

## 1 Corinthians 14:19 (Albert Cecil Hayhoe) 216370

Conference: 1965, Five Words (14:19)

Address—A.C. Hayhoe

First Corinthians chapter 14 and verse 19. Yet in the church I had rather speak 5 words with my understanding that by my voice I might teach others also. Than 10,000 words in an unknown tongue in the church. I'd rather speak 5 words with my understanding that by my voice I might teach others also than. 10,000 words in an unknown tongue. That's a remarkable verse. We were hearing in Des Moines with considerable warning, the danger of these things which we see all around us, the presence to the supernatural activities which we hear about, and perhaps some of you have even encountered it, but I very, very much struck with what the Apostle Paul here said in contrast to it all. I'd rather speak 5 words. With my understanding, he specifies 5 words as compared to 10,000 words in an unknown tongue. Now I believe that when Paul specifies 5 words, he means that. I believe he means that your heart and mind could be edified by 5 words. And you know, in reading this verse one day it interested me and I began to look here and there through Scripture to see. What there was inspector in five words that could be of flashing to my heart and I must admit that the result of that little meditation really spoke to my soul and perhaps you invite us afternoon could look through the scriptures at various little five word sermon. Shall I say that I believe God has hidden there that can be of real help and encouragement to us. And after all, 5 words are not too hard to remember, and I trust perhaps we may remember some of them and prophecy them. The first one that comes to mind is found in John's Gospel, John's Gospel chapter 12. And verse 20. And there were certain Greeks among them that came up to worship at the feet. The same came therefore to Philip, which were the best seder of Galilee, and desired him, saying, Sir, we would see Jesus. Now there's the first little five word sermon that came to my attention. Sir, we would see Jesus, and it first came to my attention this way. Our daughter Charlotte at home one day seemed to be very busy at her death and as I passed by I noticed she quickly covered what she was doing she didn't want Daddy to see. Oh, I was very curious, but I thought I'd better respect her wishes. And I just looked the other way and paid no attention to what she was doing. He worked the way at it for quite a long time, and then she brought the result of her laborers into my room, said Daddy, I have something for you. And there printed very nicely and colored very attractively. With this text, Sir, we would see Jesus. You can imagine it's been a voice to my heart ever since. To have a daughter give that text to her daddy. Sir, we would see Jesus. I wonder if those of us who are parents. Realize that although it may not be expressed that often in the hearts of our dear children, put there by the grace of God, they watch father and mother. Your neighbors watch you to those at school watch you, those where you work watch you. As opposed, there should be in your room at school, or in the shop or the office where you work, someone in whose heart there is that feeling of aching emptiness. And they realize that there is something vital and real in this poor, sad world. And they wonder, Where shall I find him? Where shall I turn? Could it be that they would think of you and say to themselves, Well, I know someone that has something real and vital and satisfying, I'm going to turn to them and see if they'll tell me what it is. I believe that's why these Greeks who were among those that came up to worship at the feet came to Philip. Why did they come to Philip? Well, I believe there was something about Philip's testimony that made them realize here was a man who will be able to lead us to the Lord Jesus. And they expressed the desire of their heart in that one little statement. Sir, we would see Jesus.

