

A Lord's Day Snippet!

Biblical And Southern Studies

H. Rondel Rumburg, ThM, DMin

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My Times Are in Thy Hand;
My God, I Wish Them There;
My Life, My Friends, My Soul I Leave
Entirely to Thy Care.

My Times Are in Thy Hand,
Whatever They May Be,
Pleasing or Painful, Dark or Bright,
As Best May Seem to Thee.

My Times Are in Thy Hand;
Why Should I Doubt or Fear?
My Father's Hand Will Never Cause
His Child a Needless Tear.

My Times Are in Thy Hand,
Jesus, The Crucified!
Those Hands My Cruel Sins Had Pierced
Are Now My Guard and Guide.

My Times Are in Thy Hand;
I'll Always Trust in Thee;
And, After Death, At Thy Right Hand
I Shall for Ever Be.

William Freeman Lloyd (1791-1853)

Time Like an Ever-Rolling Stream

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

2 Peter 3:8

To human beings' time is a fleeting aspect of life, and time cannot be saved up for usage down the line. Time stops for no man. Time is like an ever-rolling stream. Peter seems to be conveying by inspiration that man is without knowledge in his estimation of time. He is off regarding Divine Standard Time. One thing Peter intimates is that the eternal God does not want us to be ignorant about time in relation to Himself. God exists outside of time, and therefore time only exists by the pleasure of God and not the pleasure of man.

Yes, it is true that mankind must give an account of their behavior in time and its use or misuse. One of the great dangers is tying your idea of God to the concept of time. God is in the eternal now and He created time. “We, being creatures of time, of necessity think in terms of time. God is altogether above and beyond and outside it, so that when we are thinking of the purposes of God, it is always dangerous to exaggerate this time element. God Himself, being eternal, is right outside it. To Him a thousand years are but as one day and one day as a thousand years. In other words, He does not live at all in the realm, or in terms of, the time process” [Lloyd-Jones].

Time is always equally present with God. Time’s Master is the Eternal God. God sent His Son into time to provide redemption as the second Adam. But with God a thousand years are as a day, and a day as a thousand years. The creation of the world and its end are both now to God. This great God is not controlled or in any way attached to the past, present or future. God reminds us that He is the great I AM, but He does not call Himself the I WAS nor the I SHALL BE, which would reduce His Godhood. “We know that His being is perfect, His essence infinite, His dominion absolute, His power unlimited, and His glory transcendent. Development is out of the question; He is all today that He will be in future” [Spurgeon].

Man is a creature of time for God created him so. The stream of time is flowing for us. “But if the Church ... shall keep on from this day till another thousand years sending out the pick of her ministry to the most desolate regions to preach; if she shall continue to send her young, brave sons, fresh to the altar of distant martyrdom; if our Churches at home shall continue to pay a spiritual taxation like that which Israel paid when Solomon’s temple was in the building; if every one of us shall be willing to spend and to be spent for God; and if the Church shall keep at that stretch for two thousand years to come; (we pray God she may not have the trial) but if she should, then there will be honor unto her God, who by his grace sustained her, and there will be honor to her faith, which thus honored God. To win a fight when it lasts but for an hour, what is there in it? One gallant charge and the foemen have fled. Comrade, but that is a battle worthy to be written with your Waterloos and your Marathons, when hour after hour, and day after day, valor disdains to succumb, and patience endures the fight while foot to foot the soldiers stand. To see gallant courage fiercely longing for the charge, but obediently awaiting the signal. Look, brethren, how they stand like lions at bay, stand bearing wounds, and agony, and the horrors of death, until at last, the captain gives the triumphant signal, and they dash upon their foes, the ranks of the enemy are broken, and the foemen fall at their feet. So is it today. We are standing in our Churches, like ... soldiers in their solid square, we roll our deadly musketry against our enemy, but the foe is in the distance, and we cannot reach him as we would. Great Master, thou shalt come, and then at one triumphant charge, we shall give but one great cheer—‘The Lord God omnipotent reigneth,’ and they shall fly like

chaff before the whirlwind, and like the mist before the storm” [Spurgeon]. With time comes history and God’s control of time!

Charles H. Spurgeon asserted, We expect “the victory of Christ at the end will be all the greater, and the redemption all the more glorious, because of this long time of strife and confusion. I have often admired, in reading history, how in the grand duel between good and evil, God has seemed to give all the advantage to his foe. Did you notice this in the combat of old between Patience and Suffering? God is in Job; Job is on a dunghill: the messengers come in such an order as most naturally to break his spirit: at last he is touched in his bone, and in his flesh with sore blains, and yet in spite of that, Job on the dunghill, is master over the Prince of hell, with Providence at his back. God gave the foeman the advantage, and yet won the victory. So, in the greater battle which is waging now; when first the gospel was preached, learning, eloquence, and power, all these might aid the cause, but Christ disdained to take them. ‘No,’ said He, ‘my enemy shall have the learning; the philosophers of Greece shall have the wisdom of men; their orators shall wield all eloquence, but not my apostles; as for power, I have not chosen the great ones of this world.’ So that the eloquence, learning, pomp, and power of nations were put into the opposite scale, and then Christianity came out, like a naked wrestler, all unarmed against one that was clothed from head to foot in mail of proof. The gospel cometh out like a David with nothing but a sling and a stone against one the staff of whose spear is like a weaver’s beam. See the hosts of Philistia come up armed to the teeth every one of them, and there are thousands of them: there is God’s hero; he is but one man; he has no weapon save the decayed bone of an ass’s jaw, but he dashes at them right and left, hip and thigh, with a great slaughter, and smites them till heaps upon heaps with the jaw bone of an ass has he slain a thousand men. Brethren, whenever you see anything in the world which would lead you to believe that the enemy is getting the upper hand, say, ‘Ah, it is only God throwing in the advantage on the side of His enemies.’ The battle was fair enough before, but He is giving them all on their side, letting them have every weapon, bidding them take all the power, and all the wit, and all the eloquence and learning. We will beat them yet. Now in the name of Him that liveth and was dead once more we, who are God’s servants, full of weakness, throw down the gauntlet against the world that seems to be omnipotent; against your learning, and your eloquence, and your multitudes, and your authorities, and your dignities, your powers and your state alliances, we still throw down the gauntlet; take it up, O earth, if thou dare, but remember when we make the challenge, we expect stern fighting. We know from God’s authority, which cannot lie, that a glorious victory awaits us. Now see ye, brethren, this is why God is a thousand years about it. He can shake the old harlot of the seven hills to-morrow if he will; he can knock down the idol gods to-day if so it pleases Him. Tonight, before you and I go to sleep, every idol might be cast to the moles and to the bats if Jehovah willed it, but He does not. ‘No,’ says he, ‘they shall have their time; they shall have their opportunity; they shall strive against me; I will hold in my power; I will not go forth against them;

I will let them lay their plans with deliberation and execute their schemes at their leisure, but I will laugh at them in their preparations, and I will at last crush them in my hot displeasure;’ and then the shout shall be the louder, and the choral song shall be the more mighty, and the everlasting hallelujah shall have a deeper bass, and yet it shall have a shriller note of glory when at the last the triumph shall be won. After all the four hundred years of Israel’s bondage, Egypt’s power was broken and Israel went free; while Miriam took her timbrel and danced before the Lord: so we also shall, in a few days, when all the adversaries are overthrown, take up for ourselves the same song of Moses and the Lamb—‘Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he cast into the sea. So let all thine enemies perish, O Lord, and let them that hate thee become as the fat of rams.’”