



The Burning Bush - Online article archive

The cure is worse than the disease!

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished," Proverbs 27:12.

It was reported on the 'Fox News' website that President Donald Trump said on 23rd March that he wants to reopen the country (the USA) for business in weeks, not months, and claimed, without evidence, that continued closures could result in more deaths than the pandemic itself. "We can't have the cure be worse than the problem." This was echoing a midnight 'tweet' on the previous Sunday evening, in which he said: "We have to open our country because that causes problems that, in my opinion, could be far bigger problems."

As I considered his use of this old adage, I thought that such a response has long been the response of millions to the cure for sin that is offered to lost mankind in the Gospel of the Lord Jesus Christ.

The wisdom of such a reaction by President Trump to the coronavirus pandemic is questionable and many have said that he is utterly wrong.

Whether he is or not can be argued over ad nauseam but regarding the response of the majority of mankind to the gospel there is no question but they are wrong when they deem God's cure to be worse than the disease of sin.

Example

An example of such thinking may be seen in the gospel account of the rich young man who came to Christ with the question: "Good Master, what shall I do that I may inherit eternal life?" Mark 10:17 and Luke 18:18.

The response of the young man to the Saviour's instructions as to how he could obtain eternal life is well known to the reader of the Bible. "And he was sad at that saying, and went away grieved: for he had great possessions," Mark 10:22.

What the Saviour had told him made him sad and that because 'he had great possessions.' As far as he was concerned the price of eternal life was too high! He thought that facing the future without the possession of eternal life would be better than following the instructions of Christ in order to obtain eternal life!

What had Christ said that prompted the rich young man to come to such a conclusion? "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me," Mark 10:21.

What the Saviour was saying is that which He had said on another occasion in a slightly different form. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matthew 6:33. The same truth is stated by the Saviour in yet another form in another place. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire," Matthew 18:8-9.

For the sinner to obtain eternal life and enter into heaven for all eternity he is required to set aside all love for the things of time and sense and put the things of the soul, the things of eternity, the things concerning the Lord, before all else.

Let us remember what the Lord Jesus told us was the 'great commandment of the law.' He did so in answer to a question posed by a certain lawyer. The exchange is recorded in Matthew 22:35-40. "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy



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soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

What the Lord Jesus told the rich young man who asked the question 'What shall I do that I may inherit eternal life' was, in essence, what He said in reply to the lawyer for the two statements - "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me," and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" - state the same truth. That truth is: to obtain eternal life we must forsake all that is of this world, upon which man's sinful heart is set and fixed, and instead 'set our affections' solely on Christ and the obeying and the glorifying of Him.

It is that truth which man, through the extreme limitations of poor sinful man's understanding of eternal reality, deems to be utterly unacceptable and the 'product is not worth the price demanded'!

Rich young man

That was the thinking of the rich young man. On hearing Christ's answer, "he was sad at that saying, and went away grieved: for he had great possessions." He did not think that eternal life was worth the surrendering of his 'great possessions'.

This has ever been the thinking of unregenerate man. We find an example of this in the Old Testament in the case of Naaman the leper's response to the cure for his leprosy offered by the prophet Elisha. He was told that if he went and washed in the river Jordan seven times, he would be healed. What was his reaction to this gloriously free and simple remedy to that which had plagued him and for which, great and rich man that he was, he could find no answer?

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage," 2 Kings 5:12.

A little humility, a submitting of himself to the mind, will and purpose of God, was too high a price for him to pay to be delivered from his leprosy!

He went away, preferring to remain a leper than humbly to obey God. That is the equivalent of saying: "The cure is worse than the disease!"

The Lord Jesus said on one occasion: "Ye will not come to me, that ye might have life," John 5:40. That statement is true of all men for "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not," John 1:10-11. No man can or will come to Christ, repent of his sin and heed His Word and obey His gospel without the supernatural working of God's Spirit.

Shorter Catechism

The Shorter Catechism explains 'repentance' in this way.

"Question 87: What is repentance unto life?"

Answer: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience."

There can be no such turning unto Christ without the workings of divine grace. The Saviour said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day," John 6:44. "Except the Father draw him." A divine work must take place before the sinner recognises and realises that the disease is so dreadfully bad and the consequences which will invariably follow it are so horrific that no price is too high to be paid in order to escape it!



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In considering just why it is that man takes the view epitomised by the reaction of the rich young man to Christ's instruction, we must consider first of all that:

I. MAN IS BLIND TO THE HORRENDOUS NATURE OF SIN.

How lightly man treats sin! It is a matter of joviality and mockery to him. The media has coined the title, 'coronidiots' for those who reject with disdain the whole idea of 'social distancing' in order to avoid contracting the coronavirus. That spirit of 'idiocy' was seen long ago in man's attitude to the much more dangerous 'virus' of sin. "Fools make a mock at sin," Proverbs 14:9. The word 'mock' means 'to scorn or deride'. This has been seen in the attitude of those who blithely dismiss the regulations introduced to avoid the spread of coronavirus.

