

No.  
327.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS  
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE  
RIGHT HAND OF GOD." COL. 3. 1.

" T H A T   D A Y "

*An Address (revised) at*

Forest Gate, E. 7.

March 7, 1937

by

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*Correspondence welcome:*

Scriptural literature for Believers

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" T H A T   D A Y "

An address by Mr. P.W.Heward  
At Forest Gate, March 7, 1937

In the 24th chapter of Matthew we remember how our Lord Jesus Christ emphasized "That Day". "Of that day and hour", for example, - so definitely brought before us. The expression was already a very well known one. We remember how the old time prophets were called of God to utter the words again and again and yet again, - "In that day", "In that day", - it was ever in front of them. Look at Isaiah, - we have already had the 12th chapter quoted to us, - "In that day". Zechariah again and again repeats "That Day" about 21 times - the majority in chapters 12-14. There was no question as to what they meant. The hope was in front. The glory of the Lord was to be revealed. "The Lord alone shall be exalted in that day". And the Lord Jesus directed the minds of His disciples to something beyond the present. That day must ever be the climax. The Gospel was early spread. Paul, changed from a persecutor, and made a herald, was privileged to declare that Gospel in an ever widening circle, reaching first throughout the district round about Jerusalem, but extending till as far as Illyricum he had gone preaching Christ, and his desire was to go beyond. "The regions beyond" were ever on his heart. "I must see Rome also", he said, and referred to the believers there bringing him on his way to Spain. No thought amid the stress that he felt of sinking under that stress, no thought of mis-using apparent disappointment to suggest an indifference or a furling of the sails. He desired to go yet further. His age was becoming more, but he was not thereby slackening. His desire was for the work of God. Yet withal his desire was that others might be raised up to spread the Gospel, as well as himself; and, beyond, he looked for that Blessed Hope and the appearing of the glory of our great God and Saviour Jesus Christ. In epistle after epistle we find in front of us the thought of the Coming of the Lord Jesus. It does not always SAY "The day of Christ". It is enough to word it thus -

"The night is far spent, THE DAY is at hand". Who could mistake "THE Day"? We recollect the words of Hebrews 10:25, "Exhorting one another; and so much the more, as ye see THE day approaching". In accord with this aspect, however, he frequently does give some special name for the day. 2 Cor. 1:14, "The day of the Lord Jesus"; Eph. 4:30, "The day of redemption"; Phil. 1:6, "The day of Christ"; 1 Thess. 5:2, "The day of the Lord"; 2 Thess. 1:10, "When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) IN THAT DAY". We have now reached the same expression that we have in the prophets, - the expression which our Lord Jesus also used. It is remarkable that the term "In that day" is brought before us particularly in the LAST epistle that Paul wrote, when he was such an one as Paul the aged. There is more than one link in that epistle with the Gospel of Matthew, and this seems particularly arranged to show how, at the close of his life, the Holy Spirit was pleased to emphasize through Paul the unchanging Gospel, and the blessedness of that Blessed Hope which the Lord Jesus had set forth. There are those who will tell us that the epistles are entirely separated from the standpoint of the Gospel of Matthew, and who would seek to make the Gospel of Matthew Jewish, although that is the only Gospel that mentions both the church and a church. It is deeply important to realize that the unveiling of the kingdom of the heavens is by no means Jewish, but the setting forth of that precious Heavenly Hope in which both Jewish and Gentile believers are united, through the blood of the Lord Jesus Christ. And our hearts cannot but be impressed that in the last epistle, Paul particularly says (2 Timothy 2:8), "Jesus Christ of the seed of David...according to my Gospel", and that in 2nd Timothy, three times over we have brought before us "That Day". Those three verses are the verses on my mind this evening. Shall we, therefore, turn to that epistle?

