

1 Timothy - Commentaries by Gordon Henry Hayhoe

Lawrenceville Conference: 1980, Timothy's Manner of Life

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Address—G.H. Hayhoe

Well, to young people, I'd like to speak this afternoon about Timothy. Before we began to read in this book this morning, one of the brothers read a little in Timothy about him, and I just like to trace a little bit about this young man and about the background that we had this morning. So let's turn first of all to the chapter we were reading in Second Timothy, chapter 1. Second Timothy chapter 1 and verse 5 when I call. To remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice. And I am persuaded that in thee also. Well, here, as we had this morning, we have the background that connected with this young man. And as I look into the faces of many of you young people, I'm sure this is true about you and that there has been a background of faith in the family, perhaps a generation or two, and perhaps you had a Christian grandfather or grandmother, a Christian mother. And now you have been brought into this world, and you have. Have been partaker of many wonderful privileges there may be some here that have not had these privileges but I want to address you just the same because as individuals we stand before God some may have had more privileges than others but nevertheless we have the word of God we have if we are truly saved we possess a new life we all have the same power if we're really saved because. The Spirit of God is the power for our life. And so just speaking, particularly seeing there are so many who are young people here from Christian homes, I just like to talk a little bit about what we see in the progress that was made in Timothy's case. He profited by this when he was brought up, as I mentioned this morning. Why we find out that his mother married a Greek. This might have been, and I'm sure it was a sorrow to his to her mother when she decided to marry a man who was outside of the place of privilege. God had told his people that they were not to make those kind of marriages. And the word of God warns us too. Be not unequally yoked together with unbelievers. And if there should be anyone here this afternoon and you're like Eunice brought up in a home where there is faith, but you're contemplating. With an unbeliever, I warn you that it's disobedience to the word of God. And the law of God does sometimes come in. Yeah, in his wondrous grace, he often comes in, and the partner may be saved. Nevertheless, we're never told that the partner of Eunice got saved. We're told of what happened to Timothy. But I don't know whether Eunice had to, for the rest of her life, reap the sorrow of having married someone who was not a man of faith. And so this ought to be a warning to us. God, as I say, is wonderful in His grace, and He often overrules our mistakes. But let us realize the importance of walking in obedience to His Word. It is the path of blessing, the blessing of the Lord. It maketh rich, and He addeth no sorrow with it. And just because His grace is greater than our failure, it should never cause us to take a step willfully. In disobedience to His word. Well, as I say, Eunice had this, at least Timothy had this privilege of at least a Christian mother, a mother who believed, and this was a wonderful advantage. But then I was thinking too, how that he might say, well, how can I know what's right and wrong? Because my parents are not agreed, they don't see the same, and how can I make a decision? Well, you know, you have to be before the Lord. Maybe that might be so. There might be some here and you say, well, my parents aren't agreed about certain things. Well, you are responsible. You have God's word. You have a responsible ability individually to him. And so even though Timothy didn't have agreement in his home, he did have a wonderful heritage that we will look at in a moment. And that was. That he wasn't just taught his mother's opinion, he was taught the word of God. And that is the important thing. And I want to say to those who are young parents, how very, very needful this is to bring before our children the Word of God.

No doubt there were many prayers went up. It doesn't mention here about prayers and loss and Eunice's part, but I'm sure that there were because we find that those who have faith realize the need of this in their lives. We realize how it can't take one step alone, and if we're going to walk by faith, how we have to constantly look to the Lord for strength, for wisdom, for our pathway. Now let's turn over to the third chapter here of second Timothy and the 10th verse. But thou hast fully known my doctrine, manner of life, purpose, faith. Long-suffering, charity, Patience, persecutions, afflictions. Which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured, but out of them all the Lord delivered me. Yeah, and all that will live godly in Christ Jesus shall suffer persecution, but evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of. Knowing of whom thou hast learned them, and that from a child, thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, truly furnished. Unto all good works. Willis shows us something that happened from the childhood of Timothy, and undoubtedly this was because of his mother. It says from a child he had known the Holy Scriptures. And so even though there was this divided state in the home, isn't it lovely to see that Eunice took opportunity to teach this young boy the importance of the Holy Scriptures? And, and so it tells us, he had no knees. It says they were able to make him wise unto salvation. As it was mentioned in the meeting this morning, it is possible that during the time of his childhood, the truth of Christianity wasn't known in that home. But there was very much that he could share and be blessed by having a parent who feared the Lord and who revered God's holy Word. And I hope, dear young people, that this is something that we will always. Value. And reverence. And that is the word of God. We know that today it's being made a joke of. More and more we find people making puns on the Scripture, joking about it, quoting it in a way that is falsely irreverent. And I hope every one of us will ever continue to remember that this book is God's book. It is his message to us. It's been given to us telling us things that we wouldn't know unless God told us. That is the wonderful thing about the Bible. God hasn't undertaken to answer all our curious questions. There are many things that perhaps we say, I wish the Bible spoke about this or that, but God didn't see that it was necessary for life and godliness. But in this book He has told us things that we would not know if he did not tell us. That is what is so wonderful about the Bible. It is a revelation. It's unlike any other book. Many, many people. Have written books, philosophic books, put out their ideas. The Bible doesn't take the place of just putting out ideas. It gives us a revelation from God. It is his message to man, telling us all that we need to know. I say for life and godliness. And so Timothy had the privilege of being brought up in the home where the Word of God was revered. And I always like to think of a dear old brother that I knew, known to some of us. Dear Brother Beg of

Brooklyn and how he told me that when he picked up the Bible, he always said to himself, God's holy Word. I thought that was a very nice attitude. He didn't pick it up just as another book. It was God's holy word. And I hope that we will always have this feeling in our mind. When you go to school, you're exposed to a lot of reasonings of men. And all of men of this world have. Tried to find out, but when you pick up this Bible, it's God's word, it's a message from him and Timothy had this privilege and it says all Scripture is given by inspiration of God. That is God moved the writers, they didn't give their own words tells us in First Corinthians chapter 2 which things also we speak not in the words which man's wisdom.

Teach it, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. I wish to just call your attention to that verse, and that it says not in the words which man's wisdom teacheth. Some people have come to the point of saying, well, God gave the ideas, but we have to, and we have the right to put them in our own words. That isn't what the Bible says. That's why I don't like paraphrase Bibles, because they take the liberty of putting God's words in their own words. We have in God's Word the very words which the Holy Ghost has given. And there may be and there are some difficulties in translation. That is one thing, but to say that we have a right to take the very words of God and put them in our own words and then call it the Word of God is a serious mistake. As I say, we may have and we have different translations, because anyone who's done any translation work knows how very difficult it is sometimes to put something in another language. But those who did it reverently, believing that they had in their hands. The Word of God which they were attempting to translate, that was, that was a real service to the Church of God. But I just warned you about those translations that take the liberty of putting God's words in their own words. Now let's remember that all Scripture is given by inspiration of God. And it's profitable for everything that we need for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect. And I think I can say that the longer I live, the more thankful I am for this book because I find in it all that is necessary for life and godliness. There's something that speaks on almost every subject that comes up. That there is something in God's Word for us in connection. With that subject, it doesn't matter what it may be. You'll find something in God's Word in connection with it. It has it covers everything that's necessary for our life in our pathway here, and that's why we need to be well acquainted with it. Some of you have heard me say even acquainting yourself well with the stories that are in the Old Testament. You may say, well, I haven't taken the time to read all those stories. Some of them seem very difficult to follow. But I can say this, that I have tried to acquaint myself with those stories and when situations arise in my life, I recall a king or a person in the Old Testament. Who was placed in a similar situation and how God has shown us how that person acted in the situation and whether he acted wisely according to the wisdom of God, or whether he acted in folly. But the stories are given because not only has God-given us instruction, but He has also given us in a practical way that working out of things in daily life. In fact, that's the reason why I was taking up this about Timothy. Because God not only sets doctrine before us, but He sets a young man before us, a young man who had to walk in circumstances very similar to those in which we are walking today. Because God allowed in the early church almost everything to come in, to give that corrective ministry. And so Timothy walked in a similar day, and the corrective ministry is given in the Word of God. So that we might be preserved in our day. So he had in this precious book. That he was brought up under all that was necessary. And then going back to what we noticed in the 10th verse. He had become acquainted with the Apostle Paul, and from the apostle Paul he had learned. Christianity as a child he had no doubt been brought up in the Hebrew Scriptures, the Old Testament. But as he had met the Apostle Paul, then he had learned Paul's doctrine. He said thou is fully known my doctrine because it's very blessed that we not only have the Old Testament, but we have the full revelation of the truth of God. It was given to the apostle Paul. We are told to complete.

The word of God. And so Timothy had become acquainted with the apostle Paul. He had fully known his doctrine. Notice first he mentions this before his manner of life. And I think this is a very important order here, just as in the book of the Acts it says they continued steadfastly in the apostles doctrine and fellowship. Notice the apostles doctrine comes before fellowship. Here the apostles died. When my doctrine comes before the manner of life, because I've heard young people say, oh, they're such a nice Christian, but did you put the things in its right order first of all? Are they walking in the truth? It says in that early part of the Acts that they didn't seek fellowship outside of the apostles doctrine, but they continued steadfastly in the apostles doctrine and fellowship. You see the order and you and I need to acquaint ourselves with God's Word, find out the path marked out in the Word, and then this leads us to the right kind of fellowship. Otherwise we'll be saying, well, I can go along with. Person and that person, they're nice Christians. Well, we're very thankful and ought to recognize all that we see of Christ in every believer whom we meet. But we need to always put doctrine first. We always need to remember that God has marked out a path in his Word and he would have us to walk in obedience. And the measure of our fellowship is limited by the apostles doctrine. The measure of our enjoyment of walking without. Others is according to the truth of God. And so here Paul Timothy had become acquainted with Paul and he had learned Paul's doctrine and he had seen to in the apostle a manner of life. And here I pause to speak a little bit to those of us who were older here. What an important thing for us as we seek to help our young people getting hold of the truth. They're going to watch us. We present certain doctrines to them, and then they're going to see whether this effects our lives. As Paul lived before Timothy, Timothy listened to what he said, and he saw that he really believed what he said, and he was walking in it in his own personal life. And I think this speaks to my heart. Perhaps it speaks to the hearts of some who are older here. That we have a great responsibility, just like the older Levites did. The younger ones were given the harder work of bearing the vessels and so on, and the service in the Tabernacle. But it says the older ones were to keep the charge of the Lord. They had a responsibility as they grew older. And may the Lord exercise those of us who were older, that is, our younger brethren, watch that. They will see that what we profess is carried out in our lives in a practical way. And then there was a purpose, faith, long-suffering, charity, patience. I think this is beautiful to see this in the apostle Paul that. As he walked before Timothy, Timothy could see, here's a man that has real purpose. Here's a man of faith, Here's a man of long-suffering and of love and of patience. He saw those moral characteristics manifested in him. Nor did he think that the path was an easy path. He discovered that in following Christ one could expect persecution. One could expect that it would not be easy, and we know that when Paul. Of own preached he never told the young believers that following Christ was a path of fun. He told them that we must, through much tribulation, enter into the Kingdom of God. As Paul came and preached in these cities, he said in every city bonds and afflictions abide me. And so he was accustomed to that kind of suffering for Christ's sake and young people. You may see much more difficult days than you have already seen. Sometimes we wonder if the Lord leaves us here a little longer, how much difficulty there may be if we really want to follow Christ. I believe it's going to become more difficult. And I'm not trying to set before you an easy path, but I'm trying to set before you a very happy path, the apostle Paul.

When he came to the end of his life, he finished his course with joy. Oh, you say, didn't he have a lot of sorrows? Yes, but he finished his course with joy. That was the ambition of his life, if I might put it that way, he said to the elders of Ephesus. There's two ambitions that I have in my life. And that is, he says that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify of the gospel. The grace of God said there's two things I want. I want to have a happy ending to my Christian life and I want to fulfill the service the Lord has given me to do. Wasn't that nice? No wonder as he approached the end of his life. Why he could say that it was a time for him. When

he when he was happy and he was just about to be offered as we learn from this second epistle of Timothy. And so here we have then the character of Timothy's home. He was brought up in the home where there was faith. He was taught the Holy Scriptures. He became acquainted with the apostle Paul. Now let's turn back to Acts chapter 16 and we'll read a little bit about Timothy's meeting with Paul here. First verse. Then came. He to Derby and Lystra and behold, a certain disciple was there named Timotheus, the son of a certain woman which was a Jewess and believed, but his father was a Greek, which was well reported of by the brethren that were at Lystra and Iconium. Well, I'll just read those couple of verses. Here we find the truth that Timothy had learned. Had affected him, it says. Here he was well. All reported of by the brethren that were at Lystra and Iconium. Well, here we find something of the personal life of Timothy. He not only then had been brought up under the influence of God's Word. He not only had been brought to put his own trust in the Lord, but we see here that he had a testimony before others. That was very commendable. And you know, dear young people, it is true that the Lord does restore, and if we get away from the Lord, he graciously restores. But it's lovely to see one like Timothy who went on consistently. There can be in our lives, as the Scripture speaks of it, those years that the counter worm hath eaten. There can be lost time. And I wish to say to you, dear young people, growing up in an age like this, with all the pressures that are upon you at school and sometimes even among the people of God, pressures to conform, pressures to not be too careful to walk in the path of full devotedness to Christ. It's very easy to yield to these pressures. It takes real purpose of heart. To go on for the Lord. But Timothy apparently was singular in this, that Timothy had a real desire, and his brethren noticed it, because it says he was well reported of by the brethren. They had watched this young man. They had seen him make progress in the things of God. And I do hope that you too will be faithful at the meetings and listen to the ministry of God's. And grow in grace and in the knowledge of your Lord and Savior, and then there will be in your life that which even your brethren will recognize. It was no wonder then that when Paul came to Timothy, to Listery and Derby, that it tells us in this third verse him would Paul have to go forth with him? Now he becomes a helper with the Apostle Paul. He not only had learned a great deal, his life now was such that his brethren were happy. And here he takes now and makes this a journey with the apostle Paul. And Paul could speak very well of this young man. And as we think of how short life is and how we can have a really useful life for the Lord Jesus, doesn't it make us want to spend the best years of our lives for him? Derby and Lystra. It was at Lystra that Paul was stoned and taken for dead, and as the disciples stood around him, he rose up so that Timothy was well acquainted with how difficult it was and what he must expect if he was going to follow the Lord. But he makes a decision. I know that many of you are quite concerned about making a decision about what will be your calling in life. You say, well, I'm thinking about what I want to be, what line of work I'd like to follow. I'm thinking about the partner I would like to have to share a life with me. I'm thinking about where I would like to live. And many decisions like this you may be making.

But what about this decision to give the Lord Jesus? Thus His rightful place above everything else in your life. Oh, it's so encouraging. It's so heartwarming to see young people who really have a heart to put the Lord 1st. And as we think, dear young people, of the nearness of the Lord's return, the little time that's left to us, don't we want to spend the rest of our time for Him? I'm not saying that everyone should quit his job and clothes and serve. The Lord there are many things that we can do and be exceedingly useful in connection with our daily occupation. It's where the Lord wants us to be, and it's doing what the Lord wants us to do that really counts. God doesn't put all His lights in the same place. He may want a light in the very office where you're working. He may want you to be a help in the local assembly where you are. It doesn't mean that you're not being useful to the Lord. Unless you quit your job and spend all your time, you're just as much spending all your time for the Lord if you're fulfilling your daily work at the office, if that's where God wants you to be, just like the slave in Colossians, he might feel badly and say I can't do anything for the Lord. I'm a slave to an ungodly master. And the apostle Paul writes to them in the third chapter of Colossians and says. For that slave not to feel that he couldn't serve the Lord, he said in performing that service, not with eyes service as men, pleasers, but at doing that services unto the Lord, he said, you serve the Lord Christ. And he says too, knowing that of the Lord, ye shall receive the reward of the inheritance. Maybe we'll find out in that coming day of manifestation that some slave in colossi will. Have a better reward than some of us that have devoted all our time, as we thought, to the Lord. Because that man was going on as a light and a testimony in the place where he was slave. That was where God wanted him to be. He wanted a light in that man's home. And there was that slave and he was the light that God placed there. So, dear young people, remember it's to be where the Lord wants you to be. But Timothy was desirous to go on for the Lord. And so when Paul visited here, why Timothy went along with him. Now could we turn over to 1st Corinthians? We read a little more in the fourth chapter. First Corinthians, chapter 4. And verse 17. For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord. Who shall bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every church. But you also look over at Philippians. Philippians, Chapter 2. And verse 19. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state. I have no man like minded who will naturally care for your state. For all seek their own, not the things that are, which are Jesus Christ. But you know the proof of him, that as a son with the Father, he has served with me in the gospel. Well, here we find something about Timothy's usefulness. Paul could speak so affectionately about him, my beloved son. Faithful in the Lord, and he said that he would bring to remembrance his ways in Christ, as I teach everywhere in every church. Was mentioned this morning about Timothy, as it were, carrying the torch. And you know to your young people brought up in the assembly, as you have been brought up under the sound of the truth of God, there is, as it were, a torch that is given to you. There is truth that has been committed, and it says in that passage, Be not thou therefore ashamed of the testimony of our Lord.

