

## 1 John - Commentaries by Gordon Henry Hayhoe

Richmond BC Conference: 1989, Walk in the Light (1:7)

Address—G.H. Hayhoe

First John, chapter one. First John, chapter 1. Verse 7. If we say that we But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him alive. And his word is not in US. My little children, these things right I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Now I'd like to turn back to Numbers Chapter 19. Numbers chapter 19. Beginning at the first verse. And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring me a red heifer without spot, forin is no blemish, and upon which never came yoke. And he shall give her unto Eliezer the priest, that he may bring her forth without the camp, and one shall slay her before his face. Neleza the priest shall take of her blood with his finger and sprinkle of her blood directly before the Tabernacle of the congregation 7 times. One shall burn the flesh of the heifer, burn the heifer in his sight. Her skin and her flesh and her blood with her dung shall he burn. And the priest shall take cedar wood, and hyssop and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp. And the priest shall be unclean until even. He that burneth her shall wash his clothes in water and bathe his flesh in water, and shall be unclean until even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, And it shall be kept for the congregation of the children of Israel for a water of separation. It is the purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even. And it shall be unto the children of Israel, and unto the stranger that sojourneth among them for a statute forever. He that toucheth the dead body of any man shall be unclean 7 days. He shall purify himself with it on the third day, and on the 7th day he shall be clean. But if he purify not himself the third day, then the 7th day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, of any man that is dead, and purifieth not himself, defileth the Tabernacle of the Lord, and that soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him. He shall be unclean. His uncleanness is yet upon him. This is the law. When a man dieth in a tent, all that come into the tent and all that is in the tent shall be unclean. Seven days. And every open vessel which hath no covering bound upon it is unclean. And whosoever toucheth one that is slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, shall be unclean. 7 days. And for an unclean person they shall take of the ashes of the burnt heifer of purification, for sin, and running water shall be put thereto in a vessel. And a clean person shall take his. It in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the 7th day. And on the 7th day he shall purify himself and wash his clothes, bathe himself in water, and shall be clean at even. In the man that shall be unclean. And shall not purify himself, that shall soul shall be cut off from the congregation, because he hath defiled the sanctuary of the Lord. The water of separation hath not been sprinkled upon him. He is unclean, and it shall be a perpetual statute unto them, that he that sprinketh the water of separation shall wash his clothes. And he that touched the water of separation shall be unclean, until even and whatsoever the unclean person touched.

Shall be unclaimed, and the soul that toucheth it shall be unclean until even. This may seem like somewhat difficult chapter, but I believe with the Lord's help we can learn some very wonderful lessons from this portion of God's word. The reason I read in the first epistle of John because I believe it's very important for us to distinguish between what we often speak of as our standing and our state. Now that is when you accepted the Lord Jesus. Christ as your Savior, you're brought into a perfect standing before God. It never will be and never could be any more perfect than it is. And that's why it says in the seventh verse of first John one. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. That's where the believer is brought. He's brought into the light. This is not conditional. It's the contrast was saved and unsaved. The unsaved man, He's in the darkness and he's darkness itself. But you and I are children of light. We have been brought into the light. But wouldn't you be very uncomfortable in a bright light? If your clothes were filthy dirty, you would feel very unhappy, I'm sure, because it would show up everything. But God brings us into the unsullied light of His holy. And then he tells us that he has made us perfectly fit to be there. As someone has said, He's brought us into the light, and the light shows how perfect is our standing. And all that the light reveals has been cleansed in the blood. Oh, how wonderful it is to be brought into that standing. And I want to say at the very beginning of this meeting that how important it is that everyone who has received the Lord Jesus should be in the enjoyment. Of this should realize his perfect standing but you know, after we have been brought into this position and it can never be changed. It's permanent. It's forever by one offering you have perfected forever them that are sanctified. It is needful that we go on in fellowship with the Lord and particularly what I'd like to speak of is how God desires and surely our renewed hearts desire that we should have fellowship with. With Him and with one another. That's where we have been brought, mentioned in the third verse of this chapter, the end of the verse. And truly our fellowship is with the Father and with his Son Jesus Christ. And then in the seventh verse, fellowship one with another. So we see then what? What is fellowship? Well, the word fellowship and communion in the original are the same. And it just simply means common thoughts oneness of mind. And so isn't it, blessed brethren, that you and I can have the very thoughts of God that we can enter into. And enjoy what's in the heart of God. He's made himself known, and he's fitted us to be in his presence. He's also fitted us so that we could enjoy, in common with other believers, those things that belong to us in Christ. And what a privilege this is. But it's possible for a real Christian, one who has been cleansed in the blood, to get out of fellowship with the Lord and out of fellowship with his brethren too. And so God desires that we should. Walk in the enjoyment of this. Fellowship, there might be somebody you love very much, but if there's a breach comes between, you may still think as much of that person as before, but there's something that is lacking. You don't enjoy their company just the same. And there's a way that you can be restored and go on happily together. And so I wish to say again that we need to start with this very important point that every believer has a perfect standing before God. God, we are made the righteousness of God, in him we are fitted for the light, and we won't have a better standing when we get to heaven than we have right now when we receive

the Lord Jesus. But then it goes on in this eighth verse, it says, if we say that we have no sin, we deceive ourselves and the truth is not in US. I want you to notice here that the word sin here is in the singular. And that is if I were to stand here tonight and say to you, I don't have any sinful fallen nature within, no tendency within me to do what was wrong. It says we deceive ourselves because if we're honest. With ourselves and with God, we know that even since we have been saved, we still have that fallen nature within. It's still there, and if we're not watchful, it may act in our lives, and it'll break fellowship with the Lord and with one another.

And so it tells us here, if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. You know, forgiveness in the Bible spoken of in different ways. When we are saved, we receive what might be called judicial forgiveness before we're saved. We have the thought before us, and properly too, of meeting God as a judge. And it's a solemn thing. There's anyone here that's not saved. You're going to have to meet God as a judge. And how solemn that will be to hear those awful words depart from the curse it into everlasting fire prepared for. The devil and his angels, how solemn. But when we are saved and we don't have to do with God as a judge anymore, we have to do with God as our Father and, and in that relationship we can lose the enjoyment of the relationship. So God has made provision for our restoration. I want you to notice too that the verse doesn't say if we ask forgiveness. Some Christians say, well when I fail, I ask the Lord to forgive me. But you notice what the verse says. It says if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Confession is different from asking forgiveness. Let me put it very simply. If I were to do something wrong to you, and I come and say, will you forgive me? I'm raising the question about whether you're going to say yes or no. But if I come to you and say I'm sorry for what I did, you say, well, if I had forgiveness in my heart long before, and I'm glad to forgive you, why, that's a different thing, isn't it? And you know, through the work of Christ, God has laid a righteous basis for forgiveness. But it isn't until we confess our sins that we are restored to fellowship. Just like with that, when I do something wrong and I come and tell you, I'm sorry and immediately there's a relationship, restore the enjoyment, I should say, of a relationship restored. And so this is the place in which we stand before God in Christ. But the fellowship? The enjoyment of it can be spoiled by failure, and if we don't confess our sins, why we can be out of communion. Jacob was out of communion for 20 years. The sun set on him, He schemed his own life and it wasn't till 20 years later that he had it out with the Lord and then the sun rose upon him. He was a believer all the time, but he was out of fellowship and he didn't attempt. To make it right with the Lord until he had it out that night with him. And then too, I just want you to notice also that says he's faithful and just he's faithful because as we see in the 2nd chapter, he lives above as our advocate with the Father. And he's just because the sin was paid for at the cross of Calvary. And so it says. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The 10th verse. If we say that we have not sinned, we make him a liar. I've met Christians and I believe they perhaps were real Christians who might tell you that they hadn't sinned since they were saved. But that's not true. The Bible says in many things we all offend. But it's best to keep short accounts with the Lord. And if we learn, brethren, to judge the little things, they don't grow into the great things. Just like in our garden, if we pull out the little weeds, we'll never have great weeds in our garden. But if we don't fly, then the little things grow into great things, and they can lead to the ruination of our Christian testimony because. Because we haven't judged the little things that creep in the little foxes. That spoil the vines. But now just to mention here about this second chapter and the first verse. My little children, these things write down to you that ye sin not. The Bible never makes excuse for our sin. It makes provision, for God never says to us as a believer it's all right, for he doesn't occasionally, but not too often. No, never. He's made provisions. The help is available, all that we need from the one who is our great high priest there at the right hand of God. But if any man sin, we have an advocate with the Father.

