

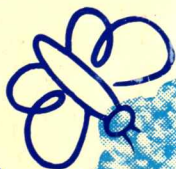


the



Moth-eaten

Garment



BV  
4510  
.R6  
M67

Bud Robinson

NOTICE: THIS MATERIAL MAY BE  
REPRODUCED BY COPYRIGHT LAW  
(TITLE 17 U.S. CODE).

*Riley Library*  
Northwest Nazarene College  
Nampa, Idaho 83651

# The Moth-eaten Garment

by

*Bud Robinson*

*Northwest Nazarene College*  
LIBRARY

BEACON HILL PRESS

Kansas City, Missouri



33889

FIRST PRINTING, 1961

COPYRIGHT, 1961  
BEACON HILL PRESS



Printed in the United States of America

## Preface

It is the dream of every author to have his books become perennial good-sellers. But that dream eludes most writers. Sad, but true, most books have a season of selling and then are lost in the oblivion of old books.

But there is an exception. The writings of Uncle Bud Robinson lose little of their appeal with the passing years. Let it be known that some fresh material from Uncle Bud is off the press and people are eager to buy it and read.

*The Moth-eaten Garment* is a fresh presentation of some of Uncle Bud's writings which were out of print for years. They are characterized by the quaint humor, the keen insight, the unique phraseology—all of this went together to make up Uncle Bud.

Not only those who knew Uncle Bud personally and heard him speak, but those who know him only by reputation, will enjoy this book.

It is a privilege to present *The Moth-eaten Garment*.

THE PUBLISHER

## Contents

	PAGE
1. The Moth-eaten Garment.....	5
2. In Canaan .....	20
3. Seed Sowing .....	23
4. Fruit Bearing .....	25
5. A Few Things That Prove Depravity.....	26
6. The Five Things Necessary to Get You to Heaven	27
7. "Set Thine House in Order: for Thou Shalt Die"..	29
8. A Wall of Fire.....	33
9. In the Hollow of His Hand.....	35
10. Being Led by the Spirit.....	37

1

## The Moth-eaten Garment

We want to talk with you awhile about the moth-eaten garment. I had preached many years before I gave any thought at all to the many passages of scripture on the moth-eaten garment, and I am indebted to an old friend of mine, Dr. MacCammon, who gave me light on many of these peculiar passages concerning the moth and the moth-eaten garment. Our readers will remember that in reading the Holy Book we very frequently run across the word "moth" or "moth-eaten garment." One remarkable passage is found in Isa. 50:9, "Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up." The Bible has much to say concerning the moth, and we very frequently hear the peculiar expression "a moth-eaten garment." That expression is a very familiar one in the reading of God's Word.

We next notice, in Job 4:19, Job speaks of our bodies as "houses of clay, . . . which are crushed before the moth." In speaking of those that have suffered severe judgments, Job also says they are "as a garment that is moth eaten" (13:28). To further illustrate man's folly in providing earthly things, or in building up his fortunes by methods of injustice, Job also says, "He buildeth his house as a moth," to set forth God's judgment against the priest and the people and the princes of Israel for their manifold sins (27:18).

We find the little prophet Hosea comes to the platform and sets forth his warning. Here is his peculiar statement: "Therefore will I be unto Ephraim as a moth,

and to the house of Judah as rottenness" (5:12); but in the margin it says, "as a worm." The Apostle James, in threatening the rich men says, "Your riches are corrupted, and your garments are motheaten" (5:2). This seems to unite two strange facts, corruption and moth-eaten garments. My judgment is it would be the black, dark, subtle things that are hidden in the hearts of men that crave this world more than they crave righteousness and holiness.

Now we notice that Jesus comes in at this place and refers to the little moth. If the reader will turn to that wonderful Sermon on the Mount, Christ says to us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:19-20). Then He adds this wonderful statement: "For where your treasure is, there will your heart be also." The reader will notice here the strange similarity between a thief and a moth. Jesus seems to put the little moth along side of the thief. I suppose that He is revealing to you the fact that the thief will come uninvited, unsolicited, and, in fact, undesired, and pilfer your home, and carry away your most valuable treasures. It would be common for a thief to carry away your best fur coat and flannel wear and woolen blankets, and all the household goods that are so valuable. Just so with the little moth. He also will come uninvited and unsolicited and undesired, and enter into the house without your knowledge and simply make havoc of the best things on the plantation.

The reader will remember how in our first text quoted, Isa. 50:9, the prophet there compares the wicked to moth-eaten clothes, and tells us they will all wax old as a moth-eaten garment, and that the moth will eat them up. So we see the wicked will finally be con-

sumed and be as worthless as a moth-eaten garment. It would seem from the reading of the Bible that, even in the days when the inspired men wrote the Bible, God was unable to do anything with the rich men; and that continues down to the present day. A rich man is worth but little more to the world, if any, than a moth-eaten garment is to its owner.

Now if we will turn to Isa. 51:8, we have in a sense the same figure used. For the old prophet says, "The moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation." Here the reader will notice that God makes a comparison of sin and salvation, using the moth to represent sin.

You see there is no power in the world that can offset sin but salvation; and as truly as a moth consumes a garment, sin consumes a sinner. Some people may imagine that there would be no reason to write about any insect as small as the moth, feeling that he is not large enough to be used in illustrating sin. But as small and insignificant as a moth is, he is used throughout the Scriptures as a type of that destructive thing that we call sin. So we offer no apology to the reader for writing about this peculiar insect; in fact the moth is so powerful in its work of destruction that it might be discussed by the most brilliant minds of the nation, before the most cultured and refined and intellectual congregations of the earth.

