

2 Corinthians - Commentaries by Gordon Henry Hayhoe

Toronto Conference: 1965, Behold All Things Are Become New

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Address—G.H. Hayhoe

Like you to turn with me to the 12Th chapter of Hebrews. Hebrews chapter 12. Verse 18. We are not come unto the mount that might be touched, and a burned with fire, nor under blackness and darkness, and Tempest, and the sound of a trumpet in the voice of words, which voice they that heard entreated that the word should not be spoken to them anymore. For they could not endure that which was commanded, and if so much as a beast touched the mountain. It shall be stoned, or thrust through with the dark. And so terrible was the sight that Moses said, I exceedingly fear and quake. But ye are come unto the Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, the General Assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and of the spirits of. Made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel, See that you refuse not him that speaketh, or if they escape not, who refused him that spake on earth. Much more shall not we escape, if we turn away from him that speaketh from heaven. Whose voice then shook the earth, but now he hath promised, saying. Yet once more I shake not the earth only, but also heaven. And this word yet once more signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire. Shall we just turn to 2nd Corinthians chapter 5? Second Corinthians chapter 5? And verse 14 For the love of Christ constraineth us. Because we lost Judge that if one died for all, then we are all dead. And He died for all that they which lived should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh? Yeah, though we have known Christ after the flesh, yet now henceforth know we Him no more. There. Therefore, if any man be in Christ, he is a new creature. All things are passed away. Behold all things. Are become new. It has been said that the Epistle to the Hebrews as an epistle of contrast, contrasting various things in the first chapter, the way that God spoke in the Old Testament through the prophets. Now he has spoken in his Son. And the glory of that Blessed One is brought before us in contrast with all others, even angels. And then through the epistle we see his work contrasted with those sacrifices of Judaism, the way into approach, into his presence in the Old Testament. The high priest once a year contrasted with the blessing that we have, being able to approach into the presence of God with holy boldness and without fear. But when we come to the end of this epistle, it seems to me that the Spirit of God would apply these things to our hearts in such a way as to draw on our affections and cause us to want to live to Him. And all how important this is? Because we are living in days when everything is being shaken. But we have here, young people, some things that cannot be shaken. We have a sure foundation, and unless we have a sure foundation to stand upon, why surely we may see the shaking of the very things that we thought were well established in this world. And so in this chapter here we have, I just might mention in the first part, we have the Lord Jesus. Set before us, it says, looking under Jesus. The author and finisher of faith, that is the Spirit of God attracts us to that one.

Who lost the path of faith perfectly, and so were pointed to him and encouraged to lay aside every week, and the sin which does so easily beset us. And then the second part of the chapter we have chastisement brought before us, and that is God's ways with us in child training. The disappointments and sorrows of life, and how God uses them in order to draw our hearts. Word and tells us to lift up the hands that hang down and the feeble knees and to make straight paths for our feet. In other words, if one might put it simply like this, if the love of Christ. If occupation with the Lord Jesus does not cause us to want to follow him, then perhaps he brings trials into our lives so that we would realize that those things that. Thought were worthwhile living for were only the passing things of time. And how often through the trials of life we are made to see that things here are not of a permanent character and that we have something better awaiting us. How brand it is to go and visit a sick one and those things that he has once held on to. Very, very steadily. They're beginning to be shaken. And to see him looking under Jesus, to see him through that trial. Closer to the Lord Jesus. And dear young people, you have disappointments too. You have trials. There are things that come into your life and perhaps your outlook is very frustrating at times and you wonder why God allows these things to come. What do you know? It's because He wants you to have your affections set upon things above. He's seeking to set before you. Those things that are really yours, that belong to you with Christ in glory. And it's a good thing to learn these things while we're young. Sometimes we think, well, we would expect this from those that are older because they've had a lot of experience along the way. But God teaches us some of these things when we're young, and it's a good thing if we would take even those. Frustrations and disappointments. Means that God is using to make us realize that those things in this world. That looks so attractive to our young hearts. They are not abiding they are going to pass away. They belong to those things that can be shaken, but we have something that cannot be shaken. And then where we began to read, we have the giving of the law. And this is very beautiful in this connection because. We you might say, well, God is requiring something of me that I find it hard to give. He expects something of Maine. That seems unnatural for me as a young person. But he tells us that he hasn't brought us to Mount Sinai, where the law was given. But he has brought us instead to Mount Zion. That is, He hasn't. Brought us to that place where He makes known His demands to us in such a way as to strike terror into our hearts. So I'm going to even Moses said I do exceedingly fear and quake. But when he makes known his mind and will to us, and this to my heart is precious, this was what I was thinking of particularly when he makes known his mind and his heart to us, he speaks from heaven. He opened the vision of the glory that awaits us up there and said, I'm talking to you from this very scene of blessedness and I'm encouraging you to live to please me. Wasn't that grand? Oh, it's not, I say, coming to you with the voice of terror and demanding of you, something that you might find hard to give, but the Lord Jesus. Has done everything that love could do to win your heart and mind. What more could he do to win our hearts? And I think this is so precious here, to see him as the one who has gone up on high and right from heaven. He looks down and he says, dear young person, haven't I done everything that love could do to win your heart? You pick up the magazine, you see some picture of a new invention. You see some.

Scenery of another land and you say I'd like to go and see that? That looks so beautiful. I like to have an automobile like that, or I like to have a home like that. Yes, those things coming from possessions that you don't have and places that you have not been, they appeal to you. But the Lord is speaking to you from heaven. You're a young person. He's there and He's your best friend. He's done more for you than the dearest friend you have on earth, and no failure on your part. Could ever change his log towards you? Indeed, this chapter brings that out. It tells us that when he corrects us, it's in love and it's for our profit. Sometimes as parents we correct our children. What we do it for our own pleasure. We often ask them to do things because it's for our pleasure. We tell them to be quiet because they're bothering us. We tell them to do things because it make it easier for us. But isn't it marvelous to think? That God our Father loves us so well. He said. I will never bring one trial into your life that isn't for your good. It's for our prophet that we might be partakers of His Holiness. He doesn't correct us in wrath, He corrects us in love. And so it brings out the contrast here. Moses saw that mount where the law was given Mount Sinai. And it said, he said, I exceedingly fear and quake. And perhaps if I stood up here and started to talk to you of the things that you ought to do, it might arouse resentment in your heart. It might cause you to say I don't like to hear the way he speaks. Always demanding something, but I think this is lovely here. My precious Savior from heaven said, I'm not speaking to you now from Mount Sinai. I'm speaking to you from heaven itself. And he gives us a little view here of that heavenly city. Isn't this lovely, the city of the living God, the grandest cities on earth. Are shaken sometimes earthquakes come. Tornadoes come. Fine buildings are taken down and others are put up. New highways are built and almost before they're finished they're wishing they could change them a little because we're living in a scene where everything changes. What we have before us, the city of the living God, a city that will never need to be replanned, a city that will never need a new invention to make it any better. There will be no improvements in the homes up there. So we know better cars coming out next year than there were this year. Everything will be the ultimate of supreme happiness and blessing. And when the vision of it was opened up to John, God said, behold, I make all things new. Write, for these words are true and faithful. Oh my God, open up to your soul a little picture which the Lord Jesus here is seeking to open up to you, the heavenly Jerusalem, and to an innumerable company of angels. I might say that the comma should be after General Assembly here. It's to an innumerable company of angels, the universal gathering, that is. Angels now are ministering spirits sent forth the minister for them, who shall be heirs of salvation. But we're going to occupy a higher place than the angels. He hasn't put the world to come in subjection to the angels. We think of those angelic beings that are greater in power and might, but he said they're going to be gathered in and you're going to have a more wonderful place than the angels. And one might speak in this way when we get to glory the angels, which are now around the throne, discharging God's will. Are going to move back and the redeemed are going to take the nearest place to the throne. Yes, those mighty beings who never sinned. Don't have as wonderful a future before them as you do, dear young person, You have a grand future before you. Those angels, those unjealous beings will step back to give you the nearest place. Perhaps you've gone to some place. When you got there, the crowds were so great. You said, oh, I couldn't get near enough to have a good look. There were such crowds. Did you ever go any place where they stepped back and said, well, we'll let you.

Nearest place, but God says to the angels, move back. My redeemed people are coming. And so in the 5th chapter of Revelation we see in the inner circle there the ones around the throne, the redeemed, the ones who sing the choir of heaven, and they sing without worthy. For thou slain and hast redeemed this to God by thy blood, out of every kindred and tongue and people and nation. And this made us unto our God, kings and priests. And we shall reign over the earth, you say. Well, I have a responsibility to. Try and do my part in this world. I know they tell you that at school. They say you have a place to feel in your community, in your country. But you and I have a place to fill in the first righteous government. This world has it's going to have righteous government someday. Jesus is going to reign in righteousness and God is preparing us through the things that we pass through here. This is our schooling, and he's preparing us for the place, reigning with him. And as we had yesterday, if we suffer with him, we shall also reign with him. Jonathan didn't want to suffer with David, so he missed the privilege of being associated with David when the Kingdom was established. And if you and I try to shirk the suffering, we're going to miss part of the joy. Of reigning there with Christ. Well, we have the universal gathering of the angels and then. The Church of the First Born, which are written in heaven. He will talk about the church role, a church role, while a church rolls in heaven. And if your name is on a church roll down here doesn't mean very much. It doesn't mean very much because you might have it there and not be saved at all. But if your name is written in heaven, you will be there, you will be among that wonderful company who will occupy that place and association with the Lord Jesus as part of His bride, a Church of the first born which are written in heaven. One of you is opened up to the soul, the Spirit of God here pointing to us, giving us a picture. Of that scene and of which we are soon to be ushered. And speaking to us from that place, sometimes there will be a broadcast. Miles away, a man will be speaking from the very place. He will look around. I say he will see something and he will describe it. Hello. You're not there. Well, here is a voice from heaven. Isn't this more wonderful than anything you could listen to over any of the world's conveniences or ways of broadcasting news? Here's a voice that speaks to you from a scene of glory. The Church of the First Born. Which are written in heaven and to God the Judge of all. We might be surprised why that should come in here. But also wonderful is the place into which the believers brought that we have No Fear. The judge is the one who gave his son to die for us. Like the little child her father has. The judge in the courtroom, he has condemned the man to death. The death sentence has been passed by that very man. And he walks out. He comes to his home. He gets out of his car and his little girl comes and throws his arms around his neck. A neighbor said, well, that's the judge just condemned the man to die today. A little girl says, that's my daddy. That's my daddy. Oh, isn't it wonderful? That that one who is going to be the judge? Is the one who loved you, gave his son to die for you? All beloved young people, There's No Fear in love. Perfect love cast without fear. That's why it says in that passage in first John. I believe it's the fourth chapter. That we may have boldness in the Day of Judgment, because as he is, so are we in this world. We don't have to wait till the judgment day to find out there are those who are living in fear, hoping that when the judgment day comes, everything will be all right. But here the Lord Jesus speaks from heaven, and he tells us of that scene, and he speaks of the Judge of all, but tells us that we're part of the bride.

