The Refuge of Tears

Detroit Fire

Arthur T. Reed
2 Cor. 18:1-22
2 Thess. 2:1-17
2 Thessalonians II: 11. That they should believe a lie.

Context: Paul was addressing the church at Thessalonica. Present chapter: Subject steadfastness in truth. Referred to that mysterious man of sin to be revealed in latter days. Antichrist shall have power of Satan to whom Satan gives all power etc. Antichrist as clear son of Satan to whom Satan gives all power etc. Christ wrought miracles. Antichrist shall work wonders. Christ’s miracles designed to draw evil to God. Antichrist’s wonders to draw from God to evils.

In 10 v. Paul speaks of some doomed to perish as being led astray to follow Antichrist by the cleavableons of unrighteousness, i.e., the deceitful
of a wicked course of life, and says it is because they received not the love of the truth, and adds for this cause God shall send them strong delusions that they should believe a lie.

Ideas: the truth is presented to humanity for loving reception. If they open hearts to it, becomes incorporated in them - radiates outward its brilliancy upon the error and exposes the lying deceit. If rejected, natural result is decadence of unworthiness. Tendency of sin is to darkness. Obstruction of truth, confusion of evi
or verity - moral perceptions, etc. Providential result is withdrawal of H. Spirit, so that men lose intellect. all consciences & spiritual perception and are given over to blindness, seared consciences, moral apathy. God "sends them" permits a strong delusion to overcome
Consequence is they come to believe a lie very strong, not only to believe what is a lie; but what they themselves recognize or did, as a lie. They wanted to disbelieve the truth and believe its opposite. They succumbed in it.

General application: When a man hears the truth, he may enter 2 3 ways, hear it. 1. Conscientiously. 2. Indifferently. 3. Resistfully. The 2 + 3 are equivalent. One, as indifference is first stage of opposition. When truth touches conscience, there is no way but to obey, evade, or deny it. Evasion is only indirect denial, and so we may say that those who under preaching remain unconverted, must resist and deny the truth in some form. This resistance etc. = believing a lie.

To illustrate, the truth comes to a man and convinces him of sin, righteousness, and judgment etc.
Explanations. What can he do. In order to quiet his conscience he must either embrace the way of salvation or in some way evade the pressure of truth. It is done in eight of four ways. 1. Postponement. 2. Intervention. 3. Misinterpretation. 4. Infidelity—All four classes risk destruction and run into deception. God permits them to believe a lie and be damned. At beginning they believe the truth, but it won't take refuge once set before; must find shelter from condemnation of God and awareness of conscience. Thy refuge of lies can find shelter only in a false reasoning; but they are so anxious the lie should be true they try to believe it and God allows it, at last. When we want to hide ourselves under a delusion like Jonah's gourd, when we want to believe a lie God lets us.
I have already said some things in which men may resist truth, e.g. one of these involves belief in a lie. Let us look at that next.

1. Postponing — Commonest way perhaps, go thy way “Felix.” To tomorrow. The lie herein is the false persuasion that tomorrow will be as good

time as to day, for consecration to X t his service

fact is thou knowest not what to day, etc. Death sudden unexpected. Promise is while it is called to
today. Yesterday a word of memory tomorrow of hope
to day is reality. The only reality is today. Yesterday + tomorrow creatures of imagination. yesterday a
phantom of past, tomorrow of future.

Suppose you live till tomorrow or the future you
imagine, may your convictions & impulses draw
you as strongly. May you ever occupy that
stand point intellectually, morally you do
now. Do not imagine these summits from wh
we see duty in clearest light are attained often
Moreover operations of H. S. make it a vital ne
cessity. "To day." "I was in my wrath." Ps. 75
Seth ye the Lord while he may be found." Says
Isaiah 55:6 p. 6 verse.
Implication is there is a time when He is not
may not be found. While he is not read. The
impossibility may all be on our side, but
practically it is the same as though it be
upon his side since he is not found. Etc
Is it wonderfully patient of God is sometime
exhausted Jer 15:6. lit. many of having company.
Moreover posthumous overlooks idea of the service we owe to God. To cherish, to holy living, as well as use of time for our own growing conformity etc. Justification an act. Sanification a work. It takes but a moment for acceptance of it. It takes time continually for growth in grace.


Hence we say: To-morrow not as good as today. Procrastination in persuading us of opposite leads us to strong delusion, to believe alien.
2. Intoxication. That is oblivion, forgetfulness through pleasure. As a drunkard through cups, drunk on reality of his lost manhood. So Sinners go to pleasures cup into radical soul into forgetfulness of his condition (Expand) Cannot get away from conscience so he plunges deeper into pleasure or business. Etc.

The practical lie here: that a man destroys the force of great reality by blinding his eyes by as though oblivious of a fact by an forgetfulness can annihilate God.

It used to be said, though scientific research refutes it. It may be when you run after birds hide head in the sand or hides it in bush and believes itself safe from the Enemy it cannot see.