When the prophets of old and the apostles of latter days and even our blessed Saviour himself made such frequent use of it, in all of their wonderful teachings, we see that the moth has a wonderful place in the history of our homes. Who has not seen this little, white, shining, silver-colored insect that our text speaks about flying about in our homes at night, that creeps in so silently among the furs and flannels and other woolen



stuff and gradually eats through them until a garment becomes perfectly useless and is fit only for the scrap pile. And yet a few days ago it was so valuable to us and such a precious garment, or a fur that was to us of almost untold value. What a picture we have here now of the destructive work of sin!

It may be interesting and profitable to us to note the striking resemblance there is between a moth and sin. Perhaps by studying this comparison closely and scripturally we may be led to see the awful effects of sin, which is so destructive to human happiness, and forsake it.

First, the moth is a little, insignificant insect, and its smallness is quite apparent, but that very smallness makes it no less destructive. The smallness of this little insect is absolutely in its favor, and very much against us and to our great disadvantage. If it were very large it would be no trouble to either see it or hear it as it made its approach. But how small it is, and how silently it makes its way into the best wardrobe, and what fearful destruction it makes of the winter clothing! Its deadly work is always on the best garments. It is even so with sin. To so many people Adam's sin was so small that it did not amount to anything, and yet see how it has affected the whole human race. It has made the earth to heave and groan. It has robbed heaven of millions of its brightest ornaments and has also built our great state prisons, which are in a sense our hells on earth. For our state prisons are places of banishment and punishment, and sin has filled them with precious human souls, and has kindled its fires of sin and vice and degradation, and has finally populated hell with precious souls, where "the smoke of their torment ascends upward for ever and ever."

The devil has tried to make you believe, no doubt, that the thing you have committed is so small it doesn't amount to anything, or will never harm you; but just

stop and think a moment of that one sin of Adam. Think of the wrecked homes, broken hearts, ruined lives, blighted prospects; think of the wails, moans, and groans of the offspring of Adam; and all of this misery and wretchedness was brought about by only one sin.

Here is a plain, practical illustration that will illustrate this one little sin. Think of this. Just one little leak in the vessel will sink the whole ship and drown everyone that is on board. The vessel doesn't have to have a thousand leaks in it. Let it spring one leak, and that leak be allowed to remain there unchecked and unstoppped, and it isn't long until that great vessel is lying on the bottom of the sea. So these so-called little sins may prove just as destructive to the soul as the leak did to the vessel. Here is another point that I want you to notice. A pin wound may destroy the life of the most useful man in the nation and prove as fatal as a rifle ball. A pistol will kill as surely as a cannon. A penknife will open the vein and let out the life's blood just as easily as a sword. You had better be on the lookout for that little moth that will enter the home and destroy the best garment in the building; and just so you had better be on the lookout for that little sin that may enter in without notice and destroy both soul and body in hell.

It was a very small thing when the cow of Mrs. O'Leary kicked over that little kerosene lamp, but it started a fire that in forty-eight hours had swept over a strip of Chicago four miles long and one mile wide, destroyed 17,450 homes and millions of dollars' worth of property, and left multiplied thousands of people homeless. The Apostle James says, "Behold, how great a matter a little fire kindleth!" See Jas. 3:5, and that will give you some light on the fearfulness of the Chicago disaster. The first wrong act of your life may seem to you to be a very small thing, but, beloved, it may cost you your soul; and others may be influenced by your act and so it may mean their destruction also.

We next notice that the moth works noiselessly and secretly. If it came into our house with some great demonstration, or would herald its approach by the bugle sound, we might be on our guard. But instead it steals in secretly and unperceived and proceeds with its destructive work. It is even so with sin.

What an awful destruction it has worked in a secret way! I read a little story one day of some shepherds who were watching their flocks and they discovered an eagle and watched it soar from the crag. It flew majestically far up into the sky, but by and by it became unsteady in its motions and began to waver in its flight. At length one wing drooped and then the other. The poor bird struggled vainly for a moment and then fell swiftly to the ground. The shepherds sought the fallen bird to see what was the cause of that fearful fall from such heights in the blue sky and, behold, they found a little serpent had fastened itself upon this eagle while it rested upon the crag. The eagle did not know the serpent was there, but the dangerous little reptile had fastened himself upon that game bird, and gnawed through the feathers; and while the proud monarch was sweeping through the air, the serpent's fangs were thrust into the flesh, and the eagle came reeling down into the dust. This illustrates the story of many human lives. How many of the most brilliant minds we have seen start out with such splendid promise and it seemed they were going to soar to the heights of fame and honor; but they would finally begin to stagger and reel and fight and struggle, and eaglelike they would finally fall! The fact is, some secret sin, like the little moth, had crept in almost unaware, eating its way to the heart, and at last the proud life lies soiled and dishonored in the dust. We need to be ever on the watch against these treacherous and insidious perils; these little secret sins which, unperceived, work death to the soul.

We next notice that the moth works from the inside out. It will creep in among the woolen garments and there will lay its eggs, which after a little while will hatch out. Then the little worms are there in the warp and woof of the cloth and they feed upon its fiber. Or to make it still plainer, they draw their life from the life of the cloth, and in a short time there is no life left in the cloth; it lies before you now, a moth-eaten garment. How much like the hidden sin in the heart and life of man! It is not long until this little worm changes into the regular moth, but by the time it becomes a chrysalis and then emerges into the full-grown moth, the garment is completely spoiled and wrecked and useless to man. What a life-size picture of sin is this!