Now there might be with some of us a certain knowledge of a few verses of Scripture and some of the doctrines of Scripture, and we might find ourselves defending them quite vigorously. But I believe, right as that may be, that there is nothing that can take the place of what would produce this exercise. Sir, we would see Jesus. I believe, dear child of God, that you and I have that privilege, and, if I might use the word, that challenge. In this world that has rejected the Lord Jesus and cast him out of soul living, and of so being occupied with Christ, that this very desire might be found in the heart of those who know us. Oh, I say again to my own heart, and I trust it may perhaps speak to other hearts too. In the testimony of your life or of mine, such that anyone would ever be led to come to us and say, Sir, we would see Jesus. Well, that seems to me to be just the beginning. 5 words. It's true, but it opens up a thought which I hope we may be able to trace through the Word of God. Let's turn back to the first chapter of John's Gospel. John one and verse. 35 again the next day after John stood. And two of his disciples and looking upon Jesus as he walked, he said, Behold the Lamb of God. I think this is the answer to that question, Sir, we would see Peter. The answer also is found in five words, Behold the Lamb of God. You've noticed, of course, that in the 29th verse when John sees Jesus there coming unto him, he said. Behold the Lamb of God, which taketh away. The sin of the world. That's a marvelous statement, a delight for the heart to read words like that. And I believe the scope of those words is very, very broad. If I might just digress a moment, I believe that it looks onward to the day when every trace of sin will be forever removed from all creation. It's true, you and I take it to our own hearts, and rightfully so. And we rejoice to know that all the stains of sin have been removed from the sight of God, from our guilty hearts, through the value of the work and precious blood of the Lamb of God, our Lord Jesus Christ. But this verse says, behold, the Lamb of God which taketh away the sin of the world. Oh, I believe our souls can well revel and rejoice in that thought. There is a day coming, dear. When everything that hath breath shall praise the Lord, won't that be a wonderful day? You know, I feel that in Christendom among professing believers there is quite broadly this thought that the eternal picture is something like this. All the redeemed are taken to heaven, all the lost are cast into hell. The earth and everything that's in it will be burned up. And that's the way the picture ends. Is that true? If that were so, God would be frustrated in the purpose for which He created this world. I think you've possibly heard a brother say from time to time that the key to the whole Bible is Ephesians 1 and 10. That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. I thrilled the sound of that verse. God's eternal purposes are going to be gloriously and fully and eternally realized. There's going to be a heavenly scene and an earthly scene, and in both there will be forever absence. Every trace of sin and of its results, and all to the praise and honor and glory of our Lord Jesus Christ, the Lord Jesus Christ in manhood will be the head and the center of that whole new scene of coming glory, both heavenly and earthly. And you and I, beloved marvel, of all marvels, we are going to have the nearest and dearest place. In the affections of the heart of the Lord Jesus. Forever and forever. He's not even going to enter into that inheritance until he has you and me with him. His inheritance in the Saints. I think of that sometimes when I'm traveling and I'm all alone and my dear wife and family are not with me, and I see something very unusual, very interesting that the family has not seen.

It almost brings a feeling of disappointment. I almost looked the other way. I don't enjoy looking at it all alone nearly as much as I would enjoy it if my dear wife could stand by my side and we could share it. Together to me that's exceedingly sweet that all this coming seed of glory is his by right, but he says I'm not going to take it. I'm not going to enter into it until I have my bride with me and will enter into it and share it together. All that is the work of the Lord Jesus Christ as included. I believe in John one and 29. But when we come to verse 36, we find John say Behold. The Lamb of God, there is no mention made here of His work. There is no mention made here of His taking away the sin of the world. This, I believe, is a heart occupied with the person of the Lord Jesus Christ, and that occupation is expressed in those five glorious words of worship. I don't want to be dogmatic, nor to make too fine a line of distinction. But I could suggest that the difference between praise and worship is this. We praise the Lord Jesus for that which He has done for us, and very rightly so. May we praise Him more. We worship Him because of who He is and I feel that that is just a bit lacking. There is a difference and to me a precious difference. May I use a homely illustration? I hope my wife and family never find out the things I say about them, but I'm going to use an illustration involving my wife. I consider her to be a good housekeeper and a good cook and all the rest of it. And from time to time I thank her for. The way in which she performs those duties. And I think that's only right. I don't do it as a matter of duty. I do it because I really mean it. I praise her for some excellent cooking or something of that kind. But suppose this. Suppose my wife has been sick in bed for a month. She hasn't done a stroke of housework for a month. She hasn't baked me a pie for a month. She hasn't done any of those things that I have often thanked her for for a whole month. And I looked down at my wife lying on that sick bed. Would I have anything to say to her? Would I love her just a little bit still? You know I would. What would make me love her? One thing? Who she is, that's why. And which do you think is more deeply valued or expresses a deeper thought? The bomb that knits hearts together simply because of who that individual is, or any Thanksgiving or praise expressed because of what they have done. You don't need to answer that dude immediately. You know that that which knit parts together because of who the individual is, is far more deep and more profoundly valued than any words or phrase that ever might be uttered for what that person has done. Oh dear Saints of God, this speaks to me and humbles me. What do we know? About attachment of heart to the person of Christ and worship because of the whole, the Lamb of God, because of who he is. I believe that's the burnt offering, don't you? I believe that is a burnt offering, the offer. And the priest stood back and watched the whole thing go up. God as a sweet smelling savior. It was back which God could see in that sacrifice. The priest and the opera partook of nothing of that sacrifice. They stood back and watched it go up as a sweet savour to God. And I believe that there is that in the person of Christ and in all his work, which is a sweet savour to God and should draw out the heart in worship. Well then I. To think that we find it as a little answer to that first query. Sir, we would see Jesus. And the reply is. Behold the Lamb of God. You've noticed too, I'm sure, that it was not when John said, Behold the Lamb of God that taketh away the sin of the world. They didn't follow Jesus when he said that, did they? It was not until this 36th verse when he simply said those five wondrous words, the whole Lamb of God, and the two disciples heard him speak and followed Jesus.