Perhaps a little assembly is very small. Are you ashamed of the testimony of the Lord? Or do you realize what a privilege it is that the truth of God has been committed to you? And now Timothy, as I say, he's passing it on just as we have in Two Timothy, chapter 2. It says the things which thou hast heard of me among many witnesses, the same commit thou a faithful man who shall be able to teach others also. And so we find that Timothy. Pass these things on as I look back in the days when I was a young. And there were young men who talked to me sometimes I thought that I learned more from those who were younger because they seemed to feel closer. And as they tried to help me in the things of God, it was a real blessing. And who can tell the blessing that you can be to other young people? Who can tell? Here I stand here. I'm quite a bit older, but I'm sure that if there was a young person your own age came to you and sought to bring before you some of the precious. Truth that is dear to us as gathered to the name of the Lord Jesus. It might even mean more to you than what I could say. And so here was Timothy, now a young man. And he was sent here to Corinth, that he might try and instruct the Corinthians. There must have been some very discouraging things there. Timothy saw things that must have grieved him, because there were things going on at Corinth that must have saddened his heart. But Timothy had a desire to be useful, and so he was sent there. And as we have in Philippians, Paul could speak so. In such a. Way about him. Notice he says I have no man like minded who will naturally care for your state. Perhaps I hear a young person say well, but when I try to speak about these things, I don't find many that go along with me. They think that I'm too narrow in these things. Well, Timothy stood very much alone. But Timothy had a love for the people of God. He had a love. I like that little word. Naturally, that is, he didn't do it because he had to, as it says in Peter's epistle, not by constraint, but willingly. He had a love for the Saints,

he had a love for the other young people, and it was just natural to him to let his heart overflow as he talked to the other young people and brought before them the truth that had become precious to him, and he talked about it to others. I'm saying these things to you, dear young people. Because as some of us realize we get older, it's a great joy to our hearts to see young people grow up, value the truth, want to walk in it, encourage other young people in this path. And I think Timothy is set before us in this way in the Scripture as an example of this. And so the apostle Paul could encourage him in visiting these Saints of Corinth and again in visiting them at Philippi so that. As a young man might encourage them in the path of faith, he naturally cared for their state. That was his whole desire to see them going on. I sometimes think of the illustration that is given in the Psalm of Solomon, the desire that the Saints should be like a watered garden. We all know when there's a garden and it's watered and cared for, how beautiful it looks. Well, be a desire of the apostle was the same. Would be like a watered garden. And so let us turn over now to Timothy again. First Timothy, what was read to us this morning in the 4th chapter. First Timothy, chapter 4 and verse 12. Let no man despise thy youth, but be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things, Give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine. Continue in them, for in doing this thou shalt save thyself and them that hear thee.

Now here we find the apostle exhorting Timothy as to some things that were necessary in his own personal life. And we've been speaking about Timothy, how he was brought up in this home and how he was brought to the Lord, how he became a useful young man. But oh, you know, there's so many dangers. And don't think that when you decide to follow the Lord, that's the end of the dangers because Satan is going to be busy. If there's a young person this very day who says, well, I really want to follow the Lord more than I have been. I want to give him more of a place in my life than I have in the past. I want to tell you the enemy is going to be busy. He doesn't want to see you go on like that, and so he's going to do all he can to introduce things into your life that will hinder you from going on and being useful and going on in a happy way with the Lord. So here we find Paul exhorting Timothy as to his own personal life. He says that no man despise thy youth, but be thou an example of the believers. Timothy had to watch his own life because we know very well that when people speak to us, we can't help but look at their lives. We look to see if their own lives are consistent with the things that they are saying. And Timothy needed to be exercised and that his own life was such that when he sought to minister the truth, his life was an example of it. And Word in the things he spoke in conversation, in love, in spirit, in faith, in purity. How often we can do things, we can speak perhaps out of turn, and say something that spoils all that we wanted to say and do. And so it tells us here we have to watch our words. And then it says in love, sometimes there's a lack of showing of love, isn't there? And how often this can be. A real hindrance if we if there isn't that showing of love in the manner in which we seek to do things. And then it says in spirit, in faith, in purity, well, how often we have to watch this young people in purity that there isn't something allowed in our lives that's just a little bit shady. Oh, how sad it is to see a young person who has gone on quite well, and then something just a little bit shady comes in and spoils his testimony. So Timothy had many, many things that were very, very commendable. But Timothy, Paul says to Timothy, Timothy, watch your own personal life. People won't despise your youth if your life is an example. If they see that you're going on in a way that is honoring to the Lord yourself, why, they'll listen to what you have to say. And now what about his devotions? The 13th verse says, Till I come give attendance to reading. Well, this is another thing that's greatly neglected in this day. I believe that someone just said to me not long ago, no use expecting people to read anything that's very long in these days. Everybody wants something that's short and concise and people don't want to take time to read. And we see the lack of it, don't we? Because we do need to read God's word. We need to be thankful for the precious heritage that has been given to us in the written ministry that God in his goodness has preserved for us. People that we value it. I know that with most homes the daily newspaper comes in and someone just said to me the other day, well I had no objection to the daily newspaper but said I spend far more time over it than I should. And how easy it is to do just those things. And you can get so enveloped in all the things and we do have to do more reading in connection with our business. Business is changing, professions are changing, and it's hard to keep up. Anyone. In the professional or business world knows that you have to do so much reading to keep up with all the constant changes all but let us be careful if we don't allow this to hinder us from taking time to the reading of God's precious Word. And I believe too, that precious ministry. You say, well, later on I'll have time, but I'm going to speak to you as one who's a little bit older. Perhaps I do have a little more time, but I don't. Retain it as well. What I read when I was younger is what I remember. As I get older, I can read it than I can enjoy it, but I don't retain it as well. You when you're young, your mind is young and you can retain things. And so I want to encourage you like Paul, did Timothy give attention to reading, to exhortation, to doctrine? You say I don't like reading things about doctrine. They seem kind of dry. I like sensational things and.

That kind of books I like to read, but doctrine always seems to me dry all there never was a time when it's more necessary because it says that in Timothy later on in addressing Timothy says the time will come that they will not endure. What sound doctrine? Sound doctrine is being given up. Large parts of Christianity are giving up. Sound doctrine to be surprised how many there are. Who teach that our blessed precious Lord Jesus Christ could sin, and then how that a new teaching has come in that questions the full inspiration of the Word of God. There is attacks being made on the very foundations of our faith, and you and I need to be well acquainted with our Bibles and with the precious truth of God. Give attendance to reading, to exhortation, to doctrine. And he's told neglect, not the gift that is in me. If God has given you something to use for him, use it. Paul had to say to Archippus, Take heed to the ministry that thou hast received in the Lord, that thou fulfill it. Here was a gifted young man in the assembly of colossi, but the Saints were not benefiting by his gift. Maybe he was successful in his business, I don't know. I suppose he was. If he was gifted, he very likely could be successful. But the Saints weren't benefiting. By his gift it was neglected. And here is a little exhortation to Timothy. Neglect, not the gift that is in me. The talent can be buried in the earth, even by a real believer. And then meditate upon these things. This is another thing. It's becoming harder. As someone has said, the art of meditation is almost a lost art. And so it's getting harder to find time to meditate. Used to be a time when you could in public transportation and so on, when you could just meditate a little bit. But we know that today with the busy world, you put your hand on the wheel of your car. You can't meditate because you just have to watch what's going on every minute. And it's so hard to find time to get just to meditate upon these things. Give thyself wholly to them, that thy profiting may appear unto all. And then he says, Take heed unto thyself, and unto the doctrine. In other words, he says, Watch your own life, Timothy, Watch that you don't let any of the truth of God slip away. And now he said. Thou shalt both save thyself and them not hear thee. Oh, what a blessing Timothy could be. What a blessing he was in the early church because of these things. And so Timothy then was exhorted in all these things as to his own personal life. Now let's turn over to this chapter. We're reading again Second Timothy chapter 1 and the 13th verse. Old fast, the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. I believe this is an important verse. We'll likely come to it in the Bible reading, but I just wish to speak briefly about it. Uh, I believe in the new translation it reads have an outline of sound words. We may not be able to remember all the details

of the truth of God. Sometimes a person brings up a detail and you say, well, I just can't remember that particular. Passage or that detail, but it's a very important thing to have an outline, to have an outline of the truth. And in these days, especially when the truth is slipping away, it is needful for us to have an outline of the truth of God. That's why I say the importance of reading the Scriptures, of reading the precious ministry, of attending the meetings until we have an outline of the truth. In other words, could I say? That we know what we're standing for. The truth of God is being attacked. Do we know what we're standing for? Well, Timothy is exhorted in this direction. And I believe it's important that we should hold fast the form or have an outline of sound words which thou hast heard of me in faith and love. It was not just to have it intellectually, not just to have it in his mind, but in faith and love. How needful that these things lay hold of us, that the truth of God gets so hold of us that it touches our very hearts. It affects us in our personal lives. Faith as God for its object and in love which is in Christ Jesus.

Then just one more passage in second Timothy, chapter 4, verse one. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom. Preach the word, be instant in season out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itchy. Years, and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things endure afflictions. Do the work of an evangelist, make full proof of thy ministry. Here is Paul's closing charge to Timothy. He said he charges him before God and the Lord Jesus Christ. He reminds him, I believe, of the time when his life would pass into review. And dear young people, our lives are going to pass into review. Everything that we have said and done and thought is another day going to pass into review at the judgment seat of Christ. And it reminds him that the results of our lives will be in display when the Lord Jesus comes again and sets up His Kingdom to place. Our place will be in connection with faithfulness to him. So Timothy is exhorted to give up. No Preach the Word, be instant in season and out of season. How often they'll say, well, that's not the right time to say it, but it says be instant in season and out of season. It's important that we should maintain and stand for the truth of God. And in these last days it tells us they will not endure sound doctrine. You've noticed, I'm sure in what I've been talking about this afternoon, the importance of doctrine. And I'm pressing this because one sees that giving up in Christendom. Ground doctrine. We meet Christians over and over again and we see how that they have, in a simple way, put their faith in the Lord Jesus, but they don't know anything about Christian doctrine, and you hardly know how to begin. They haven't laid hold of even the simplest things. They don't know the security of the believer. They're shaky on so many different things that are so important to us. Oh, dear young people. Such a privilege to be gathered to the name of the Lord Jesus to have his precious word, to have the truth of God ministered to us. But there's a day in which we live and everything is beginning to slip away. People don't want to listen to it. Just last Lord's Day, young man came up who once attended the Sunday School and he's got into something. He, I believe he's really saved, but he felt you hardly know how to begin. He's so mixed up on everything that's important to the truth of God and yet I believe in. Ways touch the hem of Jesus garment. I saw their affection for the Lord Jesus. But you know very well he's more he's more anxious to go into a place where there's a lot of excitement than to hear the sound truth of God-given out. He doesn't he doesn't want that. He wants excitement, He wants activity. And so it says here, they'll heap to themselves teachers having itching ears. They'll turn away their ears from the truth and turn unto fables. And what's Timothy to do? Watch thou in all things, in your afflictions. It's going to cost something. He says. Do the work of an evangelist. And may I just give this little word here? I'd rather enjoy this thought, brethren. Why does it say this in second Timothy? Our brother mentioned this morning that this was probably the last epistle that Paul wrote. Why does it say this? Well, some have taken from it the thought that Timothy was not really an evangelist, but he's encouraged. To do that work, personally, I don't believe that that's the thought because it says make foolproof proof of thy ministry. But I believe that there's a tendency to give up gospel effort in the last days. There's a tendency for us to say, well, seeing we should be occupied with giving out the truth of God, we can sort of become a little LAX about the gospel part of it all. Brethren, I do believe that we need to be. Energetic in the gospel, I don't believe there's anything more refreshing than to tell out to poor sinners. The wondrous grace of God were never to forget the rock from whence we were hewn and the pit from whence we were digged. I love to see young people who have a heart for the gospel, who long for the salvation of souls. I don't think there's anything more refreshing than that. That kind of thing. Now I know it's becoming harder to get people into gospel halls. It's getting harder to get people.

People interested in the gospel, but let's not give up just because we're in the last days do the work of an evangelist. And after Paul exhorting Timothy so much about the importance of doctrine, one of his last charges is and don't forget the gospel, Timothy, don't forget the gospel. That's important. And may the Lord grant that as we maintain and stand for, by his grace, the precious truth of God. That will ever keep our hearts fresh in that wonderful. Message of redeeming love and grace, reaching out to poor sinners that they might be saved, all to young people. I just want to encourage you in these last days. It gives my heart joy to see so many young people, young men and young women here at these meetings and to see that you have some valuation of the truth of God. May the Lord help you to continue to value the truth. And the Timothy's life might be an example. To you it was not an easy one. But when I meet Timothy another day in heaven, I'm sure that he's going to be glad that he didn't give up. Even though all Asia turned away from Paul, even though it became so difficult, I'm sure he's going to rejoice at the grace given to him to continue in the truth. May the Lord keep us too, in these last and closing days. Walking in the truth that God has revealed and made known to us.

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Like to look first of all a verse in Daniel Chapter 7 and verse 25. Daniel Chapter 7 and verse 25. And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the. Time. How can we also turn over to First Peter, first Timothy? First Timothy. And the first chapter and the 16th verse. Howbeit for this 'cause I obtain mercy. That in me first Jesus Christ might show forth all long-suffering. For a pattern to them which should hereafter believe on Him to life everlasting. And then in the third chapter, in the 15th verse. But if I carry long, that thou mightest know how thou art just to behave thyself in the House of God. Which is the Church of the Living God, the pillar and ground of the truth. And without

controversy. Great is the mystery of godliness. God was manifest in the flesh. Justified in the spirit scene of angels preached under the Gentiles. Believed on in the world, received up into glory. Well, as on my heart this afternoon to speak about First Timothy and how it brings before us the House of God in order, we often go to an area where some new homes are built and they have what they call a model home. And this model home is sort of a little example of what the home is to be like and the furniture is all in it and it's sort of set up to give a, a model. Well, you know, this world is in a state of confusion and things are getting worse. Are we just left to the ideas and opinions of man, or do we have, shall I say, a model that God has set before us in His Word? It was mentioned yesterday about how Paul was not only one who was a trophy of God's grace, but a pattern to them which should hereafter believe to life everlasting. And saw in the Epistle of Timothy we have what is often spoken of as the house in order. In Second Timothy we have the house in disorder and so instructions are given to us of how to act when the house is in disorder. But it's very lovely for us to see that God has given a pattern and shown us what it is when the house is in order. Now this becomes more and more confusing to us as we see the breakdown of everything roundabout. Our brother mentioned when he was speaking in Ottawa how God is a God of order. But Satan likes to bring in disorder. He seeks to spoil all God's order that he has established. And we have to be careful that we aren't influenced by all that is about us, which would seek to break down the order that God has established in His Word. The reason I read that portion in Daniel 7 is to show for that is Speaking of the beast in the last days. The beast, as we know, is the head of the revived Roman Empire, and we're part of that sphere of the world that could be spoken of in that way. And what is he trying to do? Well, it says it wears out the Saints of the Most High. Tries to change times and laws. And always see this taking place, you just get worn out trying to face new situations that arise every day. And we tend to just almost throw up our hands and say, what am I going to do? There's everything so changing that. Is there any place that we can turn and find the instruction that we need? Because the Lord said. I am the Lord, I change not. And when did he say that in the very last book of the Old Testament? Hadn't plenty of changes come in? But the Lord hadn't changed. And so Paul, writing in Hebrews chapter 13, says Jesus Christ the same yesterday and today and forever. Isn't it a good thing that we have an unchanging Savior, an unchanging friend?

An unchanging pattern. We like friends that aren't always changing. You know, I've heard people say young people say, well, you never know where you are with that person. They're so changeable. At one time they seemed to be with you, the next time not. We like friends that aren't like that. We like ones that are steady, ones that really are the same to us. And that is the character of this blessed friend that we have in the Lord Jesus. Well, I say again, just as you see a model home in an area. So you go into that home and it's all the furnitures in it. It's all laid out in a very tasty way to let you see what this home was intended to be when it's properly fixed up inside. Well, God has given just that in First Timothy. He has set before us a pattern of the House of God in order. And it's very important, brethren, in these last days. And I speak especially to those who were young. Hello. I believe this meeting is intended for all. I speak especially to those who were young. That we need to be very careful that we don't adapt the patterns of this world, but that we go by that which God has given to us in His precious word. I say that His pattern too is the best. Because God seeks the blessing of His people. When he made this world and placed Adam and Eve in it, it tells us that his delights were with the sons of man he tried. Perhaps I shouldn't use the word tried. He did fix up everything in this world for the happiness and the joy and the good of man. Man went about to spoil it. He immediately led on by Satan, rejected that which God had planned, and tried His own way. And introduced a vast system which is really the world, a system of things. Which is after man's ideas and instigated by the enemy himself. For all that is in the world. The lust of the flesh and the lust of the eyes and the pride of life, the vast world system, it makes man the center. It shuts out God. It says we're going to plan for ourselves. It's man and his world. But. How wonderful it is that God has done something in this world. He has set up a pattern. A country might send an ambassador to another country, and that ambassador represents his country in the other, no matter what conditions exist in that other country. The ambassador is there to represent not the changing ideas of the country where he is, but rather the country that he represents. And we are in this world as those who are intended and should. Represent heaven. Oh, what a wonderful responsibility and privilege is ours in this world to represent heaven. Where May God grant that we might desire this. We know that not only has God-given us the pattern, but he has also given us the power. For it says in first John chapter 4, greater is he that is in you than he that is in the world. Don't say, well, I just don't have the power to go against. I can't do it. Well, Satan does try to wear us out, to break us down. And in days gone by, the person, if a person boldly confessed Christ, he had to make a one time sacrifice and he was burned at the stake or thrown to the lions or whatever the punishment was. He took a firm stand. And once for all, he paid for it with his life. He was faithful to death. That isn't the way in these Christian lands. It's a question of having to do it not once, not twice, but all the time because Satan is trying to wear us out just to get you to finally say I can't stand this pressure any longer. I have to give in. And well, that's the way the enemy is working today. And one is sometimes commented, it's rather interesting about the different crowns that are. Mentioned for believers, the only one that is mentioned twice is the crown of life, and that is the martyrs crown. Be thou faithful unto death, and I will give thee a crown of life. Why does it mention the second time? Well, it's mentioned in James, and there it says, Blessed is the man that endureth temptation, for when he has tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

We might say, well we're not living in countries where we're likely to be martyred, so we could never get that crown from the Lords hand. The Lord says, Oh yes you can. You have to meet temptation seven days in the week. You have to face these situations in school with your friends and sometimes with even friends who are in the gathering just to be faithful to the Lord and the Lord values that to him. Its faithfulness in the midst of temptation. And it's remarkable, it says which the Lord hath promised to them that love him. Why do you give in to a friend? Oh well, you think a lot of that friend, and you say I can't hurt him, I can't hurt her. You really have a love for that friend. And so you don't want to hurt that friend. But the Lord says I'm your best friend, do you want to hurt me? The Lord has promised to them that love him. He's the one who's done the most for us. He's the one who loves us most and loves us to the end. Well, as I said, I'd like to look at Timothy and bringing out some of these thoughts in connection with a model home that is the House of God that looked upon particularly as our individual homes. But perhaps I should say. That in the Scripture, the House of God in its broader sense is Christendom. In its sense, where the Lord himself is the builder, it's only living stones, and all that he builds are real. And so the House of God is not how we act in the meeting room. The House of God is how we act because we have been saved and in that way brought as living stones into the house. Living stones, I say so whether I'm in the meeting room or outside of it. I am always in the House of God, part of the House of God at all times, if I'm truly a child of God. And as our brother mentioned too, were made a spectacle to the world and to angels and to man. The world is looking on. What pattern do they have? Well, it's constantly changing, as I said. But they're looking on, and they know that we as Christians prove us to recognize that this Bible. Is the word of God that it is our guide and therefore they have a right to expect. As they watch us now that we would be a pattern to them that we would be like the model home. And living stones before them. And so that the standards. That they see that we value and that we seek to walk in our pattern for us by. The word of God. Well, there are different ones that I would like to point out as I say. First of all, it tells us in the fifth verse. The fourth verse I'll read of the first chapter. Neither give heed to fables and endless genealogies which minister questions rather

than godly edifying, which is in faith. So do now the end of the commandment is love or charity out of a pure heart and of a good conscience, and of faith unfeigned. He's bringing before us here that Christianity isn't a system of questions and reasoning. It's a testimony that we render before the world. And when it says the end of the commandment, it's really the purpose of what God has given to us is love out of a pure heart. And so one of the great characteristics of a Christian is love the Lord Jesus. He said, Brother Shalom may know that ye are my disciples, if he have love unto another. We know that we have passed from death unto life because we love the brethren. We love him because He first loved us. And so it's not just a lot of questions that mark out a person as a Christian, because you can answer certain categorical questions, but is the character of the family displayed? It's love out of a pure heart and then of a good conscience, Dear young people. Do we seek to maintain a good conscience? There are many people.