That were part of the Church of the first born, which are written in heaven. Oh how beautiful this is, and of the spirits of just man made perfect. That is the Old Testament Saints. For all in heaven will not be part of the bride. The Church is the bride of Christ. All said, I have espoused you as a chaste virgin to Christ. You had your choice of the time in which you'd like to live. You couldn't live in a more wonderful time. The Old Testament Saints are going to be in heaven. But they will not occupy the wonderful place we occupy. They will not be part of the Bride of Christ. They will be there. They will sing His praises. They will know His love in a wonderful way, but not in the same blessed way that you and I will know it. And then it says and to Jesus the mediator. Of the new Covenant, and of the blood of sprinkling that speaketh better things. The land of Abel. Why, when the first covenant was made, it was conditional on man's obedience. The first covenant. Said this, do and thou shalt live. I am forfeited all right, the blessing on that ground, but we were brought to the one who is the mediator of the new covenant. And his blood speaks better things than that of Abel. And God looked down upon the blood of Abel. That blood called for vengeance. But he looked down. He saw this world mail his son to a cross. He saw that soldier with a spear. Crossed his side, and as he

looked upon that blood, he said that blood calls for blessing for man. Blessing is not marvelous. God looked upon that soldier putting a spear into the side of the Savior, and he said that blood cleanses from all sins could love the greater. If you ill treated someone would you expect him to love you the more for it? Not naturally would we? But this world ill treated the Son of God. Your heart and mind cried away with him. But what does he do in return? He looks upon that stoop, blood, thy blood shed on Calvary, and says that it cleansed us from all sins. Yes, that precious Savior up there speaks to you. Listen to these words. See that she refused, not him that speaketh all. Is there an unsaved 1 here? Are you refusing that precious savior? Are you turning your ear away from one who loves you like that? Are you saying no to his entreaties of love and mercy? Remember, if you do, you'll meet him as a judge. You'll meet him in the same character in which he was made known at Mount Sinai when the old boy demands were made of man. Because apart from the blood of Christ, God requires that every transgression and disobedience. Receives a just recompense of reward. God does not Passover sin. Sin must be punished, but for us. We can say judgment is passed. One is often said judgment is either. Ahead of you or behind you, if you know the Lord Jesus as your Savior. You can say judgments behind for me the Lord Jesus bore my judgment, but if not, it's ahead for you see that you refuse, not him that speaketh. Could I believe we could also apply this to those of us who know the Lord. That you receive is not him that speaketh. As your heart stirred by that voice. I'm sure that if you love him, his love, his voice does touch your heart. Think of Mary there as she stood at that grave and her tears were flowing. And he heard that voice say, Mary, and she turned herself and said, Master, and the Lord Jesus is speaking to you. He is calling you by name, dear young person. He knows the tears that may dim your eyes. He knows the disappointments of life. Mary was thoroughly disappointed. She had expected the Lord to establish the Kingdom and to bring her into a place of blessing on the earth.

And all her hopes were frustrated. Maybe you expected the Lord to make a Garden of Eden for you. Perhaps you did just what Mary did. She thought the Lord was the gardener. And perhaps you thought the Lord was the gardener for you. We're just going to turn your life into a wonderful, happy life. Rather be no disappointments, no frustrations, no sorrows. And you were disappointed. But he's still calling you. There isn't saviors calling you. He's not the gardener to make a better place here. To live, but he's gone up there. And he said, Mary, tell my brethren, I ascend them to my Father and your father, and to my God and your God. Mary heard his voice telling him that he was going up there. And this afternoon you hear his voice from heaven, and he's calling you by name. Are you going to turn away? Are you going to say Lord? If I can't have happiness in this life, life isn't worthwhile. Paul, he says. I have something better for you. I have something better. I'm speaking to you from heaven. I'm already there, and I'm coming again to receive you unto myself. See that you refuse, not him that speaketh. Or if they escape not who refused, not him that spake on earth much more. Shall not we escape if we turn away from him that speaketh from heaven? Whose voice then shook the earth? But now he has promised staying at once more I shake not the earth only, but also heavenly. Yes, there's going to be a shaking of everything in this earth. I think we see something of it coming. I have felt in these last few years that we have seen in a certain sense, the beginning of those shaking things that were once considered sure things on which man once built their hope. Things which were considered irrefutable have now been shaken. Boys and girls go to school. Things that we were taught at school, there's, there's told. Oh no, scientists don't think that anymore. We have a new conception of this thing. We have a new outlook and everything is being shaken. Morals are being shaken. Everything in this world, we see it being shaped. Family life is being shaken, and I believe, dear young people, the Lord leads us here very much longer. We're going to see a lot more of the shaking of the things that can be shaken. Yes, all those things. The conception of life and the whole basis of education and training and all that sort of thing. It's going through a period of change and it's changing so quickly. That some of us who are a little older hardly know where we're at, and perhaps some of you or young people feel the same. Everything changes so quickly that things that you want to thought were acceptable and things that you want based your thoughts and hopes upon your conceptions, your ideals are being shaken. With all dear young people, you have something that can't be shaken. You have a home above and that can't be shaken. That home of armor is never going to be shaken. The blessed things that belong to you up there, they're going to abide forever. They're not going to be shaken. Houses are not going to be pulled down to build new highways. They're not going to build newer and finer buildings. You have before you a home that can't be shaken. But there's more than that. You have one who can help you through this light. You have already a Kingdom that cannot be shaken. You get your ideas of life, your outlook on life, your morals, your conception of home life. You get that from the current periodicals. Well, if you do, I'm sure you have changing ideas. But if you have the precious word of God.

Why then you have something that abides? Assembly, where you're gathered to the precious name of the Lord Jesus if it's established upon scriptural principles. Why it's established upon something that can't be shaken. It doesn't have to change because men's ideas change because we have the word of God and the Lord Jesus said heaven and earth shall pass away, but my word shall not pass away. If your thoughts about what is becoming to the Lord in your conduct. Are founded upon the word of God, then you have something that abides. Morals may go to pieces in the world whom life may be greatly disturbed and broken up. We may see some terrible changes that will shock us if the Lord leaves us here. I'm quite prepared that they may come if the Lord leaves us here. But the word of God doesn't change. You have something that you can turn to. God didn't have to put out or revise addition of His truth. The only reason we have revised editions of the Bible is because. Of the translation, but God never had to change one page. Of his precious word, never it abides. It's the truth of God. And all dear young people, I can't impress upon you enough how thankful you should be for the precious Word of God. All I plead with you, dear young people, read it, meditate upon it, live by it. The Lord Jesus said he that Edith made even he shall live by me. You follow the ideas of brethren. They may change, but not the word of God. Take God's word prayerfully. Consider it. Ask Him to guide you. Ask Him for grace to walk in obedience to it. And you'll have something that won't change, that won't be shaken. Oh, it's a wonderful thing when it says here we have a Kingdom which cannot be moved. When they had that scare short time ago and they thought it was going to be war with Cuba. While it was a great deal of talk of what was going to happen to the United States, they knew what bonds could do. But what gave my heart comfort was that I had a Kingdom that could not be shaken. Everything here is going to be shaken. This very earth in which we live is going to pass away. All is going to go through a period of change until it finally passes away. But all how grand it is, how lovely it is. We have a Kingdom which cannot be moved. But now are we living for that? Are we living for it? The devil is doing his very best to hold in front of us all the time the glitter of present things. He is showing us how we mustn't be too set on these things because people's ideas change and we've got to accommodate ourselves to the day in which we live. But all I would plead with you, dear young people. To live for those things. That don't change. Live for the Lord Jesus, the love of Christ. Constrains us, I say. Love couldn't have done more for you than me. Than it has done God's heart has been told out never worth it a time. When God's heart was so wonderfully told out as it is right now. And you and I can sit with our Bible underneath, and we can enjoy these precious things. All dear young people were wonderfully privileged. And so it says, wherefore we receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, seeing we belong to another sphere, seeing we have something that can't be shaken. Seeing our thoughts, our knowledge, perhaps I should say. What is abiding comes from the one who can't change. The one who said I am the Lord, I change not. We can take our

stand upon the word of God. And we can say we have something that doesn't change with a changing time, that we have a city before us that is abiding and that doesn't change. And now you, dear young people, in a few short hours, this whole assembly is going to be broken up. You're going to go to your home. This world that you've left for a little while to come to these meetings is going to present its glitter and its glamour.

Again, it's going to show you all those things. It's going to try and thrill your heart with all the things that men are discovering in the world today. But God is holding out before you. That scene of glory, the Lord Jesus that's still small voice speaks to your heart this afternoon. He speaks to you from heaven. When you allow His love to constrain your heart. You and I were once dead. We were once part of this world of judgment before us, but now we belong to a new scene. We belong to heaven and all. I'd like to encourage you, not by laying down the laws of Mount Sinai before your heart, but by telling you that there's a voice speaking to you. One who died for you. One who has the male Prince in his hand. When whose blood was shed to cleanse you from sin? He's beckoning you to those blight and blessed things. He's seeking to step before you, those things that abide. And now let us have grace whereby we may serve God acceptably. As we go back to our homes again, may we have a fresh sense of His love. May we feel the magnetism of that love. May we have allow our minds to be made by the things that God has set before us in His words, and may we look beyond all the glitter and all the tinsel, and all the changing things, to that voice that this afternoon calls us at. One that he speaks of in the second chapter was read to us this morning. But we see Jesus, who has made a little lower than the angels. For the suffering of death, crowned with glory and honor. He's looking at you this afternoon. You hear his voice. He ought to have won your heart and mind. He's done everything he could to win it. May we be all like those wise men who when they had come up and they had seen the Lord Jesus there in the Manger in Bethlehem. And presented their gift to him. It says they departed. And went into their own country another way. What made the change? All they had seen, the one who was King of kings and Lord of Lords, their whole idea of the world, all connected with it have been changed when they had had a glimpse of that one lying there in the Manger or in the house. But now the Lord Jesus speaks to you, redemption has been accomplished. He's in glory. And now he says, I've done it. All the glory is open to you, it belongs to you. I've brought you to it. And now he's speaking to you. Don't refuse that voice. Turn up, turn your eyes upon Jesus, look full in His wonderful face, and the things of earth will grow strangely dim, and the light of His glory and grace. Let us have grace whereby we may serve God acceptably with reverence and godly fear.

