:11:16] The rest, who were 20 years old and upwards, died in the wilderness. So we are facing a solemn issue, and I want to make it plain that we're not facing the question of salvation. We're facing the question of what you're doing with salvation after you've received it. If we keep that in mind, we can heed these things, and they are written for our learning. We are warned in chapter five and six, as we were observing last time, that it is possible to lose much because you are dull of hearing and it is possible to lose much because you are slothful. God expects that the new life that is given us to be something that's active and working and fruitful. I was speaking to a lady. She keeps a little florist's in Union Road and she happens also to be a believer. And we were talking together and we were both commiserating with one another that we are getting old. Of course I said to her, Yes, that's true enough. So many of our parts are wearing out and we don't know where to get any spare ones. I, you know, after all said and done, the scripture says that the outward man is perishing, but the inward man is renewed day by day. And Colossians adds a thought that it is being renewed, the mind is being renewed after the image of him that created him.

[00:12:48] I see. Now, is that true of you and me? Is that renewal is been going on day by day. We've got something that the poor outside world hasn't got. I said, I have a feeling that mercifully, any amount of unsaved people are only half awake and only half asleep, and they're not quite so perturbed about the things that we see coming on the

horizon. Perhaps it's a mercy that they haven't got much consciousness of it. But I said, so far as you and I are concerned. We owe every day to be getting more active, more vivid, more clear, because this pulsating life of the risen Christ working through us should accomplish this mighty miracle in us so that the older we are in Christ, the more vivid and youthful our outlook should be. Well, that's an encouragement perhaps to us all. And so we have these examples of not being dulled and not being slothful. And then in Chapter 12, we have a very, very extraordinary one, which is well for us to dwell upon. We should have to look at it again in a moment, but we just pick it out in chapter 12. You get the man who sold his birthright. This is where it's coming, right to the very knucklebone, as it were, of the study of the subject. The man who sold his birthright.

[00:14:10] Now, you know, there are many ways in which that warning can be applied. How many have seen an element of truth and then because of circumstances, pounds, shillings and pence or some reason or the other. They turn back. Well, that's an extreme danger. I've mentioned to you before, and I mentioned it again. That you can often see in the shrug of the shoulders and say, Well, a man must live. Same spirit creeping. Who said a man must live? Is it better to live on in unbelief and despising God's birthright, or rather to go on and even though you suffer for it and end your days quickly here? That's the thing we've got to watch. All for one morsel of meat sold his birthright. Well, now we must draw near a little bit to the actual passages before us. But before we do so, there's one other feature which is written in these chapters to give us a sort of a feeling of the way in which we may hold on to reality and not be misled by shadows. Take, for instance, the very word I've said Shadow. Chapter ten for the Law. Having a shadow of good things to come and not the very image. We won't go further for a moment, but there it is. If you are following a shadow. And that following of the shadow means you haven't got your eyes on the reality. Where is it going to land you? Now, these Hebrews, you see, were very much addicted to that.

[00:15:50] They had been given a religion from God, a ceremonial religion given by God, a religion that was full of types and shadows, offerings and sacrifices, tabernacle and priesthood, incense and fasts and feasts and festival days and new moons and whatnot. But that could be misunderstood. They could be abused. And ultimately the prophets have to stand up to them and say incense is an abomination to him. He cannot tolerate your fasts and feasts. Who asked you to bring all this multitude? Who told you to tread his courts? Would you say Is God going back upon his own teaching? No, he

says, You've made that which was a symbol and a type and a shadow as though it was the reality. All this book says it's impossible that the blood of bulls and goats could take away sin. This book that we're reading says all the line of priests that God himself had brought into existence. They were all failures, for they were all sinful men and they all died one after the other. The only one that matters is the ever living priest at the right hand of God. So let's remember. That if we are going on unto perfection. Perfection will never be gained by dwelling in the land of shadows. Perfection will be gained by dwelling in the land of reality. For that's where perfection is. And this has to do with our own calling, as well as the epistle to the Hebrews.

[00:17:17] So we have in chapter 924 for Christ is not entered into the holy places made with hands. That was a tabernacle made with hands and it was made according to the pattern and was made at the command of God. But he says Christ has not entered into that one. They are figures of the true. He's gone into heaven itself. And so he says in Chapter 12, as we were reading just now, it's one thing to remember. The gift of the Ten Commandments at Mount Sinai and the entry into that covenant relationship that God entered into with Israel with all that accompaniment of terror. So as we read that, even Moses did exceedingly quake and fear, and they asked him that they might not hear it anymore, that there should be a mediator between them who he said, don't dwell merely on the wonder of Mount Sinai, for that is a covenant that kills. A covenant condemns. God has set before you something better. So Chapter 12 says, But we are come to Mount Zion. Not Mount Sinai. They look very much the same. It's only an alteration of a letter. But what a difference. Instead of blackness and darkness and tempest, we have come to Mount Zion. And unto the city of the living God, the heavenly Jerusalem. And here I stopped for a moment to mention something which I think may be useful.