In the first chapter we have, in the 12th verse, the striking words, "For the which cause I also suffer these things", and the sufferings (though not

not to be compared with the glory) were far greater in the case of Paul than in the case of many others, - "For the which cause I suffer these things: nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against That Day." The apostle delighted not to be ashamed, but he always had reason for not being ashamed. Have you noticed that? "I am not ashamed of the Gospel of Christ, for it is the power of God". "I suffer these things, but I am not ashamed FOR I know Whom I have believed". "Hope that maketh not ashamed FOR the love of God has been poured out in our hearts". There must be a reason for not being ashamed. "I am not ashamed, for I know Whom I have believed, and am persuaded." People tell us, "You believe, you don't know". The Holy Scripture says, "We have known and believed", and the apostle here says "I know WHOM I have believed". There is no uncertainty in faith. Faith never guesses; faith never thinks; faith always KNOWS. "I KNOW Whom I have believed, and have been persuaded that He is of power to keep that which I have committed unto Him against that day". The old English word "against" is attractive, but it may be misunderstood. It denotes "with a view to that day". "That day" was in front of the apostle, and there was something which he had entrusted. "He is able to keep my deposit with a view to that day". It is deeply precious to realize we have something given to us. Paul says to Timothy in the first epistle (chapter 6:20). "O Timothy, keep that which is committed to thy trust". In other words, "Keep the deposit". It is a similar word to that which we have here. It was a question as to whether Timothy would keep it faithfully, but it was no question as to whether the Lord would keep faithfully. "I know that He is of power to keep that which I have deposited with Him". As to that which He has deposited with us, we have a responsibility, and we sometimes falter. That which we have deposited with Him, He will not fail to keep. We are used to the word "Deposit". We see it in connection with a bank. There are the Deposits, and there are the Withdrawals. The thought of depositing is beautifully brought before us here.

in connection with our investments; and a believer should always have a Deposit Account in this connection, and should ever seek to be paying in. We read in Colossians 1, "The hope that is BEING laid up for you in heaven", - keeping on investing. "Lay not up for yourselves treasures upon earth,... but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "He is able to keep that which I have deposited". And so, says the apostle, I suffer, but I am not ashamed, for I know that I am making deposits. The very suffering is bringing a blessing. If we suffer with Him, if we remain under, if there are trials, if we have the bearing of difficulties here, our light affliction worketh for us a far more exceeding and eternal weight of glory. There is the deposit. If we have our reward here, we shall not have our reward then. If we want the paying out down here, we shall not have the paying out afterwards. But if our sufferings now have a "minus" aspect from the human standpoint, there is a very blessed "plus" in that day. Oh how often we seem afraid to invest. The apostle knew the joy of tribulations being associated with glory, but realized that through much tribulation there was an entering for him into the kingdom of God; even as Peter spoke of an abundant entrance. Yes, the words must ever ring out - "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." So, says the apostle, I am willing to suffer, I am willing to have a strain and stress, for I know Whom I have believed. The strain for His sake is only investment. For the joy set before Him, our Lord endured the cross, despising the shame, and will He fail His people who follow Him? Will their investment be without a result? If there be no resurrection, then we are victims of a delusion; but if our beloved Lord has been raised, and if because He lives we shall live also, and we shall be glorified with a glory in entering into the joy of our Lord, can we not understand the rebuking force of the words "What shall they do, (if there is no resurrection), who are being baptized to take the place of

the dead, if the dead rise not at all? And why stand we in jeopardy every hour?" But if there is the glorious hope, the strain is but temporary, - the triumph is eternal.

"He is able to keep that which I have entrusted to Him". Not only "that which I have entrusted", that is our translation, but as we have seen rather the word brings out the thought "my deposit," - a keeping on investing (let me repeat) with a view to that day.

The 18th verse continues with another thought of the same bright hope. Onesiphorus has been mentioned, one who oft refreshed Paul, and was not ashamed of his chain. Oh what a stress there is in this chapter on not being ashamed. To Timothy Paul said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner". Timothy was not to be ashamed, Paul said "I am not ashamed"; of Onesiphorus he says "He was not ashamed". Here you find the three persons. First person, I am not ashamed. Second person, Be not THOU ashamed. Third person, HE was not ashamed. Thus we see how there is the encouragement to a completeness of the enjoyment of living in the light of that day. Onesiphorus, when Paul was in Rome, sought him out very diligently. There was something strikingly encouraging in the way in which he worked to find the apostle. "He sought me very diligently and found me". "The Lord give to him," adds verse 18, "that he may find mercy of the Lord in that day". "Mercy from the Lord, in that day"? yes, there is the grace that is to be brought to us at the resurrection of Jesus Christ. Onesiphorus may find a lack of mercy among men, but the Lord will give him mercy in that day. "To Thee, O Lord, belongeth mercy, for Thou renderest to every man according to his work", and therefore the Lord will deliver His suffering people.