Who are allowing their consciences to become seared? And they'll say, well, I used to think that was wrong, but I sort of changed my ideas and they're allowing their consciences to become seared. And so the result is that having lost that affection for the Lord, the next step is to give up a good conscience. And very likely the next step will be. Doubts will begin to come in, we see that taking place, and christen them all about us. We see good conscience being given up and then the next thing is people beginning to question the word of God. And we as Christians have to remember the purpose of these things that God has given. And each one of us should be exercised to walk in that freshness of first love, to not allow anything on our consciences unjudged, and then to not to allow the enemy to put doubts. Into our minds, because all failures springs basically from unbelief. The reason that Adam took of the forbidden fruit was because he doubted that God really had provided what was necessary for his happiness. So he thought he'd have to try something else. And whenever we allow ourselves to reach out beyond what God has given, why, we're practically saying, well, God has forbidden it, but he really didn't know that I would have been happier with it. Oh no, that could never be so. There is love, a good conscience, and faith unfeigned. Well, this ought to be the whole purpose, and it is the purpose of what is given to us. In this epistle now I'd like to call attention to the 15th verse. This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief. Well, that's the very first thing. You can't be a living stone in the House of God if you haven't accepted Christ as your Savior. Is there a young person here? You've come to these meetings and yet you have sat under the sound of the Word, but you have never. For yourself, this marvelous, this wonderful truth that Christ Jesus came into the world to save sinners, you're still a stranger to Him and to His grace. You're still on the Broad Rd. If that is so, then I can't go any further with you. How can you be a pattern if you don't have divine life? How could you be a pattern if you're not a living stone in the house? And so this is the grand starting point. Christ Jesus. Came into the world to save sinners as there's anyone here and you've come to this meeting and you're still without Christ. Oh, May God grant that you will take that first step that you will accept that says worthy of all acceptance, you'll accept this wonderful as glorious truth. The Lord Jesus came to save you. He died on Calvary's cross for you. He shed his precious blood that you might be cleansed from your sins. What are you going to do? Are you going to say no? Are you going to receive him? I say this is the grand starting point and I can't go any farther with any unbeliever if you won't take this first step, if you're still without Him. But oh, how wonderful it would be if you took this first step today. These meetings would all be worthwhile if you were brought to know the Lord Jesus as your Savior. And now we find he speaks in the. End of this chapter about holding faith in a good conscience. And then the second chapter I'd like to call attention to the next thing that's brought before us. I exhort, therefore, that first of all, supplications, prayers, intersection, intercessions, and giving of thanks be made for all men. For kings, and for all that in authority, that we might live a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. Now here we find, I believe, our attitude toward the authorities, that God is established. That's a very important thing. Don't we find today that men despise authority? Young people are being brought up to despise authority. There used to be a time when there was a respect for authority, a respect for authority in the government, a respect for authority in the schools, a respect for authority in the home. We're living in a time when.

A complete setting aside of this Are we following the pattern? Do we speak respectfully about the ruler of the country? Do we speak respectfully about the mayor of the town? Do we speak respectfully? The Bible says they are not afraid to speak evil of dignities, yet even Michael the Archangel when contending with the devil, it says he durst not bring against him a railing accusation. But sad the Lord rebuked the It's unfitting for us who are Christians to join the crowd and start speaking disrespectfully of those in authority. All you say about they're not ruling injustice, they weren't. When the Lord Jesus was here, did he receive justice? Did Pilot minister justice? When Paul was in prison, did he get justice? When Daniel in the Old Testament recognized that the Most High had committed authority in the hand of Nebuchadnezzar, didn't he cast 3 Hebrew children into a fiery furnace and Darius cast? Himself into a den of lions. Was it proper government? You say you can't respect that kind of government. They did. They answered respectfully when the Lord Jesus addressed Pilate and Pilate said Noah's down out that I have power to crucify thee and have power to release thee. The Lord answered, thou couldest have no power at all against me, except it were given me from above. We've I've heard people say, well, you can't respect the authority if it isn't what it should be. But God has instituted that authority. And what is our part? Well, we have a tremendous influence. I often say our prayers mean far more than one vote, because here we're told to pray. We're not told to vote in the authorities because they're ordained of God, but we are told to pray. And who can tell what the prayers of God's people can do? It tells us. The King's heart is in the hand of the Lord, as the rivers of water. He turneth it whithersoever he will. And God brought Daniel into favor and tender love with the Prince of the eunuchs. Did he get a petition up and try and work something out himself? No, they prayed. And God brought Daniel into favor and tender love with the Prince of the eunuchs. Well, I say just in a brief way, as the world looks on and sees us who are living. Stones in this building, this model home, in this world, they ought to see that we're just not like the crowd. We respect authority. We speak with respect about them, We act respectfully to them. We pray for them, and not only for those in authority, but it says for all men, there may be certain classes of society. We say we don't like that class of society. Well, we still can pray for all men. They have souls. They need salvation, they need Christ, and So what a lovely position the Christian is in in this world. Instead of being caught up in which side he's on in the political affairs, or whether he likes the authorities or not, here he is quietly in this world, praying for those who are in authority, desiring that we might live quiet and peaceable lives in all godliness and honesty, desiring that these men would be saved. For God's desire is that all would be saved and come to the knowledge of the truth. And the next point we find in this chapter, a point that is rather in discussion in these days, and that is who was it that planned the place of man and woman? Was it all of a sudden men's idea to be on top and to push the woman down? Was that something that was planned by man? No, God planned the place of man and God planned the place of woman. He didn't intend the woman should be pushed down, but he did appoint a place for the man and a place for the woman. He appointed a public place for the man. I will therefore that man pray everywhere a public place, a place that they occupy and are. I often say to the boys, we have a very responsible position. If you were working for a company and they choose you to be the.

Manager, you have a responsible position to fulfill, and because you have been put in that place, there are responsibilities that devolve upon you in that place. And every boy in this company is responsible that God has placed him in a certain position. Now it's a very serious thing.

Are we as men trying to fulfill the place? Do we occupy a public place? I will therefore that man that pray everywhere. Did you never open your mouth publicly and pray? Did you never stand up before some others and pray? Well, it says, I will therefore that men pray everywhere. All may not be gifted, but they can all address God. And so here we find a public place assigned to the man. And is it something that he chose to take? No, it's a place that God chose. And how is the world going to understand this? They say, Oh well, it's just that man want to be on top because they don't recognize the Bible. But they ought to come in among Christians and see that in our homes and in our assemblies we recognize God's order. They ought to see that when we work that we recognize this. And so it says here. In the 12th verse of the 11th chapter, let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed that Eve. Did God arrange this? Yes he did. And this doesn't only apply to the home and to the assembly. It's everywhere. It's a certain order. You turn back. We won't take time to Isaiah. I think it's the 5th chapter it says. All my people. Children are your oppressors and women rule over you. They that lead thee cause thee to err and destroy the way of thy paths. Who was it that said that? That was the Lord that wasn't. That's not my word. That's the Lord that said that. And happily we find young people who come and say, young girls say, do you think I should take a job where I'd be in supervision over men? What can I say? I said, well, God has an answer for you in his word. Here's a position that God has placed you in. And so here's the word of God. The world says, well, we have our own ideas about this. We're going to change these things, but are you going to be like the model home where you see what God has planned, or you're just going to go and follow the ideas of the day in which we live? Well, the young people. Wouldn't it be nice if all young brothers assumed the responsibility of the place that God had given to them? It isn't a place where there's oppression. It's a place that is maintained by love because the end of the commandment is love out of a pure heart, and men are to maintain that place in the way that God has planned in His Word. The man who seeks to maintain the place of head in his home is to do it in love. That's God's plan. The end of the commandment is love out of a pure heart, but it's a place that has been given. And so it's that which God has planned and the woman's place in connection with what God has given her the privilege of doing, of being the one who bears children into this world. Not as a privilege that is given to her, which men don't have, which they're unable to take, but the the man has been given a place and a place which is. Appointed I say of God, and then to it speaks about. Close and the ninth verse in like manner also that women adorn themselves in modest apparel and so on. Now, that is, the whole manner in which the woman presents herself is to show that she accepts the place that God has given to her. She accepts it and she has been made the beautiful, the more fair of the two sects. And so God gives her that place. She's to hold that place modestly. She's to hold that place. Instead of making the wrong kind of appeal, she wins the respect of man. Buy her proper clothing and this is what God has planned in His Word.

Isn't it nice to see that there is a model in this world? You go to that place, you see a model home. How's the world going to see? They don't read their Bibles. We're living epistles. We're a model. Do they see dear young people at Christian Boys occupy the place they should? That makes me feel badly when I come into a room and I see all the boys running for the best seats and and try and take the best seats. Girls arrive. Is that taking the place God intended? No. There to give honor to the wife as to the weaker vessel. God has a certain plan. Where is the world going to see it? They're going to see it in Christian people. That's the plan. And how nice it is when this plan is followed. Because it's God's plan, not because I want a top place or you want a top place or I'd like to place somebody. Says if you're placed in that position in the office's office manager and someone else comes and says, I've got more brains than you have, I'm going to take your job. You would probably say, well, you'll have to ask the manager if you can have my job because I was put in this place and who has done it. I'm not saying that women are less intelligent. Many of them are more intelligent. But the question is the place. And all through the Scripture, it's wonderful to see women who occupy the place. What man has ever been great in the world that there hasn't been some woman who has been an influence for good in his life? That's what the 31st of Proverbs sets before us. So here's God's order. I just leave it with you. Now we come to the next one in the fourth chapter. And we see the Bishop and the deacons. Now we come to an order that God is established in the assembly. As I understand our brother Potter used to say the assembly is not a democracy. It's not a democracy. God has raised up in the assembly those who take a godly oversight, and what a happy thing it is when this is so. The one who is in the oversight has a personal godly life that it commends itself. And so that he wins by his life the respect of those who look up to him and acknowledge that God has arranged leaders in the assembly who are to be godly men, whose homes are such that they have the respect of those who look up to them. Then to in the material things in the assembly. There we have the deacons, the. In these meetings arranged all about getting the meals range, about the seats, wasn't this all planned? Didn't someone have this responsibility? Isn't it nice to see that God has all this plan marked out in his word? The world may say, well, we have a we have a voting and we vote certain people in. The assembly never chose those who were godly overseers in it. True, in the beginning the apostles did, but never the assembly. The assembly did choose those who looked after temporal responsibilities. You find that in acts where they chose those who looked after the distribution of the funds. But as far as the godly oversight, it's nice to read in the 20th of Acts, over which the Holy Ghost hath made you overseers, to feed the flock of God, and to be examples to the flock. Well, so we have an order. Where is it going to be seen? Do we go and visit Man organized systems to find out what the order is? Now we find it in the Word, and the assembly is to be the example of this, and we ought to be aware that God has laid down certain things like this in His Word, and He has marked it out very clearly. All these instructions are given. Now I just mentioned briefly what we read in the 15th and 16th verses, and there we have two verses which really we might say are the key to the whole Epistle. The 15th verse shows that the assembly is the Church of the Living God, the pillar and ground or support of the truth.

And then in the 16th verse, it's the walk patterned after the Lord Jesus himself. The secret of godliness is the pathway of the Lord Jesus. And so if one could put it briefly like this, what is God's assembly on earth? It is responsible to hold a deposit of truth committed to it. One couldn't recognize an assembly as being an Assembly of God if God's truth was given up, because the assembly is responsible to maintain that a positive truth committed to it. Where is the where is the church doesn't teach, But where are they going to find the truth? They're going to find it among those who have been brought to know the Lord and who are seeking by His grace to maintain that which is according to truth, the pillar and support of the truth. And then there's the secret of godliness. What ought the world to see in US personally? That were like Christ. Why did the early church call the people's Christian, the believers Christians? Well, I believe it's just because they were like Christ. What is a Christian? I don't read in the Bible about some man saying I'm a Christian, but the world looked on and said these people are Christians, they're Christ like and so without. Controversy Great is the secret of godliness. They ought to see in us that we're Christ like, Do they see this in US living stones and God's building? They have no other pattern. They don't read their Bibles, but they do watch us. We are living epistles them. But now we come to the next chapter, and tells us about doctrines of demons. And then the third verse it says forbidding to marry, and commanding to abstain from meats which God hath created, to be received with Thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused. If it be received with Thanksgiving. For it is sanctified by the word of God and prayer. Well, we know that false church actually went to that point of forbidding to marry, but God instituted marriage, gave it a very

special sanctity in His Word. And where are we going to find out what marriage truly is? Are we going to find it out from the world? Some of the young people were going to be married a couple, and they were asked to write up their own vows. So they went down to the library to get some of the suggested things that they could put in their vows. And one of them came back and said, you know what? One of the things was that we could put in marriage vows that we would be true to each other as long as our love doth last. Well, you can see what the world is. Are we going to follow the patterns that do we find the answer in the library? Do we find the answer when we ask the people of the world? Marriage is breaking down? Sad to say, it's breaking down even among Christians, and the reason is that they haven't followed the pattern of God's Word. It's a tremendously serious thing. The Lord hates putting away. He hates divorce. He tells us he hates it, and it's becoming a popular thing and accepted thing in the world. Are we going to? Along with him, where are we going to take the other position of forbidding to marry? Now the way we're going to find out the true pattern of marriage is in the Word, and the pattern is Christ in the church. Oh, what a perfect pattern we've got. God gives us a pattern. It's a perfect pattern. And so it's a doctrine of demons to try and destroy that which God. Instituted for man, and I beseech you, dear young people. To enter into this very, very solemnly, remember in God's account, it's intended to be for life. It's intended to be a pattern of Christ in the church. And if you don't think that you can really respect the partner that you're intending to marry, but you better not get married because there needs to be love and there needs to be respect.

And so the important thing for us then is. That we follow God's pattern. And in these days, a breakdown of marriage. Oh dear young people, go by the word of God. Go by the word of God, because there's no happier relationship that you can be in than in the proper relationship of marriage. But the enemy is trying to smash it to pieces. It's trying to found the whole thing. On sex instead of on love. But God's intention, as set before us in His Word, is to follow His plan. Christ loved the church and gave himself for it. But then the next one that set before us too is about food. It's all kinds of fads and ideas here, but here every creature of God is good. Nothing to be refused of. It would be nothing to be refused of if it be received with Thanksgiving. Or is sanctified by the word of God in prayer. Now, there may be special conditions that require special food. I'm not questioning that. But I'm Speaking of generalities as we have it here. Every creature of God is good. Anybody tells you that meat is not good, how are you going to find out? God's Word? God's Word? He says every creature of God is good. Nothing to be refused of. But do we give thanks for it? I know that you can go to a restaurant and you'll find very, very few people who give thanks. But you and I, who are Christians, we, we ought to give God thanks for our food. All you say, do we have to do it in front of unbelievers? Paul was on board a ship with 270 some people and as far as we know, there was only one other believer on board the ship, probably Luke. All the rest, I expect, were unbelievers. But it says he gave thanks to God in the presence of the mall, in the presence of the mall. So it's nice for us to remember that people are so worrying about food and so on. I think a great question for us is, is it commanded by the word of God till we give thanks for a simple instruction? Isn't it very blessed too for us? Well, this is God's pattern. This is the model home, dear young people. This is what God sets before us. How lovely are his instructions. And then the eighth verse. For bodily exercise profiteth little or for a little time, the margin says. But godliness is profitable unto all things, having promise of the life that now is, and that which is to come. Does the Bible condemn bodily exercise? No, it says it's profitable for a little time. I believe it just means don't get carried away with it. Don't get carried away with it. That's nice. We do need bodily exercise, but when we get carried away with it by then we often find ourselves getting so involved and often into wrong company. It profits for a little time, but if it interferes with godliness, if it interferes with the meetings, if it interferes with giving the Lord his rightful place and it interferes with the time to read His word, then it's not really profitable. For you, godliness is profitable unto all things, having promised of the life that now is and that which is to come. God knows how to take care of your body and mind. Many that I have known in my life who have been so deeply involved in sports and have become really excelled in it, you find as they get older they haven't really gained what they expected in health. But if you and I put the Lord 1st and are temperate in all things, he'll take care of us. Our bodies are the temple of the Holy Ghost. And so isn't this lovely here? Godly bodily exercise profits for a little time. Perhaps some of you have heard me repeat this little incident but some years ago. Up at Otter Lake, I remember one of the boys and we were talking a bit about. Sports and games and so on. And he told us this little incident, how he and a few other Christians went out to a park to play and having some good wholesome exercise. And in the park there were some others that were playing and this other group were having some real arguments about who was going to win and who.