As truly as the moth will destroy the beautiful garment, so sin will destroy the most beautiful life; and sin, like the moth, begins on the inside and works toward the outside. Sin can do no harm until it finds a lodging in the heart. Now you will remember the words of Jesus and St. Paul when they both spoke of that deadly thing we call sin. Jesus said, "For . . . out of the heart of men, proceed evil thoughts" (Mark 7:21). And then He gave that fearful picture in the seventh chapter of St. Mark's Gospel. But all of those fearful things that He spoke of He says are just the outcroppings of sin in the inward life. If you will let sin get once lodged in the heart, it will eat its way to the outward life. Did you ever think that Satan could do nothing with our first parents until he gained access to their hearts by means of an outward sin? Once the hearts were entered, disobedience soon followed. Seeing therefore how important it is to guard this little channel to the heart, the wise man said, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). He also said in Prov. 23:7, "As he thinketh in his heart, so is he."

We next notice that the moth works the greatest havoc on garments that are not in use. It is the furs and

flannels and woolen garments that are put away in summer storage awaiting the return of the winter that suffer the most from the ravages of the moth. The garments that we wear every day don't seem to attract him. This is also true in regard to sin. Sin seems to make but little or no inroads into that soul that is busy working for Jesus with the love of God shed abroad in his heart and life hid with Christ in God. But just think of that idle soul that is always a part to sin. It will "remain forever true that Satan finds some mischief still for idle hands to do." It has often been said that "an idle brain is the devil's workshop."

I have noticed that a young man or woman with nothing to do but lie around town or loaf on the street corners, wasting time, soon becomes vicious and sinful, unmanly and unwomanly. The most of the dark, black, murky, muddy, mysterious, unbelievable, unthinkable, and unknowable schemes that have been pulled off in the last quarter of a century—ninety-nine out of a hundred of them—have been planned by a crop of idlers and street loafers; so it still remains true that our idle days are Satan's busy days. Idleness is simply an inlet to temptation, but the Christian who is busy in the Master's service, trying to rescue the perishing and lifting up the fallen, cheering the sadhearted, strengthening the weak, and comforting the lonely, won't be troubled much with sin's alluring bait.

Next, the moth is no respecter of persons; it spares neither the rich nor the poor, the high nor the low, the learned nor the ignorant, the black nor the white, red, brown, nor yellow, the philosopher nor the fool. It exempts no one from its work of destruction. The rich with their expensive furs and costly woolen wear and the poor with their cheaper and coarser wear are alike subject to its attacks. This is also true of sin. It is everywhere doing its hellish work of destruction among the children of men. Go into our jails or penitentiaries and you will

see there the classes that have been touched by sin. There you will see men of wealth, businessmen, senators, congressmen, lawyers, doctors, preachers, and great statesmen, men of talent, culture, and refinement; but through sin their lives have been blackened and there they are dragging out an existence with soiled and dishonored names, behind prison bars.

These men with such wonderful opportunities before them probably had imagined that the little sins they first committed could never destroy them. Oh, they had seen others who had been wrecked, but they said that with their brilliant minds, wealth, and social standing sin could never put them down. But just as truly as the little moth has destroyed the best garments in the home, sin has destroyed the brightest minds of our nation. As the moth eats the fiber and destroys the garments, so sin has worked its deadly fangs into their very hearts and lives, and now they are dying by the inch and their names are a hiss and a byword where they used to be honored and respected by everyone.

We next notice some of the remedies for the cure of this little insect we call the moth. It is needless to say that the remedies are many and of various kinds. Some ladies have used the red cedar chest; others have packed their clothes in newspapers, believing that the moth won't bother clothes that are packed, thinking that a moth can't live where printer's ink is found. Others have used tobacco, they say, with good effect. Still others have used the mothballs, but the smell of the mothball was almost as bad as the moths themselves, and the smell of tobacco was worse. Others have used what they call tar paper, but the yellow spot was so hard to get off the blankets that at last they had to abandon even the tar paper; for after several years of hot water and good soap the yellow tar spots were still there. We have heard of many other remedies. I suppose there have been scores and scores of remedies used to try to dislocate and

drive out and destroy this troublesome little insect that we call the moth. But after all the remedies that man can conceive of and all the remedies that women have applied to destroy the moth, we still have this deadly little insect. Its deadly work is still going on in its destruction of the garments of the poor people of the earth.

So it is today with men and sin. For all the past ages men have been trying the various remedies for sin and, like the remedies for the moth, so far they have all failed. One remedy for sin, men have told us, was for us to put up a stiff fight against the inclinations to wrongdoing and by so doing we would get rid of the thing, and would come off more than conquerors. Others have said that all we need to get rid of sin is to be well born, well fed, and well educated; to rise up in our own power and make men of ourselves and down the sin.

We heard of a father who had a son that was given to taking things that didn't belong to him, and of course the father wanted to cure the son of the awful disease of sin, so the old man tied the boy's hands behind him in order to cure him of theft. Another fellow was always getting drunk and the city authorities said that he had to be cured of drunkenness, so they locked him up in jail. By so doing they hoped to cure him of the drink habit, believing that the jail was the remedy for drunkenness. The father that tied the boy's hands to cure him of stealing did not seem to realize that the poor boy had stolen these goods with his heart and not with his hands. Back behind the hands was the boy's will power, and back behind the will power was that dark, black, muddy, murky, mysterious, unbelievable, unthinkable, unexplainable something that the scientists call heredity and that the theologians call depravity, that the Bible calls carnality.

When two poor old sinners get drunk and have a fight and are arrested and brought to trial, and pay out as much for a fine as they will make in a month of hard

labor, when they undertake to explain the thing, they call it deviltry, and this is the thing that causes a man to get drunk or to steal. For who has not seen men by the hundred who really wanted to do right and did their best to use their will power but that peculiar thing that we call the carnal self was so uncontrolled that the poor man would go down in spite of his will power? So it is something away back in the man's life that must be touched by Divinity, and lifted out and removed, before the poor man can be set right and even do what he feels that he ought to do.