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I'd like to turn tonight to 2nd Corinthians of the 5th chapter. 2nd Corinthians, chapter 5. For we know that if our earthly House of this Tabernacle were dissolved, we have a building of God, and house not made with hands eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. If thou be that being clothed, we shall not be found naked, for we that are in this Tabernacle do groan, being burdened not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. Now He that hath wrought us for the self, same thing is God, who also hath given unto us the earnest of the Spirit. Therefore, we are always confident knowing that whilst we are at home in the body, we are. Absent from the Lord. Walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men, but we are made manifest unto God, and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion of glory on our behalf, that ye may have somewhat to answer them, which glory in appearance and not in heart. For whether we be beside ourselves, it is to God, or whether we be sober it is for your cause. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we know man after the flesh? Yeah, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore, if any man be in Christ, he is a new creature. All things are passed away. Behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ said, be reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Just to give the context I would like to read the I'd like to read the last verse of the 4th chapter. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. Here we see that we can be occupied with things that pass away, or we can be living for those things that are unseen and eternal. You know, the things about us are all going to pass away. It tells us that the heavens and the earth now are reserved under fire and perdition of ungodly men, and those who are living for this present time are living for things that are going to pass away. But God has given us reason why we should live for things that are not going to pass away. And oh, how wonderful it is, dear friends, that as those of us who know the Lord is our Savior, we have something far beyond this life, something that is unseen, something that is eternal. We have One who can fill and satisfy the heart. And in occupation with Him we can pass through this world as ambassadors. You know those men who were over in Korea, in Iran. Why? They were ambassadors from the United States where they interested in trying. To improve that country. Oh, you say they were just longing to get back to their own country. Their hopes, all their ambitions, their desires and everything were centered in another place. How happy they were when they're released. How happy they'll be when they get back to their own land. Well, dear friends, isn't that just like ourselves as Christians? We're here in this world, but our citizenship is in heaven. From whence also we look for the Savior, the Lord Jesus, and we're just longing for the time.

And we're going to be called home too, when we're going to be called to be with the one whom we love, and we're going to spend eternity in his glorious presence. But while they were there, they had a responsibility. They had a job to do. And so while we're here in this world, we have a responsibility too, a privilege. And that's why I'd like to speak to this chapter because I think it brings before us 3 reasons that are

mentioned in this chapter as to why we should live for. For what is unseen and eternal? The first one is because every day we're reminded by these bodies with their aches and pains and trials, that we're not here to stay in this Tabernacle. We groan. And the next reason is because our lives are going to someday pass into review, and therefore the way we have conducted ourselves here is going to be reviewed another day. And that makes it. Very serious for us and that we should remember to redeem the time because the days are evil. And then the best reason of all is given last and that is the love of Christ constraineth us. And so, you know, as we think of these three things here tonight, perhaps it will deepen in our hearts the desire to live for the Lord Jesus, for those unseen and eternal things for that time when we're going to see our precious Savior face. Faith. And so, as I say, as we look at these things, they can speak to our hearts. There's one thing that seems to stand out very specially in the first part of this chapter, and that is the words we know. And in the sixth verse we are always confident. And in the eighth verse we are confident. That is, Christianity is characterized by certainty. The world is characterized by uncertainty. People say, well, you never know what's going to happen tomorrow. Everything is so uncertain in this world, and it is, dear friends, it's getting more uncertain. And it seems to me because as the end draws near, men feel more and more their helplessness to handle in new situations that continually arise. But isn't it a blessed thing to be a Christian? And I say again, what characterizes Christianity is we know. We are confident, and we don't know because we rely upon the opinions of men, because the opinions of men are constantly changing, but we know because we rely. Upon the infallible, unchanging word of God, it says heaven and earth shall pass away, but my word shall not pass away. All the arguments of man will never give you peace about your soul's need or about your eternal destiny, but simple trust in what God has said will give you peace. As one very, very learned lady said when she came to the end of her life, she. Said takes the whole Bible to live with, but it just takes one verse to die with. And she said the verse that speaks peace to my soul is this. The blood of Jesus Christ, His Son cleanseth us from all sin. I say the philosophies of man, the creeds of a church, the fact that you've been baptized or gone through certain ordinances. Will never give you peace when the time comes to leave this world, but if you can say. From your heart I'm resting upon the precious blood of Christ. Then, friend, you have a sure foundation. Then you have something worthwhile to rest upon. And the word of God that says. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life. Well here we find the apostle speaks about death in such a very, very simple way. Doesn't he notice what he says the our earthly House of this Tabernacle and just as a man living in a tent and he said, well, I'm going to leave this tent and live in a house while everyone will understand that. But Paul spoke of living in his body as being in a tent. He said, I'm living now in the earthly House of this Tabernacle, but it's going to be dissolved. It's going to be dissolved. It's not going to remain. These bodies in which we live are called in the Bible tabernacles of clay. And we know very well as we grow older now that we have to face the fact that we're not here to stay. But Paul could look forward with certainty, just like a man who's living in a tent and there's a beautiful mansion being built.

Across the street he doesn't mind if the tent does spring a few leaks. He probably says to himself, well, it's not going to be long till we'll be over in that nice house across there, and it's going to be finished shortly. That's where we're going to live. And dear friends, isn't it a wonderful thing to be able to say? We know that we have a building of God and house not made with hands. Eternal in the heavens There are some houses in this world that have stood for. For even centuries, but isn't this grand? A building of God and house not made with hands eternal in the heavens. Oh, I hope that's the portion of everyone here tonight. A little hymn says we have a home above from all defilement free, a mansion which eternal love prepared our recipe. Oh, what a grand thing it is to have that assurance. And all through what Christ has done. Well then, he said, in this we grow. Earnestly desiring to be clothed upon with our house, which is from heaven. Oh, is that true? Our Christians promise that now that they're saved, they're not going to have any more aches and pains, never going to have anything to groan about. Oh, our precious Savior, who was holy, harmless, and undefiled, He felt the sorrows of this world. It says he groaned in spirit and was troubled as he stood by. Grave of Lazarus and saw the sorrow that had come into that home through death. And dear friends, we do feel the sorrows of life. God allows us to feel them. He intends us to feel them. It tells us it's better to go into the House of mourning than into the House of feasting. For that is the end of all man, and the living will lay it to heart. Sometimes when you go to a funeral, you'd think that the service was for the person that was dead. They're talking all about what the person. His dad did, But God intends that the House of mourning would be a place where the living would lay it to heart, where those who were still living would realize the solemnity of leaving this world. And of the only two ways that a person can die, either in his sins or in the Lord, blessed are the dead which die in the Lord. Well, in this Tabernacle we groan. Someone has said God permits us to groan but not to grumble. It's not right for Christians to grumble. We're told that all things work together for good to them, that love God. We should learn to be able to take our circumstances from him. Not that we don't feel them, but when the Lord Jesus groaned, he looked up to his Father and said, I thank thee, that thou hearest me always. That precious Saviour ever walked in communion. God His Father, and so you and I have the privilege as believers to walk here on earth in fellowship with our precious Savior. But we do feel these groans, and it says we desire to be clothed upon with our house, which is from heaven. Now there's another little warning in this third verse. If so, be. That being clothed, we shall not be found naked. That is, there's not only a resurrection of the just, there's a resurrection of the unjust. There's a resurrection of sinners and they're going to be called upon. They're not going to be called upon where they glorified body like believers. They're going to come forth though, and at that great white throne, they're going to stand before God and they're going to meet the just penalty of their sins and be sent away from the presence of God. And I beg you, if there's anyone here tonight that's not saved, that you'll stop and think of what it will be. To stand before the Lord of glory in your sins. Without our role of righteousness. So he gives a little warning here. And I say this because sometimes at a funeral, people like to take the verses of comfort. And if they're not saved, it doesn't apply to them at all. Comfort is given to the one who knows Christ, but warnings to the ones who don't. And so here's a warning if there's anyone here that doesn't have the role of righteousness. May God grant that you will come like the prodigal and the father. Come back and repent. Come back acknowledging your guilt, and he'll put on the best robe, the Father said. Bring forth the best robe and put it on him. Put a ring on his hand and shoes on his feet. All the welcome that awaits the Sinner who returns confessing his sins and looking only to Christ. At any sales, For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life.

Now this is a lovely verse for believers, because when it says here not that we would be unclothed but clothed upon, it simply means that the proper hope of the Christian is not death, but the Lord's coming. That is, when the Lord comes, we will be clothed upon if the Lord descended from heaven with a shout right now. There is a good many in this room that wouldn't pass through death at all, but they would be clothed upon. They would never know what the unclothed state is, that is, and they would never have to pass through death, because it says in second at First Thessalonians 4. The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so isn't it lovely? We're just. To talking to some older people, and as old age comes on, you often wonder what the future holds. Isn't it lovely to be able to say, not that we would be unclothed, but clothed upon values? They don't need to look for death, but

look for the Lord's coming, the blessed hope of the believer. And so this is the proper hope that is set before us, when mortality will be swallowed up of life. That will be when the Lord descends from heaven. With a shout for his own. And he's given us an assurance about this. Now he that hath wrought us for the self, same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident. Has God-given some pledge to us that He intends to complete what he has begun? Yes, he has. He has given the Holy Spirit of God. To indwell our bodies, and it tells us that he is the earnest of our inheritance. Until the redemption of the purchased possession of sometimes used it this way, because I think we all know what earnest money is, money that you put down when you intend to buy a piece of property. Let's suppose a man is going to buy a piece of property and it's valued, we'll say at \$50,000. And he says to the agent, well, I'll put down \$100,000 as earnest money. Well, the agents say that's not necessary. It's only worth \$50,000. Well, he says. I want to be absolutely sure to get it. So the next day somebody comes along and says, do you think that man will back out of the deal? Well, he said never. He paid twice the price, just as earnest money. He's not going to back out of that deal for sure. Well, isn't it a wonderful thing that when God say the Sinner like me, what assurance did he give me that he's going to complete what he has begun? He sent the Holy Spirit of God to indwell a poor, worthless thing like me, to give me the assurance that He intends to complete what he has begun. And when I say that, I mean that now I have the salvation of my soul, but when the Lord comes, I'm going to have my full salvation, the salvation of my body. And so here He's telling us what the believer has, and he says therefore. We're always confident and even though we're. Here in our bodies, at home, in the body, we're confident about death because we know what it is, it says in the seventh verse. We walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. And we're confident and we're willing because we know that the Lord is going to complete what He has begun. And So what is death for the believer? How isn't this blessed? Well, it's just, it's just the fact that when the body is laid away in the ground, the person is not asleep in the ground. His soul is not. Sleep, he's absent from the body and present with the Lord. The Lord said to the thief on the cross, this day shalt thou be with me in paradise. And so we find in the in the Epistle to the Philippians, Paul said to depart and to be with Christ, which is far better. So what a portion is the believer. But I I say again as we go on with this subject. I believe, brethren, that every time we have an ache and a pain, God is saying to us, I am just reminding us, I'm just reminding you that you're not here to stay. You don't really belong to this world. Because in heaven it says God himself shall wipe away all tears from off of all faces, and there shall be no more sickness or sorrow or crying or pain. For the former things are passed away. And so.