Jesus Christ the Righteous. And notice the way this is worded. An advocate Jesus Christ the righteous first with the Father, because we're still children in the family, but disobedient children. And then Jesus Christ the righteous, if I were to break one of the laws of this province and I was brought up and charged in court, if I'm really guilty, how could it be possible for me to get off? I might be able to get an advocate who could in some way get me declared innocent, but in the heart I know I'm still guilty and what my advocate, he doesn't pass over the sin at all. My advocate, when I sin, he has paid for that sin. He himself paid for it. So he's faithful. He lives there as our advocate and he's just God never passes over sin. But I'd like to thank that when the believers sin, it's as. The Lord Jesus in the presence of God could say I paid for that sin. It was paid for at Calvary. So he's faithful and he's just to forgive us our sins. And we have an advocate with the Father, Jesus Christ. The righteous God, I say, never looks upon sin lightly, even in the life of a believer. I just mentioned one more thing before we go on with numbers, and that is to notice this little expression. It doesn't say if any man confesses sin, but if any man sin. And this is very beautiful, because before you have confessed the sin, there's one at the right hand of God on your behalf to maintain you there in that perfect standing which is the result of the work that He accomplished, if I can illustrate. Like this, supposing you had a very good lawyer who's looking after all your affairs and you make some slip in your business, that may cause a great deal of problem. And a week later you find out about it and you go to him and say, I've made a very serious mistake that may create a problem. Well, he said, I saw that when you did it, and I've already corrected it. But I'm very glad that you came and told me about it. Now your mind is at ease. But he acted on your behalf before. Oh, isn't it wonderful? Brethren, we have a Savior who paid for our sin. We have an advocate before the Father, the relationship. Is there, but we don't enjoy this fellowship. We are not restored until we have come and owned it before the Lord. And I believe if we look at the portion in numbers, we'll see how this in a picture way is brought before us because. Sometimes when we get careless in our lives, why there needs to be not only the sin itself that is judged, but the root. You could take the top off a weed, but it will grow again if you root it out by then. The thing won't come up again, and God has provided a way whereby we be judged the root. I'm not saying that we'll never sin again, but I say there is such a thing as getting before God about the call. What led us into that sin? Maybe some careless thing in our lives, something we're going on with. That's a temptation to us that is leading us into paths of temptation. Remember the Lord said in the prayer that He taught that disciples lead us not. Into temptation, and we can. As we people sometimes say, we can live dangerously, we can live so close to temptation that we're not careful. And so there there are mornings in the word of God, but there is provision for our restoration. Now let's turn back to numbers. And I believe, with the Lord's help, perhaps we can see. Something of the provision that God has made. Let me say again that on the Day of Atonement the whole question of sin was taken up and settled. We have that in the 16th of Leviticus. And although it was repeated every year because it wasn't possible that the blood of bulls and of goats should take away sin, nevertheless it was a picture of that wonderful work the Lord Jesus did once for all upon the cross. But in this 19th chapter, it's not the thought of a person being brought under the shelter of the blood, but it's a person being restored when he has been defiled, and in the antitype why it's defiled by sin.

And so we find here that it speaks of the a red heifer without spot, wherein is no blemish, and upon which never came yoke. Knowing the Lord Jesus died upon the cross, it tells us that he bore our sins in his own body on the tree. But it also tells us that our old man was crucified with him. It tells us that he died unto sin once, but in he liveth, he liveth unto God. The Lord Jesus not only bore my sins, but his death was the end of my old standing as a child of Adam. And that's what took place at the cross. And so that when one is saved, he is brought into an entirely new position. He's brought into the position that's spoken of in the 5th of Romans as justification of life. And it's because the Lord

Jesus, the one who never was under the yoke of sin. The one who is perfect before God. His Father came down into this world, and He offered himself a sacrifice to glorify God and to meet our need in the fullest possible way. And so I say again, my sins were placed upon him, and he bore them all. He cried at his finish. He exhausted all the judgment for my sins. But his death was the end before God. That old nature that produced the sin, and while it's still within us, we are going to have in that coming day a body of glory, and our sins will be remembered no more, but we won't have a sinful fallen nature with him. And it's all founded upon the work the Lord Jesus accomplished on the cross of Calvary. And so the believer, as I've often said, is like a house with two tenants. He has within him that fallen nature with which we were born into the world. And then he also has a new life, the life of Christ. It says when Christ, who is our life. And if you're a believer, you have in you the very life of Christ. But you also have, and I also have an every believer has he still has that old man. And God says, Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. He says that in the death of Christ, God put an end as to our standing before God to that old man. And he says. You're to reckon it in the place of death. If I can illustrate it like this, if you have a house and you have two tenants, one's a bad person and the other one is one who delights to please God. Why? Which one are you going to have control in your house? Are you going to let the bad one or you're going to let the other one? Well, suppose new tenant says, your landlord, I should say, says to you now I just want you to consider that man that's there, which is so bad, incurably bad. Never let him answer the door, because you'll always do the wrong thing if he answers the door. Never let him just reckon as if he was dead. That's what God is telling us. We're to reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. It's because we allow that old man that we, the believer sins. So here we have a picture then of the Lord Jesus, the one who is never under the oak of sin, the only one who could do that work, that before God would put an end, He was made sin for us, that we might be made the righteousness of God in him. And you and I as believers, stand before God in a life that never sinned and that cannot sin. Well, they were to take this, it says here in the third verse, She shall give her unto Eliezer the priest, that he may bring her forth without the Camp. Doesn't that make you think of the Lord Jesus? It says. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. And the Lord Jesus was crucified outside the gate of Jerusalem on Calvary's Hill. That's where he was crucified. And so this red heifer was taken. And one shall slay her before his face, that is. Because he could look on and see that animal die. And so I come, as it were, to Calvary, and I not only see my sins placed upon the Lord Jesus, but I see also that His death is the end, and I have been brought into a new standing before God.