I have known preachers who rejected holiness and the second work of grace and called holiness people "second-blessingists"; and yet in their own pulpits in trying to make the people do right and come across and do good, I have known them to even lose their temper and almost go into a rage, and at the same time before they would leave the pulpit deny the remedy for worldliness in the heart of a believer. For as long as carnality is there, the man is going with the world, and the only hope in the world to get the world out of a man is to get him sanctified wholly and filled with the Holy Ghost.

The man who is filled with the Holy Ghost will not have to be put in jail to keep him from getting drunk, and the man filled with the Holy Ghost will not have to have his hands tied to keep him from stealing. The only hope of the drunkard or the thief is first in the birth of the Spirit, and second in the baptism with the Holy Ghost and fire. This is the only remedy. This will make an honest man out of a rascal and a sober man out of a drunkard. The nature of man must be cleansed and purified. I suppose that the physician would call it constitutional treatment; that is, the remedy must go deeper than the surface. Men have tried to improve themselves by what they call "good resolutions," by "turning over a new leaf," by "rising up" as they call it, and "asserting their manhood." Though a man may be ever so sorry that



he got drunk and went to jail, may feel keenly his disgrace, and may feel he has brought a dark shadow over his home, his wife, and little ones, as long as carnality remains in his heart he is liable to go on a drunk at almost any time. Being ashamed of the fact that he got drunk never removes the desire for strong drink.

We have known a man to take the chills and fever, as they used to call it, and take medicine and break up the chills; and for some two or three weeks he would apparently go on without any chills at all. But you could tell by looking at the man that he still had malaria in his system; and as long as that fearful disease was there, any little change in the weather would cause the chills to return and often much harder than at the beginning.

What the man really needs is to be treated, not for the chills, but for the fearful disease we call malaria, and given constitutional treatment and have the poison removed from his system, and the chills and fever will never return. And it is just so with sin. As long as sin is left in the system, anything that may take place or anything that happens—a cold snap or too much heat, or for the dry weather to hold on too long, or for the rain to come at the time when the fellow wasn't looking for it—may actually cause the "old man" to get up in a man and cause him to have a spell and grit his teeth and pull his hair. One week he swears the dry weather is going to ruin his crop; the next week he swears the rain is ruining it.

I remember a brother of mine once. As he and I were walking through the cornfield, the corn was needing rain, and he said if it didn't rain in a week he would make ten bushels of corn to the acre, but we walked on and he growled and complained of the dry weather. By the time he got to the middle of the field he said emphatically if it didn't rain in three days he wouldn't make five bushels of corn to the acre. By the time we got to the back

side of the field he was gritting his teeth and pulling his hair and swearing violently and almost cursing God, and he declared that if it didn't rain in fifteen minutes he wouldn't make seed corn. Anybody can see that that was the fruits of carnality.

Just as many have thought that to jail a man would cure him of drunkenness or to tie his hands would cure him of theft, others have thought that the trouble could be removed by what they call "growing in the different graces." They call it "growing in the graces and developing the good that is in man." In fact, they claim he always had a spark of divinity in him, and that all that is needed is to fan it a little and he would finally bloom out into a walking saint by trying to develop the good that is in him and trying to hold down the bad that is in him. We have all found out that growing carnality out of the heart is never God's plan.

It has been declared by men who are in authority that there is no way to cultivate a thistle and transform it into a rose. In fact, the more you cultivate a thistle, the larger it grows, the more seed it produces, the more dangerous it becomes, and the more fearful it looks. Growing will never change the character of the thistle. Neither will it change the character of anything else. The more the hog is cultivated and the larger he grows, the more hog you have. You cannot cultivate the goat and change him into a sheep. A big goat is as far from being a sheep as a little goat. To talk about transforming sinners into Christians by good behavior is one of the impossibilities of life; and the longer a sinner grows in sin, the more sinful he becomes. The only way that a sinner can grow in grace is to grow in disgrace. Development won't change the human heart, and there is no use in talking about growing in grace anyway until we get into grace. You can't ride on a train until you get aboard the train. You can't swim in water until you get into the water. This makes me feel that much that is being done

nowadays to improve the human family is mere child's play. But God's plan is to strike at the very root of the matter, and through the precious blood of Christ, our Heavenly Father has made provisions whereby we can be cleansed from all sin.

But someone may say, "Don't we get rid of sin when we are converted?" If they mean the sins we have committed, we answer, "Yes," but if they mean the innate, inborn, inbred depravity that caused us to commit sin, we answer, "No." For the Book said, Ye are "babes in Christ," and "yet carnal." We must not forget that there lies in the human breast something farther back than the sins which we have committed. God has not only planned to get rid of our *wrong doing*, but God's method is to straighten up our *wrong being*, because there is something within man that cannot be forgiven, but must be cleansed.

I might give you a plain, practical illustration that came under my own observation. A mother told her little boy one day that the hall had been freshly painted, and he must not get against the wall or he would get paint all over himself. He promised faithfully he would not. So the mother went about her work, and a few hours later she found that the boy had paint all over his clothes. There was a falsehood in the boy and an act of disobedience. Now we all know the mother could forgive her boy for the falsehood and for the disobedience, and she did lovingly, and yet the paint was all over his clothes. So the boy had to have forgiveness for the thing he had done that was wrong, and then the clothes had to be cleansed. The pardon he received did not remove the paint from his clothes; that was another work of grace.