Wouldn't it be nice, brethren, if every time we had an ache and a pain, we said the Lord's telling me something? The Lord's telling me that I'm only here for a little while and he wants me to use the rest of my time for him. And he's speaking gently every time we have these little things in our lives. He's saying to us, You don't belong here. How are we spending our time? Are we spending our time in view of eternity? How are we looking at the unseen and eternal things? That's the. Only thing that's going to abide in our lives. The things that are seen are temporal. The things that are not seen are eternal. Well, what an assurance we have then. But what a word to us that we should realize that we don't belong here. And now we come to the second thing, and that is the thought of the judgment seat of Christ. It says in this ninth verse wherefore we labor, that whether present or absent, we may be accepted of him. I want you to just to notice this order. The eighth verse says we are confident, and the first 3 words of the ninth verse wherefore we labor. Some people are laboring to get confidence. That is, they're working, hoping that somehow they're going to do enough and to gain some measure of confidence that will be all right because they've done enough. God puts it completely the other way. He says we're confident because we walk by faith. We rest upon what God has said. We rest upon the finished work of Christ. We know we're saved and therefore we labor. And what do we labor for? Well, we want our lives to be acceptable to the Lord. We want him to be pleased with the way we live our lives. The Christian doesn't live a certain way in order to get saved or even to keep. Saved he is to live to please the Lord because he loves him and because he wants his life to be acceptable to him. You know when you're going to get a gift for someone that you love usually think when you're buying it. I wonder if my friend is going to like this gift and you look around and you're using quite a bit of consideration as to whether the person would really like this thing that you're getting are are we living our. Times that way, from the time we get up in the morning till we go to bed at night, Are we saying I want to Live Today in such a way that it'll be acceptable to my savior because someday he's going to look at my life? And just like that friend opens that package and says, oh, that's just what I wanted. It's just lovely. Oh, how pleased you are. You say it was worth all the trouble to get something my friend really liked. And are we living our lives that way? Because they are going to be reviewed. In a coming day now, just like that parcel that's open and the gift is examined, so Paul said our lives are going to be examined in that day too by the one who loved us and gave himself for us. And so here we find that Paul desired, whether present or absent, that is, while he was here in this world, he wanted to please his Lord. When he got saved, he said, Lord, what wilt thou have me to do? And then afterwards he thinks, well, I want to think every day, and that pleasing to him, for he says, we must all appear. Before the judgment seat of Christ. Now you know the judgment seat of Christ is brought before us in different two different ways in the Scripture and what it has to do with an unbeliever. It's an intensely serious thing. It takes the character of the great white throne. God will have to deal with those who have rejected Christ and their lives will pass into review, and every sin will appear in all its enormity because not one has been blotted out. Not one has been blotted out. I say from God's record, and that's why he says in this 11TH verse, Knowing therefore the terror of the Lord, we persuade man he thought of what it would be to have life pass into review and not. Have a Savior, not have the robe of righteousness, but for himself. He wasn't afraid of the judgment seat of Christ, but he did desire that his life would be pleasing to the Lord.

Perhaps in order to make it simple, I might say that we use the word judge in English in two different senses. We use it in the way of a judge in a courtroom. And so here's a courtroom and a judge is brought up. He's there, and the criminal is brought up, and the criminal is found guilty and the judge pronounces a sentence. But only you might go to, we'll say, a dog show or something, and the judge is not there to punish the dogs at all. The judge is there to look over these animals and he's there to give rewards, not for punishment at all. And now, you know, if you're a Sinner, you're going to meet God as a judge in the courtroom. But if you're a Christian, you're going to meet him as one who judges your life. Not that there's going to be anything charged to you, because the blood of Jesus Christ has. From all sin. And when you as a Christian appear at the judgment seat of Christ, you're going to be there in the robe of righteousness. Let me illustrate it again. Here's the judge in the courtroom and he has to pronounce several sentences during the day. And then he comes home and his children have done some, some little work at home. And his wife says, well, look at the work the children have done and tell me which you think is the best. Well, he's judging now about those. Children's work. But he's not there to punish his children. He's there to look over their work and to give reward. And I want to ask you, my friend, tonight, are you going to meet the Lord as a judge who will have to punish you and send you away from His presence forever? Or are you going to meet him as one who reviews your life and would seek to pick out of your life of that which will be pleasing to him? Well, as Paul thought of that, he said I want to live. My life in a way that's pleasing to my Lord and Savior. Of course, we might say that in regard to the judgment seat of Christ, it speaks here of the things done in the body. And I believe that at the judgment seat of Christ there's going to be a review of the whole life. Not that anything will be charged, because those of us who are Christians know that.

We have failed even since we have been saved and every sin whether it was before or sin of the believer has been put away in the precious blood of Christ. But we will never really know how great the debt was that the Lord Jesus paid until its all comes out then. And just like if someone paid some debts for you and then you take the adding machine and add them up and you find that they. Far more than you realize at the first. Aren't you going to thank them more heartily when you know how great the debts were? Well, I don't believe that in this world we have a proper appreciation of the grace of God. I believe that if we, who are Christians, knew how much the Lord had done for us and how great the death was that He paid for us, we'd be praising Him far more than we are. One hymn writer put This is my story. This is my. Son praising my Savior all day long. And I don't believe that we'll fully realize how great the debt is until it was, I should say, until we stand there and the Lord shows us how great it was. You know, if you have some bills in the not mark paid, will they bother you? But you can have a stack that high and as long as Walmart paid, they don't bother you at all, do they? And you know, that's what the Lord has done. He's paid the debt. Paid it in full. There's another Perhaps we could look at a couple of scriptures about this. First Corinthians chapter 3, First Corinthians chapter 3, and verse 8. Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labour. For we are laborers together with God. Ye are God's husbandry, ye are God's building. According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation. Another buildeth thereon, but let every man take heed how he buildeth thereupon for other. Can no man lay it? And that is laid which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, he shall which he hath built, thereupon he shall receive a reward.

Any man's work shall be burned, he shall suffer loss, but he himself shall be saved yet so as by fire. You'll notice in this passage that it has to do with our work for the Lord. And how important it is that the work that we do is according to God's will, because that alone will abide. Now a person might do a great deal of work and it's compared here to wood, hay and stubble. I've known, I knew some workmen and he, they did a great deal of work, but they didn't do it according to the City of Ottawa Code. And it all had to be taken out because it was not acceptable. I don't say they weren't good workmen, but I. They would have been much wiser to have found out what the code was before they had to pull out all their work and start over again. And dear friends, it's important for us if we're going to work for the Lord, that we do it according to His Word. And then it says, if any man's work abide, he shall receive a reward. It says, where laborers together with God. Why, if you get a man to do a job in your house? You're concerned that he's a good Workman, but you're also concerned he does the job the way you want him to. To do it, and God is concerned about that too, and He is going to reward what has been done for himself in obedience to His Word. And so it tells us here. If any man's work be burned, he shall suffer loss, but he himself shall be saved. You can see it's no question of whether the man is saved. He's saved all right, but his work is destroyed. It's burned up because it was not acceptable. And then in the next chapter it says. In the fifth verse, therefore, judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God. Here we find that it's not only what we do about, it's the motive of our of our service. You know, we can do a great deal for the eye of others. There's a lot of pride in our hearts and we can do things so that other people will give us credit. And God is going to make manifest the counsels of the heart. And So what is done to please him, what is done out of love for him will be rewarded in that day. And I think this is so beautiful. Itself. And then shall every man have praise of God, Because you know, you might undertake to do something for the Lord. And then you might say, well, I'm afraid I made a mess of it. I'm afraid I didn't do it very well. Well, you know, sometimes our children, they undertake to do something for us. They don't do it very well, but we know they do it out of love. And we give them praise, we give them credit, we say. Oh, we're we're really appreciate their little efforts. Perhaps we could have done it better ourselves. But we appreciate the effort, don't we? Have a gracious Savior. Why, when He reviews your life and mine, He is going to pick out everything that's done for him, and He's even going to take notice of the motives of the heart. And even if perhaps we sort of messed things up sometimes, if we did it out of love for him, he's going to, it says, then shall every man have praise of God? There'll be something in every believer's life that he can pick out. Reward. There's one other passage. I won't just turn to it for time's sake, but it's in Romans 14 and it says there it says, Why dost thou judge thy brother, and why dost thou setteth not thy brother? For we shall all stand before the judgment seat of Christ. That means we should be very careful about our attitude to our brethren in Christ. It doesn't mean that the assembly doesn't have to judge what is evil, but it's talking about forming judgments about other people's lives. We should leave that. And we may be surprised that there's far more in someone else's life than we ever realized. Because the Lord is the one who looks at the heart. And so we're told not to judge or set it. Not another. Leave him with the Lord. Leave her with the Lord. Our part is, every one of us shall give. Of himself to God. Remember this, brethren, at the judgment seat of Christ. We're not going to have to give account for what somebody else did, but for ourselves. May we live our lives then in view of the judgment seat of Christ.