Or I believe there's nothing like heart occupation with Christ to attract other hearts to Christ. Suppose we turn over again in John's Gospel to the 20th chapter and the 24th verse. But Thomas, one of the 12 called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. The 26th verse and after eight days again his disciples were within, and Thomas with them. Now there's a little five word sermon in there. You noticed it, didn't you? We have seen the Lord. And there was a very lovely effect from that little statement, wasn't there? There the disciples were gathered together. The Lord was in their midst, but one of their number was missing. His name was Thomas, called Didymus. You know what Didymus means, do you not? It's rather significant that it should be mentioned here that he was called bitterness, for Didymus means a twin. A twin. Thomas had a twin brother, and I just wonder if the Lord put that in here just as a sort of warning to us that there might not be any twin brothers to Thomas in the Saint Louis assembly. Those who are not always present when they could be. That's what I take for myself from this. Thomas was a twin. He missed the happy privilege of being where the Lord was in the midst. And his brethren noticed it, and they loved dear Thomas. They missed him, and they found him, and they preached the sermon to him of five words. We have seen the Lord. Wouldn't that be a good thing for you and me? As we realize that there are fellow believers whose hearts perhaps have become a little cold, a little indifference. From time to time, they miss the happy privilege of being where the Lord is in the midst. What will warn the heart? There's nothing that will warm the heart like the expression that's found here. If you and I can visit one among the others. With this overflowing thought in our own heart, we have seen the Lord. Oh, I'm sure it must have shown in their faces as they spoke to Thomas, called Vitamin. Thomas, even although he expressed his doubts, I believe must have known the reality of it, for he was there on the next occasion, and he too had the joy and the privilege of seeing the Lord and of being in His presence. Oh, I trust and pray, beloved Saints of God, that this may be the testimony of our lives. That as we visit one with the other, that it may be truly recognized that we have seen the Lord, our conversation so easily slips away into this channel and that Channel. But we know this, don't we? That there are those whom we meet whose conversation almost always seems to be concerning the Person of Christ and the wonders of this grand Book that we have opened before us. Do you think they feel they just ought to talk that way all the time? Or do you think that it's tough? Simply the delight and joy of their heart. I've seen brothers like that, and I have seen sisters like that grow old and get near the end of the journey. And what are their last days like? Filled with disappointment and grief? No, filled with the joy of the Lord. Brethren, the more you and I are in His presence, the more we are occupied with Him and with His loveliness and with His beauty, the more that beauty might shine. Out to others, the more as the journey grows, grows older, we'll find the reality of the joy of his presence. Not very long ago I heard of a dear Christian lady in our town, not gathered to the Lord's name, but a very dear old believer. And I said to my wife, I'm going to go and call on her. And I did, found her very, very weak in bed. And as I sat by her bedside and saw her dear old face lighted up with joy at the prospect as soon slipping away into the presence of the Lord Jesus, I didn't need to say very much and I didn't say much. She was just overflowing with a glorious prospect. Of very, very soon leaving that sick bed and slipping away home. I came back to my wife and I said, you know, it just feels as though the Lord has taken me by the hand and said, come with me. I'm going to take you all the way to the end of the journey. I'm going to take you to the very gate of glory and I'm going to let you see what it's like just before a soul steps into my presence. And so he took me to the bedside of that dear old believer that was just about to slip away home. And what a thrill of joy it was to my heart and then to leave the gate of glory.