[00:18:49] It's very disconcerting in a meeting like this, isn't it, when you have a passage of scripture in front of you for every now and again, somebody has to read a rather, well, immoral sort of word. I was hoping that perhaps one of our friends who could run along the scriptures a bit beforehand would say, Well, I'll read the word that's got the word bastard in it, you see, but just happened to slip. But we are facing realities, friends. And in this very passage that you read, you had references to immorality coming 3 or 4 times. Why? For those of you who are with us, when we were looking through the question of the millennium will remember that the moment the new Jerusalem is brought into view, but outside are the fearful and the abominable and the unbelieving and the

hormones, all that very lot and uncleanness. And Hebrews is dealing with the new Jerusalem. If you want to know the character of those who will live and reign with Christ, you read Hebrews and those who come up to the standard of Hebrews will be among those who are the overcomers. Because when we read the Chapter 11 where it speaks about those who had this faith, most of them died for it or suffered for it or lost something for it. That's the character. So don't wince at these things because even if you do, they're going on all around you and they creep into the church and they can trip up even God's people.

[00:20:18] For the warning is not given over and over and over again in Scripture without a reason for it. And these things may not spoil a person's hope of eternal life. For even David, the beloved of God, was guilty of adultery and murder. And yet he was the one who has given us the precious words Wash me and I shall be whiter than snow. But that doesn't give any excuse to anyone to say, Oh, well, it'll all come out in the wash. What will you never have Something that will be in the wash. The crown, the glory, the reward that's attached to faithful service. Doesn't come into view. That is here. So we have the New Jerusalem. Now. The new Jerusalem influenced Abraham. Instead of clinging to the little possession that he got down on Earth. Although it was the gift of God, he was willing to be a tent dweller. I have to be careful because sometimes I say he was content to be a tent dweller and that would be looking as I did it on purpose. He was willing to be a tent dweller. Why? Because he had, in view, a city which had the foundations whose builder and maker is God. So that reality, you see, is to be kept in mind if ever you're going on unto perfection. And then there is the Chapter 11, which is devoted from first to last to an exposition of the faith which must characterize all those who are thus going to reach that goal.

[00:21:54] We shall have to consider this Chapter 11 as a subject by itself. It's too vast and too big to cram in as a part of our study. But I will lift out from it the feature which I think is essential. Lift it out and leave the rest of it for another time. Chapter 11, Verse one. Now faith is the substance of things hoped for. When we go into the meaning of this word, I will explain to you a little bit more the reason why we can translate it today. Now, Faith is the title Deeds of Things Hoped For. We leave it for the moment. And it's the evidence of things not seen. Now, that's the key thought. Not seen. In verse seven by faith, Noah being warned of God, of things not seen. And in verse 13, these all died in faith, not having received the promises, but having seen them afar off. So now the

view changes. They do see some things, but they're a long way off. But they see them. And isn't it remarkable? These all died in faith not having received well. I met some people whose conception is faith that if they have faith, they're going to receive everything. What is an element which you got a face that these who had the highest did not receive.

[00:23:20] I did not receive in this life God having reserved something better for them. So there we have the emphasis and that is brought out in the case of Moses. Verse 24 by faith. Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproach of Christ, or better still, for Christ, greater riches than the treasures in Egypt. For he had respect unto the recompense of the reward. And it says at the end of verse 27 he endured as seeing him who is invisible. So there's the insistence right through this section that it's the thing that's far off, the thing that the human eye does not see, but the eye of faith sees and is assured. And you remember the way the apostle himself has said it in the epistle to the Corinthians, that our light affliction, which is but for a moment worketh for us a far more exceeding eternal weight of glory while we look not at the things which are seen. It doesn't do that if we are always looking at the things that are seen. And so you do well to remind yourself in Chapter 12 that it says that no chastening of the present seems to be joyous but grievous nevertheless. Afterward, it yielded the peaceable fruit of righteousness. Now it doesn't stop there, but it's unto them who are exercised thereby.

[00:24:50] It doesn't work for you, a far more exceeding eternal weight of glory unless you're looking at the things which are not seen. If you're looking at the things which are seen and you've got this affliction, you won't be calling it light. You'll be making everybody else as miserable as you are yourself. But if you've got your eye on him, who sits at the right hand of God, you will endure as seeing him that is invisible. And some of your friends will say, what is it remarkable the way he stands it, the way he puts up with it, but he's not conscious that he's putting up with it. It lifts a burden. It helps you to see, Oh, this is for the present moment. It's grievous, but oh, when that day comes. So Moses, who was evidently a man of business, he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He realized that there were pleasures of sin, but they were transient. They were passing and the esteemed. He put in the scales and he weighed them. The reproach for Christ, greater riches than

all Tutankhamen's tomb could hold, and all the rest put together greater riches and the treasures of Egypt. And it says the thing that characterized him was he endured as seeing him that is invisible. Well, now we leave that because I should have to go over that ground, God willing, when we meet together next time.