And so. This a person watched as that animal died. And then it says an Eleazar, the priest shall take of her blood with his fingers and sprinkle up her blood directly before the Tabernacle of the congregation. 7 times, you know, 7 is the perfect number. And so we see in this that the groundwork has been laid through the precious blood of Christ, and so there was no approach to God apart from the blood. And it through that precious blood. That I have been cleansed and fitted to be in His presence, but you notice the blood was not sprinkled on the man. It was the ashes of the heifer of the cedar wood, and the scarlet, and the hyssop. I say this because in the Scripture there is no such thing as a second application of the blood. A believer is claimed it isn't a continual cleansing of the blood once for all. You and I, as believers have been made perfectly fit for the presence of a holy God. And so for the restoration of this man. He didn't have to be sprinkled with blood, but he didn't need the ashes of the heifer. If he had to be sprinkled with blood again, it would look as if he had to renew his standing before God, because it's the blood that gives the believer a perfect standing before God. And then it says in the fifth verse, And one shall burn the heifer in his sight, her skin, and her flesh, and her blood, with with her dung shall he burn. This is very instructive what we see in this verse. You know, sometimes people talk about good self and bad self. So here was her skin. She was a beautiful animal. She was red. The flesh and her blood and her dung, Well, you know, before God there's no such thing as good flesh and bad flesh. Before God, we read, the flesh profiteth nothing. Before God, there's no place for the flesh. In me, that is, in my flesh dwelleth no good thing. Sometimes part of our failure, brethren, is because we think there's good flesh in us. We say, oh, I wouldn't do that. I would never do a thing like that. We're saying that there's. Some good in the natural man. That old man within me and within you is capable of anything if God doesn't keep us. And so here we see the whole animal. Everything. What seemed beautiful and what seemed horrible, all burned. And it's good for us, brethren, to see the end of the first man before God. It has no place before God at all. Everything connected with the first man came to an end in the death of Christ. If any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new. And then in with this was the cedar wood, and the hyssop and the scarlet. And I believe these things bring before us to burn the heifer in his sight. Her skin and her flesh and her blood with her dung shall he burn. This is very instructive what we see in this verse. You know, sometimes people talk about good self and bad self. So here was her skin. She was a beautiful animal. She was red. Her flesh and her blood and her dung, Well, you know, before God there's no such thing as good flesh and bad flesh. Before God, we read, the flesh profiteth nothing. Before God there's no place for the flesh in me. That is, in my flesh dwelleth no good thing. Sometimes part of our failure, brethren, is because we think there's good flesh in us. We say, Oh, I wouldn't do that. I would never do a thing like that. We're saying that there's some good in the natural man. That old man within me and within you is capable of anything if God doesn't keep us. And so here we see the whole animal. Everything. What seemed beautiful and what seemed horrible, all burned. And it's good for us, brethren, to see the end of the first man before God. It has no place before God at all. Everything connected with the first man came to an end in the death of Christ. If any man be in Christ, he is a new creature. Old things have passed away. Behold, all things are become new. And then in with this was the cedar wood and the hyssop and the scarlet. And I believe these things bring before us those things that perhaps I could speak of them as the real causes why we fail as believers. And I think this is important to notice, for there was, as I say, the burning of the heifer.

And everything, the end, so to speak, of that which. Might seem good, and that which might seem bad, the flesh coming to its end, and the death of Christ. But you know, I believe also with the cedar wood and the hyssop and the scarlet, that we learn some things. That really are the basic causes of failure in the Christian's life. I believe that the cedar represents man in his greatness, and I think the scarlet represents human glory, and the hyssop man perhaps in his littleness. And if you if you really look back on your own life, I believe you could say that every failure has come from perhaps one or more of those things. Now, I'll just take, for example, the case of Peter. Why did Peter deny the Lord? Well, Peter thought he was better than the rest of the disciples. Peter said, though all should deny thee, yet will not I? He actually was saying to the Lord, Lord, I'm the best disciple you have. Now the rest of these people here might deny thee, but not me. Hasn't that often come in our lives? We thought there's something I'd never do, and the Lord had to show us that the flesh had to be burned. Even those things we thought we might never do, our fallen natures are capable of doing. And I don't believe until we get to that, in judging them before the Lord, that we'll ever really become clear of them. And it wasn't until. Peter was sorry when the Lord turned and looked on him, and he went out and went bitterly. But that wasn't his full restoration, brethren. When was it? When the Lord met him and said, Simon, son of Jonas, lovest thou me more than these? To me it's as though the Lord said right at that time, Peter. You think you love me more than the rest. Now all that grieve the heart of Peter. He had in some measure discovered what self is. And so the cedar had to be burned. I often think of it as I go

through the redwoods and I see those great trees because the Cedars of Lebanon were the glory of Israel. And I think of what it means to bring down one of those trees. And you know, as some of us takes an awful lot to bring us down. We're so proud. We think we're better than our brethren. And God has to allow something to show us that the flesh profits nothing. The cedar had to be burned and then the scarlet. Well, I believe that sometimes is a cause of failure in our lives, perhaps many of us. We get with a group and the group wants to do something. And we know that as a believer walking in the fear of God, we shouldn't do it. But we yield to what is called in the world peer pressure. Peer pressure. And we don't want the crowd to look down on us and call us names or something. And so we give in. We know that what we're doing is wrong, but we still do it because we want human glory. We want everybody to accept us. And so we fall. Oh, how sad. That's one of the things that often causes failure in the believer's life. And if you're out with a group and the group wants to do something. Something wrong? May I say you should burn the scarlet. Never mind what they think of you. What does really count? What the crowd thinks, or what the Lord thinks? I believe even Pilate wanted to release the Lord, but he was afraid of the crowd and so how we can easily be caught in a snare through that. So the cedar wood had to be burned, Miss Carl had to be burned, and hyssop man in his littleness. Sometimes I think of it as kind of inferiority complex. You know, we say I think of a young person that I know right now, he says nobody cares about me, nobody's interested in me, nobody likes me. And he gets discouraged. And he gets this so discouraged he stops coming to the meeting, stops reading his Bible. And that leads to. Breakdown in our Christian life too, I remember. No matter what other people might say or think, don't allow yourself to get discouraged Satan. That's Satans greatest enemy tool I should say, to try and get us discouraged. And we often do get discouraged and then the enemy comes in and we say I don't care, nobody likes me anyway. And that leads to failure in our lives. So the hyssop had to be burned.

You're not, You're not, shall I say, the hyssop in God's sight? When the Lord Jesus speaks of his own, he speaks of them as the excellent of the earth. And isn't it wonderful that we as believers can think, well, if other people don't like me, I know the Lord does, and he's going to see the trivial of his soul and be satisfied. That will lift you up. That'll encourage you. And so here we find those things had to be burned. Then it tells us, and this expression is repeated quite often in the. In the chapter that is, that the man who did these services, he was unclean until even the man who sprinkled the water of separation, the man who had any part in it. And this is important for us, for I believe it shows us one thing, any contact with evil defiles. You know. Sometimes even talking about the bad in others can defile our own minds. A lot of things. Other things that I've heard I wish I never heard because it wasn't that I was particularly doing them, but they got a place in my mind by just talking to them, talking about them and letting other people relate instances in their lives that defile the mind. Now, sometimes it's necessary to help a person who has got astray, but you know, our fallen nature can actually get pleasure out of listening to bad stories and mixing up with things. Find a lodging place in our minds. And so every person who had any contact with this water of separation or with a defiled man had to wash his clothes like an illustrated. Very simply, you'll understand what I'm saying. If I were a farmer, I might have to work in the stable and I might get some bad smells on my clothes. But I don't have to carry those bad smells everywhere I go. I can set those clothes aside before I come into the house and then. It doesn't. It doesn't defile me and everybody else. And so it's necessary at times to deal with evil. The assembly is responsible to deal with evil personally. We're responsible to deal with evil in our lives, but not to carry it around, not to be occupied with it. So we find these lessons brought before us in a very simple way. So it tells us here in this ninth verse. A man that is clean shall gather up the ashes of the heifer and lay them out. Out the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation. It is a purification for sin. So here are these ashes with the cedar wood and the scarlet and the hyssop mixed with water. They're all taken, and it says here, without the camp in a clean place. Well, you know that's where the Lord wants us to be, isn't it? Let us go forth, therefore unto Him without the camp bearing His reproach, and you'll see what is brought before us here is not only our own personal restoration, but how. Failure in our lives effects others too, and you'll see how. Even when there was death in a tent, everything that came into the tent was defiled. That's a very important principle in the Word of God. Any association with evil defiles, some people say. I remember a man asked for his place at the Lord's table. And he was known to be associated with a group where there was evil doctrine and it was said to him, are you aware that the group where you go is associated with evil doctrine about the person of Christ? He said, don't ask me what the group believed, ask me what I believe myself. He was saying that he could be associated with a group where evil was known and yet not be defiled. But you could read this carefully and you'll see the man was defiled. The things that he touched were defiled. The tent where he was was defiled. We understand this in natural things. If I stood here tonight and told you I was a member of a communist society, but I didn't believe in communism myself, I think anyone would say I don't understand what you're talking about. Why? Just stay there if you don't believe in it. And so we're taught very clearly here a little love them loving us the whole lung. So God requires that we should not only individually in our lives, but in our worship, in our associations association with evil defiles.