Speak and come back again. It left its impression on me. I just felt as though I had been in the presence of someone of whom these words could truly be said. We have seen the Lord. Well, suppose we turn over to another verse back in the Old Testament. The Song of Solomon. Psalm chapter 5 and verse 9. What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved? The daughter? So charge us. Now this is a very, very searching matter. Here was one whose occupation with her beloved bridegroom was such that everyone could see it and take note of it. And they asked her with real interest, What is thy beloved more than another beloved? They could see that she had found a delightful and a satisfying portion for her heart, and they came and asked her about it. That's a searching thing, isn't it? The scripture tells us that we ought to be ready to give an answer to every man that asketh. A reason of the

hope that is within us? When did anyone ask you a reason of the hope that was within you? Do you and I usually have to open up the conversation into those channels? Do you and I usually have to present it to someone that's not the least bit interested? That's the way we usually find it, don't we? But the scripture says, ready to give an answer to every man that asketh the reason of the hope that is within us. Dearly beloved, let me tell you this. And I feel it deeply in my own heart, if ever there. But I believe our souls are challenged in this matter. It's the day in which we're living now, because I don't think there ever has been a day when the hearts of men have been so disillusioned and so disappointed and so fearful of the future. I believe that even in school there is that wretched feeling of dissatisfaction, that mad searching for something new and something different until you know as well as. That the conduct and behavior of young people and men and women generally, to me, evidence is that a frantic search after something that will give them just a little spark of honor, pleasure. They're totally disillusioned as to what they thought that wealth and luxury and entertainment would bring them. I'm pretty sure this 30 years ago you had outlined to the average working man in the United States. What his income would be, what his home would be like, what his possibilities for travel and entertainment would be like. He would gasp in disbelief. He would say no, no, it can't possibly be. And you say, yes, Sir, in 30 years time, this will be your income. Here's a picture of your home. Here are the picture. Here's a picture of the conveniences in your home. Here's the title. Entertainment will be offered to you. Here's the way in which you can travel around and see the world. The man would say, look, if you could guarantee me that I'll find a statement that I'll never complain and I'll never go on strike, I think they would have done that 30 years ago and they wouldn't have believed it's possible. But now they have all those things and more and how are their hearts reacting? Are more disappointed, they're more grasping, they're more disillusioned than ever they were. And beloved, what is your challenge in mind in the midst of all this? I believe it's the challenge of a radiant, confident joy in the Lord. I'm pretty sure you have found already that to try to argue with the conclusions that men have come to. Try and talk them out of their atheistic and infidel ideas. Doesn't seem to produce much results if the dear young people go to school equipped with all kinds of. Now, please don't misunderstand this statement because I feel that God has raised up those who have been and are being a tremendous help to us in these respects. But I say this again, if the dear young people go out to meet the the challenge of infidelity and atheism with a lot of pamphlets and that kind of thing. They're going to find themselves in very serious difficulties. I'll make a statement that I fear you may. Think a little too extreme, but I'm going to say this that I don't believe any young person is equipped to step into high school until they've read this book from cover to cover.

That may sound a little extreme, but I say it again and I address it to our own children. Home. You are not equipped to enter high school. So you've read this book from Genesis to Revelation. All if you and I as parents realize the power of Satan. And would rob our dear children. A simple, implicit faith in the precious Word of God. It is a challenge to us as parents. It is a challenge to the children and to the dear young people. I wonder how many of us here with no age limit have read this book from Genesis to Revelation and not Mr. Word in it. It's all there for your protection, your shelter, your blessing, your food, your guidance, your joy, your strength. Everything you need is found within the covers of this glorious book. Everything you'll ever need in your personal life. Family and home life, your assembly life, I believe you'll find in His Word of God. And I say this, that as we mingle with those whose hearts are so disillusioned and so disappointed, there's nothing that will produce a more profound effect upon them like meeting someone who is radiantly and confidently happy in the Lord. I was just speaking to a nurse up in Canada. Well now I shouldn't say a nurse. She works as in what they call medical technologist in one of the hospitals and she is a very, very happy child of God and it shows in her face. And although it was a little embarrassing for her to mention, as she was Speaking of someone who works there, who was profoundly interested in the gospel, and I wanted to know how this person became so interested. And it took a little coaxing and questioning to find out. But that was the very source of it. This individual had seen in our dear sister that unshakable joy, that radiant consonants that caused the question to arise. What is thy beloved more than another beloved? And I just challenged my own heart with this. You and I have a satisfying portion. Of that portion is Christ and our very enjoyment of Himself. Ought to call this question to arrive in the hearts of others. Well, her answer to the question is. In the 10th verse, my beloved is quiet and ready, the chiefest among 10,000. She starts off by making a comparison, and it's a very wonderful comparison too, isn't it? The cheapest among 10,000? That's a marvelous comparison. In other words, there's just no one else like my beloved. But you'll notice that as she goes on with her description, she leaves out all comparisons. The 10,000 are completely forgotten. And in the 16th verse we read, his mouth is most sweet. Yay. He is altogether lovely. And those are the five words that stuck my heart in reading this chapter. Yeah, he is all together. Lovely. Is that the attitude of your heart and mind? Is that what we have found in Christ? I am just a little greed sometimes. When I meet those whom I am informed are real Christians, they'll say, Oh yes, that young man is a believer. So I'll enter into conversation with the young man, and with quite a bit of questioning and probing, I'll finally get the word yes. But that's about the most confession that I've ever heard out of some folks, and it leaves a little feeling of disappointment. You know the story of my services, don't you? You know what David did for. Poor Mephibosheth was far away in the land of Lodi Bar, and his heart was filled with terror. Oh, he thought of a day ever comes that David finds out where I am and will be all up with me. I know he'll order me up to Jerusalem and either lock me up in prison or put me to death, one or the other. But the day came King David found him. King David brought him up to Jerusalem. And when Mephibosheth arrived in Jerusalem, what did he find? He found that King David's heart was at overflowing with. Blessing and before the first day was over, Methodists found that he had 36 servants to take care of him. But all the land of saw his father the king was now his that he was one of the King's sons to sit at the King's table. But a change in one day. Instead of the barren place in which he had lived, he finds himself brought into the King's friend as one of the King's sons, to sit at the King's table, to have 36 servants to take care of him with all the land who saw his father's now his own possession.