And now he goes on to the next one, here in the 14th verse. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. You notice he says in the end of the 12th verse. We may have somewhat to answer them which glory and appearance and not in heart. And it tells us in Proverbs, My son, give me thine heart. And so this brings us to the third thing. Since our lives are going to pass into review, we certainly want to have the Lord's approval in that day and now. What is the motive that is really to control our lives? Are we to do things merely out of a sense of duty? I never wanted our children to do what they did just because it was a kind of a duty and that this was something that they had to do. And they kind of did it because they had to, but certainly not because they wanted to. But you know, the things that pleased me most about my children were the little things that they did out of love. Just did them because they wanted to show us as parents that they loved us. For some of those little things, some parents will keep and keep for years. It's some little thing. It may only be a little piece of paper with a few words on it, but it was something that was given in love, and now that's what the Lord values. It says that we shouldn't glory in appearance, but in heart. And hasn't God-given us every reason that our hearts should be moved? Is there any love like His? He's loved us through everything that we've done. He loved us as another said when? He couldn't like us, nothing in us to like at all, but he loved us and the Son of God who loved me and gave himself for me. And even since we've been saved, how often we've grieved and dishonored him. And yet it says having loved his own, which were in the world, He loved them unto the end. It's an unchanging love, a love that's just the same. No matter what we do, His love ever remains the same. Doesn't that make us want to please? Wonderful Savior. And so I've often said the verse does not say the love of Christ should constrain us, but the love of Christ constraineth us. It's stated as an absolute fact. And perhaps someone might say, well, I don't know why it is the love of Christ doesn't seem to constrain me. Well, let's illustrate it like this. Supposing I had a magnet in my hand here, and I have some nails on the table and I hold the magnet up here. The nails don't move at all. And yet I say this magnet will move nails. But you say, well, why isn't it moving those nails? Well, you know why? The magnet has to be close to the nails. There's no question that there's a sufficient pull in that magnet to move those nails. But the magnet needs to be close to

the nails. And you know, sometimes we're like Peter. Peter followed the Lord. Afar off and the result was that he denied. Lord and we as Christians, if we allow ourselves to get away from the Lord and we don't stay close to him, we won't feel the constraint of his love, not because it isn't there, not because he doesn't love us through it all, but James says draw nigh to God and he will draw nigh to you and that's exactly what happens when you bring down that magnet. Two things as the magnet gets close, the nails come up. They come up to meet the magnet and the. Established, that magnet moves nails, and the love of Christ constraineth us. And it says The love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. I was once a dead Sinner. There was no response in my heart to him, but the Lord did something in. My heart, he put something there. He put a new life there. Supposing I had a pile of brass nails there, I could bring that magnet down and nothing would happen because the magnet doesn't move brass nails. But if I could replace those nails with those brass nails with steel nails, why, immediately they start to move. And you know, that's what God does. Some people say, well, I don't think I could enjoy reading the Bible and I don't think I can enjoy.

Praying and coming to meetings, that's that's not just down my line. Well, it's just like the the brass, the brass nails. Nothing happens when you bring that magnet down. But what does God do? He makes a change. He imparts a new life. We pass from death unto life. We're no longer dead sinners. God has given us eternal life and that life responds to the claims of Christ and when a person is saved. We know that we have passed from death unto life because we love the brethren. Something has happened inside. Who did it? God did it. He brought a new life, put that new life inside, and now it says we were once dead, but now we live and we're just like those nails. We don't live now to ourselves. Where do those nails go? Well, there's only one answer. They go wherever the magnet takes them. That's where they go. They don't choose a course of. On as long as that magnet is close, while those nails will move anywhere around the table where the magnet takes them. And that's what happened when Saul of Tarsus met the Lord on the road to Damascus. The first thing he said was, Lord, what wilt thou have me to do? He just said, as if I I'm a nail now and you're the magnet Lord. And he just asked the Lord to take over. And that's what happened in his life. He was told to go into Damascus and he would show him what to do. And he went into Damascus, He yielded his life. He presented his body, a living sacrifice to the Lord and a new creature in Christ Jesus. He had new desires. It says people marveled. They said he preached the face which once he destroyed. And they glorified God in me. Oh, in this beautiful dear friends, the love of Christ constraineth us. And you say, well what's wrong in this? Well, this verse answers it so simply. Are we doing it for self? Are we doing it for the Lord? That's the whole point. Are we doing it for self? Are we doing it for the Lord? That we should not live unto ourselves, but unto Him which died for them and rose again? How much did my Savior pay for me? What was the price? Oh, a price that I could never pay, but He paid it in full. He took my place. He bore my sins. He's given to me eternal life. Oh, what a love is His, and so the love of Christ. Us now and so I say again, aren't these three wonderful reminders for us all First of all, that every time we have a groan, God is saying, well, you're not in this world to stay. You might as well live your life in view of eternity. And then we think of our lives passing into review and everything coming out at the judgment seat of Christ and we want to have the Lord's approval in that day and then what is the. Reigning power. In other words, what is it that makes us want to do it? What makes me want to please my Savior? Is it because you belong to a certain group who lays down certain rules? No, there's a new thing in the life altogether, and that is you want to please the Savior, You want to live to please the One who loved us and gave Himself for us. And so he says in the 16th verse, Wherefore henceforth know we know man after the flesh. Yeah, though we have known Christ after the flesh, yet now henceforth know we have no more. Therefore, if any man be in Christ, he is a new creature. All things are passed away, Behold, all things are become new. That end of the 16th verse might be a little hard to understand. Though we have known Christ after the flesh, yet now henceforth know we Him no more. But perhaps I could explain it like this, that when the Lord Jesus was here, he said. But I am not sent but to the lost sheep of the House of Israel. He came particularly to that one favored nation, because he says of whom, as concerning the flesh, Christ came. He came as a man born into this world, and He came to His own, to that favored nation, But they rejected Him. Now He accomplished a work on Calvary's cross, and He's gone up on high. Is the blessing limited to Israel? Do I have to ask a man if he's a Jew? Oh no. Disciples were told to go into the not into the way of the Gentiles, into any cities of the Samaritans. Enter ye not, but go to the lost sheep of the House of Israel. We have to do that now. Now we know Christ in resurrection, and in resurrection the message goes out to whosoever will. He said, He shall be witnesses unto me, both in Judea and in Jerusalem and in Samaria, and unto the uttermost part of the earth, and so from every.

Nation, there are those who are being brought into the family of God, made new creatures in Christ Jesus. And so Paul said, isn't the question of knowing people after the flesh? I don't suppose I'd know anybody in this room if the Lord hadn't saved you and saved me. And because he did, we were brought to know each other because we all have different callings in life, but the Lord has brought us together. Because he has brought us into his family. He's made us new creatures in Christ Jesus and So what a place we have been brought into. All things are passed away. Behold, all things are become new. That's why the Christian is not understood, because you can't understand the life of the Christian until you possess it. Once you possess it, then you immediately begin to understand. You see that the one who is born to the family of God partakes of the life and nature of the family, enjoys different things. So if any man be in Christ, he is a new creature. Well then in the end of the chapter he tells us. What our position is really in this world? And it seems to me he makes a comparison in a simple way that I think we can all understand. Perhaps we can understand it a little more just in this very time because of those hostages who were held over in Iran. They were over there in connection with the American, in connection with the American ambassador to Japan. They were over there to represent their country. It wasn't very easy for them and they certainly have had a very, very. Difficult time just because they were there to represent their country. Well, you and I are in this world. And what is our purpose here? Well, brethren, this is a tremendous privilege and responsibility. I think those men feel that they had a great privilege to represent their country even amid hardships. And you and I have the privilege of representing heaven on this earth. God has saved us. We belong to heaven and we have a building of God. And how it's not made with hands eternal in the heavens. Do we realize what a privilege and what a responsibility we have here in this world? Oh, just think of what it is, he says in the chapter before that the life of Jesus might be seen in our bodies. Our others, as they look at us, say those people are different, but they seem like the Lord Jesus. I believe. It's quite interesting to me that in the early church it doesn't tell us that the disciples called themselves Christians. It says they were called. Christians, they were called Christians. And I think it just simply means that as the population in Antioch looked at these young believers, they said, well, these people are like Christ. And so they started to call them Christians. They started to call them Christians. And so as the world looks at us, they ought to see in us that we are heavens representatives and the Lord Jesus has gone away. He's gone back to glory. And he said, when he went away, he said to his own, as my Father hath sent me, Even so send by you. What a place, what a responsibility. And so we go to this world, and it says, We pray you in Christ said, be ye reconciled to God. Men have wrong thoughts about God. They think God is against them, but the wonderful message of the gospel is God is not against. Wants to bless the Sinner. God wants to pardon the Sinner. God wants to impart to him the best role. It says He hath made Christ to be sin for

us, who knew no sin, that we might be made the righteousness of God in him. What astounding the believer is brought into the righteousness of God in Christ. Well, brethren, may we each remember them, our place and privilege here. Certainly our time is short. We must. Feel that the Lord's coming is drawing near. Soon faith is going to be changed to sight. But as we think of this and we think of our privilege here to be representatives for heaven, representatives for such a wonderful Savior here in this world. Or may these three thoughts lay hold of our hearts and make us realize that although the time is short, we do have the rest of our time. It may not be very long, but may the Lord grant that. All the things that come along in life, whether it's the trials or as we think of our lives passing into review, or as we meditate upon His love, all these things will, as it were, put a new desire into our hearts that will say, I just want to live for the Savior who did so much for me. Well, may the Lord grant that His love will constrain us not to live unto ourselves, but unto Him from henceforth.

Oakland Conference: 1974, The Lord's Table

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2nd Corinthians chapter 5 And just to make the connection, I'd like to read the last two verses of the 4th chapter. 2 Corinthians chapter 4, verse 17 For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. For we know therefore earthly House of this Tabernacle were dissolved. We have a building of God and house not made with hands eternal in the heavens. For in this we groan. Earnestly desiring to be closed upon with our house, which is from heaven, if so be. Being closed, we shall not be found naked. Where we were in this Tabernacle do groan, being burdened, not for that we will be unclothed, but clothed upon that mortality might be swallowed up of life. Now he would have brought us for the self same thing as God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. But we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Therefore we labor that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men, but we are made manifest unto God, and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them, which glory in appearance and not in heart. For whether we be beside ourselves, it is to God. Or whether we be sober, it is for your cause, for the Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that He died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore henceforth know we know man after the flesh. Yeah, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature. All things are passed away, behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ, and have given to us the ministry of reconciliation, to which that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ. As though God did beseech you by us, we pray you in Christ, that be reconciled to God, for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Tony. In these last two verses of the 4th chapter we see the apostle draws a contrast between those things that are seen and those things that are not seen. No, it's very easy to live for the things that are seen. Of those things that pass away. But in this day and age when God is allowing us to feel the shaking of all those things that are seen, how much more thankful we should be that we have that really abides and we have a portion that doesn't pass away because we don't look at those things that are seen. But if those things which are not seen, those things that are eternal. There's a lovely verse in the 22nd Psalm that says. Your heart shall live forever. A very striking expression, isn't it? It doesn't mean that these physical hearts of ours are going to go on and beat forever. But, you know, if we set our heart on things here, by all those things we set our hearts upon are going to pass away. But isn't it a wonderful thing that if we set our heart on those things that are above, we set our heart upon a portion that is going to be forever? And so whether you're young. Although you're old, if your heart is upon Christ, it's on something that's not going to pass away. If you have found friends among the Lords, people are those friends that you have found are not just friends for your little time here in this world, but they're going to be your companions for all eternity. Isn't it a wonderful thing to be a child of God and to have set your heart on things that don't pass away, things that really abide?