Well, we find then that this was laid up outside the camp in a clean place kept for the congregation of the children of Israel. That's the ninth verse. Can we find the man who gathered this up? He washed his clothes. And then you come to the 11TH verse. He that toucheth the dead body of any man shall be unclean 7 days. He shall purify himself with it on the third day, and on the 7th day he shall be clean. But if he purify not himself the third day, then the 7th day he shall not be cleaned. I believe this is a very important truth that is brought before us here. The man who had touched the dead body of any man, that is, he had become defiled, for that's the figure used here. He had come befiled by contact with sin. Now he's unclean, and it says he was to purify himself on the third day, if I can put it very practically, supposing I sin and I sin grievously. And I say, well, everybody fails sometimes. I don't think I'm much worse than other people. I know other people that are as bad as myself. Have I really got to the third day? Well, I've just compared myself with other people, but what does a third day mean? Oh, I see the Lord Jesus there on the cross of Calvary bearing my sins. I see his death, as we have been saying, as the end of all that I was as a child of Adam, and I have acted like a child of Adam. I've acted like a man who doesn't know the Lord Jesus. And so in confessing sin, we need to not just compare ourselves with other people and say, well, I know it was wrong, but I don't know that it's that serious. It's just as if I stood by the cross and I saw the Lord Jesus there and I saw my sin, that very sin placed upon it, upon him, and the agony that he went through to put it away. You think I would look lightly on that sin? Would I say, Oh, that's just a little thing? Oh, I'm sure that if I was standing there at the cross and saw what the Lord had to go through. I will not look lightly upon it and I believe then. Something of the thought in the third day. Then too, in his death, as we have been saying, we see the end of that old man that I allowed. I didn't reckon it dead. I let it have a place in my life, if I can use my illustration. I let it answer the door and we see what happened. And so there on the third day. But in this, in this water of separation, was also the cedar wood and the scarlet and the hyssop. And I say again. And when we see what the Lord Jesus went through to put it away, we need to look at ourselves. What did I allow in my life that caused that? Was I a kind of a proud Christian who thought I was better than other people? Was I walking with the wrong crowd? And so I got into the pressure and I yielded because I wanted them to accept me. You can do that, brethren. That's the scarlet. Or perhaps I've been discouraged and I've got my eyes off the Lord, and I'm walking and I lose all interest because I haven't been in the enjoyment of the Lord's love. And so in my discouragement, Satan comes along with a

temptation. We need to get the root of things. So in the water of separation there were the ashes of the heifer, but also the cedar wood, and the scarlet, and the hyssop, and the water, which is the word of God. God brings these things home to my soul, the word of God tells me. And that in me, that is, in my flesh dwelleth no good thing, and I allowed something of the flesh in my life. The Word of God tells me that pride is hateful to God. And so mixing this water with the ashes of the heifer, and the cedar wood, and the scarlet and the hyssop, and why I make a proper judgment. And so it says here, if the man was not sprinkled on the third day, then he wasn't clean on the 7th. And the 7th day brings in the thought of a perfect or a full restoration. Have you ever heard the expression? I'm sure we all have. Well, he said he's sorry, but I'm not sure that he has really judged the thing in the presence of the Lord. That's why it's said, brethren, because it says unless he was sprinkled on the third day, he would not be clean on the 7th. There wouldn't be a real.

But oh, there was a real restoration with Peter Beautiful to see how the Lord restores him and that he can be used for him in the place that the Lord had for him. And so how good it is for us to see that God has made provision for restoration. And the 7th day. And then it says in the 13th verse, Whosoever toucheth the dead body of any man, of the of any man that is dead, and purif not himself. Notice something more here defileth the Tabernacle of the Lord, and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him. He shall be unclean. His uncleanness is yet upon him. Now we find a little further thought here, not only that he personally is not restored. But he defiles the Tabernacle of the Lord, and so. Scripture shows us that if a person comes to that point, then the assembly has a responsibility. The assembly, as we have in First Corinthians 5, put away from among yourselves that wicked person. We don't put people away because we think we're better, but it's because holiness become a fine house, O God forever. When anyone has dealt with it, the Lord's table, I'm no better than that person. I'm capable of doing exactly. What he did but God demands that we're not only saved and cleansed once for all in the blood, but there isn't allowed sin in our lives that breaks fellowship with the Lord, breaks fellowship with one another, and brings the Lord's name was in the midst of his own into dishonor. So you can see how this is all set before us and how the assembly then waits to see the evidence. A real restoration before God. And then a person can be received back into happy fellowship with his brethren again to have part in the Tabernacle of the congregation of the Lord. The thought of being cut off is not the thought of being lost, it's being deprived of the privileges that belong to a child of God. Brother illustrated it very nicely in connection with the Lord's Supper, I thought. He said, supposing that I were invited to the to the home of the, we'll say, the Prime Minister of England. And or the Prime Minister of this country or the Queen, and I wonder if my clothes are acceptable to come and sit down at his table. But he sends me a suit of clothes and says, now you can be sure that you're acceptable if you come in this suit of clothes because this will be acceptable to me. Well, that's that's my mind to these, doesn't it? And it says we have boldness to enter into the holiest. By the blood of Jesus, he also sends me a letter, says When you come to the door, present this letter and be wearing that suit of clothes and you'll be accepted. But on the way I've fallen some mud. And I come and I present myself and I show the letter and I say this is the suit of clothes that he asked. He told me that I was to wear. I think the person at the door would say I can't deny the suit of clothes and I can't say that your letter isn't acceptable, but that is an unworthy way for you to come into the presence of the queen or the president. Well, so God never gives a new title. He doesn't. Now you're going to have to get a difference to the clothes and a new letter. No, that's still all right. But that's what it means when it says eating and drinking unworthily or in an unworthy manner. And so we find these things set before us in tight and in shadow in the Old Testament. And now it tells us here in the 14th verse, This is the law. When a man dieth in a tent, all that come into the tent, and all that is in the tent shall be unclean 7 days, and every open vessel which hath no covering bound upon it is unclean. No, we're living in a world that's full of defilement. But you know, it's possible for us to have a covering bound. Let's put it this way. Work in a place where there's all kinds of things going on that tend to defile your mind. But.

