

Camp 2021

LECTURE 2

REDEEMING THE TIME

UNDERSTANDING THE RESPONSIBILITIES AND DUTIES OF THE HOUR AND ADVANCING IN PROPHETIC UNDERSTANDING AND APPLICATION.

In this study we continue to search out and respond to any new points of responsibilities, duties, experiences and understandings that God is calling and leading us to. Our opening passage is found in Romans chapter 13 and verse 12.

(Rom 13:12 ASV) The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

(Rom 13:12 CEV) Night is almost over, and day will soon appear. We must stop behaving as people do in the dark and be ready to live in the light.

(Rom 13:12 ERV) The night is almost finished. The day is almost here. So we should stop doing whatever belongs to darkness. We should prepare ourselves to fight evil with the weapons that belong to the light.

Is the apostle giving to the Romans the same admonition he gave to the Ephesians and now to us at the end of time? Are we being asked to redeem the time by putting off the works of darkness and putting on the armor of light?

What kind of night is the apostle speaking of—physical night or moral night? Is the term the night is far spent saying the same as the term the days are evil?

Night, in the natural world, is that portion of time in which the face of the natural sun is hid from us; Night in the moral world is like night in the natural. God is the fountain of all light, life, and holiness, and without his vivifying influence and enlightening presence we are left in moral darkness, moral night.

This great God of light, life, and holiness, is governed by as immutable laws as the natural sun, yes, and ten thousand times stronger, and immovable; because natural laws may change as we understand them; 'heaven and earth may pass away,' but He never changes. One of these unchangeable laws is that God cannot look upon sin with the least acceptance. Consider what happen with Adam in the garden when he sinned, and the beginning of the night spoken of in our text ensued. Adam, like the natural world, turned from God, and all was darkness, night.

But the apostle says in our text that this night (of moral darkness) is far spent, and the day is at hand; which brings us to consider, what we may understand the apostle as meaning by Day.

Natural day flows immediately from light, or the great luminary of the heavens, the sun. Just so the moral day. Wherever God by his immediate presence dwells, and light, life and righteousness are enjoyed, there is day. The gospel is sometimes compared to the sun and light, and where and when that is enjoyed, it is sometimes called day, as in Zech. 14:7,8; and Ps 95:7

“but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. ([Zec 14:7-8 ASV](#)). This certainly is reference to the day of salvation.

Ps.95:7. For he is our God, And we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice! ([Psa 95:7 ASV](#))

‘To-day, if ye will hear his voice, harden not your hearts.’ - Heb.3:7.)|

Inspiration writes, “The day of exile is nearly ended. The time is at hand when all who are sleeping in their graves will hear His voice and come forth, some to everlasting life, and some to final destruction. Christ will raise all His saints, glorify them with an immortal body, and open to them the gates of the city of God.—Manuscript 69, 1912 (Manuscript Releases, vol. 10, pp. 159, 160).

Then we know the apostle alludes to the great day when ‘Christ shall come in the clouds of heaven with power and great glory.’ That this day is what the apostle meant, is evident, - Because it is a day of salvation, as he says in the context - ‘For now is our salvation nearer than when we believed,’ verse 11, and ‘he comes the second time without sin unto salvation.’ Heb: 9. Again, ‘I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.’ 1Th: 5v23. ‘To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.’ 1Th: 3 v 13

CAST OFF THE WORKS OF DARKNESS.’

“What, then, is meant by works of darkness? In the first place, it is an abhorrence of light, for fear our sins will be brought to light, or made manifest. ‘We love darkness rather than light, because our deeds are evil.’

When we prefer darkness the whole mind is on the world; we can talk freely of our various interests, but not one word about salvation. We can go into a long detail of our future plans and how much we expect to gain but talk to us of the plan of salvation, and it will be very insipid and dry. We study more how to obtain the world than eternal life. In life and practice we are glued to the present evil world when we have on the works of darkness.

Inspiration writes, “The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. “For when they shall say, Peace and safety; then sudden destruction cometh upon them.” But to those who have the light of truth, it has been written, “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping.” {1888 1073.5}

Solomon says, ‘He that knoweth and dissembleth with his lips, and layeth up deceit within him, when he speaketh fair believe him not, for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.’ Prov; 26 from 23 on. Deceitful; their words are smooth as oil, and

with their lips they use deceit. flatter - destroy; - deceive - betray; pretend to be friendly to all, yet are friends only to ourselves. If these things are so, then surely the apostle has done well to admonish us to 'put off these works of darkness;' and O! we should do well, yes, we should be wise, and that, too, for ourselves, to obey the injunction of the apostle; for the night is far spent, the day is at hand, when every man's works will be tried so as by fire.