And then you can say, yes, my heart lives forever because my heart's not set on things here. Now, it doesn't mean that we can't enjoy the things that God gives us here. It says in First Timothy chapter 6 that God gives us all things richly to enjoy. But we don't enjoy them as something that we set our hearts upon, something that we live for, not just accept them as a gracious provision that God gives us. We just receive it like an ambassador. He's an ambassador in another country. the United States sends an ambassador to Canada. There's no use in setting his heart upon the house. He's going to live on in Canada because he's just going to live there for a little while. He's thankful for the provision that his country. Makes and providing a fine house for him and a nice car, but there's not much use of selling his heart upon it because he's just there for a term. And when that term is ended, he comes back to live in his own country. And dear friends, if you belong to the Lord, why don't set your heart on things here? Because it's just for a time. The things that are seen are Temporal, but the things that are not seen are eternal. And how did you think of? Ambassador being sent to another country and he says, well, I'm willing to go to a country where I can be quite sure that none of my possessions will be disturbed. My car will be never, never will be overturned, the windows will never be broken in the embassy. I will be an ambassador in a place like that. But if there are any hardships connected with it, I don't want to have that kind of opposition. You'd say that would be a very strange attitude for a man who was. Desirous to represent his country. And so the apostle Paul was going through great hardships. He was suffering for Christ's sake. But he says our light affliction, which is but for a moment liveth for us a far more exceeding and eternal weight of glory. He says everything that we have to pass through in this world for Christ's sake. Is not going to be lost time, it's not going to be lost possession. Because our charges are not really here. The Lord Jesus said not to lay up treasures on earth because marathons rust corrupts and thieves breakthrough and steal. And that it tells us to lay up our treasures in heaven, when neither mouth nor rest is corrupt. And thieves don't breakthrough and steal. And so can each one of us who belong to the Lord have that inheritance. Incorruptible and undefiled. And that fate is not fate is not a word. Reserved in heaven for us. But I saw again, and I

speak to my own heart too. Are we living for it? Are we living for those things that pass away? The apostle here says we look not at the things that are seen, uh. They look not at the things which are seen. But of the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. And then in the 5th chapter he opens with these words. For we know. For we know that is the reason he could do this was because he had absolutely no doubt in his mind as to the glorious future that was ahead of him. And you and I will never be able to give up the present, if we have any. Certainty as to this future that awaits us. That's why Satan does his best to put a doubt in the minds of believers. He does his best to try and get us doubting God. The very first recorded words of Satan in the Old Testament are these. Yeah, hath God said? Notice He raised the question about the truth of God's Word. And has he ever done that with you? Oh, you say. Of course he has. He always seeks to get us to. Question the truth of God's Word and the first recorded words of Satan in the New Testament. What are they? He said to the Lord Jesus, if thou be the Son of God. His first recorded words in the Old Testament question the spoken Word of God and His first recorded words in the New Testament questioned the living world of God. He'll always put a question in your mind.

He doesn't want you to have these blessed things as an assurance in yourself. But God wants you to not. He doesn't want you to go on in uncertainty. For we know, May I trust that if there's anyone here who has been entertaining doubts, that God will enable you tonight to lift the shield of faith. Because the reason we know it is on the very best authority possible. God has spoken. God has spoken. For you know, our eyes may deceive us, our ears may deceive us. Our friends may deceive us, but when we take God of His word, it tells us it's impossible for God to lie, and it says He has given us a strong consolation who have fled for refuge to lay hold upon the hope set before us. So for adults rising in your mind, remember where they come from, and remember that the only way to meet them is to lift the shield of faith. For with we shall be able to crunch all the fiery darts of the wickedness. When the Lord Jesus was here, he gave us the perfect example of how to meet the enemy. For when Satan came to the Lord Jesus, he answered every temptation by saying, it is written. It is written. He answered those temptations by the precious word of God. Now in this 5th chapter, I believe we could say perhaps to put it very simply. That there are three things brought before us as reasons. Why we shouldn't live for the things that pass away? And the first reason that we have in this chapter is that our bodies are a constant reminder that we're not in this world to stay. Aches and pains, and as we get older we have a few more of them, and these are just reminders that we're really not here to stay. Of course we have the hope of the Lord's coming, which is the grand and glorious hope of the Christian. And what is brought before us here is these tabernacles in which we groan but remind us about this scene is not really our home. And then the second thing that's brought before us in this chapter is. About our lives are going to pass and review. Why should we live for things that don't matter, that don't abide if our lives are someday going to a passenger review and only what is according to the will of God is going to abide? It says the world passeth away and the lust throughout, but he that doeth the will of God abides forever. So the judgment seat of Christ is going to be a view of our lives. I know what a serious thing this is about. Our life here is so short that every act in our lives has an eternal consequence. That's something for us to consider, isn't it? Every act in our lives has an eternal consequence. What a what an important thing for us, we might think, only that doesn't matter. Well, it's either gain or loss. It goes on either one side or the other of the Ledger. And what a serious thing. To live a life that will be lost. Now it's quite possible to have a saved soul and a lost life. Said he, that love of his life shall lose it, He that hateth his life in this world shall keep it unto life eternal. That saves your sorrow as the blessed finished work of Christ, as the precious blood of Christ that cleanses from all sin. There's nothing else that will put away sin before God, and when you receive the Lord Jesus as your Savior, and your sins are put away. In his precious blood you have a saved soul. But I say again, it's both. Possible to have a last life, and what is an example of that? A man who had a saved soul. But a last life, All that he lived for went up in the flames of Sodom. He had lived for the things that pass away, and he lived to see all those things that he labored for her perish. And so the second reason then is the judgment seat of Christ. We will speak more of this shortly, but at the judgment seat of Christ. The life of the believer passes into review and how important that we should live our lives for him. And then the third thing that was brought before us is are the greatest of all. Perhaps we could say the love of Christ can spring with us now. That is, we're not living to please the Lord out of a sense of duty. We're not living because, well, we just have to do it. But we're living to please Him because His love is so great that He has captivated our hearts. It's not hard to do things that please a person.

Who loves you and does everything for your good. It's not hard to try to please a person who really makes sacrifices for you constantly. And when we think of what the Lord Jesus did for us and what He's doing for us now is our great High Priest and advocate, surely the thought of His love, how much He loves us, and that He's going to love us right to the end. Isn't this a grand reason why we should not live to ourselves? But unto him and some of these three things are brought before us. And then in the concluding remarks in the chapter, we see that our real position is in the world. We remember that it before the position of being representatives of Christ here in this world. Now, just like his ambassadors here in this world. So and we realize what we're here you you hear many people, especially young people say, well, what do we hear for what's it all about? Well, one great man said he spent all his life trying to get an answer to two questions, where he came from and where he was going to. All their friends. God gives the answer. He tells us where we came from. God breathed into man's nostrils the breath of life, and man became a living soul. He tells us where we're going to the two destinies ahead. And so in this chapter He tells us why we're here and if we're saved, why did He leave us here? Why didn't He take us to heaven the day he saved us? There will never be any more fit than we were today. He saved us the day he saved us. Our sins were gone. We were in Christ, we were accepted in the Beloved. Could we be more? No, we were just as fit then as we'll ever be. Brazil left us here. Oh, he has left us here. At the end of this chapter shows that we might be representatives for him during his absence. What a privilege this is to be epistles of Christ. Known and word of all men say in the beginning of this chapter, then we see that Pearl. Speaks of the body in which he lived as the earthly House of this Tabernacle. But as he just called the body that he lived in a Tabernacle or a tent, it was only a temporary abode. And we find the Apostle Peter Speaking of this in his epistle. He said, Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath showed me. There is, he said. My spirit is clothed with a tent. Around now that the tent is on the temporary abode. And so he spoke of His body in that way, and he said, if our earthly House of this Tabernacle be dissolved, we have a building of God and house not made with hands eternal in the heavens now that is, we have a glorified body. Waiting for us up there and when the Lord Jesus comes and gives the shout. And then it says. We shall be changed. We shall be changed. And that is when the astronauts went up to the moon. Well, they had to take food, they had to take the atmosphere, they had to take the atmosphere, oxygen and so on. They couldn't live as they went through space. About when the Lord Jesus comes and gives the shout. Thousands are going to rise to meet him. Our brother won't have to take the atmosphere, they won't have to take the food from this earth, because there are bodies celestial and there are bodies terrestrial. At present we have a terrestrial body, a body suited to earth, but when the Lord Jesus comes, we will have a body suited to heaven. And so when he gives that choke, that miracle will take place. Won't have to. Have a spaceship. You won't have to have a special kind of a jacket or something like this. No, we shall be changed and we'll go up to meet the Lord in the air. And so shall we ever be with the Lord. Yes. What a glorious thing. And it says this mortal will put on

immortality, this corruptible will put on incorruption. And then shall be brought to pass the same that is written death. Is swallowed up in victory. What a glorious thing to have this before us. Yes, we're going to go to our real country, just like the ambassador. The time comes when his period is over in a firm land and he returns to his own country. Well, heaven is our Fatherland, Heaven is our home. So he says we have this before us.