As you come to work, you come there enjoying the Lord when your mind is free, you turn to verses of Scripture and you're saying you're right in the place where there's defilement, there's a covering bound. You don't you don't want all those things to get into your mind. And so perhaps when you're. In a position like that, you're humming a little him to yourself, or you're repeating some verses of scripture so that the covering will be bound so that the defilement all around you won't get in. When I was working, I found that a great help to me just to sing him to myself. Often, if it was a place where I could, I would sing out loud, but otherwise just to myself. Whenever my mind was free and it kept from all that was going on, be following my minds. At the end of the day, you don't go home with all the things that you see and hear in your mind. You have is the little hymn says. Jesus, Jesus, Jesus, sweetest name I know. Bill is my every line. Singing as I go. This is the covering bound upon it. Don't pick up all the deformaters. Don't pick up all the magazines and read them, because that's removing the covering, and the covering bound upon it keeps those things from getting into your mind and defiling. And then there's another thought here in this 16 verse. Whosoever toucheth, one that is slain with a sword in the open field, or a dead body, or a bone of a man or a grave, shall be unclean seven days. What does it mention these these different things? Well, you know, you might say, Oh well, it happened long ago. Doesn't matter how long ago if you haven't got before the Lord about it. It was 20 years before when Jacob had deceived his poor old father, but it had to be dealt with 20 years later because he had never made it right with the Lord. And so you can see the thought here, I'm sure. The dead body would be a person that's just killed. We'll say that's something in the present. And then a bone of a man. Well, it's something in the past. Then you say it's dead and buried long ago, but the grave made you unclean. And so you can see here that until we've got right with the Lord, it doesn't matter how long ago it was. God requires that which is past. We're not to allow things to remain in our lives that would hinder fellowship with the Lord. But thank God, once we have made it right with Him, then we can say, here is Dorothy, my soul. He doesn't want it to be pressing on us as though the Lord hadn't met us and restored us. After the Lord had. Had that dealing with Jacob in that place which is called paneo, which means the face of God. Then the Lord said, now Jacob, change your garments and arise and go to Bethel. Isn't that lovely? You see his restoration. Bethel Peniel means the face of God. Bethel means the House of God. Well, we see this brought before us. Very beautifully. And so you see how it affects other people too. The 18th birth. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. Isn't it interesting to see here that sometimes, when these things get into our lives? They affect our friends, they affect the way our homes are set up. They just affect every part of our lives. So when a person is restored, you find going back to Jacob when he was restored, then there were some idols in his house too that he had to get clear of. There may be things that creep in when we're away from the Lord that they need to get straightened out because anything that hinders communion and fellowship with the Lord is not worthwhile. Let's not allow it in our lives. And if we have something that we've brought in in some careless time in our lives, why we need to have this water of separation sprinkled so that we don't go on with those things? That had taken place in our lives in the past. So we find then the clean person he when he sprinkled the unclean person, then he had to wash his clothes. Well, I mentioned this before. That is, he was not to carry the defilement.

If you've been a help to some brother or some sister and you've sought to talk to them, maybe you had to deal with the situation that wasn't very pleasant. But don't carry it with you every place you go. Don't go around talking about it. If the Lord has used you for the restoration of that person, why? You can be very thankful. And if it happens in one assembly, don't carry it into the next assembly. Just have it settled. So just like we understand this in our. If you get a boil on your body, you certainly don't spread all all defilement from the boil all over the rest of your body. You try and keep it as localized as possible, don't you? And God would have us to remember this in the body of Christ. That wild sin affects the whole body in dealing with it. It's very important that we seek to deal with it and have it settled so that it doesn't spread. Because as it speaks about things happening and then says thereby many be defiled, it goes out, defiles others too. So it says in the 21st verse, and it shall be our perpetual statue unto them, that he that sprinkles the water of separation shall wash his clothes. He that toucheth the water of separation shall be unclean until Even so that we can see here so clearly brought out, brethren, that contact with evil defiles. But I think it's very precious if we just look at this chapter as I believe God is teaching. Us through the type, He shows us how now that we are saved, now that we have been brought to know the Lord Jesus, that our personal Savior, He wants us to walk in fellowship with Him and with one another. And anything that comes in and a happy marriage, anything that comes in to spoil that happy relationship, we know if we really love one another, we want the thing to get settled so it doesn't go on. And how important it is in our relationship with the Lord. I want to make this clear before I close our standing before God is perfect from the very day that we get saved. The very day we receive the Lord Jesus were brought into a perfect standing were pronounced clean every whip. We're new creatures in Christ Jesus. But these things that we've been talking about tonight have to do with our fellowship with the Lord and with one another. And it's very easy, even though we are real Christians. To allow things to creep into our lives that spoil that fellowship with the Lord, that spoils fellowship with one another. And God has made provision for them in His Word because he wants us to be happy. Christians, what is going to make heaven eternally happy, or to be in the full enjoyment of the presence of our blessed Savior, never to have a cloud passed between US and Him. There's a little hymn says to hear thy. Voice and see thy face and grieve thy heart no more, and never to meet a Christian in the glory or a believer in the glory that you can't have full fellowship with. Wouldn't that be wonderful? Well, that's the that's what the Lord desires. That's what heaven is going to be. And he wants us in some measure to experience it down here. And he's made provision so that if we do get away, we can be restored and walk in fellowship with the Lord and with one another, may the Lord. Brethren, especially as we think of how near the Lord's coming is, it might be tonight, we'll hear the shout. Oh, how important that we should go on.

Buena Park Conference: 1984, God's Path for Blessing (3:1)

Address—G.H. Hayhoe

I wonder if we could turn first of all to the First Epistle of John and the third chapter. First Epistle of John and the third chapter. 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 does 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. Could we also turn to Hebrews Chapter 11, Hebrews Chapter 11, and verse 5? By faith Enoch was translated that he should not see death and was not found because God had translated him. For before his translation he had this testimony that he pleased God. And one other passage in Second Corinthians chapter 5. And verse 9. Wherefore we labor that, whether present or absent, we may be accepted of him. Well, I think this meeting was specially planned for those who were young. And so the Lord's help I would address myself particularly to them. But I believe all of us can receive edification as we think of our position in Christ. And I believe it's very beautiful. And I hope everyone here can accept this message in first John chapter 3 for yourself and say, yes, I know I am. Child of God, oh how wonderful this expression. Behold what manner of love. The Father hath bestowed upon us that we should be called the sons of God. You know, before we were saved, before we were brought to know the Lord Jesus, we were born into this world with sinful fallen natures, with hearts that enmity with God, with selfish hearts, to the thought of ourselves first. But you know, when the Lord met us in His grace, when He revealed to us what we were in His holy presence and showed us that we were sinners, guilty before Him. Walking according to the course of this world. He also made known to us what he had done for us in His grace, and it tells us in Colossians chapter one that He's translated us from the power of darkness into the Kingdom of the Son of His love. What a marvelous thing this is. What a blessed thing to sit. In these seats this afternoon here in Algonquin College and to know that you're in the family of God. We weren't born into it by our natural birth, but we were brought into it by new birth, brought into this wonderful and blessed position that we have, shall I say, a dignity without pride, a dignity that ought to take possession of us, that we go through this world as heavens representatives. Those who have been brought into the family of God by new birth and now have the unspeakable privilege of living in this world, as those who have passed from death unto life, who belong to heaven, who represent heaven here upon this earth. And as it tells us in Second Corinthians chapter 4, that God's purpose is that the life of Jesus. Would be seen in our bodies. People would see that we were different, different because we have been brought into the family of God. Notice it says here in this passage, it says now are we the sons of God? But it does not yet appear what we shall be. We don't look any different. We look like children of Adam, but we really are children of God. Someday, brethren, we're going to look like what we really are. We're going to have bodies of glory like Christ, and not only that, but we're going to be perfectly. Him morally, so that only the life of Jesus will be seen in those glorified bodies. Oh, that's a wonderful thing to look forward to. I love to think of it because I'm very conscious of my own shortcomings and weakness. But I love to look forward to the time when I'll be displayed for just what I am, a child of God. But it does not yet appear what we shall be. But we can display the likeness of Christ. Morally, we still have, as we were reminded this morning, these bodies.