Such an attitude can only be the result of a rejecting of the seriousness of this disease. In like manner, there is a universal ignorance of the dreadful consequences of sin.

1. Sin is a defiance of and rebellion against God. The Shorter Catechism asks the question: "Question 14: What is sin? Answer: Sin is any want of conformity unto, or transgression of, the law of God." Proof of this definition is seen in the divinely-inspired writings of John the apostle. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law," 1 John 3:4. To transgress God's law is to violate it, to put oneself outside of it. That is exactly what the 'coronidiots' do with regards today's 'lock-down' regulations. They act as if they do not have any bearing of their life and behaviour. So it with mankind regarding God's law. They scorn it, fondly believing that they can do so with impunity! One such fool recently videoed himself licking a toilet seat. He was later videoed languishing in hospital, having been infected with coronavirus!

2. Sin robs man of all good. Just as coronavirus, in most cases, brings to the sufferer a terrible deterioration in the comforts of good health, so sin deprives man, in all cases, of the benefits and blessings that obedience to God brings. Paul states the matter thus: "For the wages of sin is death," Romans 6:23. That truth is repeated in many forms throughout the Holy Scriptures. "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him," Isaiah 3:11. "The soul that sinneth, it shall die," Ezekiel 18:20. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Corinthians 6:9-10. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Revelation 21:8.

Living under such a dreadful condemnation can only bring a most awful sense of foreboding, irrespective of the loud professions of agnosticism! On the other hand, faith in Christ brings a sweet peace and the lifting of such a dread of eternity. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Romans 8:1.

That which sin robs men of is restored to the believer in Christ. I listened last night to a man who has just been released from hospital having been recovered from coronavirus as he spoke of his joy at the sight of the Spring flowers in his garden and the sweet scent they issued forth, the delight in the taste of toast and marmalade, things he had thought little of before his near death experience under coronavirus. What that man was expressing is but a very pale shadow of the sense of release and deliverance the believer experiences upon conversion.

The hymn writer stated the delights of the saved soul most succinctly:

Loved with everlasting love,
Led by grace that love to know;
Spirit, breathing from above,



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Thou hast taught me it is so.
Oh, this full and perfect peace!
Oh, this transport all divine!
In a love which cannot cease,
I am His, and He is mine.

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flow'rs with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine.

Things that once were wild alarms
Cannot now disturb my rest;

Closed in everlasting arms,
Pillowed on the loving breast.
Oh, to lie forever here,
Doubt and care and self resign,
While He whispers in my ear,
I am His, and He is mine.

His forever, only His:
Who the Lord and me shall part?
Ah, with what a rest of bliss
Christ can fill the loving heart.
Heaven and earth may fade and flee,
Firstborn light in gloom decline;
But, while God and I shall be,
I am His, and He is mine.

George Wade Robinson

3. Sin directs a sinner's footsteps into a path beset by every woe. "Yet man is born unto trouble, as the sparks fly upward," Job 5:7. That is the unvarying circumstance of the sinner's life. Be he surrounded by riches and comforts YET surmounting them all are the miseries that sin brings.

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness," Ecclesiastes 5:13-17.

Anthem of the redeemed

But such wretchedness is ended in time, and to an infinitely more glorious degree, in eternity, for the one who receives Christ as their Saviour.

"And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his



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king, and exalt the horn of his anointed," 1 Samuel 2:1-10.

This godly woman has penned the anthem of the redeemed under the inspiration of the Holy Ghost!

II. MAN IS BLIND TO THE ETERNAL CONSEQUENCES OF SIN

Life reveals something of the miseries that sin brings, but to this man is blind. He has little or no conception of the harvest of sin that awaits him! A dread of death is universal but man has little knowledge of why he fears it! That fear has fed man's religious activities and practices.

Only the Bible reveals this knowledge.

Life's troubles are put down to 'bad luck', 'misfortune' or to the whims of 'the gods'!

There is no knowledge or understanding of the sovereign rule of God.

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all," Psalm 103:19. ". . . the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," Daniel 4:17. "But our God is in the heavens: he hath done whatsoever he hath pleased," Psalm 115:3.

1. Upon death he will enter upon and reap the consequences of sin. That dread which attends the mind of all men, to a greater or lesser degree, when death is contemplated, will be revealed to the poor rebellious, defiant sinner when he dies.

Preachers may strive with all their might to depict what it is that awaits the sinner in eternity but they utterly fall far short of the terrifying truth.

"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them," Psalm 21:8-12.

The Lord Jesus told of a 'certain rich man', who died and went to hell and who spoke of his sufferings there. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame," Luke 16:23-24.

This was no parable but I believe a true record given us by Christ of a rich man who experienced damnation. We do have the account from beyond the grave of what follows death for an unsaved man!