Who did this right and didn't? And so on. They're really carrying on with some arguments. And when the other little game broke up, one of them walked by where the group of Christians were playing and he said, we've been watching you fellows here. I think you were boys and girls watching you playing here. And he said, you don't seem to be arguing. We really had some fights over our game. Well, Alice Christian boy replied, well, we're just a group of Christians. We came out here to have some exercise and we are just having. Happy time together as a group of Christians. Well, I thought that was very nice, and that, I believe, was very commendable. That was showing that bodily exercise does have its place. It's often an occasion of happy fellowship, but let's not get carried away with it. It's only for a little time. And godliness is profitable unto all things, having promise of the life that now is. And that which is to come. And now we find in the 12Th verse. Let no man despise thy youth, but be thou, be thou. Example of the believers in Word, in conversation, in charity and spirit and faith, in purity. Paul is exhorting Timothy as a young man. He's showing him that his personal life can be an example, that he can be a useful person. And nothing thrills my heart more than to see young people who are growing up in this path, in Word, in conversation, in spirit, in faith, in purity. They're really going on to the Lord, and as you watch them grow up, you know that as the Lord leaves us here, they're going to be useful. They're going to be useful. All I want to say to you, dear young people, don't give up the path of following Christ. Oh, you say, maybe later on I'll get restored, but don't forget you may do something while you're away that'll blemish and spoil your life. Many a young person has come back to the Lord, but he has come back with something on his life that has spoiled his testimony. Well be thou an example of the believers in Word, in conversation, in charity. And then it says. Verse Take heed unto thyself, and unto the doctrine, Take heed unto thyself. Sometimes we tell other people what to do. They look at us and they say, but you're not doing that. And sadly you have to hang our heads. So we're to be an example not only in what we say, but in our lives. In actuality, what we say only carries as much weight as the life that we live. So here's a place for young people, a very important place. They're young people. The streets of the New Jerusalem are going to be filled with boys and girls playing in the streets. The assembly has a place for young people. It's a wonderful thing to be brought up as a young person in the meeting and to be brought under the sound of the truth, to know God's order and to occupy a place in the assembly. That's a blessing to yourself and to others. And now we find two in the fifth verse. 5th chapter, first verse. Rebuke not an elder, for the margin says rebuke, not the new translation. Rather, rebuke not an elder sharply, but entreat him as a father, and the younger man his brethren, the elder women as mothers, the younger as sisters, with all purity. Here is that mutual respect for one another. Respect for those. Who are in a position of leaders in the assembly? Do we speak respectfully about the older brethren? Do we speak respectfully there? There may be times when I need a rebuke. There may be times when any of us, whatever our age, we need a little word. But it's always to be done with respect. Recognizing the position, the age and all, and the way we treat one another. Do we treat one another in the proper way, bearing into account

their age, their position in life? Are they widows, bearing also a boy? Girl relationship is a little different between two boys. You've got to be a little more careful. You can be quite free when it's just boys, but when they're boys and girls with all purity, so that you see here there's all this instruction. The world looks on, they see.

A pattern in this world. A pattern. Set before them when the house is in order, and then to. The eighth verse, if any, provide not for his own, especially for those of his own house. He hath denied the Faith, and is worse than an infidel. The world is set up a way of providing for old people that saw that. Younger people won't be. They won't have to feel any responsibility for loved ones as they get older. Is that the pattern that God has in His word? You go to an old folks home and they say, oh that those people have been here for months, nobody ever comes to see them. Isn't it sad? But it isn't to be So with us as Christians, we ought to remember that there is that care for our loved ones as they get older, our responsibility laid upon us. The world, I say, has their own ideas, but we have the word of God to go by. There's the care. And there's nothing sweeter than to see this. Manifested, Bible says of the world without natural affection. Are we to be like this? Oh, you say that's the way the world does it today, Gordon, you're living in a different generation. But the Lord doesn't change. There's still a pattern here in this world and here it is, that before us, caring for our own. And now we come down to the 21st verse. I charge thee before God and the Lord Jesus Christ and the elect angels that thou observe these things without preferring one before another, doing nothing by partiality. And I want to call attention to that. That's perhaps we need to put it in simple English. That's being fair. You know, that's what I often hear people say. Well, it's not fair the way they did that. Wasn't fair? Are we fair in our dealings? The world may not be fair. I'm sure your employer may not be fair the way he handles you. You may not find that the government is always fair in the things that they do and the things that they impose. But where is fairness to be seen? Are we fair in our dealings with one another and with our brethren? Are we fair in the way we talk and act with one another? Dear young people, are we? Older ones, are you and I fair in the way we act to one another? It's very easy, you know, just to do things by partiality. Say, well, you know, all those people are related to me and I couldn't offend that family. Are we fair doing nothing by partiality? Very easy to be influenced by it, but God's assembly ought to be a fair place. Is God going to be fair when he deals? Indeed, it says it says in Peter's epistle. It says that when he judges, there's no respect of persons with God. He is perfectly fair. He doesn't judge after the sight of his eyes or approve after the hearing of his ears. In righteousness he will judge the poor and reprove with equity for the make of the earth. All brethren, let's be fair. Let's be fair with one another in our dealings, because the world is looking on and we are the model home. Now let's turn to the 6th chapter, the 1st 2 verses. Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not best blasphemed, blasphemed. And they that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved partakers of the benefit. Oh, here is a little word for us in the way we do our work for our employer. We ought to do it in such a way that whether our believer or whether our master is a believer or an unbeliever, we try to fulfill our task in an honorable. An upright way, giving respect to the person who is in the possession of authority over us. Well, this is something for us too. I found in the office where I was worked how little respect there often was for those who are in authority in the office. And I'm sure this is more and more so today because all these things are breaking down. But let us be respectful and if we do something for.

Employer respect him. If we do business with a Christian, do it in a nice way, remembering that we're partakers of the benefit. We're going to share eternity together. We share the unsearchable riches of Christ. Wasn't it sad when in the Corinthian assembly, some of the Saints were actually defrauding one another? They must have forgotten that they were all heirs of God and joint heirs with Christ. So here we see that. Respect. In connection with an employer. And then we find in the end of this chapter, we find the handling of material things. This is a great responsibility. It's a difficult responsibility to know how to properly handle what has been given to us. We're we're told here that we're not to hold it as our own. In the early church, it says they had all things common. But as time went on. And spiritual life declined, then tells us that the ones who had a little more than others were to be ready to distribute, willing to communicate. I believe the reason for that is that if everything was equally shared today might do harm to some people who are not walking with God to have a lot put into their hands that really wouldn't be for their good. But all those who have means, God tells us. That we are to be ready to distribute, willing to communicate, and in other words, we don't hold what we have is belonging to ourselves. I used to wonder why the Lord said to that young man, Go sell what thou hast, and give to the poor. I think I understand it now that the Lord was really saying to him, Well, you looked on all that you possess as your own, but from now on you're my steward. And you just give it all to me and I'll tell you how to distribute it. I'll tell you how to handle it. And really, that's what happens when you get saved before you're saved. It's my house, my car, it's my money. After we're saved, why we just hand it all over to the Lord and then say, Lord, help me to use my home, help me to use my car, help me to use my money in a way that's honoring to thee. The world doesn't know anything about this. But you and I who are Christians, we're in the model home. There's people visiting, they're looking on. Do they see things fixed up in a nice way in the model home? This is what God has set before us in His. All you say, Brother Gordon, that's awfully difficult. Paul says fight the good fight of faith. Fight the good fight of faith. How can I do it? Greater is he that is in you than he that is in the world. Oh, dear friends, it's far easier to go on in God's way than to go our own way in the end. We'll find that it's far easier to follow the divine pattern. Her ways are ways of pleasantness, and all her paths are peace. So he says, fight the good fight of faith, lay hold on what's really life? What's really life to do your own will. No, it's really life is to follow now that which God has given us in His word. And now it is closing with his 20th verse. Oh Timothy, Keith, thou which is committed to thy trust, avoiding profane and vain babblings. And oppositions of science, falsely so-called, I'm quite sure. That if any of us try to follow this pattern, a lot of people are going to say, well, we know better. We're living in 1978. We're not living in 19. We're not living in 8030. We're in an advanced stage. These are oppositions of science, falsely so-called. They're saying we know. Can any of us ever be wiser than God? Don't argue with them, just say. It's what God's Word says. This is the path for me. I believe it's the path of his glory. It's the path of blessing. It's the path of happiness. And so avoid these discussions. Remember, we can never be wiser than God. Follow the wisdom and light of His word. Oh, May God grant that we may take a visit to this model home. See the pattern that God has laid out and see that it is really a very.

Happy pattern that he is marked out in his word for us and I'm sure if we walk in it we'll as the Lord Jesus said wisdom is justified of all her children. That is those who walk in wisdoms ways say I found it. You see the sign in people's cars. I found it when it says wisdom is justified of all her children. It just means that we found the path of wisdom in this blessed book and as we walk in it. Pleasantness. It's peace. May God grant that we might have grace in these last days to follow the light of His precious word.

The Christian Shepherd: 1997, Secret of Godliness, The

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"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:15-16).

The epistle of Timothy takes up every aspect of life. If you read it carefully you will see that there is hardly an aspect of life that is not mentioned. It brings before us how we should act with our relatives, how husbands and wives should act, and it even brings before us bodily exercise and everything that has to do with the handling of our material affairs. All this is brought before us because the world is looking on, and they should see people here who are seeking to walk in the wisdom of God a people who have found a secret in life, who have found direction for their pathway, and that in the Word of God. So it says, "The house of God, which is the church of the living God" the assembly, the "called-out ones." God has called you and me out from a world that is under judgment. He has purposed us for glory. But He has left us here in this world to show forth His praise (1 Peter 2:9).

First we read, "The church of the living God, the pillar and ground of the truth." This is the greatest responsibility for God's assembly here upon earth. I believe that the assembly is responsible before God to be the support of the truth. We know that the church does not teach; the church is taught. Everything that you and I know is not because a certain group teaches it, but because the Word of God teaches it. There were special revelations that were given to the Apostle Paul what Paul in the Scripture calls "my doctrine." There is a spirit of compromise on every hand giving up a little here and a little there. But the church is the pillar and ground of the truth, responsible to hold the whole truth of God that has been given to us. Paul told Timothy: "O Timothy, keep that which is committed to thy trust."

In verse 15, then, we have the church as the body responsible to hold the precious truth of God and minister it. The gifts that God has given (Eph. 4) are to tell out these precious truths, and the church is responsible to hold the truth that has been given to us. The apostles and prophets laid the foundation, the evangelist goes out with the good news, and then those who are brought into the assembly find there are pastors and teachers to care for them.

In verse 16 it says, "Great is the mystery of godliness," not, "Great is the mystery of God." That is, we are not only to hold the truth, but our lives ought to be so Christ-like that it should be manifested to those we meet from day to day. What is "the secret [mystery] of godliness"? It is that people should see in us the life of Jesus. In 2 Kings 2 Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee." The answer was, "Let a double portion of thy spirit be upon me." If Elisha were to see Elijah go up, it would be so; he would be Elijah's representative. So we need to have our eyes on the Lord Jesus up there, so that we can be His representatives down here in this world. It tells us that when Elijah went up, his mantle fell, and Elisha, rending his own clothes, set them aside and put on the mantle of the man who had gone up. I believe that this is the thought here that the life of Jesus might be seen in us.

Here we have the secret of godliness: First of all, the Lord Jesus "God was manifest in the flesh." What an example! He went through every kind of situation that we can go through and always acted for the glory of God His Father.

Let us look briefly at the points which are brought out here in connection with the Lord Jesus.

"Justified in the Spirit." Too often we look for the approval of man. Sometimes people may laugh at us; they may say we are foolish in the things we do. But do we want to be accepted by the world or by the Lord Jesus? In His pathway He was "justified in the Spirit" while, as to the world, He was "despised and rejected of men; a man of sorrows, and acquainted with grief." At the beginning of His path of service and at the end, at the mount of transfiguration, we see the Spirit of God coming upon Him. He was justified in the Spirit. I do not believe we will have peace in our souls if we always seek to be well thought of by men. It is good if what we do is just to please the Lord in obedience to His Word and the results are left with Him. This is the secret of godliness.

"Seen of angels." We read in 1 Corinthians 4:9 that "we are made a spectacle unto the world, and to angels, and to men." Why do sisters wear a head covering? "Because of the angels." In Ephesians 3:10 we read, "That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The angels looked down and saw One, a Man, who was living only to the glory of God. So this is the secret of godliness: Are we acting in such a way as to present a display that is to the glory of God? The precious Saviour did. The Spirit could rest on Him in peace.

"Preached unto the Gentiles." When the Lord Jesus was rejected by His people Israel, we read that He reached out in blessing to a poor Syrophenician woman (a Gentile). When we have felt rejected, do we give up? Do we throw up our hands and say: "Well, I tried, but it is no use." When the Lord Jesus was rejected by the nation, He was the branch that went "over the wall" and reached out to the Gentiles. Let's not give up. The Lord Jesus didn't He went on in that pathway of love and at the end He was "cut off" and had "nothing." But what has been the result? The blessing has reached out to a wider area. If you dam up a stream when there is plenty of water, the water just rises higher and flows out over a wider area. With the precious Saviour, it just made His grace go out over a wider area. He had come to glorify His Father, and nothing could stop the flow of love that went out of His blessed heart.

"Believed on in the world." You and I may not see the result. At the end of the pathway of the Lord Jesus His disciples forsook Him and the nation cried, "Away with Him." Paul told Timothy: The only way you can labor on and continue in the path is to look beyond this life and look to resurrection (1 Tim. 6:14-16). He left the results to another day. Paul also said to Timothy, "Consider what I say; and the Lord give thee understanding in all things." We will never have understanding for our pathway unless we have the thought before us that there is One who has gone before and that what really counts is to have His approval.

"Received up in glory" (JND). How lovely to see, in Luke 24:50-51, the precious Saviour with those disciples: "He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven." What a glorious ending! His very last act was the blessing of the very disciples who had forsaken and fled from Him. May there be more of this spirit of Christ with us!

These two verses have brought before us the responsibility that we have in this world. We are like a model house. As the world and the angels look on, do they see that we are holding, standing for, maintaining and speaking the truth in love? And, as they watch our lives, do they see a manifestation of the life of Jesus in us? Though we surely have to humble ourselves that it is not always so, the Lord is still the same. We so often think of that lovely verse in Psalm 23, "He restoreth my soul."

If these two verses in 1 Timothy in some measure have their fulfillment in us individually and collectively, how it will glorify that blessed One who did everything for us who went to Calvary for us. Whenever we get discouraged looking around at the weakness and failure, just think of that verse in 2 Thessalonians 1: "He shall come to be glorified in His saints, and to be admired in all them that believe." That will encourage us to go on, because that day is coming! What joy will then be ours. And how it will rejoice His heart! I believe that the Lord's joy will exceed ours in that day. And, "He shall see of the travail of His soul, and shall be satisfied."

G. Hayhoe (La Mirada, 1985)

The Christian Shepherd: 2003, "The Mystery of Godliness"

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

"Without controversy great is the mystery of godliness" (1 Tim. 3:16).

What is the secret of godliness in the Christian's life? It is not that we attract attention to ourselves by the things we do, but rather that people should see in us the life of Jesus displayed.

We have an example of this in 2 Kings 2, where Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee." Elisha's request was, "Let a double portion of thy spirit be upon me." Elijah told him, "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." In other words, if Elisha did not see Elijah when he went up, Elisha could not be his representative after he was gone.

So it is that we need to have our eyes on the Lord Jesus up there that we can be His representatives down here. When Elijah went up, we read that his mantle fell. Elisha took his own clothes and rent them, setting them aside, and then put on the mantle of another. I believe the thought is that the secret of godliness is that the life of Jesus might be seen in us.

We are not to make something of ourselves that is what the world would tell us to do: "Make something of yourself." A brother, after he had preached, was told by an unsaved man, "Why stay with such a little group? Get in with a big group and make something of yourself." The world knows only self-exaltation, even in the things of God.

Brethren! May we be in the secret of the Lord, that God might be glorified in us individually and collectively and that the life of Jesus would be seen in us.

Here we have the secret of godliness. First of all, the Lord Jesus Himself: "God was manifest in the flesh." What an example! Peter said that the Lord left us an example that we "should follow His steps" (1 Peter 2:21). Think of the pathway of the Lord Jesus. He went through every kind of situation that we can go through, and He always acted for the glory of God His Father.

He, too, always said the right thing. We read in John's Gospel that our Lord didn't even speak a word by Himself. Perhaps we often say, "What shall I say?" But the Lord didn't even say one word from Himself; He didn't ever do one thing without having a command from His Father. Brethren, that is the secret for us. Are we speaking our own words, or are we looking up to the Lord?

We see this with dear Nehemiah (Neh. 2:45) when he found himself in a tight spot. He asked the Lord, and the Lord helped him to say the right thing in that difficult situation.

Then, too, we often seek the approval of man. But we ought to seek what Paul says in 2 Corinthians 10:18: "Not he that commendeth himself is approved, but whom the Lord commendeth." Whose approval are we seeking? By whom do we want to be accepted?

In His pathway here the Lord Jesus was "justified in the Spirit." As far as the world was concerned, the Lord was "despised and rejected of men." But what did the Father think? "This is My beloved Son, in whom I am well pleased."