Now I sometimes in reading that story, ask myself this question. I wonder if my if I met Methodist riding along on his rule in Jerusalem the next day and said, Mephibosheth, I'm surprised to see you here. I thought you lived in Lody Barn. I thought you were afraid that King David might find you someday. Well, yes, but I met David yesterday. Oh, you did? Are you not afraid of him? No. And did he not punish you because you were one of his enemies? No. You think Mr. Bushes would answer like that? I think my feather shifts would say. Now that you've got about an hour to spare, I'll begin to tell you what I think of King David. I'll tell you what he's done for me. I can just hear him say it. Oh, dear child of God, you and I call ourselves believers. You and I say that we are redeemed by the practiced blood of Christ and by the grace of God. It's true. What about the language found here? Yay. He is altogether lovely here again, is it not? Heart occupation with Christ? Was it not perhaps something like this that even caused the question raised by those Greeks in the first place? Sir, we would see Jesus. I think it was. In fact, I think the first verse of our next chapter would tell us so. Chapter 6, verse one. Whither is I, beloved Donald, thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? Isn't that a wonderful response? Where there is my beloved gone, that we may seek him with thee? All that our occupation with Christ might be such that it would produce this result in others, They too desired an acquaintance with the one who had won the affection of this bride. Is that our testimony? While we're here, I think of Isaac. A bride was sought out for Isaac, and she traveled across that wilderness in the company of Eleazar the servant. And there came a day when off in the

distance, she saw one whom she didn't recognize, and she asked who he was. She was told that it was Isaac, her bridegroom. But I've been struck by the fact that Isaac didn't have to ask who she was. Isaac saw her coming, and I believe he recognized her immediately. How would he recognize her? I believe she was wearing the ornaments that he had provided he sent. Tournaments for her to wear, and I believe she wore those ornaments and gladly wore them. And as she came across the wilderness and Isaac's eyes rested upon her, he recognized her body ornaments of his own providing. Dear Saints of God, I wonder as you and I go through this world. Can we even be recognized as those who belonged, were rejected Christ, and are happy with our loss? It's a happy experience when someone speaks to you as a Christian. I'm going to tell this even though it's a little embarrassing. I think sometimes it's a special privilege for the sisters because somehow they're, oh, there just seems to be that difference in appearance that is a little more noticeable, I think, with a sister than with a brother. Remember one time I was in Eaton's store in Toronto and I had just bought a suitcase? And I paid for it, and was just turning to leave, and I had my wife in the street seldom with me, and a clerk came hurrying over from another department a long way off. And he came up to me and warmly shook my hand and said, I'm so glad to see you. I said, I don't think I know you, do I? No, he said. But I know a Christian family when I see one. I just stood there and bowed my head. There wasn't one thing about me that made him say that, but I just addressed myself to you. Dear sisters, isn't there that about the ornaments of His providing? That ought to shine out and cause a feeling of mutual recognition when we see those who belong to the Lord Jesus? It happened to us in London, England. Walking along the street of what they call the mall, very very busy place and I heard someone running behind me. I turned around and this wasn't quite as quick but with a little embarrassment he said pardon me, but are you folks Christians? I said yes Sir, I thank God we are Will do you mind if I just shake your hand and get acquainted? Dear child of God, let me tell you this, it is true. There is a reality to it. There ought to be in our life and in our testimony by.