"He was not ashamed of my chain". When some may have held back, (for Paul tells us that all that were in Asia turned away from him), and at his first answer in some no man stood with him, but all forsook him. Onesiphorus soon manifested he was not ashamed of the apostle's chain. It was a risky

thing from human standpoint to love a prisoner one might be made a fellow-prisoner. If one shared the dishonor of a Paul, one might have to share the shackles of a Paul. But "He was not ashamed of my chain", - he lived in the light of "That Day", and therefore it did not matter ~~very~~ much what took place in the brief interval upon this earth. He was only on a pilgrim path, the glory was in view, - and if the pilgrim path was a little more rugged, it would soon be over, the night was but a short night, "that Day" was in view, and the day follows soon after the midnight. Yes, Onesiphorus lived in the light of That Day.

We come along to the fourth chapter, and there we have the third occurrence, probably the best known. In the 8th verse, the apostle, having spoken of the good fight, and of the keeping of the faith, adds "Henceforth there is being laid up for me a crown of righteousness". Not "there has been laid up for me", but "there is being laid up". It is just the same as the hope being laid up in Col. 1, - a continual investing with a view to the glory. Glory in this sense, telling of reward for faithfulness is not a settled fact, that when you first come to Christ there is so much accompanying glory invested for you in connection with the heavenly kingdom - there may be an enlarging, an adding, there is a continual paying in, if one might so word it, - a continual sowing with a view to the fuller reaping, - a continual investing with a view to the obtaining, to the glory of Him who bestows. Among the Philippian believers there was a devotedness to give to the Lord. And what did the apostle say? "No church communicated with me as to giving and receiving". "Giving and receiving"? Oh, yes, - they gave to the Lord's work, they will receive back in "that day". The expression is in the Greek "An account of giving and receiving". It is a holy investment. God is not unrighteous to forget. Hebrews 6 lays a stress, not only on God's grace, but on His righteousness not to forget anything that is done in the Name of the Lord Jesus. "Not unrighteous to forget your work and labor of love which ye have rendered unto His Name, in that ye

have ministered to the saints, and do minister". So here, "there is being laid up for me the crown of righteousness, which the Lord shall give to me in that day, the Righteous Judge; but not only to me, but also unto all them who have loved His appearing ". Here then the apostle again brings before us "That Day". At the present time it is only night; or, if you will to change the figure, it is THIS day, MAN'S day. "A small matter to be judged...by man's day" says 1 Cor. 4:3. There is coming the Day of the Lord. There is "the more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark and dirty place, until the day dawn, and the day star (or the light-bringer) arise. In your hearts knowing this first, that no prophecy of the Scripture is of its own unfolding". It is not a mere theory of man. "In your hearts knowing this first", - sure that God will carry out every word that He has spoken, because holy men of God spoke as they were moved by the Holy Spirit, and they prophesied of the grace that would come unto you, when they spake of the sufferings of Christ and the glories after them. You cannot separate Christ and glory. There must be glory, there must be triumph in that Day. That Day will dawn. We are in the dark and dirty place now, - we have the lamp that shineth; but then the Light Bringer will come. That Day is in front.

There are no crowns now, - except in mockery and rejection. "The Lord will give in That Day". He does not give the reward before that Day. We must not wish to anticipate. Judge nothing before the time when the Lord will come, who will bring to light the hidden works of darkness, and THEN shall every man receive praise from the Lord. Now we would not seek the praise. Now we would not seek the honor. "Unto you who are being troubled, rest with us He will render, when the Lord Jesus shall be revealed", - not the rest now. Ah yes, in one sense. "Come unto Me, and I will rest you" - that is the rest of spirit. "Take My yoke upon you, and learn of Me...and ye shall find rest unto your souls", - that is the rest of soul; but not rest of body until when those who are troubled will have release and re-

freshment and removal of the strain, in that Day when He shall come to be glorified.

Oh that it may be ours, dear fellow believers, on the one hand not to live for this day; on the other hand not to be expecting death, though willing for the Lord's appointment; but, by grace, to be anticipating that Day and looking for the time when we shall see our Lord who died for us, when He shall shine forth in the brightness of His glory, and when all the depositing and the laying up will have its reward, not only in our joy, but HIS joy, and ours because His; because He who will be the Firstborn among many brethren will be the Center, and His people will have their delight, not to receive something that they can squander on themselves, but to receive everything that they can render unto Him, who will be in that glorious Day the One who sees of the travail of His soul AND IS SATISFIED, that we too may be satisfied when we awake with His likeness, (Psalm 17:15).

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