Thank God, He will forgive our sins, blot them out of His book of remembrance, remember them against us no more forever! But bless His name, He will also go farther back and deeper down than pardon! He will go back to the root of the matter and slay the root and

seed of inbred sin. This is the only sure cure for that moth that we have been telling you about. The carnal mind doesn't have to be held down like a jack-in-the-box, and when we move the latch he will jump out every time. But if the thing is killed so dead that the life is taken out of it, that little moth of sin will never ruin another spiritual garment.

This destruction of sin must take place in this world, for we read that nothing unholy or unclean or that defileth or maketh a lie or worketh abomination can enter into heaven (Rev. 21:27). Remember how Jesus said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:20-21). Thank the Lord, there is no moth in heaven. The climate is so pure that moths cannot enter there, and I can. Amen! For such a climate and for such a country and for such a home, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). Amen!

## 2

### In Canaan

DEAR SAINTS: I would be glad to preach to you a few minutes about the wonderful things that I have discovered up here in the land of Canaan. This is truly a goodly land, and I read in Josh. 5:11-12, "And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

The reader will now remember that Israel first had manna from heaven given them as it is described beautifully in the sixteenth chapter of Exodus, and the forty years that they wandered in the wilderness their manna never ceased. But here we read that after they had crossed Jordan and struck camp in Canaan, and had eaten of the old corn of the land, the manna ceased. And let the reader remember this wonderful statement, that God said, "Neither had the children of Israel manna any more." So, beloved, there is such a thing as getting into the land and living on the old corn and fruit.

We next notice that the Lord magnified Joshua in the sight of all Israel. Up till now Joshua had been the servant of Moses; but now, as Moses was taken to his heavenly reward, Joshua was to become the leader. Joshua was to take the place of Moses, for we read that Joshua means "savior." We read that Moses for forty years stood between Israel and God, and that Moses carried the Israelites in his bosom, as a mother carries her child. For anyone to take the place of Moses he must

truly be a remarkable personage; so Joshua was to be both a leader and a savior to the Israelites. We read in Deut. 34:9 that "Joshua the son of Nun was full of the spirit of wisdom; for Moses [the servant of the Lord] had laid his hands upon him." We now notice several things that Joshua was to do.

First he was to re-establish the rite of circumcision among the Israelites; for when they disobeyed God at Kadesh-barnea, and turned back into the wilderness, and became a band of wanderers, they lost the rite of circumcision, and for forty years they failed to circumcise their children according to the commandments that God gave to their father Abraham. Just so when any man backslides, he loses that which he had received. For forty long years they wandered without the rite of circumcision in their camp. We read this remarkable statement: "For their young ones had not been circumcised." Right here let me add a wonderful statement that is often made by the Rev. Will H. Huff. He says that God desired to make Israel a nation of priests, and they disobeyed God and made a nation of peddlers.

Second, we read that Joshua re-established the Passover, for in their traveling they had lost that also; they were without the rite of circumcision and the Passover. All this goes to prove to us that nothing is so dangerous as to disobey God and turn backward when God says, "Go forward." For the rite of circumcision and the Passover were the two beautiful distinguishing marks between the Israelites and the heathen about them.

Third, we read that God said to Joshua, "This day have I rolled away the reproach of Egypt from off you" (Josh. 5:9). Wherefore the name of that place was called Gilgal, which means, "roll"; and the reproach of Egypt being rolled away, they were happy and free. No longer were they to work under the lash of the taskmaster; no longer were they to gather straw and make brick; no longer were they to work in the slime

pits. They were out of bondage; they were out from under the dominion of Pharaoh; they had safely crossed the Red Sea; they had seen their enemies buried under the red sand; they had the manna from heaven; they had the golden pot, which represents a pure heart filled with manna from heaven. They had finished their wanderings in the wilderness; they had seen the river Jordan divided; they remembered the pile of stones in the bottom of the river, which God commanded them to pile up to remind them that He had brought them through the divided waters of Jordan. They saw the heap of stones on the bank that God commanded them to pile there as their public testimony. They were now eating parched corn and grapes and pomegranates, and the good things of the land of Canaan, for the reproach of Egypt had been rolled away.

They were now ready to take up their march around the walls of Jericho. But at that time as Joshua was walking around the camp of Israel, behold, he met a man with a drawn sword in his hand, and Joshua met the man face to face and said, "Who art thou? Have you come to fight for us or have you come to fight against us?" The man said, "Nay, but as the captain of the Lord's host am I come." Joshua realized that a heavenly messenger stood before him, and he fell on his face, and said, "Take the lead. Behold, I will follow thee." Joshua woke up to the fact that he had a Leader in the person of the Lord Jesus Christ. And from the days of Joshua until now, every man that is willing to be led will find the Leader, and every man that is willing to be taught will find the Teacher, and every man that is willing to obey will find a Commander.

# 3

## Seed Sowing

Dearly beloved, we want to see a few things from the thirteenth chapter of Matthew's Gospel. First, we want to notice the sower and the seed. We notice that John, the fifteenth chapter, worked under the rule of four; and we see here that the thirteenth of Matthew works under the same rule. Second, we see the sower going forth to sow. And when he sowed, some of the seed fell by the wayside; and, behold, the fowls came and devoured it up. And he sowed the second time, and the seed fell in stony ground, and brought forth no fruit. And he sowed the third time, and the seed fell in the thorns and thistles, and brought forth no fruit. And he sowed the fourth time, and the seed fell in good ground, and brought forth fruit—some a hundredfold, and some sixtyfold, and some thirtyfold.