Grace of God alone. We said that which would cause others to say, whether is thy beloved gone, and we may seek him with thee. We're not trying to present this afternoon anything in the way of instruction. We're not expounding. The Scriptures don't believe they have the ability to do so. But surely as we open the pages of this glorious book, we can see in it that which ought to answer that question. Sir, we would see Jesus. He's not here. He's risen. The world has put him out. The world has shaken their fists after him and said we will not have this man to reign over us. He's gone. And in the meantime, beloved, you are here and I am here. And this poor world, with all the aching hearts that are in it, have no other place to see Jesus than reflected in those of us who belong to him. And I believe we see it abundantly in Scripture. You know, sometimes we read about dear John, dear loving, tender hearted, gentle John, and we even find ourselves coveting his disposition a little bit and we say, oh, I wish I had a gentle, loving disposition like John. Have you ever found yourself wishing that when you find your I shouldn't point to anybody but right here when you find the very opposite to what John displayed in our own heart? But you know, I found myself soundly rebuked one time when I was entertaining that thought. I suddenly remembered that when the Lord picked up John, what did he call him? You remember, don't you, Bow Energies, which is a son of Thunder. What does that sound like? Well, I'll just leave it in the very words in which the Lord used it. John was a genuine son of Thunder when the Lord picked him up, and you can interpret that however you wish. But I believe that what you and I see in John's pathway is a reflection of the loveliness and gentleness and beauty of Christ seen in that sun of Thunder. Who was it that said, Wilt thou that we command fire to come down from heaven and consume them? Was that Peter? No, that was John. That was gentle, loving John. Yes, it was. I think it was a little of the sun of Thunder that suddenly broke through. But I believe, dear child of God, as you and I look at some of these sweet and lovely characters in the word of God and covet their disposition, we're doing wrong. I believe they were reflecting the beauty and loveliness of Christ. And you and I have no. For it whatsoever, perhaps we look around the assembly and we say, oh, I wish I had his disposition. He never seems to get disturbed or annoyed about anything. But the president will just have to forgive me because I'm naturally quick tempered, or I'm naturally proud, or I'm naturally easily offended. We have no right to talk that way. What we are naturally belongs where God has put it. And where has he put it? He's put it in the place of death. He hasn't asked you to do that, he says. I put it there. And I want you to remember it and reckon itself. I'm getting off the subject, but I'm going to digress a moment in that very connection. I'm guilty of reading the Bible altogether too carelessly, so often finding my mistake out years later. I used to enjoy reading the story of the children of Israel crossing the Jordan River. And I'm going to recount to you that crossing. And I'm going to make a bad mistake. And it's the same mistake that I made for years and didn't know it. And I'm just going to ask you. Quietly to see if you can detect the mistake in this story when the children of Israel arrived at the Jordan River. The Lord caused that river to divide far back to the sea, Adam, all the way down to the Dead Sea. The children of Israel went down into that river and crossed it safely. And one man out of each of the 12 tribes picked up a stone from that riverbed, put it on his shoulder, and carried it over to the other side and set it down in the lodging place where they lodged that night. One man, also out of each of the 12 tribes, took a stone and set it back down in the bottom of that river. And left it there. And when the river flowed over its course, the scripture says. And they are there until this day. I made a bad mistake in telling you that account. That's not the way the Bible tells it, but somehow that's the way I always read it. I'm not going to ask you, but you can just check with yourself. Have you detected the mistake? It was not one man out of each of the 12 tribes that took those individual stones and set them down in the bottom of the river.