"There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give." {1888 1073.5}

PUT ON THE ARMOR OF LIGHT.

The Christian, in this night of darkness and error, is compared to a soldier on guard in the night, and in time of war; and how apt and instructive is the reference! In the night, on guard, a soldier must have his armor all on; he must not lie down; he must keep awake, not sleep, stand at his post; he must watch the approach of the enemy, welcome the approach of a friend, understand the use of his armor, have in readiness the watchwords of the camp; and he will watch for the dawn of the morning with as much expectancy as for the return of a long lost child. Just so with a Christian in this night of moral darkness.

He is called to watch, and to have on the armor of light. He must stand up, and, having done all, must stand. He, too, must keep awake, as says the prophet Isaiah, 51:17: 'Awake, awake, stand up, O Jerusalem.' He must not sleep, as Paul says, 1Thess.5:6: "Therefore let us not sleep, as do others; but let us watch and be sober." He must watch his enemies both outward and inward; he must hail and rejoice over one sinner that repenteth; he must learn and understand the use of his spiritual armor; he must be ready with the word at all times, so that he may give the reason of his hope with meekness and fear. And, if he is a good soldier of Christ, he will watch for the dawn of the morning when the Captain of his salvation shall come the second time without sin unto salvation;

Stand, therefore, having your loins girt about with truth.' The truth will make you free. It will strengthen you to combat error; it is all-powerful, for God is truth, and He hath all power in heaven and earth. You will never be afraid that your cause will not prevail; for truth is mighty and will prevail. You will never want to use carnal weapons, for the holiness of truth will forbid the thought; and that man who resorts to carnal weapons to support his cause, - he is not on truth.

How necessary, that our walk be found according to the examples of Christ and the apostles, that our feet may be shod with the gospel of peace, that we may be ready to enter in through the gate into the city! "Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.' This is an important part of the armor. Faith is able to carry us through all the trials of life. By faith we receive and enjoy all the rich promises of God. By faith we live upon his Word, as the children of Israel lived on manna in the wilderness. By faith we please God; by faith we believe in the day spoken of in our passage of scripture; and through faith we shall be able to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire; in one word, come off conquerors through Him who hath loved us.

"Again: 'The sword of the Spirit, which is the Word of God.' This, being our only rule of life, and the only means of trying the spirits, may be truly compared to a sword, for it cuts off all false rules, doctrines, spirits, and leaves

nothing but 'thus saith the Lord.' And here, again, we may try ourselves. In every trial do we fly to the Word of God for direction? Do we square our lives by its principles? Is this Word our law-book, our directory? And, like David, can we say, 'How love I thy law?'

Is prayer a solemn, an interesting, and soul-reviving duty? Do we, in trials, in afflictions, in joy and sorrow, in light and darkness, in coldness and warmth, find peace, comfort, consolation, and reconciliation, in this duty of prayer? Note a duty not a work. Or do we pray to be seen of men, or to stop the gnawings of a guilty conscience? Or do we neglect this weapon altogether? Let God and our own consciences decide, and let us decide quickly and justly, for the 'day is at hand which will try every man's work, whether it be good or evil.' - 'Let us, then, put on the whole armor of light.'

We learn that the night of sin, error, darkness, and every evil work, is almost spent. Indeed the night of sin is almost done, the day is near when all these things will be brought to light, and every evil work will receive a just recompense of reward. "We are admonished to cast off the works of darkness," "We are exhorted to put on the armor of light."

"The end of all things is at hand: be ye therefore sober, and watch unto prayer." [1 Peter 4:7.] We are not only required to pray, but to guard the words and actions, and even the thoughts,—to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us. During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought, but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those of the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have, to enable us to stand in that day? {GW92 419.1}

Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world.

"To the apostle John, on the Isle of Patmos, were revealed the things that God desired him to give to the people. Study these revelations. Here are themes worthy of our contemplation, large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Behold the life and character of Christ, and study His mediatorial work. Here are infinite wisdom, infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ; yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new, according to the mind and spirit of the human agent. . . {Ev 120.4}

(Rom 13:12 CEV) Night is almost over, and day will soon appear. We must stop behaving as people do in the dark and be ready to live in the light.

Yours in redeeming the time

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