[00:26:15] Now we'll turn to the way in which this goes through the subject. And keep in mind the balance. First of all, we've already emphasized enough possibly, that both of them have got this exhortation to come boldly to the throne of grace, having let us draw near. Whether we are going on under protection or whether we are slipping back. We need this selfsame, risen, ascended seated Christ. Then the next is we had in chapter three examples of unbelief. The unbelief of a believer, which sounds a contradiction, except every one of us know our own hearts and know full well that not one of us could ever stand in the presence of God and say, Never did we have a fleeting sense of unbelief. We have had it any amount of times. And so Paul writing the second Timothy. He says if we deny him, he will also deny us. If we believe not yet, he abideth faithful. He cannot deny himself. If we believe not, sometimes he doesn't give us up. We give him up. But he doesn't give us. No, he abides faithful. So we have now the examples of unbelief. But then you see God comes to our rescue. He doesn't give all unbelief and make us fearful and sad. He gives us a longer list in Chapter 11 of those who overcame by this precious faith.

[00:27:41] He gives us all sorts of aspects of the faith. All sorts of people are brought in the Bible ransacked for examples of those who had this faith Abel and Enoch and Noah and Abraham and Isaac and Jacob and Sarah. All this lot coming in. And if we can't fit in with one of them, we must be a poor specimen. Can't get any help from any one of these examples. And so we've got the two examples of unbelief in the first place. Examples of faith in the other. And you notice this in the passage which says, Go on unto perfection. He gives you the examples of those who drew back and in the part that says, Don't go back to Perdition, he gives you the examples of those who went on. And that's the sort of thing God does, and that's what you miss if you won't let him speak to you twice over. We should miss all that, you see. And then look at the next. First of all, he addresses them. He says, look, you're divided into two groups. You're either babies feeding on milk or you're the perfect ones. That's the adult ones. The fully grown ones who are ready to go on. Now he comes and says, well, wait a minute. Now, wait a

minute. You are already adults. Now I'm going to divide you into two groups. Who said what? All over again? Lord, Yes.

[00:28:56] Because those who are grown up in the faith are not all exactly the same level, are they? He said, Some of you are children. That is to say in the family, sons, not babies, sons. But some of you have attained to the position of a first born son. And that's a distinction which scripture makes. So let's look at Chapter 12 for a moment again and see this distinction. First of all, you remember that he says there's something common to all family relationships. That is to say, chastening. Whom The Lord Loveth he chasteneth. And there is no sign that he receives that He doesn't chasten him. And after he's gone through that for some time. He then speaks about another aspect. He brings forward Esau, who for one morsel of meat, sold his birthright. And that word birthright is repeated in verse 23. When we read the Church of the Firstborn, when I say repeated. Is the only difference is the ending of the word Prototokos and Kyoto Takaya the same word from two points of view. Either the birthright that gives you the firstborns position or the firstborns position that you've got through your birthright. And Esau despised it. Esau was one of those type of easygoing people. He was furious at first, but when Jacob at last met him. Jacob thought, who is nursing this vengeance? And he'd have it out on me now. And he sent over presents to him and he saw didn't bother his head.

[00:30:35] He said, Oh, I'm glad to see you after all this time. Easygoing sort that all that in the eyes of God. He was a profane person. He despised his birthright. And that word is used in the Old Testament of Israel. They despise the pleasant land. And, you know, they throw the gift of God back. There be consequences arising from that. And that is what we are warned about here. So it says there's a difference now to be drawn between sons. They're all treated alike by the father and the first born. Always the first born draws that if the first born doesn't play the game. That's a very serious matter. So he says. Verse 17. You know how that afterward, when he would have been headed to the blessing he was rejected for he found no place of repentance, though he sought it carefully with tears. And you remember when we were looking at the earlier chapter, we had no renewal to repentance in chapter six. And some of God's people have been very much oppressed by the idea that they could commit a sin and there was no renewal to repentance. Well, let us at least put it in its context. It hasn't got to do with some poor old soul who has slipped up over something and then thinks there's never any

forgiveness. Oh, no. It's this spirit that barterers with the truth. He said, You have received the Holy Ghost.