And notice it's eternal in the heavens. This makes it clear that we're not. Not going to. Wayne, on the earth, we're going to reign over the earth because our portion is eternal in the heavens. Isn't this lovely? Otherwise we're going to be forever with the Lord. Now when He comes and sets up, his Kingdom will come with him, but will not come here to stay. It's not our home. When He comes, as the Scripture says, the Lord my God shall come, and all the Saints will be. That there were just to be identified with him in a setting up in the establishing of that Kingdom. But our royal home is in heaven, and so it says in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven. And that is, God hasn't made our bodies without feeling in this Tabernacle. We groan, we feel pain. God has made us so that we feel all these kind of things. The Lord Jesus himself felt everything. Let me feel. Was one exception sent apart? They never had. And upon nature he could not sin, but he felt pain, he felt reproach, he felt wariness, All these things as a perfect man he felt. And so he said, Reproach hath broken my heart. He was thirsty, and he said to the woman, and gave me the drink. He felt it when the. Disciples were silk him, and it says of Judas over to have been an enemy. I could have burned it, but my own familiar friend, in whom my soul trusted, hath lifted up his heel against me. What is? The Lord felt everything perfectly, and now he's a merciful and faithful High Priest for us, and so he knows all that we pass through, because he's trodden the path before. And our desire is to be clothed upon with our house, which is from heaven. I believe is a little warning if so be that being clothed we shall not be found naked. For you know, there's not only a resurrection of believers, there's a resurrection of unbelievers. There's not only a resurrection of the just, but there's a resurrection of the unjust. But it's not a general resurrection. It's over 1000 years apart. It says the rest of the dead lived not again till 1000 years were finished. This is the first resurrection believers. Have part in the first resurrection Now those who have died in their sins will be raised 1000 years later to stand before the great white throne. But there is a resurrection even of unbelievers and I believe this verse is a warning that there will be some who will be clothed upon with a body that is they'll come forth in resurrection about they'll stand before God naked. No love of righteousness. They'll stand there in their sins. What a terrible thing, as it tells us in the 20th chapter of Revelation. The sea gave up the dead which were in it, and they were judged every man according to their works. Doesn't matter where they died or whether they were buried. God will find the best and there will be resurrected. Oh, I hope there won't be anyone here who will be raised and have to stand there in your sins. What a terrible thing to come forth. The spirit reunited to the body and be there naked before God. Well, thank God, this is not true of any believer, but it is true for those who are raised in their sins. And there might be some who have a profession and that possession, because you might deceive your parents, you might deceive your friends, you might deceive your brethren, but you'll never deceive God. The Lord knows them. Our heads he makes no mistakes and he can give you assurance in your heart too, if you'll just accept him as your Savior because it says these things that are written unto you that believe in the name of the Son of God, that you may know that you have eternal life. A believer can know it. But this verse I believe is a little warning to a professor. Now the fourth verse now for we that are in this tavernack will do groan being burdened.

Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. I want you to notice this here. Not for that we will be unclothed, but clothed upon. And he goes on to explain this further. But death is spoken of as the unclothed state. Now that is now. That my spirit is in a body, and this is the earthly House of my Tabernacle. In resurrection, God is going to clothe a body with a new house which is from heaven, a celestial glorified body like Christ. But. It says you're not, that we would be unclothed. And that's what death is. That is, when a person dies, the body is laid in the grave. But as we have in the sixth verse, the person is absent from the body and poisoned with the Lord. Now the reason he says this here is that this is not the proper hope of the Christian. The proper hope of the Christian is not death. The proper hope of the Christian is the Lord's coming. That's why he says not that we would be unclothed. No Christian is taught to look for death, but rather to look for the Lord's coming. And that's why in the Scripture, the hope of the Lord's coming is always held up to the believer as a present hope. It's to be expected in our lifetime if God and His patience waits over this world. There might even be some in this room that will be taken away by the article of death. But it isn't our proper hope. Our proper hope is the Lord's coming. And now by events that we see taking place in the world, we can see that day approaching. The Scripture speaks about seeing the day approaching, and we can certainly see things taking place. Will indicate to us very clearly that the Lord's coming is drawing near and that God intends it to be the hope of the believer at all times. So I can go to a person in the hospital and instead of having to talk about death, I can talk about the Lord's coming. And many a Christian whom I visited in the hospital, it has been my joy to say well. Isn't it lovely The Lord might come today, the Christians, shall I say. Christian slogan is perhaps today, perhaps today we expect him, we look for him, we wait for God's Son from heaven. And so how blessed we have separation and we have submission typified in the woman's place and the covering and then we have sobriety. That is, they were to come together with sober thoughts and actions at the Lord's. And I believe that's important if we have really learned what it is to be gathered according to His word with the Lord and the meds. This is the true ground of separation. It isn't a pharisaical separation, a separation to a person. And so we have separation. And then we have, as I say, submission. And this is typified in the woman's place. And that's brought before us with the. Covering and so on. And then we have sobriety. I think this is something too for us to bear in mind that when we come together, we come to remember his death. Now there is a, there is a, shall I say, a sobriety of thought and action that when we're right in the presence of the Lord himself to remember his death, just as we were going to think of some friend. And there we have what we might. Of his death before us, well, it's not a place where we would have sort of a subdued feeling. Wouldn't we be a little careful as to the way we conducted ourselves in the presence of such an occasion? Though we're gathered brethren around the Lord Jesus to remember him and his death, and there's a sobriety that is suited to this occasion that we should bear in mind. But now we have the instance on which the Lord instituted this feast, and it's intended to touch our hearts. It was on the night of His betrayal. The shadow of the cross was before Him. All that He was about to endure for your sake and mine was pressed upon His holy soul. And yet He was thinking of us and instituting that feast, that we might have the privilege of remembering what He was passing through.

And so in this chapter we have below 1St and then the cup. And the reason we have it in this order is because first, that this was the way in which the Lord himself instituted the supper, and next, that we might see the contrast between the work the Lord Jesus did and all the sacrifices of Judaism. And all the sacrifices of Judaism. The blood of the animal was shed first. And then the animal was taken and put on the altar and offered as a sacrifice. And soon as you looked on the blood of that animal, you couldn't say that that represented a finished work. The blood of that animal, I reminded you constantly that a sacrifice fell, the shedding of that blood. And so as we sang this morning, all a lot of animals could not put away sin. It didn't represent a finished work. It rather reminded them constantly that this was never finished. And so there was a remembrance again made of sins every year. Well, how blessed in connection with the Lord Jesus. Now that he bore all the wrath and judgment of God against sin, he exhausted the judgment, and that precious blood that flowed from his side tells us of the work, how the

work is finished. Now we look upon that blood, and we say, that tells me of a finished work. Well, how blessed them it is that what is brought before us in the Lord's Supper. Is what the Lord Jesus passed through for us and. That if we could speak of it in this way, that in the 10th chapter we have our place there, and in the 11th chapter what it cost him to bring us there. And we think of him first of all in all those ways and billows of divine judgment going over his blessed head. And so in this chapter that a life is not given to us as a symbol of the. Of the one body of Christ. Composed of our believers, but rather it's a symbol of the Lord Jesus own body. For it says in first Peter who his own self there are sins in his own body on the tree. Now that is the most hours of darkness. The Lord Jesus was there bearing the wrath and judgment of God in his own body on the tree. And as we partake of that bread, we think of what it cost him. Our hearts are bowed in His presence, that it was our sins that caused Him all suffering, our sins that caused Him all that agony. And so there is the time when we broke the bread and pass it from unto another, and then we are thinking of what it cost Him. As I say, we come into the meeting, we see the cup there, and it tells us that we have Title Iii's blood. We see the loaf and we. That were there as members of His body. But the time comes that the love is broken. And then we think of the suffering that He endured. We think of the agony of when He was forsaken of God. He'll never be able to measure the awful, awful judgment that rolled over His blessed head. But we know it's finished. We know He is exhausted. Nothing is left. What a blessed thing for us to enter into and lay hold of those wonderful words. It is finished when is sometimes said. A Sinner in hell will never be able to say those 3 words. He'll never be able to exhaust the judgment. He'll never be able to say the judgments over for me because the Bible says that it's a place of eternal punishment. But there was a person who could say it is finished, and he said it for us. We bring the judgment, and isn't it blessed that every believer can say it's finished? There is no judgment left for me. And the blessed sign of it is that precious blood. That tells us that as the little hymn says, the atoning work is done, the victims blood is shed, and Jesus now is gone, His peoples cause to plead. And so we look upon our blood and we rejoice in all that. The judgment has been exhausted, the Lord Jesus has given up his own life, and we can rejoice now as we think of the place that is ours through His finished work. And we do this.

In remembrance of him we think of his sufferings, his death. And I think this shows us in a very simple way why we have it in this order when it's the remembrance of his death. Of our love 1st and then drink of the cup. But now, how long do we have this privilege? It says as often as you eat this bread and drink this cup, he do show the Lord's death till he comes. You know, there are some who perhaps do it every month, some who perhaps do it every three months, or something of this nature. But here it says as often. And we know from Acts chapter 20 that it was on the first day of the week the disciples came together to break bread. But we want to do it any less often. I believe it's our privilege. And as each Lord's day rolls around. Privilege it is that we can gather in this way and remember the Lord Jesus in his death, and each time thinking of it as though it might be the last time. To me it's an encouragement that the Lord will preserve this privilege to us until He comes, because what He asked us to remember him and not preserve us the privilege. What do you ask us to remember him and not provide a scriptural way that we could do it? To His glory, some say. Well, everything's in ruins, yes, and we're part of the ruin. But I do believe that if the Lord has asked us to remember Him in His day, there must be a testimony even amid the ruins. I know this. I'll be precious to our souls now that we can be. And may we ask Him to, to preserve and keep us in that path that is pleasing to Him, that which is marked out in His precious word. Now, perhaps these closing verses have been a cause of concern to some, and I'd like to say a little about these. Verses The 27th verse. Before whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Let me say that these verses here, from the 27th verse to the end, do not really refer to unbelievers, but to Christians. And this is very clear from the 32nd verse. But when we are judged, we are chastened of the Lord that we should not. Be condemned with the world. Of course it would be wrong for an unbeliever to partake of the Lord's Supper, but what is really being brought before us is not really that side of things. How could an unbeliever remember the Lord when he has never appropriated his death for himself? But is it possible for a believer to eat and drink unworthily? Yes, I believe the force of the expression is. An unworthy manner. Now that is, now there is a way that is suited to him, and there is a way that is unsuited. Perhaps I could use a little illustration that would help to make this point clear. Supposing that I had a great many bills that I was unable to pay, and you kindly took these bills and you sold your house and had great personal cost, you paid these. Debts for me. And. Then I thank you very much for what you've done. But we'll say that a month afterwards. I say, well, I think I'll go and thank you again. But in this intervening month I've been very, very careless about my actions. I'm going on just as carelessly as I was before while he's debts were mounting up and I come over to your house to thank you for watching. Done for me and you look at me and say. Gordon, it's nice that you should come to thank me, but I just can't quite understand. How you are so unconcerned about the way you're living now. Do you realize what it cost me to pay those debts? And yet you're living in the very things that caused me all that extra expense to pay those debts for you now? I asked you in a very simple way, would you call that very worthy? Thanks. Would you say that that was a very worthy way to express my thanks to you? I'm sure you'd say. Oh, no. I can't hardly understand the person. Being so ungrateful for what had been done for Him. Well, if you and I are going carelessly on in the same things that caused the Lord Jesus all that suffering uncalvary, why it's not a worthy way to give thanks to Him. And it says here that we should be guilty of the body and blood of the Lord. Those were guilty of doing the very things.