Of weakness, these bodies of humiliation. There are those sitting in these seats who have aches and pains and bodily afflictions, but still they're children of God. They still have the treasure in the earthen vessel, but they're waiting for the time when it will be displayed that they truly are the children of God, with bodies of glory like Christ. But no matter what our physical affliction may be, no matter what age we are. It is possible by the power of the Spirit of God that the life of Jesus should be seen in US. And that's why he goes on in that passage to say, It does not yet appear what it what we shall be, but it says, it says every man that hath this hope in him that is in Christ. Purifieth Himself even as He is pure. That is, if I'm truly looking forward to the time when I am going to be like Christ, morally and physically in perfection. Then it makes me want to be like him. Morally down here. I can't change the physical position very much, but we can have something to do with whether we display that life that God has given to us. We are risen with Christ. Christ Himself is the believer's life, and So what a very blessed thing this is. We read there in Hebrews Chapter 11 about Enoch. Enoch was living in a very difficult time. It was before the flood when, as our

brother mentioned shortly ago, the earth was filled with violence and corruption. And the Lord Jesus said that the last days before the Lord comes would be the very similar kind of thing in the earth. And I don't think any of us need to be told that this is getting very true today, violence and corruption. People are almost afraid because of all the violence that is taking place so publicly. And then to the corruption of all that has been set up and instituted of God for man's good in the earth. As our brother reminded us, God has set up certain things for man's good. Man has failed in these things and spoiled them. Well, Enoch lived in a time like that. Was he trying to please the crowd? Was that his ambition? Oh no. It says before his translation he had this testimony that he pleased God. I don't know a great deal of what. Kind of a message Enoch brought. It tells us in one place he warned of judgment, but there isn't very much told about what he did or what he said. Someone wrote a little poem, it said he walked with God. Could grander words be written? Not much of what he did or said is told. Not where or what he wrought. Rot is even mentioned. He walked with God. Brief words of faithless gold, and everybody knew that they knew him. Perhaps he appeared before others in similar clothes, but as he looked at him, they said he's a different kind of a person. And he was. He walked with God. He displayed in his life that he wanted to please God. And does this speak to your heart and mind? I know if you're a Christian you do underneath all the rubbish that comes in our lives and sometimes especially when we're young. If you are a true child of God, I have no question whatever that underneath all the things that you are doing and saying, you do have a desire to please God that only needs to be stirred up and awakened. It's just like a well. You know that the pump is not working and it doesn't need, it doesn't need to have more water put in the well. It just needs to have the pump primed. And I can remember when I was a boy, I was at a farmhouse and. Working away, trying to get some water out of the pump and the lady came running out with a dipper and she said here, pour this in. And when I poured a little bit of water in and I got far more than what I poured in, I got abundance of water. The only trouble was the pump was out of order. And maybe that's the way it is with you, dear young person. Maybe the pumps out of order, maybe you're not giving the Lord Jesus.

His rightful place and our hope is that through these meetings some water will be poured in and that there will be more. Come out as the result. Well, it's nice to see about Enoch, that he had the testimony that he pleased, that he pleased God. And then we come to the apostle Paul. He lived in a very difficult time. He experienced what it was to be stoned, shipwrecked, beaten. He had thrown into prison. All kinds of things happened to him. Who did he want to please? It says we labor that, whether present or absent. We may be accepted of him. His great desire in his life was at the end of each day. And that he had tried to live it in a way that was acceptable to God. It may not have met with the favor of many of his fellow men, but nevertheless, it was a testimony in this world of a man who, like Enoch in his day, they wanted to please God. And so it tells us, you know, the two great commandments of the law were. Thou shalt love the Lord with all thy heart, and with all thy mind, and with all thy strength. And thy neighbor as thyself, and that is God first, and others next. And that is the that was the law. But the law didn't give life. And man being what he is, his mind rose in rebellion against God. The selfishness of his nature caused him not to consider his neighbor, but to think of himself. But what the law could not do, and that it was weak through the flesh, the law couldn't change man, because the change had to take place inside. But dear young person, if you're a child of God. The change has taken place within you do possess the life of Jesus. You will not have a different new life even when you get home to glory you already possess. The very life that you will have in heaven. In fact, I love to think. That if the Lord were to come right now in this assembled company. And to catch us up to be with the Lord. Every Christian who has been enjoying this little time of fellowship over the Word, the moment we entered those courts of glory would say, at last we're home. We just relax. We'd say this is home. If an unbeliever got there, he wouldn't enjoy it at all. He doesn't have a life suited to that place. But you do if you're a child of God. Beloved now are we the sons of God, and it does not yet appear what we shall be, but we know that when He shall appear, we shall be like Him. Well, may this thought produce something in our hearts and in our minds so that there will be a deepening desire to live to please the Lord Jesus. Because really the time is very short that is left to us. We haven't got much time here. And know how blessed to do as the apostle did. It says here we labor that whether present or absent, we may be accepted of him. That is, he was absent at that time. He wasn't in the Savior's presence. He was here in a hostile world. But he felt that it was possible for him to live each day with a desire to please God. Just like Enoch, he desired too, that when his life passed into review. And it's a serious thought, isn't it, that our lives are going to pass into review. Your life and mine is going to pass into review at the judgment seat of Christ. For condemnation, but for manifestation and reward. And as he thought of that time when his life would pass into review. He said, oh, I want my life to be acceptable to the Lord. If I could illustrate it something like this. Supposing you have a friend that you love very much. You think a great deal of them, and so you want to get a gift for them. You go to the store and maybe the clerk shows you a lot of different things, but they don't appeal to you because you say no. I don't think my friend would really like that. And different things come before you. What are you thinking about? You're thinking of pleasing your friend, aren't you? You're thinking of what you can get that would be pleasing to him or her. And so at last you settle on something. Maybe you've heard your friends speak about his likes or her likes and dislikes. And so at last you settle on something. You don't mind what it costs, because the more you love the person, the more willing you are to pay anything to get something pleasing. And at last the time comes that you.