I do not believe we will have peace in our souls and in our pathway if we seek always to be well thought of by men. How good just to have the secret of the Lord to know that what we are doing is being done to please Him and in obedience to His Word.

"Wherefore we labor, that, whether present or absent, we may be accepted of Him [or, be agreeable to Him; JND]" (2 Cor. 5:9).

G. H. Hayhoe (adapted from an address)

Toledo Conference: 1972, Having an Intelligent Outlook

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

309. Jesus, before thy face we fall, our Lord, our life, our hope, our all. For we have nowhere else to flee. No sanctuary, Lord, but the 309. Before the. I'd like to turn first of all to Jeremiah Chapter 9. Jeremiah, Chapter 9. And verse 23. Thus saith the Lord, let not the wise man glory in his wisdom. Neither let the mighty man glory in his might, but let the rich man, let not the rich man glory in his riches, but let him that glory of glory in this, that he understandeth the north me, that I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth. For in these things I delight, saith the Lord. And now the next chapter, the 10th chapter in the 23rd verse. Oh Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps. Oh Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing.

Would you turn with me also to First Timothy chapter 3? And verse 15. But if I carry long, that thou mayest know how thou artest to behave thyself in the House of God. Which is the Church of the living God, the pillar and ground or base of the truth, and without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached under the Gentiles, believed on in the world, received up into glory. And now would you also turn with me to Philippians? Philippians, I'd like to read a verse in each chapter in the first chapter of. Philippians and the 20th verse. According to my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is game. And then the second chapter. And the fifth verse. Let this mind be in you, which was also in Christ Jesus. Then in the third chapter. And the 13th verse, brethren, I count not myself to have apprehended. But this one thing I do, forgetting those things which are behind, and reaching forth under those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus. Now the 4th chapter and the 13th verse. I can do all things through Christ, which strengtheneth me. Well, it's a privilege, dear young people, to be here and to look into your faces this afternoon. And if the Lord leaves us here, how many important decisions are made in youth? I believe the most important decisions of life are made in youth, and often those things that mold our whole life are decided by at least the age of 25. And so how important it is and that we should have right direction for our pathways. As the world increases in its confusion, we hear about guidance teachers. We hear about people going and consulting about all kinds of questions in business, marriage, all sorts of things. But isn't it a blessed thing that God has given us the light and wisdom of his precious Word, and He has also given us the person whose very name is Wisdom? For it tells us in Corinthians, and that ye are in him who of God is made unto us wisdom, righteousness, sanctification, and redemption. And so it was on my heart this afternoon to speak of the importance of walking in the truth and with a right of purpose and object in our walk. You know there are many dear young Christians, and I'm sure that many of you have met them at school. You met them in the place where you work and it's lovely to see their energy and desire for the Lord. They really have the Lord before them. But as you talk to them, you find that there are so many things about God's Word and that they haven't been made clear about. And they have a person before them, but they haven't yet been guided, directed by the light and wisdom of His Word. And then perhaps you talk to some of the young people in the meeting and you find out that they know a great deal more of the truth, but still they don't seem to have the person of Christ before them. And isn't it often so that we in this way become one sided? Was mentioned last night. How in governmental circles they talk about a rightist and a leftist. And so it is in spiritual things. God speaks about the kings in the Old Testament, and he says about those who went on to please him. They turn not to the right hand or to the left. It's quite possible to be so taken up with having the Lord before you that you don't stop to listen to the directions that He gives in His Word.

And so you're seeking to please the Lord, perhaps, but you haven't listened to the instructions in His Word about how you can please Him. Or perhaps, as I say, on the other hand, you sat in the meetings, you have heard the truth ministered, you've read some very good and helpful books, and so it would could be said that you're quite well instructed in the fundamental things of Christianity. But somehow there seems to be lacking the enjoyment of the person that blessed One who ought to fill each one of our hearts to overflowing. He can't. The heaven and the heaven of heavens can contain him. And surely He can fill our little hearts and fill them to overflowing. But perhaps that lack is in your life, as I often feel it is in mine. Well, that's why I had on my heart this afternoon with the Lords help to try and bring these two things together. And that is the importance of truth and the importance of a right purpose and object in our lives to give up one or the other. That would make us extremists in One Direction or the other. And so I want to say as I begin here. And that it's a very blessed thing to be brought up under the sound of God's word, to be brought up under the sound of the truth of God, to have within your reach and the precious ministry of many who have gone before, who have instructed us in the things of God. But because sometimes we don't see the spiritual energy that we'd like to see either in ourselves or others, then we get a distracted we seek perhaps a wider path. But I believe that God has marked a path through this world for us. And there is no reason why you and I cannot go on in the truth and also walk with the person before us. You know we'll have to leave the path of the truth to have Christ before you because. That would be to turn your back upon His revealed mind and the instruction that He has given us. In his word. And so here in Jeremiah Chapter 9, the Lord is speaking through Jeremiah and he says, let not the wise man glory in his wisdom. No, there there are some young people amongst us and they have singular ability. Now they're very clever. But you know, there's a danger of us using this ability in order to get along in this world. We find it's the habit of the world and of the enemy of our souls to always try and pick the best for themselves. The king of Syria came to the king of Israel and said your children, even their even the goodliest, are mine. He claimed the very best of the people of God to be in his court, and to add to his importance, we find too when. The children were carried down into captivity, Daniel and Shadrach, and Meshach and Abednego. Now that king Nebuchadnezzar chose them because they were the best, the most clever, the ones who had poise ability to stand before the king. So he chose them to give them a good education and promote them high in the province of Babylon. But in the in the in the second case, we find that there was a purpose of heart and a disability that God had given to them would not be used just to increase the importance of Babylon, but it would be used to be a witness for the Lord in Babylon. Better that was. And so if God has given to anyone a little more ability than another, it was brought to us yesterday. What hast thou that thou hast not received? Whatever we have, it's not our own. We're bought with a price. We belong to the Lord. He has paid a tremendous price, more than we could ever measure, to make us His very own. And then it says, let not the mighty man. Glory in his might. Maybe there are some young people and there are here. They're real really strong physically all they can do all kinds of feats at school and they can run, they can play and they they really have exceptional physical ability.

Well, how nice it is to see those who have a body that is affirmative God for endurance use that for the Lord not to get along in this world, but to use what He has given us for Him. And then it says, let not the rich man glory in his that not the rich man glory in his riches. Perhaps God has blessed you with a little more how the material means of this world and another. Well, it's not your own. The Scripture speaks of material things as being another man's. They don't really belong to us. What really belongs to us is the unsearchable riches of Christ. But whatever material things we have, we are only stewards. They don't really belong to us. So why should we glory If we did happen to have a little more ability, a little more physical strength, a little more of the material things of this world, it's nothing to glory in it but increases our responsibility because we have received it from the Lord. But now it says here's something to glory in. But let him that glorious glory in this

that he understandeth. And N me all that is the most wonderful thing in this whole wide world. Not that you have been able to master things in this material world or make progress in this material world that may make you great in the eyes of your fellow man, but all. What a wonderful thing He understandeth and knoweth me. Oh, and dear young people, God has revealed himself. He has made himself known, and He has made himself known so that we might be able to know what is in his heart. And then He has given us eternal life so that we can share His thoughts. For eternal life is not merely the endurance or length of time that we will exist, because even the unsaved will exist eternally. But when it speaks of eternal life, it's explained to us in John 17. It says this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent, That is, by new birth, God has given us a life by which we can enter into and enjoy his thoughts. We can haul communion with the very one in whom we live and move and have our being. I don't know of anything more wonderful than this. I have mentioned this little incident before, but it rather struck me and there were a couple of men and they were crossing the ocean on a ship and the two of them were standing on the side of the ship looking at a beautiful sunset. One was a believer and the other was an unbeliever. The unbeliever turned to the Christian and he said, he said, do you know of anything more wonderful than this, the sunset at sea? It's so beautiful, yes, said the Christian. I know of something more wonderful. I know the God who made all those things. I know God is my father. I know the Lord Jesus as my Savior. Ah, that's far more wonderful. If you could be a clever scientist and master many of the things that men are now finding out in connection with this world which God has created, that wouldn't be half as wonderful as knowing the person himself. If you had a personal acquaintance will say in his lifetime with Einstein, wouldn't you be very pleased to tell your friends, oh, I've not only heard about the wonderful inventions and discovery of that man, but he's a personal friend of mine. Oh, how wonderful. It says Abraham was called a friend of God. Oh dear young people, you have a tremendous heritage if you know the Lord Jesus Christ as your Savior, you know the creator of the universe, and you can speak to him as one who loves you, one who's interested in the smallest detail of your life. For in him we live and move and have our being. You haven't a friend on earth. Whoever counted all your hairs? But the one that we're talking about has counted your hairs. He knows the very number of the hairs of our head. Not even a Sparrow falls to the ground without his notice. And he says, Let him that glorious glory in this, that he understandeth and knoweth me.

Yes, people have various ideas of God. They have ideas of their own. Out their own minds and they will tell you, well, I think God is this. I think God is a God of love. I don't think he would cast anybody into hell. And they'll tell you all kinds of things that they think about God, but they really don't know him. They think they do, but they really don't. Because the only way that we can really know him is through the revelation that God has given of himself, that God hasn't left us. To find him by our own searching, it says in Job can stop by searching find out God. Canst thou find out the Almighty to perfection? Do you think that you can by any kind of searching, find out God? Well, you just have to look on the confusion of this world and find out whether it's possible. Just think of all the different religions. If I think of all the wise men in this world, have they found out God? No, the only way that you can move God is through His Word, and God has been pleased to reveal Himself through His word. He has been pleased to make himself known as a God of light, as a God of love, as a God who, as the scripture says, humbles himself to behold the small things of our lives, who talks to us of the most intimate things in our whole life. There isn't a thing. It tells us in the 139th Psalm that before I was even born and that God saw my substance yet being unperfect. And in His book all my members were written which in continuance were fashioned when as yet there was none of them. Isn't that marvelous? Before I was ever born, God was taking notice how the very members of my body and then He gave me breath, and in my lifetime He tells me that there isn't a single thing associated with my family life. My life among my brethren, my life in the world, my clothes, my hair, everything. He's concerned about every single thing, and if there's a person says something that's a little unkind, he knows all about that. And he is one who enters into and sympathizes with us in our whole pathway, as we have been having in our reading. And in order to have our company and to be a faithful and merciful high priest, he's gone up there and he's a man in the glory, and he'll remain a man forever. Oh surely, dear young people, we have something worthwhile. We have something that we ought to hold is the most marvelous heritage possible, and that God has made himself known not as one who is so far away that we really can't know too much about him. But he has come down in the person of Christ and walked this world through in this world. As our brother read to us, God was in Christ reconciling the world unto himself. Perhaps if I could put that verse very simply, it's like this God knew that men had wrong thoughts about him, and so he sent his son down into this world and he said, now they'll see in a man what is really in my heart toward them. And there was one in this world. For to be reconciled means to be before a person having. No, nothing between and. So here we find the Lord Jesus walked through this world. You want to know his sympathies? He wept at the grave of Lazarus. Do you want to know? Do you want to know how he felt toward a blind man? He stood still in a big crowd of people when a blind man cried out. Jesus, thou son of David, have mercy upon me. He went to a home and there was one sister that was worried because she was having a little much too much to do. And he talked to her and explained to her that she was too much occupied with things that were not as important as others. Oh, this is this is God revealed in Christ. That was what God really was. And yet at the end of that blessed pathway, what did the world say? Well, it's a song thing to think of it, but I believe that is what is brought before us in the end of the 15th of John. It's just as if the world at the end of his life said, well, if that's what God is like, we don't want him. We don't want him for in the end of the 15th of John, it says as they have seen and hated both me and my father. Oh what a picture of the heart of man. And yet God didn't give up. If I one can speak reverently.

The blessed Savior went into death and went for that we might be reconciled. We refused to be reconciled by His perfect life of love and grace and kindness. And so he went into death, and he bore our sins in his own body on the tree. And now he's beseeching men to have right thoughts about Him, to be reconciled to God. And so I say again, what a privilege is yours, dear young people, if you know the Lord is your Savior. You have the most wonderful heritage that any person could have upon the face of the earth. He understandeth and knoweth me that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth. And for in these things I delight saith the Lord. Yes, I've often made this comment. The Christian is the only person who has an intelligent outlook on what's going on in the world. Do you think the wise men of this world do will read the editorial columns in the newspapers? And you'll find that the wisest man have suggestions, but they have no solution. They just don't know what to do. As the Lord Jesus said. Men's hearts failing them for fear, distress of nations with perplexity. How can the Christian face it all so calmly? Is it because he just closes his eyes to what's going on? Oh no, God has called us his friends. The Lord Jesus said, I've not called you servants. I've called you friends for all things that I have heard of my Father. I've made known unto you. And so, because we're his friends, he, as it were, brushes aside the curtain and says, now I'm going to tell you what's going on in the world. You don't need to be confused like the rest of people. I'll tell you what's going on in the world and I'll tell you where things are heading. And you just watch the events take place. You watch the leaders move into their place. You watch things happen. And you'll see that I knew it all beforehand. Known unto God are all his works from eternity. And so the Christian, as the little hymn says, through scenes of strife and desert life, we tread in peace our way. Oh, what a privilege then is ours. How we should value this precious revelation of God. That's the most up to date book in the world. It's far ahead of the daily newspaper. It's far ahead of the things that are coming off the press. In this very

day, because God only knows the future and knows it with unerring accuracy. And so how blessed we are. I'd just like to make a little mention here about sin. You know, there's a confused idea that many people have about sin, and especially in this day when the devil is seeking to blind people as to what sin is before God. Because sin is the basic cause of all the trouble in this world, and nothing could be a more clever plan of Satan than to hide from man what sin really is. And so probably many of you young people have heard the expression Well, sin is just relative. It's only what you've been taught, and if you've been taught one way, then you look on a thing as a sin. If you've been taught another way, you don't look upon it as a sin. Well, God gives us a clear definition of what sin is. Sin is lawlessness. It's the exercise of my own will and independence of God. It's just doing what I like without any reference to my Creator. As it says, the plowing of the wicked is sin. The ploughing of the wicked is sin. Pardon a little illustration that will help you perhaps to understand that verse. Because a man might easily say, well I don't see anything wrong in plowing. Why does it say that? That's sin. Well, supposing you were a farmer and you waken up one morning and you look out in your field and there's a man and he's plowing in your field. Well, you say to your wife, I wonder what that man's doing out there in my field. So you go out and speak to him and he, he's running the cloud in the field. And you say to him, Sir, what are you doing? Oh, he says, I didn't know there was anything wrong with plowing. Tell me, what's wrong with plowing? Well, you say it's my field. You didn't speak to me. You didn't recognize my rights over that field at all. That's what's wrong. That's what's wrong. Well, he said I could get another instrument instead of a plow. Perhaps I could get a rake. Would that make any difference? No, he said. And you say that's not the point. You wouldn't recognize any responsibility to me. And now, dear young people, when you live your life with no reference to God.

No sense of responsibility to God. That is sin. That is sin. Sin is lawlessness. Whatsoever is not of faith is sin. Can people sometimes say, is that a sin? If you have no reference to God in your life, if you haven't consulted Him about where you should go tonight and how you should act tonight, then I'm not going to ask you what you're going to do. But I say you know sin, that you didn't recognize your responsibility to Him. You have a responsibility to God. Now, there are some things in His Word that He has made very clear, and I'd like to just give a couple of little instances in the Word about this, first of all. When God placed Adam and Eve in the garden, he gave them a command. He told them that there was one tree and that they were not to eat out, and they eat of that tree. That was sin. That was an act of positive disobedience to God. But I want you to notice that after they had taken of that tree, the strange thing is that what caused them to hide from God was something else. Did you ever notice that? And when the Lord came down and walked in the garden and called Adam, what did Adam say? Adam said I hid because I was naked. God hadn't said anything about that. God never told him that that was wrong. He told them that it was wrong to take that tree, but why did they feel ashamed that they were naked? That's the first instance of conscience in the Bible. There they knew that they had done something wrong and they had a conscience. And God has seen to it that every man has a conscience, even if he has never heard God's commands. Every person in this world has a conscience. Now, conscience will never tell you how great a Sinner you are. It might be illustrated like this, supposing that you had a perfect vision, perfect vision, and you're in a dark room. Well, your eyes are all right, but you don't see very much because the room is dark. Nothing wrong with your eyes, but the room is dark. You maybe see a few things. Some of the things that are in the room, you're not just sure what they are because the room is so dim, but you know there's something in the room. Well, that's like conscience without the word of God. Man knows he's a Sinner, but all of a sudden somebody switches on the light. Everything shows up and God's word illuminates conscience. God's word makes a man feel uncomfortable. And so why do people say, oh, I don't believe the Bible? Well, it's just like turning on the light and it makes them feel pretty uncomfortable. So you see, there are instances where there's a definite. Going against the word of God, that's disobedience, it's transgression. Then there is the sin against conscience. But now just another little word for those who are Christians. Daniel, as we mentioned a few moments ago, was in Babylon. He was going to school in Babylon and the king prescribed that they should have certain meat and drink wine at the at the meal table cafeteria, if you like to call it. They evidently had their meals together, and so that they were all provided with the meat that the king gave and the wine which he drank. Now you see, the word of God had condemned certain meats to an Israelite, and so he could say, no, I can't take those meats. They are forbidden of God. But what about the wine which he drank? There was number express command to an Israelite that he was not to drink wine. Now I believe this brings in something else. Here were here was Daniel and his three friends in the court of in the school in Babylon and and now who do they want to please? Who do they want to please and they discerned in communion with the Lord.