2. There begins the dreadful loss of his soul in hell. What a loss this is! "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26. The £billions of a Bill Gates or of a Donald Trump cannot, will not compensate for the loss of the soul in hell. It has been often said that 'there are no pockets in a shroud'! Earth's riches cannot be taken to hell to ease the sufferings of the damned. Rather, what will be taken to hell are the bitter memories of opportunities, given of God, to repent and embrace Christ, which were cast aside for the paltry, perishing trifles and trinkets of this world! Surely this will be "their worm" which "dieth not," Mark 9:44. There is a very bitter harvest to be reaped by Christ-rejecters, a dreadful feasting upon the fruits of their follies!

"How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh



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at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the LORD: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices," Proverbs 1:22-31.

3. That loss is immeasurable and never-ending.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth," Matthew 13:41-42. Contrary to what some may believe, God's punishment is eternal. There is no end to the sufferings of the damned. *"And these shall go away into everlasting punishment: but the righteous into life eternal,"* Matthew 25:46.

This endless suffering may be explained by the simple truth that even in hell men continue in their sins and defiance of God and so prolong their sufferings.

Evidence of man's continuance in sin may be seen in the words of the Saviour when He depicts the state of the rich man in hell.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16:23-31.

The rich man is still in ignorance as to the source of mercy. He asks Abraham for mercy whereas God is the only source. *"To the Lord our God belong mercies and forgivenesses, though we have rebelled against him,"* Daniel 9:9.

Furthermore, the rich man foolishly believed that there was relief from the sufferings of hell to be found in a drop of water.

Again, he was unaware of the gulf fixed between the saved and the lost in eternity.

I will add one other point though many more could be made. He contradicted Abraham and thought to insist upon his means of warning his brothers in rejection of God's ordained means. *"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."*

For these and many other reasons, the punishment of sinners in hell will continue as long as their sinfulness continues, which will be of course throughout their eternal existence.

It is all most dreadful to contemplate!



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III. CALVARY'S CROSS REVEALS TO MAN WHAT SIN IS

As it is with the coronavirus, so with sin. The full dreadfulness of the disease and the havoc it is working amongst humanity is seen starkly in the hospital ward where it is being treated. Likewise, we must visit the 'hospital' where the Lord effectively took a dealing with the virus of sin.

1. I speak of Calvary for it reveals the full evil character of sin.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," 2 Corinthians 5:21. Paul here reveals to us God's totally effective antidote to sin. Calvary was the crucible in which God compounded His cure for sin. The cure entailed the cursing of Christ with the virus of sin. Christ was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Some 700 years before the Saviour's birth, the prophet Isaiah said this of Him. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all," Isaiah 53:4-6.

The cure for sin entailed the punishing of a substitute in the place of the guilty sinner, a suffering of the eternal consequences of sin to the utter satisfaction of divine justice and holiness.

This Christ accomplished at the cross. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," Romans 8:3. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree," Galatians 3:13. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour," Ephesians 5:2.

These verses wonderfully set forth the substitutionary death of Christ on behalf of His elect at the cross.

2. At the cross, when He took our sins upon Him, Christ was separated from the Father. What a mystery this is yet it shows us just how God views sin. When His Son 'became sin for us', the Father forsook Him. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matthew 27:46. Sin cut Christ off from His Father because that is what sin does. It is for this reason Christ will say to sinners when they are brought before Him: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matthew 25:41.

Oh that sinners might realise that their embracing of sin is but putting a great gulf between them and God!

So, so many believe that, irrespective of how they have lived, they go to heaven when they die. It is a constant distress to true Christians to hear people say, with cheerful indifference, that their friends and acquaintances who have just died, are 'up there looking down'!

It is just not so! Those who died without Christ, are clearly told this truth in God's Word by the Saviour. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." John 8:21.

3. Heaven is ONLY for those who have been saved from their sins. Their sins have been 'put away'! "Blessed is he whose transgression is forgiven, whose sin is covered," Psalm 32:1. What a glorious offer is made by God in the gospel! "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isaiah 1:18. The cleansing from sin that is offered in the gospel is superlative. It is unsurpassed! "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah," Psalm 85:2. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isaiah 43:25. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee,"



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Isaiah 44:22. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy," Micah 7:18. "And by him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts 13:39.

Little wonder Paul speaks of the 'glorious gospel'! "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Corinthians 4:4.

May you be delivered from that blindness which is the result of the devil's deceptions.

IV. CALVARY ALSO REVEALS THE LOVE AND MERCY OF GOD

I think that this is a truth that needs little supportive arguments. It is surely self-evident!

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved," John 3:16-17. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (the means of appeasing God's wrath) for our sins," 1 John 4:10.

God's love shines forth from the cross in supreme brightness. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" Ephesians 2:4-5.

The wonderful hymn states it must better than I could ever do.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me.
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming

Adds more lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

John Bowring

What more can I say? But say more I feel compelled to do, even though I know I would fail in my task of fully, wonderfully setting forth God's love which shines forth from Calvary.

Let me conclude with these verses.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him," 1 John 4:9.



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"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," 1 John 3:1.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him," Romans 5:8-9.

If you are yet in your sins, please, hasten to Christ for pardon and deliverance from your sins, the plague of plagues, the terror of kings and the king of terrors.

Rev. Ivan Foster (Rtd)

9th April 2020.