Joshua picked them all up one by one himself and set them down in the bottom of that river. He did it alone. Joshua alone put 12 Stones in the bottom of the river, and the river flowed over its course. And the Scripture does say, and they are there under this day. And I'm glad the Scripture says that too. Aren't you? Because I believe that that stone represents you and me, one out of each of the 12 tribes. To me, the picture is this. An Israelite could stand at the brink of the Jordan River and save beneath that water. There's a stone that represents me, and I didn't put it there. Joshua put it there for me, but I know it's there. Isn't that what you and I ought to do to your children of God, to remember about a matchless grace of God? And through the death of our Lord Jesus Christ, all that I am as a fallen, guilty son of Adam has come to its end in the death of Christ. God does not tell me to take that which I was as a child of Adam and put it to death. He says that has been done for you, you couldn't do it yourself. The Lord Jesus has done it for you. Just stand by the brink of the river and don't forget that you, as a child of Adam, have been placed by the Lord Himself where you belong, under the waters of death. Oh, it was a very great lift to me when I found that that was not my responsibility. Mine was to remember what He has done for me. And so we have here this happy expression again. 5 words. Yay, he is all together. Lovely. That reflection of Christ, that enjoyment of Christ, which would cause others to say, Whither is thy beloved gone, that we may seek him with thee? Could we turn over to the Book of Revelation, chapter 22 and verse 4? They shall see. His face. I just like to think of this as a glorious and eternal fulfillment. Of the question that was raised at the beginning of the meeting, the question that was raised by those dear Greeks. As they came to Philip and said to him, Sir, we would see Jesus. And we've tried to trace through just a few passages of Scripture, but our responsibility ought to be in view of that question. First of all, behold the Lamb of God. Then we have seen work and then. Yeah, he is altogether lovely. But here is the end of the whole picture. Isn't this glorious? They shall see His face. It's going to be fully and gloriously and eternally realized. You and I and all redeemed are actually going to look upon His face. Oh, that's a lovely thought to me. I was at a wedding recently over in New York. And I was sitting there on the front row. And each wedding seems to

have its different arrangements. But the young man and his best man, I guess you call it, were standing up at the front facing the door. And I heard some music start. I heard footsteps coming up the aisle, but I, of course, didn't feel I should turn around. I just watched his face, that's all. And I saw no change come over his face. I thought, that's not the bride. And I heard a second. Footsteps start up the aisle, still no change. He was just looking at the door and all of a sudden I said to myself, here she comes out. I don't know music very well. I didn't know at what point she'd be coming in, but I knew from looking at his face when she had stepped out that door you could have told it to. His whole face just lit right up. There was his pride in her long white gown, all beloved if here on earth. The thoughts of Jesus love lift our poor hearts, this weary world above, and even hear the taste of heavenly springs. So tear the spirit that the Pilgrim sings, What will the sun shine at his glory? Proof. What will it prove? All, beloved, here we have the culmination of it all. They shall see His face. We're going to enter into that eternal form of glory. We're going to see His face. Now, don't try to visualize it, because you can't do it. I can't do it. Every attempt to visualize this will only cause us to feel the impossibility of it. Because it's exceeding abundant above all that we ask or think.