Without a direct command that this was something that would not be pleasing to their Lord, something that would be a hindrance to their testimony as those who wanted to please the Lord. Now dear young people, I say this to you. Perhaps you say, well, show me a verse that that's wrong. Well, some. There are some things you can show a verse, but there are also other things and that if you really want to please the Lord, He'll show you. He'll show you. He showed Daniel and his three friends, and nobody said you've got to do this or got to do that. But inside their heart was a desire to please the Lord. And so when this situation arose, they acted faithfully, they acted firmly, and they recognized that that thing under those circumstances, in that position was wrong. And the Lord will guide you if you want to please Him. And there may be things in life. Where you will have to be near enough to the Lord to discern his mind. That's why I say with young people. We like to leave room for growth. We like to see them go on in the things of God and maybe there's something that you don't see anything wrong with today. But if you seek to go on and walk with the Lord in time while He's going to show you that that thing is a hindrance to you living to please Him. It's a hindrance to your testimony and the Lord will give you grace them to give up that thing. Well, how wonderful to know that if there's anyone here that's not saved, the blood of Jesus Christ His Son cleanseth us from all sin, whatever your sin may be. And surely when we think of what sin really is before God, what countless sins, how many things have we done to please ourselves? Oh, you say, I just have a few sins. Well, I could ask myself, how many things have I done to please myself? I dare not say to you that I just have a few sins. I have to recognize in his presence now that it's one disgrace. I'm a 500 pence debtor and he's frankly forgiven me and he'll do the same for you. He's a wonderful savior. I commend them to anyone here who doesn't know him. He wants to be your savior today. But now we read also in First Timothy chapter 3. And the 15th verse. But if I tarry long, that thou mightest know how the oddest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. Here we find. The responsibility of the Christian in the House of God. Now I might say here. That the House of God here doesn't refer to a physical building. It's not how you behave in a certain building which men term a church, which men might turn the House of God. The House of God is that place on earth that is in the place of the profession of Christianity. And so it's important that we should know, commit all the confusion that we see and that which bears the name of Christ. Is there a conduct that God has given to us in his word that is becoming Yes, I believe there is. Here it is that we might know how to behave ourselves in the House of God. And if we read God's precious word, if we acquaint ourselves with a revelation that God has given in his word. Then we will know how we ought to behave ourselves as those who bear the name of Christ, who are in the place, in the ranks of Christian profession. And then it goes on to say, which is the Church of the living God, the pillar and ground of the truth. I just like to speak a little of this last part of the verse. The Church of the living God, the pillar and ground of the truth. Now the church doesn't teach the word of God is

what teaches. He that hath an ear, let him hear what the Spirit saith unto the churches, But the church is responsible to be the support of the truth. To be that which maintains and stands for the truth of God. And that is the purpose of the Bible readings that we have been having here. Now, that is, if we profess to be gathered according to the mind of God, then. We are responsible to maintain the whole truth of God. You may know of many places where you could go in the city of Toledo, and you know that there are some very sincere Christians. But perhaps when you go there, you know that the speaker who is there may perhaps teach that you could be saved and lost again. He might deny the sinless humanity of the Lord Jesus. He might say that Christ could sin, but did not sin.

Well, could you recognize that as being the support of the truth, where those things that are so vital to the person and the work of Christ are not maintained? Oh, brethren, surely this is very humbling to us because you say, oh, but they're nice Christians and they have the Lord before them, and thank God for that. What to God that some of us who knew the truth were more occupied with the Lord Jesus? But this is no reason whatsoever to give up the truth of God. This is no reason to go and identify ourselves with a very vivacious and happy company of Christians who are not standing for the whole truth of God. God's assembly is responsible to be the base and support of the truth of God. And if in this meeting there is anything that is said or in the Bible reading, that is not according to the truth of God. I hope that it will be corrected. The important thing is now that we have no right to handle a word of God deceitfully. We have no right to set aside any part of it. We have no right to say, well, we'll agree to disagree. We must stand for the truth of God. Now, of course, there may be little things that affect our personal walk that, as we mentioned before, are a question of personal growth in our souls. When we speak of that which is the foundation, that which has to do with the person and the work of Christ, brethren, it's so important that we stand for the whole truth of God. And in these days of testing, in these days when the enemy is so busy, May God grant that you, dear young people who are being brought up in the meeting, may value the Christian heritage that God has given to you and that you should be able to sit under the sound of the Word. Where the truth of God is given out. Where the person and work of Christ are maintained. And I'm thankful to say as I hear, I just heard this, I heard a short time ago about a man, a very important man, who taught that the Lord Jesus Christ could sin. And then I was amazed just about a week ago to hear about another man, very, very active among Christian young people, his works being read by Christian young people. And he made a public statement that the Lord Jesus Christ could sin. Oh, brethren, May God in His grace keep us walking in the truth of God. They give us to value and walk in that which God is made known to us. And so the assembly, God's assembly is the pillar and ground of the truth. It is that which is responsible to support the truth. All you say, there's so much weakness, though. The meetings are so small. There's bickerings, there's little things. Are the enemies at work the enemies at work? I must tell you a little incident, if you'll pardon a personal reference about my dear Father. He was asked to go up to Quebec City in Canada some years ago to visit a little company of Christians who had come out from the systems and who were, who are meeting simply in the name of the Lord Jesus Christ. And so he made the trip up there and. When he met this little company. One of the brothers said to him, he said, well, we've just come out from the churches, but we don't want to have anything to do with those known as brethren because they have so many divisions, so many troubles. We don't want to be identified with them. Well, I thought the Lord gave my father wisdom about how to answer him. Said, well, I just like to ask you one question. Why did you leave? The church is where you are. Well, we didn't think we could go along with some of the things that were contrary to the word of God. And that's why we left. And he said, now you've just gathered together as a group of little Chris of Christians here, a little company, and you're meeting in the name of Christ alone. He said, do you think the devil's going to look on this little company here in Quebec City and say no, those Christians are so happy and they're so desirous to please the Lord, I'll just leave them alone. I won't bother them at all. I'll just let them go on happily together.

Well, he hung his head. He said. No, I suppose he won't. And he said, when trouble comes in among you, what are you going to do? Well, he said, I suppose we'll have to stand for the truth. And brethren, so it is. The enemy will never leave that little company alone. He'll do his best to bring in personal bickerings. He'll do his best to bring in distractions. He'll do his best to bring in anything and everything to rob us of the precious truth of God and to rob us of that precious harmony. One with another. So isn't this next verse lovely if the 15th verse brings before us? The responsibility of the assembly as being the pillar and base of the truth. Isn't this 16th 15th lovely because this brings before us a person, a person and without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached under the under the Gentiles, believed on in the world, received up into glory. What is the secret of godliness? Oh, it's the Lord Jesus Himself in His blessed pathway here through this world. It's a person you know. I'm sure we all recall the instance in the 6th chapter of John when the Lord spoke faithfully. He said is the Spirit that quickeneth the flesh, profit is nothing. And many of his disciples went back and walked no more with him. Then the Lord turned to the 12. And he said, Will ye also go away? And Peter, who had a person before him, made this remark. He said, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe in our assure that thou art the Christ. And the Lord's answer must have surprised you. It surprised me. I meditated on it for some time. I thought the answer was very, shall I say, surprising? The Lord said to Peter in response. Have not I chosen you 12 and one of you is a devil? Why did the Lord make an answer? Why didn't he say, Peter, that's lovely, I see you're here because I'm here. Why did the Lord answer him in that way? Well, I think of it like this. It's just as if the Lord said, well, Peter, if you're here because I'm here, then don't look at the crowd. There's another disappointment ahead and brethren, it's important for us. Let's not have our eyes upon the crowd. There's only one. The mystery means secret here. There's only one person who is the secret of godliness and his blessed pathway as we have been having in our reading gives us the secret of godliness. God was manifest in the flesh, as we remarked here was one in this world who perfectly. Revealed God. He was God manifest in the flesh. He was justified in the Spirit. The Spirit of God came down at his baptism and marked him out. You say I've been misunderstood, I've been falsely accused. Things have been said about me that are not true. The Spirit of God never falsely accused you. The Spirit of God never falsely accused you. He knows everything. The Lord Jesus was falsely accused, but he was justified in the Spirit. The Spirit of God came down and said, this is my beloved Son in whom I am well pleased. And if the Spirit of God falsely accuses you, then I say you would have a reason to leave the meeting. That could never be though, could it? And so isn't this lovely? The secret of godliness is. Here was 1 manifest in the flesh, justified in the Spirit. Scene of angels. The angels looked down and saw their Creator as a man here in this world. And the angels are looking down. They're looking down to see the wonders of God's ways in the church. They look down to notice whether a sister has a covering upon her head. Have they noticed things in our lives too? And so there is in the Word of God that which is, as Paul said, were made a spectacle to the world and to angels and to men preached under the Gentiles. I think this is lovely too, because when the Lord Jesus was rejected by the nation, what did he do while his grace reached out beyond the nation to the Gentiles? Did somebody hurt you? Somebody did something unkind and mean and you said.

I'll never try to do anything again. That's all the thanks I got. What happened when the Lord Jesus was rejected by the nation? Well, he just went on, and if those people wouldn't have him, the branches grew over the wall. Blessing reached out to the Gentile, and in his blessed path, where we find the blessing of the Sarah Phoenician woman, we find His grace reaching beyond the limits of Israel. Oh dear young

people, if somebody's hurt you and said something, don't give up. That's just what the devil wants you to do, just exactly what he wants you to do. Some perhaps, and perhaps an older brother or sister for always hurts a little more when we older ones say something unkind. And you know when when this happens, it's very easy to say, well, I'm not going to come to the meeting anymore. Nobody cares how the Lord cares. Don't give up. Don't give up. The Lord allows that testing, but he loves you. He wants you to be his friend, his companion, and then believed on in the world that is, there were results. In spite of the fact that he was rejected, there were results and we'll meet those in glory. Yes, there were results from the blessed work of that rejected 1. Down here and God will see to it that if you go on for Him, there'll be results. They'll be manifested when maybe not here. He was received up in glory. They'll be manifested at the judgment seat of Christ. All dear young people, don't give up. Don't be discouraged. Don't think because somebody said something and hurt you and that this is a good reason. That's just what the enemy wants. Go on the assembly then we see is the pillar and base of the truth. But the secret of godliness in the assembly is a person and having. That person before you and you will never be sustained in the path. God is testing you and your youth. God is testing you when you're young because He knows that. If the young people go off, when I go to an assembly and I see that the young people have gone and they're just a few older ones, I must say it almost breaks my heart. I know there's just what the enemy wants. He just wants to see all the young people discouraged and gone. But all what a word of encouragement here. God has made himself known. He has a testimony here upon earth and he has a person to set before our souls. Now I just want to read these verses that we looked at just very briefly in Philippians because. Was my purpose to say a lot about these verses, but just to bring in a few thoughts. Philippians chapter one. And verse 20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body, whether we it be by life or by death, or to me to live is Christ, and to die is gain. Now, my father used to have a little saying. Some of the older ones have heard him say it if we did any everything right. Nothing would be right unless the motor was right. And now that's why I read Philippians, because I could spend time here to trying to correct a lot of outward things. I could spend time here talking to you about things important in their place that have to do with outward things. But I want to talk to you now about the moral springs of your life. What is your purpose and mine in life? Here was Paul's, he said. My earnest expectation and my hope that in nothing. I shall be ashamed that is, he wanted to live in such a way that his blessed Savior would approve of the way he was living his life at the Mall of Springs that controlled his life would not be self, would not be what other people said and thought and did. But that Christ would be the one whom he could speak of as. His life he is our life in the absolute sense, but in a practical way that he might be our life is a little hymn says not we may live while here below, but Christ our life shall be. Is that your earnest expectation and your hope is this what you and I are living for now that our lives might be for him, that he might be the one who is the.

Motive Spring of all our actions. Why, as I say, you could get people to do things in an outward way and there be nothing for God in it at all when the Lord Jesus was here. They kept the Passover most scrupulously. They kept the Feast of Tabernacles most scrupulously. But it was the Feast of the Jews, Feast of the Passover. It was the Jews Feast of Tabernacles. And you could go on. And outward things that you could mold yourself in outward things. But now I want to talk about the inward. The outward is important, and I'm not belittling it, but I'm speaking about the N word. Is Christ really the purpose of our lives? Are we really seeking to live in such a way that He would be magnified in our bodies? As another has said, we are a testimony and nothing else. That's all we are here in this world, a testimony of nothing else. As it was read to us now then we are ambassadors for Christ. That is the important thing that we should live in this world as those who have Christ himself as our life and this manifesting itself in our pathway now in the second chapter. We have him brought before us as our example and I haven't time to go into all the details of this chapter. But many that are acquainted with the Epistle to the Philippians remember that there was something that burdened the heart of the apostle in Philippi. And that is, there was envy and strife and vain glory, and there's nothing so chilling as when there is that sort of thing at work among the people of God. And what was the apostles reply in the midst of all this situation? Well, I don't believe there's any epistle that ministers Christ in such a lovely way as is brought before us in the epistle to the Philippians. Christ is our life. And now? In this chapter Christ as our example, and it brings before us how the Lord. Who was? God himself to his God himself. Came into this world and took the lost place and now this is the example God has given to us. And you say, well, I follow brother song, so I think he's a godly man. I follow sister so and so I think she's a very godly person. But you have the wrong example. You have the wrong example. Let this mind be in you, which was also in Christ Jesus. Whoever you set your mind upon, that person may fail. And if you do, if that person fails, you're very likely to go down with them. But if you and I make Christ our example, what a perfect pattern? Could we have any more perfect pattern? Oh, don't make any other Christian your example. Imitate their faith, but only have one example, and that is the Lord Jesus. Let this mind be in you, which was also in Christ Jesus and now in the third chapter. And the 13th verse, brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus. Well, here when it talks about forgetting those things which are behind, it's not primarily Speaking of forgetting past failures. In a sense, we should not forget past failures. Paul had to say to the Ephesians, Wherefore remember that she being in time past Gentiles in the flesh. Paul never forgot that he once persecuted the Church of God and wasted it. But there's something we can afford to forget. We can afford to forget that anything that we've done for the Lord in the past, if you lived yesterday for the Lord, you can forget about that because God has got the record down. So you can afford to forget about it because He won't. He won't forget about it. God is not unrighteous to forget your work and labor of love. And the trouble with us is when we try to remember some of the good things that we've done.

That's liable to make us proud and think that we're getting somewhere. So Paul said, he said I don't want to look back and make a kind of a report in my life and see how I'm getting along. I might get popped up if I thought I had lived for the Lord. I might think I was somebody. And dear young people, I'm not going to encourage you to look back on your life if you failed on it to the Lord. But don't look back to pat yourself on the back. You'll only spoil your. Your object having the object before your soul. Man was trying to break a path across a field of snow, and they realized he was making a very crooked path. So he set his eye on a tree on the other side and he started on. And then he thought, well, I must look back and see how I'm getting along. And there he saw this crooked path. And then when he had put his eye on the tree, he had done very well. And he started encouraging himself how well he was getting along. And then he realized he wasn't looking at the tree. It was really looking at how he was getting along so quickly. Put his eye back on the tree and I went. But when he got to the other side of the field, he spoiled that nice path while he looked back to compliment himself on how well he was getting along. Hold on, look back, keep your eye on the Lord. If he's kept you to this day, thank him. But if you get your eye off him, you might make a little break in your path. Any of us could, doesn't matter who we are. How may we have our eye upon Him? We have a right object for our hearts. We have His truth, but we need to have a person. As I said, there needs to be a right object, a right purpose in our lives. And then the last chapter in the 13th verse, I can do all things through Christ, which strengtheneth me. You might say all, but it's so difficult. You don't know what it's like in the place where I live, in the office where I work. There's problems in the assembly. The Saints are not as happy as they used to be. There are no young people. He

asked. The Lord knows all about it. He knows all about it, everything. He's a merciful and faithful high priest, and He knows all about just exactly what you're trying to face. And when God wanted a man to write this verse, I can do all things through Christ, which strengtheneth me. He didn't choose a man who was enjoying good health and sitting in a nice parlor or in a nice study writing letters. I sit in a very comfortable study sometimes when I write letters. But.

Ottawa Conference: 1972, Position and Moral Character of the Church

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—G.H. Hayhoe

Brethren, a few verses, a couple of verses, and first Timothy. First Timothy chapter 3 and verses 15 and 16. But if I tarry long, that thou mayest know how thou art to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory. And just in Revelation 22, I'd like to call attention to the Lord speaking here three times about His coming, Revelation 22 and verse 7. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book. Again and they. 12TH verse. And behold, I come quickly, and my reward is with me to give every man according as his work shall be. And then in the 20th verse. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus. In reading these two verses in First Timothy chapter 3, it's lovely to think of this epistle addressed to a young man, a young man who had been a companion of the apostle Paul, a young man who had a deep desire for the blessing of the people of God as well as for the Lord's glory and his own personal life. And so the apostle, in writing to him, seeks to encourage him. And I believe in these two verses. We have two particular things brought before us in connection with the testimony of the Church here upon earth. First of all, in the 15th verse we have its position, and then in the 16th verse, a practical moral character. I believe both these are so important. As I say, here was a young man. Sometimes those who were young tend to look out, and as they see the breakdown and ruin. Things to become discouraged, but here was a young man and he's told in the next chapter, let no man despise thy youth, but be thou an example of the believers in Word, in conversation and charity, in patience. And so may I encourage those who are young here this afternoon that we might seek to go on for the Lord. We might feel well, it's a difficult day. We might say it's so hard. In these closing days, but here is a special word to a young man. And it says that thou mayest know how thou art to behave thyself in the House of God. Now perhaps in the minds of some, they might think of a special building, and that there should be a certain behavior in that building. Well, I don't doubt that when we come into the Lord's presence, there certainly ought to be that reverence that is due to His presence, the Scripture says. The Lord is to be had in that God is greatly to be feared in the Assembly of His Saints, and to be had in reverence of all them that are about Him. But that is not primarily what is brought before us in this verse. The House of God is that which professes the name of Christ upon earth. It includes the whole of Christian profession. And in the first epistle of Timothy things were still in order. Division had not yet come in. Warnings are given, and no doubt the seeds of departure had already begun. But it had not come openly, and so Paul could address Timothy in a special way in the first epistle. That thou mayest know how thou art to behave thyself in the House of God, which is the Church of the living God. What a marvelous expression, the Church of the living God. God has been calling out a people out of this world. God has visited the Gentiles to take out of them a people for His name. This stands out, no doubt, in contrast to idolatry. Many people at this time were undoubtedly saved out of idolatry, and they became part of the Church of the Living God. What a place God has a people in this world, and they are spoken out in this way. Is it a marvelous thing that out of the vast numbers of humanity God is gathering out of people? They are dear to Him. They are going to form part of that glorious bride that will be displayed in all her beauty in a coming day.