Give this package to your friend. You watch their face. What are you waiting for? Or you just want to see that they are pleased with the package that you got for them. Brethren, do we think of our lives like that? The package of your life and mine? Is someday going to be opened at the judgment seat of Christ? Do we care? Are we concerned that it might be pleasing to the Lord? Well, surely, when we think of earthly friends, and there are some dear earthly friends who have done much for us. But here's a friend who never deceives us, a friend who is faithful through everything. We'll never find out anything about us that will change his love, because He knew all about us in the first place. And it says, having loved his own, which were in the world, he loved them unto the end. Can any of us sit in the seat this afternoon and say, I don't care? As long as I'm going to be there, that's all that matters to me. You wouldn't talk that way about your friend. You wouldn't say I don't care whether he likes it or not. It's me that he likes, and I don't care whether he likes the package. Oh no, you do care. And your satisfaction, your joy is that that person is pleased. Well, it tells us about Enoch. He plead, he, he had this testimony that he pleased God. Tells us too about tells us too about the Apostle Paul and that he'd labored that whether present or absent, he might be accepted of him. Now I know that we may be much misunderstood in this world in which we live, but our our thing or what really counts to us is that we should be pleasing to the Lord. And I'd like to speak of this in a little detail in connection with different points. You'll turn to 1st Corinthians chapter 2. First Corinthians chapter 2. I'll begin at the fourth verse. And my speech and my preaching was not with enticing words of man's wisdom. But in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect or full grown, yet not the wisdom of this world, nor of the Princess of this world that come to not. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the Princess of this world knew. For had they known it, they would not have crucified the Lord of glory. Here, perhaps we could just say a few brief words about. Salvation. You know, I think there is something very instructive here in connection with the Apostle Pauls approach to the message that he was bringing. He tells us earlier that he was determined to know nothing among them but Jesus Christ and him crucified.

Now you might have said, well, surely if Paul was going to visit such a learned city as Corinth, he better study up a little bit on philosophy so that he could argue with them and answer some of their philosophies. But he didn't. He had a person to present to them. He didn't speak against their philosophies or for them. He came to bring a revelation from God. Did you ever notice that when Paul was summoned up to Mars Hill? And had to stand there before those Epicurean and Stoic philosophers of his day. He didn't argue with them one bit about their philosophies. He told them two things that they would never discover apart from revelation. He told them about creation. And he told them about Jesus and the resurrection. And I just want to say, and there are many young people here, if you want to win souls for Christ, it doesn't do very much good to argue about people's philosophies. It's only naturally would have philosophies. If they don't know the Lord, they've got to have something to try and have some kind of guide for their life. But when you and I know the Lord Jesus as our Savior, then we have one. Our guide, one who is the captain of our salvation, one as we had who is made unto us wisdom, righteousness, sanctification and redemption. And so I say Paul, in talking to these people, he brought before them God is a creator God, because that brought before them their responsibility. You and I are here in this earth as responsible creatures before God. There's absolutely no way of getting.

From that responsibility, as income tax period comes around, there's no use throwing your papers in the waste paper basket and say I'm not interested in income tax because whether you're interested or not, you have a responsibility and you have a far greater responsibility to your Creator. And he commands you to repent. He puts you here in this world. It tells us that when he created this world, his delights were with the sons of men. When man failed, he still had delight in him. And so when Jesus came into this world. The angels announced glory to God in the highest and on earth. Peace, goodwill to man. God still wanted to bless man, He wanted to bless him, and he wants to bless anyone here that's not saved. But I see again, and there's no use talking to them about their philosophies and things like that, but you and I have a message that's well worthwhile to bring before them. We have a living Savior. We have one who created all things and who came down into this world and died for sinners like me. And. By his wondrous death and by his atoning blood. He has opened up blessing for you and for me. That's the message Paul preached. Christ crucified. He said none of the Princess of this world knew. He said had they known that, they would not have crucified the Lord of glory. Isn't it lovely? I think it's very beautiful here that Paul looks upon them as being ignorant. He said the only reason they don't accept the Lord is because Satan keeps them from knowing what they would have if they received him. That's what he does. He he tries to keep man in ignorance so that he won't come to Christ, because he knows that if he did, he would be satisfied. He would find that which would feel and satisfy the longing of his heart. So he sets everything else before him. And that's why man have philosophies and pleasures. That's why the woman in the fourth of John was living the way she was. She didn't know the Lord, so she was trying to satisfy her desires in her own way. Oh, how wonderful. When you and I then present the gospel, isn't it blessed that we have a person to present the One who made all things, who uphold things, all things by the word of His power? And who came down in wondrous grace into this world and died for you and for me on the cross. And what thrills my heart is that He didn't only die to save my soul from hell, but He died because He really wanted my company. Oh, that's what really touches your hearts. That's what the meaning of that verse is. The joy of the Lord is your strength. It isn't our joy in Him, but His joy in US. If you had. And they had asked you to come to an evening together, and it turned out to be a very stormy evening. You might hesitate and say, well, I don't know whether we can go tonight, but if you get a phone call from the person saying, oh, please come. We planned the whole evening and we'll, we're really looking forward to having you. We want you. You get an extra shot of strength, don't you? You say we must go, we must go. They really want us. Oh, oh, brethren, isn't it wonderful? The Lord really wants us from the last soul is saved. He's going to come in the moment, in the twinkling of an eye. Can't wait. He's so anxious. There that the world doesn't know. So if you present the gospel, as dear Mr. Derby said in his time, preach facts, tell men about the one that they're responsible to their Creator who upholds all things, but who sent his Son into this world in love because he had pleasure in man and he wanted to bless him. And so he says, we speak the wisdom of God in a mystery that is they don't understand because. They are still blind, but God can open their eyes. God can cause them. Like he did when he was here on Earth, He opened physical eyes and he has opened many spiritual eyes. And many in this room can say he is the chiefest among 10,000 Yay. He is altogether lovely. So I believe this passage would particularly bring before us well how we can speak to others as messengers here in this world. We can speak to others and present the gospel to them living in this world as his representatives and to please him.

Let's turn over to Matthew chapter 18. Matthew, Chapter 18. And verse 24 where two or three are gathered together. In my name, there am I, in the midst of them. You're speaking about bringing salvation before them. We present a glorious person. God come down in the person of his Son. That sinners might be saved. I think this is very beautiful too, in connection with the way we gather. I can remember when I went to school and people asked me, well, what church do you go to? It took an awful lot of courage to say, well, we're Christians gathered to the name of the Lord Jesus to mention that all together. Worthy name. But, dear young people, no one will ever desire. To be there unless they see the Lord there. The reason the disciples had the energy to seek out that place in the 28th chapter of Matthew was not because we're told. We're not told. I mean, that it was an attractive mountain. God doesn't even tell us about it because men would have made a great deal out of the place. But he tells us about the person who said he would meet them there and every one of the 11 disciples. They stirred themselves and went there. And if you had met them on the way and said why are you going there? I don't think any of them would have said well. It's a beautiful spot. We just like to go out there for the day. I don't think they would have said, well, there's an organization out there we'd like to be identified with and there is a couple of good preachers. No, I think if you'd asked any of them, they would have said, well, the reason I'm going there is because I want to meet the Lord Jesus. I don't want to see him and he's going to be there. He said that he was going to be there and he has the nail prints in his hands, the marks in his feet, and I just want to see him. And so when they got there, it says when they saw him, they worshipped him. And may I just say this in presenting the truth to others, we can deal in a great deal, a great many technicalities, but I believe we can be very. In this we can be very simple in presenting the fact that it's a person around whom we meet, one who has said that when we are gathered according to His word that He was going to be there. They listened to the Lord's instructions and they went out there and they weren't disappointed. It wasn't the perfect company. Because it says some doubted, and I'm sure that you'll never find the perfect company of Christians. But you will find a perfect savior, one who has given us this wonderful. Encouragement while we're here. It's a person who saves them. It's a person to whom we gather. And I know it does take courage. Men will recognize anything they have organized themselves. There's almost anything that man has organized can be accepted because it is something that man has done. But every one of us know that it takes real courage just to say the. Person who is my Lord and Savior is the same person to whom I am gathered. And so I believe this answers in a very simple way this blessed question as to as to our gathering center, shall I say it's a person. I know there are many things that can be said in connection with gathering as members of His body, but that's only following His word. Separation from evil, Yes, that's following His word. The disciples had to listen while the Lord told them where, how to get to that mountain. And then when they followed the instructions. But the important thing was the person. You'll find much instruction in the Word, but I'll say this, your heart will never be satisfied unless you see the Lord. Kids and if you lose sight of him, you're going to be discouraged. I've been

discouraged many young people and I'm looking into your faces this afternoon. I know you're discouraged because you have seen things perhaps among us that have cast you down, but the Lord Jesus is the same. Their hearts be occupied with him. He's the gathering center. Now let's turn to another verse in first Corinthians chapter 10.