[00:32:08] You have tasted of the powers of the age to come. You have had a witness that's been denied to others. And if you play fast and loose with that, well, there's no renewing you to repentance. You know what you're doing. You're crucifying a fresh the son of God. You're putting him to an open shame. And he says to them here that if once you take that attitude in Chapter ten. It says verse 29, of how much shorter punishment suppose ye shall he be thought worthy? Who hath trodden under foot the Son of God? You see, there's an attitude of heart and mind that a believer may entertain that is really antagonistic to the cross of Christ. So when Paul was writing to the Philippians, he warned them about those who may mislead the Mrs.. Don't you follow them? You keep us in these example for I'm warning you, I'm warning you that that particular company. Agreeing on a way that leads to perdition. The very self-same word that's used in Hebrews is used in Philippians only. It's translated destruction. They're going on the road to destruction or perdition. It says their God is their belly. Well, that's not a very up to date term. We speak about Comey's and things, but the Bible says their God is their belly. And you could say that of all. To when most of the meat. And most of the meat was a dish of split peas or lentils.

[00:33:38] Fancy bartering and inheritance. And if you see it done by Christians. Or so he says. That's the thing to be watchful for. That's the thing to avoid. And then you will notice the next thing that then I was going to finish with Philippians. He says they are the enemies of the Cross of Christ. Christians can be the enemy of the cross of Christ, but the cross of Christ means something. And if after having crucified you and himself to the world, the flesh and the devil, you go tampering with it and get tangled up with it, you're undoing the very thing that Christ came to accomplish. And so, he says, emphasizes this question of exercise. He said that the difference between a baby and a full grown adult is that while they both have senses, they haven't got senses exercised. Well, now you can understand that there's no great condemnation to a baby because it cannot do all the things that an adult does. You don't expect it. But the characteristic is there. They both have senses, but one has senses developed and exercised and the other are lying dormant. Well, Harry said it. It's all right for a baby to be like that. But if you go on like that, year after year for the time being, you see, you ought to be teaching

others. And you're still a baby, still feeding on the milk still and exercised. That was the reproach.

[00:35:11] Well, now he comes in chapter 12 and he says, you remember we drawn attention to this just now that the chastening which you receive at the father's hand will only do you good if you are exercised with it. The same word comes out. And so you see, this patterning of scripture is not some little pleasing thing. You say, Well, just put up with him. He's always diddling about with these patterns. A, b, c, c, b. I suppose he likes it. You know it isn't that, friends. This is the way in which God is insisting on certain aspects of his truth. And it's a solemn thing to see it set out like that, even though I says it shouldn't. As the old washer woman said, Even though it's set out like that, friends and you see it, you can't get away from a responsibility once having it sketched out in front of you. But those things are insisted by God, and it's been my privilege as well as my responsibility to try to bring these things before you bring them home to your heart and conscience. And I hope when I speak to you, you're conscious that I'm speaking very, very much to myself. Some people wonder sometimes how it is I'm able to anticipate their problems and touch upon their delinquencies. Why? It's because I've got a tremendous lot myself. Friends, you see. And so I'm not speaking from an exalted attitude.

[00:36:34] I'm speaking very, very much as one who goes along this pathway, leading all the day, leading every day the consciousness that is that one of the right hand of God should fail. There is no hope for me. My salvation at the first depends upon his finished work and my persistence afterwards, until the day of glory is reached depends upon the fact that he who love me and gave himself for me now lives for me and never forgets me and is going to promise me at the end of this epistle and we might as well have it twice over that He hath said, I will never leave thee nor forsake thee. And the consequences as that is true, I need not mine. What a man shall do unto thee. And that puts us in another category and gives us a hope where otherwise we might be downcast. So shall we once more say that's as far as we can go this evening with this endeavor to say all over again. Except I will repeat this in case somebody missed it before that the word perdition or the word translated destruction in Philippians or the word perdition at the end of Chapter ten is given its ordinary everyday meaning in Matthew 26, when the disciples murmured and said to What purpose is this waste?

That's the ordinary basic meaning. It doesn't mean that a Christian can draw back to hell. It means a Christian instead of being fruitful can be just barren land that's wasted.

[00:38:10] And that is a solemn thought. Think that there are some of God's people who are redeemed by the precious blood of Christ, who received the gift of life and are the very members of the body of Christ who may be very unfruitful in their experimental life. But God forbid that we should sit back and say, Well, I'm satisfied to know that my life is hid with Christ in God. And the Lord says, Well, don't hide it so much that nobody can see it or would never know it was there at all. Let it be manifest a little bit, by the way in which you live and your walk and your witness and your fruitfulness for those things belong to our calling as well as to the Hebrews. The epistle to the Ephesians exhorts those who have this high calling in which we exalt to walk worthy and to be fruitful and have no association with the unfruitful works of darkness. So we bring it again to a conclusion. And when we come to an end, isn't it good to know that that's just where the Lord can begin with us. We are here as a united little company. We are going to dissolve and part and go to our several homes. And there I trust we shall sit down once more and in his presence, ask him to make these precious and wonderful things our own.