About the testimony is still here upon earth. And what is the responsibility connected with it here? The pillar and ground of the truth. The assembly is responsible to maintain the truth of God, to maintain the deposit of truth that has been committed to it. We know that it was failure in this, the allowance of so much that was wrong and evil, how that led to all the breakdown that took place in the Church's history. And has still taken place. But what is the responsibility of the church? Well, it doesn't say that the church teaches. We know there is a great system which teaches about the church does not teach. It tells us in the letters to the churches in First Corinthians, in Revelation 2 and three, He that hath an ear, let him hear what the Spirit saith unto the churches. And that is how the Spirit of God speaks. Through his word to the church, he may use those in the assembly who are teachers. But what to do? Well, it says, Who have spoken unto you the word of God? The only authority that in connection with truth and doctrine is the precious word of God. It's not, I say, the teaching of the church, but the church does have a great responsibility, and that is to maintain the precious deposit of truth committed to it. And so when we come to the second epistle and we see the breakdown of all that is committed to man, it was necessary for the apostle to exhort in the second. Chapter And say now that it had become a great house, And say, If a man therefore purged himself from these, he shall be a vessel unto honor sanctified, and meet for the master's use, and prepared unto every good work to separate from the vessels to dishonor. What were the vessels to dishonor? Well, it tells us in that chapter, 2 Timothy 2. There was a man in the professing house. Who was saying that the resurrection was passed already? There are those who are professing Christians, and they bring in all kinds of doctrines in connection with the person and work of Christ. How to deny here the glorious person of our precious Savior? And that said it not that work. And what is the responsibility of the assembly to be the pillar and ground of the truth? And may I say to those who are young? What a privilege it is now that God, in His faithfulness, has gathered out a testimony to the precious name of the Lord Jesus. Is it because we are any better than any others? Not at all. But what is our privilege? All? May we realize this, dear brethren. May we realize this, dear young people, we have a responsibility to maintain. The precious deposit of truth that has been committed to us. It may be in much weakness, it may be that we see that which distresses and causes us sorrow, But thank God, and not because of our faithfulness, but because of God's faithfulness. He is going to and maintain such a testimony, because the Lord has asked us to remember Him until He comes. And may we value the precious truth committed to us, and even if the assembly is rather small. Even if there are only a few, may we realize what it means to be gathered to the precious name of the Lord Jesus and to be among those who are seeking in that weakness to maintain the precious deposit of truth committed to us. We thank God for those who have sought to stand for the truth. And may we and dear young people, and I speak especially to you because there's a great influx of literature in these days. Now there's a great, shall I say, opportunity to get all kinds of very interesting reading. And sad to say, there's a mixture of truth and error in it. You'll often find the gospel quite. Clearly presented, but then there's something that

attacks the foundations of the truth of God. And may I commend to you how the precious truth as God has given it to us in His Word, and that which has sought to maintain the truth of God, which through grace is still available to us. And I don't speak disparagingly of much of the modern literature that is flooding the market today.

Thankful for the gospel, but all dear young people, those who are not walking in the truth cannot maintain the truth. May God give us the value, the precious deposit of truth that has been committed to us, and may we have grace to walk in it. Well, that is the first thing that's brought before us because the true fellowship it says. In the second chapter. Of Acts they continued steadfastly in the apostles doctrine and fellowship. Perhaps you say, oh, we have nice fellowship. Don't forget that preceding that word fellowship is that expression. They continued steadfastly in the apostles doctrine and fellowship. It's not the fellowship of God. It may be the fellowship that perhaps. We can talk of the truth of salvation, but it's not the fellow. The Scripture speaks of, unless it's the fellowship of the apostles doctrine. Well, now that's the whole revealed mind of God. And as well, as often said, we never find the truth spoken of in the plural in the Scripture. We don't hear about certain truths such as the truth of the Lord's coming, the deity of Christ, atonement. No, we don't read that in the plural. The Scripture speaks of the pillar. Ground of the truth. And we read in Jude that they were to contend earnestly for the faith once delivered to the Saints. It is not the faith unless it's in its entirety. It is not the truth unless it's in its entirety. It may be a part of it, but if it's mixed with error, it's spoiled. And so May God give us to realize and value the responsibility of God's assembly upon earth to be the pillar and ground of the truth. But now the next verse here, and without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up in glory. Now notice here it doesn't say great is the mystery of God. The deity of the Lord Jesus is a divine mystery, something that our minds cannot comprehend. But that's not what he is Speaking of here. It's not the mystery of God. We read of that in Colossians chapter 3 or two rather. But here it's the mystery of godliness. Godliness. Now we've spoken of the truth of God committed to us. A blessed privilege and yet a great responsibility. But now how are we to walk in a day like this? Now what is the secret of godliness? It's quite remarkable here, without controversy, great is the mystery of godliness. Oh, how many controversies rage among God's people? Is it godly to do this? Is it godly to do that? Would you call that person a godly person? But here he says without controversy, great is the mystery of godliness. This is not something to create a controversy about. Now, what is the secret of godliness? There was one who walked in this world who could say. He that hath seen me, hath seen the Father. And so the secret of godliness, to put it very simply, is the pathway of the Lord Jesus through this world. All how simple it is when we think of it. And so if we would desire, perhaps you have discussions, dear young people, with your friends and say, well, some people say that's ungodly, but other people don't think it's very wrong. Here's the secret of God. Do you really have the Lord Jesus before you? Here was one in this world, God manifest in the flesh. Everything in his blessed life, every word He spoke, the tone of His voice, every action and every varying situation was a perfect manifestation of God here upon earth. And if you and I would know how we should act, if we would know this lovely secret of.

Godliness, let us trace his pathway and let us look up and say what would he do in this situation? How would he act? God was manifest in the flesh. That precious Savior walking through this world has become our example. So that as Peter said, he left us an example that we should follow his steps. And now it goes on to say, justified in the spirit. You know, as the Lord Jesus walked through this world, there were those who found fault with Him. Now in the 5th chapter of John, they found fault because He healed a man and told him to carry his bed on the Sabbath day when he healed. On another occasion, why they were very angry and there were different instances in the Lord's life where the onlookers found fault. How about whose approval did this precious Savior seek? Well, he was justified in the Spirit. Isn't this lovely? At his baptism, the Spirit of God came down, and amid all that crowd of people who were there confessing their sins, the Spirit of God lights upon him as a dove, the symbol of peace, and said, this is my beloved Son, in whom I am well pleased. Now there may be times when. People find fault with us. Are you and I seeking to be justified by the Spirit of God? We'll learn His mind through His Word and the sweet peace that it gives of knowing that we're just walking according to His Word and enables us to go on and live a path that's pleasing to Him. You know, it's ***** to be trying to please everybody. It's ***** you can't do it. You'll please a few. You'll certainly never please everybody, and when you try to do one thing, you'll displease another. And when you try to correct that, you'll displease someone else. But isn't it sweet that we can go through this world where the Word of God is our guide, and that word applied by the Spirit to our souls, giving us the consciousness that we're living to please Him, justified in the Spirit. I think this is very precious. And we need this. And brethren, we need. That young people in these days, there's so many conflicting opinions. The minds of man are at work, but we have the word of God and the Spirit of God bears witness to the soul through the word. And then the next one it says scene of angels. The angels looked down and they saw their Creator here in this world. They saw Him walking through this world, and when that precious Savior walked through here, they could look down and see a perfect man. There had never been such before. Now to the angels, look down upon us. Yes, perhaps more than you've thought of it tells us it was read in the 3rd chapter of Ephesians. It says there. To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God. That is, the angels look down, and they see this company being gouted out from among men. I believe that they know that we're going to form the bride of Christ. I believe they know we're going to occupy a nearer place to Christ in glory than even the angels, our brother remarked. The other day they're going to move out, as it were, and allow the Angel, allow the redeemed, the church, to occupy a nearer place than they occupy. And they look, they look upon us. They know that we're going to have part in that glory. I wonder what they see in us. I believe, brethren, if we were conscious of this, it would make a difference in the way we act. Those angels know nothing but obedience. Now they are. Fallen angels spoken of his elect angels, and they looked down upon us, who have been blessed more abundantly than they. And what do they see? Well, they saw perfection in the Lord Jesus. Another verse says that when we're persecuted, we're a spectacle to the world and to angels and to men. When a sister puts a covering on her head, the angels look down to see that she recognizes the place that she's in as a figure of the church. His relationship to Christ always set out. It's a small matter. I didn't think that was important. The angels are watching us, and as they look down on the Lord, oh, how lovely they saw that perfect one here in this world. The one who had come down, they announced at his birth unto you is born this day in the city of David, a Savior, which is Christ the Lord.

But then it says here. Preached under the Gentiles. Why is this brought in? You would expect when it speaks so much of the Lord being sent to the lost sheep of the House of Israel. Why does it say preach to the Gentiles? Well, when he was rejected of Israel, the grace reached out beyond the limits of Israel to the Gentiles. And brethren, what is the moral lesson to us? What is the moral lesson to us in this? Oh, perhaps you say people reject me. People don't like me and I don't feel that I can do anything. What did the Lord Jesus do when the very nation that He came to bless rejected Him? He came unto his own, and His own received Him not. Did that stem the heart of grace in His heart? Oh no. It reached out to Gentiles. Oh brethren, when you and I are hurt, when things are said and done that wound us, do we say, Oh, I give up? I'm thrilled people don't. Appreciate what I do. Ah, the precious Savior went on and reached out in grace beyond that nation that rejected Him. And there was the blessing of the Syrophenician woman. There was the blessing of those who were outside. Oh, May God grant that the

difficulties that beset our pathway as Christians may not dry up the spring of grace in our hearts, and that we might seek to go on. This is the secret of godliness. The pathway of the Savior, and then it says believed on in the world. You say I don't see much results for my service. Well, there were results. There were results. And when the Lord at the end of his pathway was brought to Jerusalem, the results were not apparent. The crowds gathered around and sat away with Him. His disciples forsook him and fled were the results. Be manifested up there only to say it's so hard to labor on and not see results. The results will be seen up there. And so the end of that blessed pathway was He was received up in glory. It was as it were, the Father's answer to that perfect pathway. And brethren, may we not miss the point in this passage. This is the secret of godliness. All these are discouraging days. Assembly after assembly has trials and difficulties. And our hearts tend to get withered underneath them and dry up. But here we're told, first of all, that the assembly is to be the pillar and ground of the truth. And then we're encouraged. We're encouraged with the example of the precious Savior. What a pathway of difficulty was his, how hard the situations that he met. And even his disciples misunderstood him. But he went on. He sought his Father's approval. And where did the pathway end? It ended in glory, and where's our pathway going to end? It's going to end in glory too. And every little thing that's been done in your life and mine for Him is going to be manifested there and it's going to be rewarded. Oh, what a difference it would make in our local assemblies if we realized these two important things in our Christian testimony. That is to stand for the truth of God. Speaking it in love and to go on. In that spirit of Christ following the example of our precious Savior whose life of unwearying service was never never stopped when the people were going to cast stones at him. It says he just went a little farther and saw a man that was blind from birth and stopped and healed him. Oh what matchless grace. Well I just comment briefly on those 3 verses I read in the 22nd chapter of Revelation 3 times. The Lord says, Behold, I come quickly, but only once is there a response? Did you ever notice that? Why is it that the Lord said Behold, I come quickly three times, but only once was there a response? Well, it's very interesting and perhaps it speaks to your heart and mind. The first time he said, behold, I come quickly. A blessed is he that keepeth the sayings of the prophecy of this book. Could we ask him to come because we've been so faithful? Could we ask him to come because we have kept his precious word? Oh, we'd have to hang our heads and say, well, I'm glad he's coming, but I'm afraid that I haven't kept his word like I should.

Then he says again, Behold, I come quickly, and my reward is with me. Oh, you say, how could he ever give me a reward? I'm an unprofitable servant. I get discouraged so easily and I'm so unfaithful. How could I say, surely I how could I say, come Lord Jesus, I don't think I qualify for a reward. But the next time He doesn't add anything to it. He just says, Behold, I come quickly. And the response that once is Amen. Even so, come Lord Jesus. O brethren, He loves to have the response of our hearts. We surely have nothing to boast about. We can't say that we have kept His word. We can't say we qualify for reward, but we can say that through grace He has won our hearts. He's won our hearts and surely when he says, behold, I come quickly, it does create some response. May that response be deeper as we realize all He is that precious Savior, the One who loved us and gave himself for us. We've been unfaithful, but He's faithful. But He has given us a privilege to live for him in this world and again. In closing, may I say. May we value the precious privilege of being gathered to His name, seeking to maintain the truth of God. And may we be given grace to walk in the pathway of that precious Savior whose every step was so pleasing to His Father. And He has given us this blessed pathway to be the secret of godliness to us in a day when it may be. Encouraging and difficult. les.

Claremont Conference: 1989, Showing the Right Spirit

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299. Flat earthly themes now cease and joyful. Let us dwell on our sweet theme of heavenly peace, or weave enough to tell 299. There are a few scriptures I'd like to read, first of all in First Timothy chapter 3. First Timothy chapter 3 and verse 15. But if I tarry long, that thou mayest know how thou artest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth, and without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world. Received up in glory. I'd also like to turn to the Book of Job, the 32nd chapter. Job Chapter 32. And verse 8. I'll read verse 7. I said days shall speak in multitude of years shall teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Romans, chapter 8. Romans, chapter 8. And verse 16. The Spirit itself beareth witness with our spirit that we are the children of God. Galatians, chapter 6. And verse 18. Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen. And then Second Timothy 4:22, the verse that we have right up here. Second Timothy, chapter 4 and verse 22. The Lord Jesus Christ be with thy Spirit, grace be with you. Amen. I'd like to look at some other Scriptures also, but what I had in mind, brethren, is particularly what this verse speaks of. When I sat down in my seat in the first meeting, they were just putting out this verse, and I thought how very, very important it is. I believe in what we read here in First Timothy, chapter 3. We have brought before us what the church is in the world. And I was thinking particularly of the second part. That is the spirit in which we do things. I believe that's all very important, brethren, we find the importance of standing for the truth, but we have a pattern, an example, a person in this world and it says as they listen to him, they wondered at the gracious words that proceeded out of his mouth. How often in speaking about the truth and for the truth, we don't show that spirit. I've heard people say, well, it was just the way he said it. It wasn't what he said. It was the way he said it. It wasn't just the way he put. Before it was the way he acted. And I believe, brethren, that these two things are very important. In the meetings that we have had before, our brethren have brought before us the importance of standing for the whole truth of God, and that's why I read what I did in first Timothy chapter 3. I think it's very important what is brought before us in those two verses. In a 60 fifteenth verse it says the Church of the living God, which is the pillar and ground of the truth. And then in the 16th verse we have the secret of godliness, not the secret of God, but the secret of godliness. So we have in the first verse, the 15th verse, rather we have what the Church of God is as standing for the whole truth of God. And what we have in the 16th verse is the pattern.

For our walk isn't this beautiful. And God has set something here in this world. Our brother has been talking to us about this present evil world. But God has set something in this world. The Church of the living God. Those who have been called out from nature's darkness, those who have been delivered from this present evil world and brought into a wonderful place where God has made himself known. He has shown to us his character of life and love. He has shown us how we should act, and it's very interesting. In this first epistle of Timothy, we have almost every part of human life brought before us. We have the whole pattern of life, even such things as our attitude toward our relatives. It

even mentions bodily exercise. It mentions all the things that concern our everyday life. And so we have in this epistle a people put here in this world who have the truth of God. How thankful we should be for this. And as it was brought before us, we should earnestly contend for the faith once delivered to the Saints. It's not our truth, it's not brethren's truth. It's God's truth. And we have been given. And a responsibility as being part of the Church of the living God to uphold, to stand for, to practice the whole truth of God. What a privilege it is. Oh, how wonderful that we have a revelation from God that we're not left to our own thoughts, how we should gather. We're not left to our own thoughts. How we should act in our home life, in our attitude toward authority, and even in playing. I've often said to our children how they should. Even in the way they play, that they play like Christians. There should be everything in our lives that would speak to the fact that we are here in this world as those who know what is the mind and will of God. Oh, I say again, let us stand faithfully for the whole truth of God. The Church is a pillar and ground of the truth. We don't expect the world to stand for the truth. But what a privilege to be gathered to the precious name. Of the Lord Jesus and to give expression to the truth as God has given it to us. And to uphold every part. We have no right to set aside one part. We shouldn't say some truth is important and some is not. It's all the truth of God. May we value it, may we stand for it. But in this in this 16th verse it says. Without controversy, great is the mystery of I want you to notice godliness, not God, the mystery of godliness. And what is it? Well, there was a person who walked through this world and every word he spoke was to the glory of God his father. But everything he did was a perfect display of what was pleasing to God. What is godliness? It's God likeness. God likeness. And so as they saw this person walking through this world. It says of him, He that has seen me has seen the Father. They saw one in this world, whoever did everything to please His Father. The tone of His voice when He stood up in that synagogue of Galilee where there was much antagonism and enmity, they wondered at the gracious words that proceeded out of His mouth. And so I believe, brethren, that those verses that we read in Timothy there bring before us. What the Church really is in the world. Shall I say it again, standing for the whole truth? And as the world looks on, they ought to see us like Christ, like Christ. That's the pattern of godliness, His pathway which ended in the glory. Now the reason I turned over to Job was to shell. It says there's a spirit in man and the inspiration of the Almighty giveth him understanding. That is. Man is a triune being, spirit, soul and body and the spirit is the God conscious part of our being and God has given man that link with himself and then he has given us instruction in His Word. The inspiration and all scripture is given by inspiration of God and is profitable. So in that verse there in the 32nd chapter of Job it. Tells us it tells us this here was Elihu. And this is what I think is so nice and what I'd like to bring out here. He had been sitting and listening to job talk. He had been listening to his three friends talk, and they said some things that weren't very nice. But here he sat quietly by. He kept his spirit under control, so to speak. He didn't **** in. He was a younger person. And he thought, well, I'm just going to sit and listen. And as he listened, he heard all the things that they were saying.