Sinners act in same way. They act as though there were security in blindness. They fall in spiritual intoxication across track of God awake and hear afar off the thunder of his approach stop their ears & shut their eyes and suppose themselves safe - immerse themselves in gaiety, money making, sensual pleasure and imagine there is no god.

They may not express it to themselves but they practically believe the lies that in forgetting God they
2. Misinterpretation: wresting plain Biblical statements from their true meaning etc.

1. Illustration: Universalism. Prof. Packard and his amiable wife. They want to believe this form of selfish passion. Sometimes they confess this in conversation as though God was about to move out of his marked path to make an exception in favor of us or our friends on account of some supposed human virtue or excellence.

2. Justification of high estate and dependence.

On some accounts we should all like to believe the doctrine of universal salvation. If it could consist with God's moral government and the unequivocal statements of the words of God so that you must wrench half the Bible to an unnatural interpretation in order to accept it we would sturdily pronounce it a delusive lie.

We say that it is not conceivable that God should give a revelation to mankind and allow it to convey on its face an untrue doctrine.
So plain an Biblical statement on this subject that if the final destruction of the unpardoned be not taught with certainty, nothing is. We believe therefore that all attempts to wrench these direct statements to mean anything else involve unmerchandise in general cases it is taking refuge in a lie to escape submission to Xr. Men see their danger & remedy. They want to escape the danger & yet not use the remedy. So they try to believe there is no danger & at last succeed. Natural process the very process reasoning gives rise to investigate disposes to emphasize every Sophistry that supports & was lightly won every objection to the falseness
2. Prevented views of obligation and dependence.

Bible says work out your own salvation. Men need to get away from obligation to choose Christ. So they seize on doctrines of divine sovereignty, human dependence, and press them to extremes that they can do nothing without the N.G. and so make up their minds deliberately to wait till they are carried to Heaven. Now we say men know it to be a perversion, a delusion, a lie. Though they may grow really to believe it, God may allow them to be really deluded. But at first they recognize it as a lie—could not apply same principle in other things—pursuit of mind...
3 opposite error of presumption despairs a man takes refuge in his good works etc. trying to persuade himself he is as good as others or that in some way at sometime he will be brought to know his ordinary occupations so that it was at that time at the age of 18 that

Another, despair of anything he can do to merit heaven and so learn every thing to God etc.

Both practices lies, his offset is supposing that because good works can purchase heaven they can't be of use to make efforts then considered as a new thing in the natural having surrounded by machinery
4. Infidelity, few sin take refuge here; direct denial but when they do it shows a God forsaken soul more conclusively than in any other case.
The banquet opens; at the board,
Her Kendall we behold;
"Who, like a "faithful steward, brings
Forth treasurers new and old."

Tomorrow, comes her fisherman,
Her Samuel the seer,
With fish of an historic name
To feed the hungry ear.

And now that Samuel shall succeed,
'Twas eminently right
That Joel, minor prophet, came
To whet our appetite.

While Bacon served in welcome slice,
At the alumni board,
And what is the grandest success: not fame nor honor nor station nor any outward and brilliant achievement, but usefulness. This is the highest success, the possibility of whose attainment clothes life with such dignity...
found I had one with a hose in it!

That four, my yeerurs, without a more distended
egg-survedium. I proceed to deskrive and diskuss,
the following subject, namely, viz, as follows. In temp-
urance. My discorse, splach and orashun will
be divided into three heads, inst., tempur and anse,
whitch diwishun will appear itself to your conifed
taste my yeerurs as pints flowing naturaly from
the subject itself.

First Inns. And, my yeerurs, I mied not hev you
draw the preference from my remarks that I am
familiur with this branch of my subject by frisson
of experiment. My yeerurs, it is onlee throu the ob-
servin revelashions of others that I kan kummun-
icate to you this pint in my discorse. For Ihe
traveled throu the passed forty yeers of my event-
ful and perspieckuous lyff, more or less, hav in-
bin more than seven myles from my nativity at
time! my yeerurs, during my kayrew, yet
I hav not enterd any in excess to eat, drink, sleep
or for some other perpussies, during this Tour of Trivel.
sot, and sot and sot, then I went back to my cove
and laid a laid again, after which I got up and
sot and sot, but I was unable to describe my
self-thrown off my impress and underdub
lunabul feelins.

And this brings me to the third and conclusion
bed of my discourse namely anse.

My yeerurs, I do not refer to the passage.
in the Allmeniek go too the anse how slug-
ger consider hur waizo and with all thy gir
tin be like the bumble bee with improving
eech shinin hour. Those anse however as I
might remark in passin in the summer
sezelon lay up their pud fur the winter of dis-
content, and Warfoor teach the inebrius and
Drunkard man a lesson. But jes at present
I make delusion or referunse to the anse of
the young man and my yeerurs those anse
may to watchin with paternal solidly and
anxiude ov the careav of the young man
and if he get intew bad habits hemay bring
Waterford Labb. P. M. May 15, 1864