I have had folks try to describe heaven to me. They labored over the language of Scripture and they've come up with some conclusion whereby they present quite a picture of what heaven is going to be like. The last brother that tried it, he was much older than myself. When he was all done, I, I shook my head and I said, Brother, I'm very glad to know that you're wrong. It was an awful thing for me as a young fellow to say, but I knew he was wrong because I know this. The scripture says he is able to do exceeding abundant above. That we ask or think. Suppose the Lord Jesus gathered us together and all redeemed and said to us. Now I want you to express the fondest, fullest wishes of your heart. Leave nothing unasked, express every desire of your heart, and I'll fulfill it all, and that will be your heaven forever. Would you dare accept an offer like that? Of course you would. Not for a moment you wouldn't. You know this. That if you had unlimited resources at your disposal right here and you were given the opportunity to choose the finest sight in America and build the finest home in America, you wouldn't have that home halfway finished Before you would be saying, now if I had this to do over again, wouldn't you? Now you'd be thinking of some changes this way and that. And if it were up to me to decide what I would like heaven to be, it would not. By my heart for any measurement of time that I can think of. But brethren, we have eternity before, and He is able to do exceeding abundance above all that we ask or think. And when I read these 5 words, they shall see His face. Surely that ought to satisfy the heart. We're going to see the face of the One who loved us and died to redeem us. My attempts to visualize this experience always leave me standing at the edge of a big crowd of people. There are always a lot of people in my mind's eye. And the Lord Jesus is in the middle of that crowd and I'm aware on the edge, kind of waiting for my turn to get closer. And after I have just a little visit with the Lord Jesus, I realize it's someone else's turn. And I think to myself, well how could it be otherwise? There are going to be a lot of us there and there's only going to be 1 Lord Jesus. How will it be anyway? Well, as I say, if we try to visualize it, we'll never realize the fullness of it. Let me tell you this that I believe that you and I will have an eternal personal sense of the Lords old, near and loving presence which you will never need to surrender to anyone else. In revelation to you get perhaps a glimpse of it that white stone, and on the stone rich man new name was no man knows saving heed that received it. You and I are forming now our capacity for the enjoyment of this verse. When you see his face, that which it will mean to you forever is being formed in your life day by day. Now that's a solemn thought. That's a solemn thought. Here I go again, betraying my thoughts about my wife. But we were married. 23 years ago this week. And I thought I loved her a whole lot the day we were married. But, you know, we've often confided in one another that that love which we bore toward one another on our wedding day was as nothing compared to the the way in which by the grace of God, it has grown and strengthened and deepened until this day, by the grace of God. I said, in fact, I was visiting a couple on the West Coast a while ago. They've been married five years. And we were chatting away happily together and all of a sudden she turned and looked at him and she said, you know, I don't think I could have loved you at all on our wedding day. I love you so much more now. I was glad to hear her say it. That's the way it ought to be, and I just put it this way. If you were brought to know the Lord Jesus when you were a child, you'll thank God for it forever and forever. For during those years, beloved, you have been given the opportunity of forming a capacity for the enjoyment of His presence that will not be the same as that as a poor thief who confessed him and then went home to glory. Picture, if you wish, a man sitting at the table and around his table are ten sons. This one on this side is 21 years old and the little fellow over on this side is one year old. Now there's a very big difference in which in the way in which those two sons look at their father and understand their father and enjoy their father's presence. A big difference. This little one year old boy is as happy as a one year old boy can be banging on the table with his spoon and he feels very happy. He loved his daddy.

But he doesn't have the same feeling toward his daddy as his 21 year old brother. Nor does he look across the table and covered his brother and say, oh I wish I knew my daddy like my Big Brother does. He doesn't even have the capacity for that. Oh dear child of God, let us just remind our hearts afresh this afternoon, that day by day, as you and I are here, that which we have tried to speak out together this afternoon ought to be the occupation of our heart. It ought to show, and it ought to leave others to say, Whether is thy beloved gong, that we may seek him with thee? And so we find they shall see his face. And I think that if these things that we have. Are a reality to us. Then we'll end as the Word of God ends with another little five word statement. Even so, come Lord Jesus. Even so, come Lord Jesus, perhaps you'll forgive me then for having read that strange verse in First Corinthians 14. I'd rather speak 5 words with my understanding than by my voice. I might teach others also than 10,000 words in an unknown tongue. We've just gotten a little start out of this afternoon, but if you want to, take your Bible and watch for some of those precious little five word sermons. They'll be very, very helpful to your heart. I believe, dear Saints of God, that when you and thy need is to read this precious word diligently and submissively and with meditation. Can I say that again, diligently and submissively and with meditation. For I find this sometimes. I have found it in my own heart, I know. Perhaps others have had the same thought passed through their minds. You're in the presence of a brother who knows this precious book so fully, so well. He's well instructed in the wisdom that's in it. And as you hear the Scripture being expounded, we just naturally seem to say within our hearts, well, it's to be expected, of course, that he would know his Bible well because, you know, he's a gifted brother and I'm not. But I entertained that thought for a long time, and then I suddenly thought, Have I any right to think that way? True, that is a gifted brother, and I'm not. But is there such a thing in Scripture as the gift of taking in the truth? I don't think there is. There is recognized in Scripture a gift for giving out the truth, but there's no such thing in Scripture as a gift for taking in the truth. And if you and mine are the Lord Jesus as our Savior and have this same precious book that others have, we needn't hide behind the excuse that we don't know our Bibles very well, because we're not. Gifted. There is no gift in taking it in. There is recognize the gift in giving it up. All dear Saints of God, I believe this. If we read this book diligently, submissively, and with meditation, we'll find it will open up in our hearts and be seen in our lives.