And he courteously waited. Until they were done talking, and then he spoke out and he spoke for the Lord. And I think it's very lovely the attitude that he took. I've been very much struck by the advice that he gave to Job. He said to Job, it surely it is meat to be said unto God. That which I see not teach thou me. If I have done iniquity, I will do it no more. He didn't follow the idea of his friends of putting a lot of blame on. But he said, Job, the Lord has something to say to you. Why don't you ask him to show you? Your friends haven't shown you, and you haven't shown a very good attitude yourself. But he didn't say that. But that was what was behind it. He showed the right spirit. He showed the right spirit and he said you ought to ask the Lord to show you. And the Lord did show Job. And what he didn't learn from his friends who showed a bad attitude, he learned when he just listened and said. Lord, show me. And so he got into the presence of God, and he was blessed. But Joel had to show the right spirit too. And the Lord didn't turn his captivity till he prayed for his friends. Maybe somebody has spoken to you and said some very nice things, but nothing will be right with you unless you show the right spirit in return. And what's the easiest way to get bad feelings out of your mind or mine? Pray for him, pray for them. The Lord turned the captivity of Job when he prayed for his friends. Has somebody hurt you and perhaps you're holding a bad feeling? Well, the best way to get rid of that Brad feeling is to pray for them. Job prayed for his friends until we see that Joel got a blessing and we see a nice spirit shown in the way Elihu spoke to him. And then we turn over to Romans 8. I just like to make a little comment about what we have there. Romans chapter 8. The Spirit itself beareth witness with our spirit that we are the children of God, And if children then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. Here we find it says the Spirit, that's the Spirit of God bears witness with our spirit. I'm thinking to bring out, brethren, how there is our spirit in the Word of God, and you and I ought to walk in the conscious knowledge through this world of a relationship with God as our Father, and that we're heirs of God and joint heirs with Christ. Wouldn't we walk a lot happier through this world if every day we began and thought, isn't it wonderful? I'm a child of God? God is my father if I see somebody getting ahead of me in the office. If I see somebody getting ahead of me, perhaps in school or something, isn't it wonderful to be able to say, well, I'm an heir of God and a joint heir with Christ, and nothing can take away that inheritance, that portion that I have in him? Oh, how different things would be. Oh, brethren, I feel that most of our troubles come from bad attitudes. We haven't got the right attitude towards things. We don't show the. Spirit and I feel that these verses bring before us that which we ought to walk in the conscious enjoyment of it in our spirit that is in the God conscious part of our being. Once you get up in the morning, I say just to get up and if there's been something that hurts you and somebody did something unkind, just say to yourself, I'm a child of God. God is my father. I'm rich because I'm an heir of God and a joint heir with Christ. For how happy and blessed we would be if we just laid hold of this. And then we find in those verses that we read in Galatians. The last chapter of Galatians. Galatians, chapter 6.

In this epistle the apostle was very grieved. There were those who were seeking to put the Saints under law. We might call them Judaizing teachers. The apostle Paul had to be very, very firm. He even called what they were preaching another gospel. He even said let him be accursed. But I think it's very beautiful the way the epistle closes by saying, brethren, the grace of our Lord Jesus Christ, be with your spirit. You know we can stand for truth and maintain truth in the wrong spirit we can act in. Shall I say a knowledge that we know things perhaps a little better than somebody else, But I think it's very lovely where we see this epistle where the apostle had to write so definitely and so firmly about the error that was coming in, that he said the grace of our Lord Jesus Christ be with your spirit. If you ever had an experience when perhaps you, or perhaps I have too, said something out of turn. And someone came along and corrected you if they said it in a nice spirit, was easy to receive, wasn't it? And you learn and you profited by it. You said that brother spoke to me, but he showed such a nice spirit, I couldn't help but receive what he said. Well, when Paul speaks in this epistle where it's standing particularly very much for doctrine, we find that he closes the epistle by saying. Grace of our Lord Jesus Christ be with your Spirit. What is grace? Grace is the unmerited favor of God. Did I deserve anything from God but judgment? No, not in myself. But oh, how wonderful how he has acted toward me, how patient he has been, how gracious. Well, brethren, may we speak the truth in love. May we maintain it in love. Then we come over there to. First Timothy, this verse that Second Timothy, rather this verse that our brethren put up here for us. I'm going to read it again in the last chapter of. Second Timothy, 22nd verse. The Lord Jesus Christ be with thy Spirit, grace be with you. Amen. In the second epistle all Asia had turned away from Paul. There were a lot of things that must have grieved him. And rather than we're living in difficult days, we see divisions have come in

among the people of God. Trials and sorrows have come in. And Paul writes this epistle to encourage a young man named Timothy to stand for and maintain the truth of God. We'll speak a little bit of it later, but I think it's very lovely to see how he closes this epistle. He says the Lord, Jesus Christ isn't that wonderful. That is, there's a person. They're not only the spirit in which we do things. But you say, perhaps I just can't do it. It gets me down. It bothers me so much. The Lord Jesus Christ, next time you feel down, next time you feel discouraged at the things that we see and the things that are happening and coldness and indifference that we find in our own hearts. Isn't it just lovely to think as though the Lord came beside you and he said, I'll help you to show the right spirit. I'll help you not to get down about these things. And if we did, brethren, then when we came, what an encouragement we would be to one another, what a help we would be. Sometimes it may even be a sister who doesn't speak publicly in the meeting, but just that she has a cheerful countenance, the way she greets you. After the meeting, when she has a little word to say, it just uplifts you. It doesn't have to be a brother. It can be a sister. The grace of our Lord Jesus Christ be with your spirit, but hear better still the Lord Jesus Christ be with thy spirit. A person, a person who walked in this world, who hated sin far more than I do. And yet. When his disciples were quarrelling, who would be the greatest? He said, P Are they which have continued with me in my temptations, and I appoint unto you a Kingdom as my Father hath appointed me? I'm afraid I wouldn't have talked like that. I would have been kind of sharp if I had been there. Perhaps. But he said that he had gone along with me, and He picked out what out of their lives, and that which was so precious and acceptable to him.

And now let's turn over. I'd like to turn over to numbers. Numbers, Chapter 14. Numbers, Chapter 14. And verse 4. And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the Children of Israel. And passing on to the 11TH verse. And the Lord said unto Moses, How long will his people provoke me, and how long will it be ere they believe me? For all the signs which I have showed among them, I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they. The 17th verse. And I beseech thee, let the power of the Lord be great, according as thou hast spoken. The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquities of the fathers upon the children unto the 3rd and 4th generation pardon, I beseech thee the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt. Even until now, and the Lord said, I have pardoned according to thy word. Here was a very, very sad page in Israel's history. The spies had gone in and they had seen the good land that God had given to them, but they brought back a discouraging report, all except to Caleb and Joshua. They saw the wonderful land that God was going to give them, but they got their eyes upon the walled cities and the giants and all the difficulties, and they said it's no use, it's far too hard. And perhaps some of us have sat in these meetings and said, well, it's lovely to hear the ministry, but it's difficult. When I get back home, it's altogether different. There's a lot of giants and there's a lot of problems, and you don't know how difficult it is. And he got very, very discouraged. And the Lord was grieved because he was going to bring them into that good land. He had promised to do it. And brethren, if we just had. A view of what's ahead of us. We'd be the happiest people on earth. If we could only see Paul was caught up to the 3rd heaven and it filled him with ecstasy so that he just longed to be there. And so these spies, the ten of them, at least they brought back this bad report. And the Lord was displeased. And the Lord gave Moses an opportunity. He said, Moses, I'll destroy this nation and I'll start all over again with you. That was quite a temptation, wasn't it? He would have been a very important person. He would have been the head of another nation. This was something that might have appealed to himself. Sometimes we get a kind of a feeling like poor Elijah. I only am left and they seek my life. But what about, what about the Moses at this time? Did he accept this offer? Did he said, yes, Lord, destroy them and I'll be faithful and I'll be the head of another. Nation that will be faithful. No, he said, Lord, please pardon them, please pardon them. What a lovely attitude the grace of the Lord was with his spirit. He met the difficulty and instead of instead of saying, yes, they're all at fault and looking at all their failures, which were very real, he made nothing of himself. He said it's God's people I want to see blessed brethren, that's the spirit that we need. That's as we return. This is one of the last meetings. And as we return home, wouldn't it be lovely if we all went home with this same attitude that dear Moses showed on this occasion? He said pardon them and bring them into blessing. And God did. He brought them into blessing. I say again, this was very, very lovely to see this spirit that he showed and everything was all wrong. Everything was wrong.

In Galatia, where they were putting themselves back under law and Paul says. The grace of our Lord Jesus Christ be with your Spirit follows in Asia had turned away from Paul and he's exhorting Timothy and he says Timothy. The Lord Jesus Christ be with thy spirit and now here's all this I say, and everything is wrong in Israel and he says, Lord, pardon this people, bring them into blessing. And that's the spirit that you and I need to. Brethren, as I have gone about, I know and you know how many difficulties there are among us because we're too much occupied with what people think of us or say about us instead of really seeking the good and the blessing of the Saints of God, having that love that's in the heart of the Lord Jesus toward his people. But proud to say. It got a little too much for Moses, and if you turn over to Psalm 106. Psalm 106. I'm going to read a. Verses in the beginning of the chapter. Praise ye the Lord, who give thanks unto the Lord, for He is good, for his mercy endureth forever. Who can utter the mighty acts of the Lord? Who can show forth all His praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember Me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. And now turn on to the 32nd verse of this chapter. They angered him also at the waters of strife. So it went. I'll with Moses for their sakes, because they provoked his spirit, so that he spake unadvisedly with his lips. He met the first situation, very lovely. He asked the Lord to take these people for an inheritance. Did they appreciate it? No, they didn't appreciate it. They didn't say thank you, Moses. For Moses things got worse, says in this chapter, they envied Moses and they envied Aaron the Saint of God. And so at last it got into his spirit. And perhaps you said, oh, it just got into me. It it just got me down. And that's what happened with Moses. I have a little article at home often speaks to my heart. It's called the provoked spirit. And it says what is a provoked spirit. It says a wrong attitude about wrong things. You say, were things right there that he was upset? No, they were wrong. Did he do right by getting angry about it? No. They provoked his spirit and he spoke unadvisedly with his lips. Oh brethren, we need that prayer. The psalmist set a door to my lips, or we we so often. And say things hurriedly and we can't take them back. We can't. We can say we're sorry, but the harm that they do remains. Dear Moses. And later on when the time came that the Lord was going to bring the people into the land. Moses wanted to have that privilege to lead them into the land. And the Lord said, no, Moses, you didn't sanctify me. You didn't show the character that I wanted you to show toward my people. Does the Lord ever give up His people? Never. He's going to present the church without spot or wrinkle or any such thing. What a day of gladness it will be when you and I see the whole redeemed company. And as they are brought there into the presence of the Lord, all to join in that blessed song, thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation. On a previous occasion, when he had an opportunity that he could have exalted himself, he took the lower place and said, No, Lord. Blessed thy people, forgive them, pardon them. But now gets into His spirit. Is there something getting into your spirit or mine? Is there something among

the Saints of God even gathered to His name? It's starting getting into your spirit.

It's very easy to speak on advisedly with our lips, and we may lose an opportunity that we can never regain. An opportunity that we could be a help, but we can never regain it because we spoke unadvisedly with our lips. Oh, how important it is that we keep near the Lord that we have His thoughts about His people. He loves them. They're the excellent of the earth to him. They're dear to him. And having loved his own, which were in the world, He loved them unto the end. When does it say that was just on the night of the Lord's betrayal. When the Lord gathered his own around them, He knew that they were going to all forsake him and flee. He knew that Peter was going to deny him that He loved them. He loved them, and he took the low place and washed their feet. Oh, what wonderful grace we see displayed in that blessed one. Rather than I feel this is more and more what we need in these last days, it isn't that in any way we should compromise the truth. Paul didn't in any way belittle the seriousness of putting the Saints under law in the Epistle to the Galatians, but he said be careful of the spirit in which you meet the difficulty. God didn't belittle the seriousness of what was going on among his people, but he wanted his servant to always show out his heart toward them. Even while standing for truth. And I say again, this is the character of God's assembly. It's to be the pillar and ground of the truth. Let's not give up or compromise 1 little part of the truth. It's God's truth and we have a great responsibility. And we who are older, as it were, ought to hold it fast. And we as it were, throw the torch to those who are younger, like Paul did with Timothy and say. Hold fast the form of sound words which. Turd of me, we need to stand for it. But I say again, it's the spirit that we need to do it in the right spirit. And so Moses lost this opportunity. Elijah on another occasion too. He had been very faithful and finally he allows his service to get so hold of him that, as someone has said, he put his mantle between himself and the Lord, and we can put our service between ourselves and the Lord. And then he begins to boast about his own faithfulness. He said they've thrown down, they've altars, they've killed thy prophets, and I only have left and left, and they seek my life. The Lord said have got 7000 who haven't bowed the knee to the image of Baal. The Lord will never be without somebody, but we might lose a privilege and so Elijah did the Lord said all right, Elijah going on to Elisha to be a prophet in your stead. I'll have somebody and if you lose your patience with my people, why I'll have somebody because I love my people and I want them to be blessed. And so for Elijah, lost by that too. And Elisha goes on and carries on that testimony of grace to the people in spite of everything. Well, we see that. Let's turn over to. I'd like to turn to Second Timothy. Second Timothy, chapter 2. First one. Thou therefore, my Son, be strong in the grace that is in Christ Jesus, and the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. And turn back to the first epistle. And the fourth chapter. And the 12TH verse. Let no man despise thy youth, but be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in me, that was given thee by prophecy. With the laying on of the hands of the presbytery, I might say the Presbyterian were just the elders in the assembly.

Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine. Continue in them, for in doing this thou shalt perceive thyself, and them that hear thee. Here again we have the Spirit brought before us. He was told to be an example in Word, in conversation, in charity, in spirit, in faith, in purity. And in the second epistle he's told to be strong in the grace that is in Christ Jesus. So we see how that Timothy exhorted as a young man was to read the Word, to meditate upon it. And I like to encourage those who are younger. Here, as I often say, if I've been able to quote any verses to you from God's Word today, it isn't because I learned them yesterday. It's because I learned them when I was younger. And I want to encourage you, dear young people, to read the Word of God. Store your mind with that precious Book, and don't let things get as you might. Use the expression under your skin. Don't let things bother you to the point where you give up reading the word and going. Going on, holding fast the truth. Oh, how lovely it is to see those who are young valuing the precious Word of God, storing their mind with it. And as our brother has brought before us too, when we're younger, there needs to be that spirit of submission. All of us who are a little bit older know that there have been times in our lives when submission was required. And I can't tell a one time in my life that the Lord. Gave me grace to submit that I'm sorry I did. It's always good for us to submit, not to deny the truth of God, but to submit the things that seem like perhaps unfair, unjust at times. And that'll be the grace of the Lord being with your Spirit. Very often I've seen, for I love young people. I've watched them grow up, so many of them. To see them and they meet some problem, some difficulty in their assembly, some situation where they feel misunderstood and hurt, and the grace of the Lord isn't with their spirit. They neglect the reading of the word, become a little careless in their walk. And so, as I say, I want to emphasize that the Lord's help those two things. First of all, standing for the whole truth of God, valuing in it, valuing it, walking in it, but to be careful. Of our spirits, the grace of our Lord Jesus Christ be with thy spirit. I believe that's so important because I say again, so often we have seen and seen with sadness those who could be a help. And like Moses, they let something, something that's wrong. Oh, you say, but the thing was wrong. Yes, a wrong attitude about wrong things. The thing was wrong, but you can have a right attitude. About a wrong thing, a right attitude. And may the Lord help us, brethren, that we might have that attitude. And as we return to our assemblies, every one of us here, as we leave, we're going to return. And I don't suppose there's a single person here doesn't know that they're going to meet some situation that's kind of chafing, that's kind of difficult, that's hard to handle. And don't give up the truth, but show the right spirit. And I just want to close. Verse First Thessalonians 5. Perhaps I should read it just before we close. 1st Thessalonians 5. And verse 23. And the very God of peace sanctify you wholly. And I pray God, your whole spirit and soul and body be preserved, blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it. Brethren, pray for us. Isn't that lovely? Your body? Yes, you can do something. Some careless slip in your life that may spoil your testimony, your spirit. Your soul, your soul means the seat of the appetites and desires, because there's some desire that's got such a hold of you that it's hindering you. I pray God, your whole spirit and soul and body be preserved, blameless unto the coming of our Lord Jesus Christ. Oh, you say it's too difficult. Faithful is he that calleth you, who also will do it, and you'll need the prayers of your brethren.

Let's pray more for one another because we don't always understand the problems and difficulties that people have to face. The Lord does, and He would have us to intercede for one another if such a person as the Apostle Paul needed the prayers of his brethren. We all do, brethren. Well, may the grace of our Lord Jesus Christ be with our Spirit, and may this be true of us. Maybe not. Forget this verse hanging on the wall here. For this very conference this year, the Lord Jesus Christ be with thy Spirit. It really impressed me when I sat down on the first meeting to see the brother put up the nails and hang up that verse. I believe it's a message for us all, brethren. May we profit by it for God's glory. Could be saying just a couple of verses of 256. Just the last two verses of 256. Capas, Lord all, keep us clean to thyself and still believing. Till the old. Receiving. Promised joys with thee. Then we shall. Be where we want to be, then we shall. What we should be things at all? Lord now nor God thy sun shall be power. Oh.