And verse 31. Whether therefore you eat, or a drink, or whatsoever you do, do all to the glory of God, Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking my own profit, but the profit of many, that they might be saved. Well, we can see here that the Christian has a different motive in his life. The motive in the heart of the natural man is self. You could just draw, take a little point like that and draw a circle around it. And that's the natural man. Everything that concerns his own interest, his pleasure, his education, his possession, his everything that concerns himself is very important to him. And he draws that little circle and he watches everything that has to do with his own interest. But isn't it lovely that you and I have been set free from self? A little poem. It was found in Mr. Darby's Bible. Read like this. Free from myself, Lord Jesus, free from the thoughts of men. Chains of thought that had bound me, never shall bind again. It's wonderful. I think the most miserable person that I can be occupied with is myself. I'm never happy when I'm occupied with myself. But you can be occupied with the Lord Jesus. You can seek to do what you do for the glory of God. And for the blessing of others, as I said before, those were the two great commandments of the law. Loving the Lord with all your heart and your neighbor as yourself. But man couldn't fulfill those things because he had a nature that was at enmity with God and a nature that put self first. But God gives you new life. Now are we the sons of God? We're children, we're in the family. We have the life of Jesus. He never did one miracle for his own comfort. He did many miracles for the comfort of others. He. Did what he did for the glory of God His Father, but He lived through this world as a pattern for us. In his blessed pathway through this scene. Oh how lovely to trace that pathway. Well, eating, drinking, anything we do we can ask ourselves as simple and important question, am I doing it to the glory of God? And the second thing is, as my conduct stumbles, somebody else or hinder somebody else, Paul said I seek the prophet of many that they might be saved. He didn't want to hinder anyone from coming to Christ and he didn't want to cast a stumbling block in his brothers way. Oh how beautiful to see this, the life of Jesus seen first of all in regard to salvation. It's all of Christ. Whether it's a gathering center, it's a person to whom we gather. As to the motivations of our life, what are they? The relatives of the Lord Jesus said, if thou do these things, show thyself to the world, for there's no man that doeth anything in secret, but himself desires to be known openly. They couldn't understand any motives beyond the natural man. And so they say, well, show yourself to the world and become famous, but all the precious Savior. Was in this world he came not to do his own will, but the will of him that sent him. How you say that's hard, But brethren, we have the life of Jesus. We have it and we're directing ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. So here we find a new motivation altogether for our life. And we can ask yourself, and I can ask myself, and what I am doing? Am I doing it to the glory of God? It affects everything. My brother talked about even clothes. It's going to affect everything in our lives. Would really want to please our precious savior. We have a new motivation for our conduct. Now let's turn over to Second Timothy chapter 3, verse 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience. Well, I just mentioned this because it produces as we were saying, the motive is the glory of God and the blessing of others.

But it produces a manner of life, knowing what it is to be a child of God. Knowing what it is to be a representative of heaven here upon earth, why it produces a manner of life that we should have. As someone has said, the manners of heaven. And so if our motives are right, our manners will be right and that is we will seek to do as the apostle said. The apostles doctrine produced a certain manner of life with the apostle. He was here in this world. Seeking the glory of God. Went into heathen cities, as he says he was led in triumph from city to city. Because he was announcing such a glad message that his heart was overflowing, and he called it a March of triumph as he went to these different cities. So we can see here that this was his whole manner of life. The Lord had, so to speak, given him a new motive for his life, and it's seen in the way that he lived. Let's turn to just another passage in Mark's gospel. The 6th chapter I think it is. Mark chapter 6 and verse 27. And immediately the king sent an executioner, and commanded his head to be brought. And he went and beheaded him in the prison, and brought his head in the charger, and gave it to the damsel. And the damsel gave it to her mother. And when his disciples heard it, they came and took up his corpse, and laid it in a tomb. And the disciples gathered themselves, Son together unto Jesus. And told him all things, both what they had done and what they had taught. Well, I think this is lovely too. We have catastrophes come in our lives. We have terrible disappointments and trials, difficulties that we can't understand. You and I have been living in this day. We would have said, with all the power the Lord Jesus had, why didn't he? Deliver John the Baptist. Well, when this came, what did the disciples do? Why isn't this beautiful? Oh, they just says they gathered themselves together and told Jesus. Maybe there's a young person here and you've had a big disappointment, You've had a big sorrow. Satan is saying to you right now, it's no use. The Lord hasn't helped you out. You've had a lot of problems and the Lord hasn't helped you out of them. He may help other people, but He's let you down. He tells you that. What did the disciples do? We're different from others. They don't have any resource, as we were saying there's. Thousands of suicides because young people have nothing to support them in trouble. You and I have. The disciples came and told Jesus, as this lovely Lord Jesus said, as it were. I know the pressure you're under. Let's just step aside in my company for a little while. What a lovely relief. People talk about a relief valve. I mean, there are troubles, but oh, how wonderful. They gathered, they told Jesus and he cared. He called him apart from their service and said you need a little rest in my presence. And they gathered themselves, and there spent that little time in the company of Jesus. Maybe there's some young person who's just in that spot. The devil is whispering in your ear, all give up, it's no use. And the Lord is saying come and tell me. He invites you to trust in him at all times, to pour out your heart before him. He knows the disappointments of life as someone has written that little poem disappointment his appointment. Change one letter and I see that the thwarting of my purpose. Was his better choice for me. I'm sure you got the thought J The 1st letter of disappointment is D and if you change it to H why it just changes the whole thing. Disappointment, his appointment, change one letter. Well, that's what the disciples, they gathered together in this terrible moment of disappointment and grief and they told Jesus and he cared and he cares about you. He's living. Our great High Priest. Well, just one more passage before we close Matthew chapter 25. Matthew chapter 25 and verse 21. His Lord said unto him, Well done, thou good and faithful servant, Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord. Oh, how lovely this is, Says here at the end, when the day of reckoning comes, what's really going to count, dear young people? Is it going to count how well we got along in this world? Is it going to count how much?

Of the support and favor of our fellow man, or of the world we had. What's really going to count? Oh, it'll just be wonderful. It'll be superlative, shall I say, just to hear that the Lord appreciated any of our feeble efforts. I think it's so marvelous when He did so much for us that He should value any little effort on our part. And so here was the one sought to use what He had for the Lord. And I'm sure those two words compensated for any sacrifice or anything. Just to hear well done, as I say when you. For a friend and the friend says well done, I really appreciate it. You feel really repaid for all your effort. But oh, just to hear that from the Savior. I'm not saying that I will hear it, but I say that

that's what we should live for brethren. That's what really counts. That's the only thing that makes life worthwhile. You can have it from this world, but it's just a bubble. But if you have it from the Lord Jesus in that. Day, you will say, how will recompense his smile, the sufferings of this little while.

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