So here we have four sowings. We see that the first three sowings were lost, but the fourth sowing was successful, and as far as we can see none of the fourth sowing was lost. But we see that only one-third of the fourth sowing came to perfection and brought forth a hundredfold, and one-third came two-thirds of the way and brought forth sixtyfold, and one-third brought forth only thirtyfold, which is less than one-third. If it had been us doing the talking instead of the Lord, we would have said thirtyfold, sixtyfold, and a hundredfold; for as we are on the bottom, we always begin at the bottom and go up. But as God is at the top; He begins at the top and goes down. God's standard is perfect, and He must begin with the standard high, and He keeps it high. God was never guilty of giving the world



a low standard. We have gotten all the low standards after we backslid. The seed that brought forth a hundredfold is the seed that caught the eye of God, and that proves that all of God's plans are laid for the purpose of bringing us to perfection, and the man that lives below his best is not pleasing the Lord the best.

## 4

### Fruit Bearing

Well, amen! Greetings to the reader from John, the fifteenth chapter. As we study this remarkable chapter we study it under the rule of four. First, we find a *branch with no fruit on it* at all. This is a branch but no fruit. Second, we see a *branch with some fruit*. That is better than no fruit, but it is the poorest condition that a Christian can be in to live at all. Some fruit is the lowest standard that God will put up with. Third, we see a *branch with more fruit on it*. That is better than some fruit, but just how much better we are not told. We see that more fruit was not the best that God could do, but that He is able to help us bear "more fruit." More fruit, as good as it is, is not God's plan; for we see the fourth branch and, behold, it has *much fruit on it*. And that is coming up to the Lord's standard.

Now let the reader run back over these branches and see the difference. First, no fruit; second, some fruit; third, more fruit; and fourth, much fruit. *No fruit* is a dead branch; *some fruit* is a converted man; *more fruit* is a holy man, and the branch that bore *much fruit* is the holy man fertilized and pruned and sprayed and irrigated and at his best for God. He is in the best soil, and in the best climate, and in the best condition that a soul can be in this present world. And that makes him bear much fruit. And it is the branch that bears much fruit that brings glory to God. For Christ himself said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (v. 8).

Now here is the secret of bearing much fruit, and it is in the words of Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (v. 7).

## 5

### A Few Things That Prove Depravity

In the seventh chapter of Romans, St. Paul says, "I am carnal, sold under sin." The apostle means to say that he was on the bottom and sin was on top; or in other words, the enemy had him down, and the thing that he said had him down was carnality. However, many of the big preachers tell us that, when man fell, he fell up instead of down, and that for six thousand years man has been pressing toward the "golden age." They have denied inbred sin and carnality, and declared publicly that these things were all believed only by the ignorant and weak-minded.

But we see a big difference between the teachings of the preachers and the presidents of the national banks of America. For the bank presidents are spending millions of dollars in building vaults to keep their wealth in. They believe that man is depraved, and to make it right plain, they deal with every man as though he were a rascal. And no banker will trust his money in the hands of a man unless he has good security. If a stranger was to go to a banker, and tell the banker that he was born as an angel and knew nothing of depravity and carnality, and that he wanted to borrow a few thousand dollars on his own face, the president of the bank would notify the health officers that there was an insane man in the bank, to come over and take him out. But, when we think of it, everything we see as we travel the streets proves that man fell down instead of up. For we see great signs that say, "Don't spit on the sidewalk," "Don't pull the flowers," "Don't feed the animals," "Don't bother the monkeys," "Keep off the grass," "Not responsible for hats and overcoats," "Keep out of the president's room," "Trespassers will be prosecuted." All of this shows that man has lost confidence in man.

## 6

# The Five Things Necessary to Get You to Heaven

There are five things that a man must believe and be in possession of to get into heaven. You will understand that there are many things that he may have and might be able to use for his own good and for the glory of God, but there are only five things according to the Old Book that are essential.

First, we must accept of the atonement; for we read in Heb. 9:22, "without shedding of blood is no remission." So we see in this text that we must accept the atonement in order to get rid of sin.

Second, we read in Luke 13:3 the words of Jesus, "Except ye repent, ye shall all likewise perish." So we see in this text that it is necessary to repent in order to get to heaven. And St. Paul tells us in II Cor. 7:8-10 that repentance is a godly sorrow for sin. Now you will notice that these two things are essential, the atonement and repentance.

Third, we read in Heb. 11:6 the words of the great apostle as he says, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We see faith is one of the essentials in order to get to heaven.

Fourth, we read in John 3:3 the words of Jesus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." So we see the new birth is one of the essentials, as we go up the scale toward heaven.

Fifth, in Heb. 12:14 the apostle tells us that we must "follow peace with all men, and holiness without which no man shall see the Lord."

So these are the five essentials—the atonement, repentance, faith, the new birth, and holiness. These are the five things that you must have. Amen! I am in possession of them right now.

# 7

## “Set Thine House in Order: for Thou Shalt Die”

In II Kings 20:1 we have this declaration through the Lord, “Set thine house in order; for thou shalt die, and not live.” We want to notice why a man should set his house in order.

First, because we read in Heb. 9:27, “And as it is appointed unto men once to die, but after this the judgment.” As man is judgment day bound, therefore he should set his house in order.

Second, he should set his house in order because of the uncertainty of life. Life is uncertain and death is sure. Death is on the track of every man, and the world in which we live is a dangerous world. There are ten thousand dangers on every side of man as he travels along the journey from this world to heaven. In fact, death is so certain that there have never been but two men who got out of this world alive, and they were both holiness men—Enoch and Elijah.

Third, we should set our houses in order because of the certainty of death. As truly as we are here today, we shall go there tomorrow. No way of escape; the death angel is ready.

Fourth, we must set our houses in order, because not to do so will bring sorrow to us and our loved ones forever. The hardest job in the world for a preacher to do is to preach the funeral of a man when he has no evidences of his reaching heaven.

Fifth, we must set our houses in order because we must meet God and give an account of our stewardship

here below. And every man feels that he owes a debt to the Lord that he sooner or later must settle.

Sixth, we must set our houses in order here, for this is the only world in which it can be done. The crowd of backslidden preachers that are running up and down the land disputing God's Word to His face and offering the ungodly a second probation in the next world are themselves the dupes of the devil. The Bible nowhere offers men a chance of repentance beyond the grave. And as we have just given you a few reasons why you should set your house in order, we will now give you a few scriptures showing you how it can be done.

In John 16:7-8 we have Bible conviction, Christ said, "When he [the Holy Ghost] is come, he will reprove the world of sin, and of righteousness, and of judgment."

In the second place, in Luke 13:3 Christ said, "Except ye repent, ye shall all likewise perish." And in II Cor. 7:9-10, St. Paul said, Repentance is a "godly sorrow" for sin that needeth "not to be repented of." He means to teach there that the sinner is sorry that he did the thing and is not merely sorry that he got caught at it. All rascals are sorry that they are caught but few of them are sorry that they did the thing.

Third, we must confess our sins in order to get rid of them. We read in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins."

Fourth, we must forsake our sins. In Prov. 28:13, King Solomon said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Here we notice that to confess sin is not as much as God requires. His requirements are confess and forsake. The most of sinners confess their sins every day; but while they do so they hold on to their sins with a death grip, until like the sinners of old, they hold on to them till they damn them.

Fifth, we must believe on the Lord Jesus Christ. In Acts 16:31, St. Paul says, "believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." Here St. Paul seems to teach a household religion, for he declared if this man would believe on the Lord Jesus Christ that there was at least a possibility of the whole family finding God.

Sixth, we must be justified by faith, and St. Paul said in Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here the theologian tells us that justification means a legal act and really takes place in the mind of God.

Seventh, we must be regenerated. In Paul's letter to Titus he said, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly" (3:5-6). Here the reader will notice the distinction between justification and regeneration. While justification takes place in the mind of God, regeneration takes place in the heart of man. Those who are in authority and position to know tell us that regeneration means to give life to those who once had it but lost it. We find that man lost his spiritual life in the Fall, but he has been redeemed by Christ and bought back. Now God restores to him the beautiful spiritual life that he lost and, thank God, he may not and need not ever die again.

Eighth, we must receive the witness of the Spirit, and we read in Rom. 8:16-17, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Now here we find that the witness of the Spirit is even different from justification and regeneration. While justification takes place in the mind of God, regeneration is in the heart of man. Here our Heavenly Father in His goodness and mercy sends the Holy Spirit into our hearts and lives and gives us a conscious knowl-



edge of the fact that our sins have been blotted out, and we have the blessed assurance now of our home in heaven.

Ninth, we must be adopted into the family of God. We read in I John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Here the reader will notice that it means so very much to be adopted into the royal family, and this makes Rom. 8:16 very plain, where Christ declares that we become "heirs of God, and joint-heirs with Christ." We see here that an heir is much more than a mere servant, for we belong to the family and have all the rights of lawful heirs. Amen, for our wonderful and glorious possession!

## 8

### A Wall of Fire

Well, Amen! While reading in my Bible the other day I ran across this wonderful statement in Zech. 2:5, "I . . . will be unto her a wall of fire round about, and will be the glory in the midst of her." I said, "Well, who in the world would have ever thought about the dear Lord throwing a wall of fire around about me?" And then I said in my heart, There is not a devil in the pit or out of it that can hide in the brush and shoot a fellow in the back; for if the Lord is a wall of fire round about this man, the devil could not make a bullet that could pierce that wall. Then I said, "There is not a devil in the universe that could get in a back alley on a dark night and stab a fellow in the back, for God is a wall of fire around about him." He also said that He would be "the glory in the midst."

This "glory in the midst" is evidently the life that shines into the heart of man. It's an indwelling, internal, glowing, burning, sparkling, consuming fire that purges out dross, cleanses and purifies the nature, and keeps a man holy and clean. It is also the same light that is referred to by one of the other divine writers when he said, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). In a sense it is a miniature "pillar of fire by night" and "pillar of the cloud by day." When God led Israel out of bondage, He put a great pillar of fire and cloud both day and night, but He was then leading an army of probably two or three million people, and a pillar of cloud and fire to lead one man need not be nearly so large as one to lead millions.

But the light that lit up the path for the Israelites and blinded the eyes of the Egyptians is the very same thing to us today. Pharaoh and his host are a type of the devil, and while God gave guiding light to His people, the same light was so blinding and bewildering to the Egyptians that God hindered them in their progress. The same thing with us, the glory of God in the midst of us makes it dark and bewildering to the devil.

That is one reason why the devil does so many foolish things when he is trying to defeat one of God's children. It is often the case that the very thing that the devil does to defeat a saint proves to be the best thing for the saint and the worst thing for the devil. Many of the schemes that the devil gets up to defeat the saint of God prove to be a booster to the saint, and a great hindrance to the devil himself. It is made plain in Ezekiel's vision. He saw a wheel within a wheel, and it seemed that the inner wheel was on fire. The sparks were flying in every direction, which means that out from the glory there is a power that will throw a circle of light and protection around a man for a hundred feet in every direction. Isaiah calls it a way within a way, while Ezekiel calls it "a wheel within a wheel."

## In the Hollow of His Hand

Beloved saints, in studying Exodus 33, we find that Moses and the Lord carried on a very beautiful conversation. It seemed that Moses was in such close relationship with God that he asked the Lord one day to show him His glory. At once the Lord notified Moses that no man could see His face and live, but Moses insisted on seeing the glory of God. Finally God told Moses that he could stand on a rock and His goodness would pass by, but that didn't seem to satisfy Moses. It seems from this wonderful chapter that he was urging his claim. At last the Lord told Moses that He would put him in a cleft in the rock and He would cover him there with His hand; that the trail of his beautiful garments would pass by and Moses might see His back, or His hinder parts. I suppose that this was one of the most beautiful sights that man has ever beheld on this earth. Nothing could be more beautiful. Just think of a man hid in the cleft of the rock with the hand of God over him, and the dazzling glory of God's presence passing by.

One day while talking to the Lord about being hid away in the hollow of His hand, I asked the Lord what it meant to be kept in the hollow of His hand, and this beautiful thought came into my mind. I feel that it was ordered of the Lord. He had me take a clean handkerchief out of my pocket and fold it up in my hands and cover it over until you couldn't see the handkerchief at all. Then the Lord showed me, as I would have a hard test and be peeled and scaled and blistered by the devil, the Lord would have me raise up my hand, and He would say, "There is no mud on it yet." But finally it seemed

that the mud was getting mighty close, and it seemed that the mud was even thrown all over my hands. It seemed that I was right on the very brink of darkness. Many things were published in a certain journal—I was branded as a traitor and a liar and hypocrite and adulterer and scoundrel and so many things by one paper that was published in the United States.

But one day while the mud was flying the thickest the Lord seemed to just raise up His hand and look in at me and say, "My boy, there is no mud on you yet." "Lord, don't you see the mud flying?" and the Lord said, "Yes, but it hasn't touched you, and the mud was all thrown on My hand." And I said, "Glory be to God, if that is what it means to be kept in the hollow of Thy hand, I will never again fear the black hand of the devil, and no abuse or misrepresentation will ever again cause me to even feel sad or feel that I have been injured in any way." And from that hour I have been perfectly willing to be kept in the hollow of God's hand. Bless His name!

# 10

## Being Led by the Spirit

The Apostle Paul tells us in Gal. 5:18 that we are to be led by the Spirit, but don't let any man imagine that he can be led by the Spirit until after a number of things have taken place in his life. First, he must be convicted by the Holy Ghost until he realizes that he is a sinner, and in the next place he must repent of his sins, and in the next place he must confess his sins, and then he must forsake his sins, and then he must believe on the Lord Jesus Christ. These things all must take place in the life of a man before he can be born of the Spirit. And when he is born of the Spirit, that brings him into the family of God, and now as a son or a daughter of the Almighty he can consecrate himself wholly to God, lay himself on the altar, take his hands off, and believe, as Abraham did, "what he had promised, he was able also to perform" (Rom. 4:21), and then he will be filled with the Spirit. Now these things must take place before a man can be led by the Spirit.

At a glance the reader can see that nothing will be easier than for that man to be led by the Spirit, and the Holy Ghost will become his Leader, his Guide, and his Instructor. Christ has said that, when the Holy Ghost "is come, he will guide you into all truth." That is another way to say that the Holy Spirit will lead you. He also said that He would bring all things to your remembrance; that is, the Holy Ghost will take the very words of Jesus just as He spoke them and so write them in your heart and in your mind that it will be well-nigh impossible ever to forget them.

So we see that to be born and filled and led will make the most peculiar creature in the world out of a

man. And a peculiar creature is not a man that does peculiar things. Understand, he might do peculiar things, but the peculiar things are not always an evidence that the man has this wonderful experience of full salvation. But, nevertheless, a man that is really led by the Holy Ghost will go many places and do many things and say many things that will seem strange to other people. At the time the man does or says these things he may himself be almost unconscious that he is doing or saying them. He may never know just why he said them, and yet God knows why he said them.

The man that is led by the Holy Spirit will never pass through a day that we used to call "blue days," lonesome and sad and downcast, although he may have many trials and hardships and many battles with the devil. But if his heart is filled with the Spirit and he is led by the Spirit, he will have a joyous, victorious life. In fact he will be more than conqueror, because when a man is led by the Spirit it proves that he is willing to be led. No man can make a leader until he is willing to be led himself; no man can make a teacher until he is willing to be taught; and no man can make a commander until he himself is willing to obey.

A beautiful thing about the Spirit-filled life is that no power in earth or hell can drive the Holy Ghost out of the life of the man that is being led by Him. Poverty can never do it; afflictions and disappointments can never do it. To be snubbed by a friend and sneered at by an enemy will never drive Him out. Bless God, as long as I myself am willing to keep the Holy Ghost as my Leader, there is not enough power on earth or in the pits of outer darkness to ever rob me of my Leader! How thankful we ought to be that God in His goodness and love and mercy has provided a way by which a man passing through a world of sin and darkness should have such a wonderful Leader and Guide as the blessed Holy Ghost! Bless His name! My heart leaps for joy as I

remember that He said, "I will never leave thee, nor forsake thee" (Heb. 13:5). And for thirty years I have gone no place that the Holy Ghost didn't lead me, and, thank God, I never will. Bless His name forever!



Northwest Nazarene College

BV4510.R6M67

The moth-eaten garment



3 9371 00058706 3



**Bud Robinson**

Uncle Bud would chat with you awhile about the following:

The Moth-eaten Garment

In Canaan

Seed Sowing

Fruit Bearing

A Few Things That Prove Depravity

The Five Things Necessary to Get You to Heaven

Set Thy House in Order, for Thou Shalt Die

A Wall of Fire

In the Hollow of His Hand

Being Led by the Spirit