That caused him that suffering. Numerous doesn't raise the question here at all as to it all being settled once for all at Calvary. Thank God it has been settled. It says Hebrews 10 by 1 offering He hath perfected forever for them that are sanctified. As to the believers standing, it is unchanged. Once you have received the Lord Jesus as your Savior, God puts you in a perfect standing before Him and He sees you. The righteousness of God in Christ. But there is such a thing as that practical side of things in our Iraq and ways that is spoken of as rocking worthy of the Lord. There is such a thing as breaking bread unworthily in such a way that it shows that we have no realization in our souls of what we're doing. Perhaps we've just done it to please some friend or some relative. Perhaps we thought it would please father or mother, so we just did it. But we weren't concerned about whether we were doing it in a way that pleased the Lord. Now I don't want these verses here to call someone here to say, well, I'm certainly not worthy because none of us have any worthiness in ourselves, and that's not the point. We never had and never will have any personal worthiness. But the next verse shows us, it says, let a man examine himself. And Saul Adam eat of that bread, and drinketh and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh Damnation, or the margin word is the correct word, eateth and drinketh judgment to himself, not discerning the Lord's body. What does it mean to examine ourselves and so to eat while supposing that I had become careless in connection with my debts? And I realize it and I and I say to you, well, I know what it costs you. And I'm ashamed that I've become careless and I'm very sorry. Well, then I have acknowledged this to you. And when a believer. Signs things slipping into his life that are not pleasing to his Lord. He should acknowledge it at once. Keep short accounts with God, as another has said. And so if something has crept into your life that is not pleasing to the Lord, get before him and own it to Him at once. Don't go on, because if we go on in it, it may bring down the Lord's dealing hand upon us. But I think it's very lovely the way it's brought in in the end of this chapter. In fact, I have sometimes said that it's in these verses that we learn in the simplest way what self judgment is. And I think this is very beautiful because self judgment, if properly carried out, is always in connection with what it costs the Lord to put away our

sins. Now, that is if you just say, well, I know it's wrong, but I don't think. Is bad. I know other Christians have done the same. By then you've never really judged it in his presence. But if you have done something displeasing to him, then you get down and own to him now that it cost him that suffering on Calvary to put those sins away, and you really acknowledge it in his presence for them. You have judged the thing in the light of His presence and as to what it cost him. To put a race in, and I'm quite sure of this too. And I think this is another reason that it's brought in, in this connection now that when we think of coming to remember the Lord Jesus in his death, it brings to our minds fresh thoughts of his sufferings and death. And so it makes us realize that what it caused him to put away our sins. And so I say that that self judgment is connected. With what the Lord had to suffer for our sins. That's connected with the remembrance of him and his death. And to examine yourself is not to examine whether you're a Christian or not, but to take notice of those things in our lives that have been unjudged. Because I'm quite sure that if we judge the little things in our lives, they would never grow into the great things. If if you visited my home.

And I told you that I pulled out the weeds out of my garden and everywhere. And you came out with me to look at the garden and you saw a weed up this high and another one up this high and another one up high still. And you pulled him out and said, look here Gordon, I'd have to say, well I guess I missed those for two or three weeks. They would never have got that big in one week. And brethren, if we learn to practice self judgment in little things, they will never grow into the big things now that have to. Before our brethren sometimes for discipline, or perhaps bring us under this special dealing hand of God. And so isn't it gracious of the Lord? And I like to think of it in this way, as though he said I wanted the thoughts of my love and what I suffered for you to produce self judgment in your heart. But if it doesn't, then I'll have to put my hand upon you to produce it. And so it says. For this cause, many are weak and sickly among you. And many sleep so when it talks about. Eateth and drinketh judgment to himself. Now this is God's discipline that is talking about. For if you notice this 31st and 32nd verse, you'll see this very clearly. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord that we should not be condemned. With the world, nothing can be more clear. Then the fact that the believer will never have to deal with God as a judge. Now, that is, we'll never come into condemnation for our sins, but God does deal with us as his children, and his discipline is a very serious thing. And sometimes this explains why it is that Christians may have more trouble in their lives than unbelievers. Because it says the time has come, the judgment must begin at the house. Abraham And if it first begin at us, where shall we ungodly and the Sinner appear? The unsaved man may go on, and perhaps God won't interfere too openly in his life, but after death the judgment. But as believers, He deals with us in this life, in this life. And So what he is telling us here is that very often because we have become careless and then he has to. His hand upon us, perhaps in sickness, but He judges us that we should not be condemned with the world. We're never going to have part in the world's condemnation. The question of that judgment was all settled at the cross, and it will never, never be poured out upon the heads of true believers. But oh, the chastening hand of God is a serious thing. And so here we find in these verses that follow. What brings before us the truth of the Lord's government with us? And as I say, I think it's very beautiful that it's brought in in connection with the Lord's Supper, because the Lord instituted this supper for us, and He wants us to remember Him from week to week. And I'm quite sure, brethren, that if we really enjoy this privilege, as we should, if we really entered into in our souls what it cost the Lord. Jesus to save us. It will deepen in our hearts the desire to please Him. I've often thought what a wonderful thing it is that we have this because. We're so forgetful and we need to have our hearts recalled to the sufferings and death, and the Lord's Supper is the means by which He recalls our hearts to himself. We won't need it when we get home to glory. We'll gaze into his face. We'll never forget his love up there. We'll never have any tendency to sin up there, but down here we need something to remind us. He has given us his supper for this. And here I might just also mention that it says. Many are weak and sickly among you, and many sleep. This refers to the sleep of death. And first John chapter 5 speaks of the sin unto death. And some have said, well what is the sin unto death in a believer's life? Well, I believe it's just this, that if we go on in self will in our lives and we refuse to listen to all his pleadings of love. He may have to put his hand upon one of his arm and take him away in death. And isn't it better that he should take us away than leave us here to dishonor Him? He left us in this world. I've often said the sin unto death is the recalling of an ambassador. God has put His people in this world to be ambassadors for Him, but if we don't represent him like we should, He might have to take us away.

When an ambassador is recalled, he doesn't lose his citizenship. But he loses A privilege and it's a privilege, brethren, to be in this world for Christ. It's a privilege to be a testimony for him. And remember, we're not only a testimony for him individually, but at the Lord's table, where a testimony for him collectively. And the the Spirit of God would have us to realize this. There's no greater shame and dishonor in this world than the world looks on and sees that those who are true children of God. Scattered and divided so there is a testimony collectively. As well as a testimony individually, may the Lord grant that the real meaning of His supper and He pressed upon us now, that we may value the place and privilege that He has given to us, seek to walk in the good of it in the little time that's left to us. And notice here the way the chapter closes, the very last words of the 34th verse and the rest will I set in order when I come. No, there's some. There's some Christian. They were looking for a perfect group. And you'll never find it. And if you do, it's best not to get with them. Because if I found a perfect group, I wouldn't get with them because I'm not perfect. I'd spoil the group if I got among them. And so there is no perfect group on Earth. There was only one who was perfect. There were important things that Pearl had to set right. There were important things he had to bring before them. The assembly is the pillar and ground of the truth. That is responsible in connection with discipline, but there will never be perfection. And so says the rest. Well, I said in order when I come.

Oakland Conference: 1974, Setting Your Heart on Christ Forever

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Address—G.H. Hayhoe

I'd like to turn tonight to 2nd Corinthians and the 5th chapter, 2 Corinthians chapter 5. And just to make the connection, I'd like to read the last two verses of the 4th chapter, Second Corinthians chapter 4, verse 17, for our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly House of this Tabernacle were dissolved, we have a building of God and house not made with hands eternal in the heavens. Pulling this, we groan earnestly, desiring to be clothed upon with our house, which is from heaven, if so be that being clothed, we shall not be found naked. For we that are in this

Tabernacle do groan, being burdened, not for that we will be unclothed, but clothed upon that mortality might be swallowed up of life. Now he would have brought us for the self same thing as God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor that, whether present or absent, we may be accepted of Him, for we must all appear before the judgment seat of Christ. That everyone may receive the things. In his body, according to that he hath done, whether it be good or bad. Knowing this, or the terror of the Lord, we persuade men, but we are made manifest unto God, and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them, which glory in appearance and not in heart. For whether we be beside ourselves, it is to God. Or whether we be sober. It is for your cause. For the love of Christ constraineth us, because we thus judge that if one died below, then we're all dead, and that He died. For all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore henceforth nor we know man after the flesh. Yeah, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore, if any man be in Christ, he is a new creature. All things are passed away. Behold, all things are become new. And all things are of God. Who hath reconciled us to himself by Jesus Christ, and have given to us the ministry of reconciliation? The worth of God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. And now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ that be reconciled to God, for he hath made him to be sin for us. Who knew no sin, that we might be made the righteousness of God? God, in him telling these last two verses of the 4th chapter, we see the apostle draws a contrast between those things that are seen and those things that are not seen. No, it's very easy to live for the things that are seen, but those things that pass away. But in this day and age when God is allowing us to feel the shaking of all those things that are seen. How much more thankful we should be that we have that really abide. We have a portion that doesn't pass away because we don't look at those things that are seen, but at those things which are not seen, those things that are eternal. There's a lovely verse in the 22nd sign that says your heart shall live forever. A very striking expression, isn't it? It doesn't mean that these physical hearts of ours are going to go on and beat forever. But you know, if we set our heart on things here. By all those things we set our hearts upon are going to pass away. But isn't it a wonderful thing that if we set our heart on those things that are above, we set our heart upon a portion that is going to be forever? And so whether you're young or whether you're old, if your heart is upon Christ, it's on something that's not going to pass away.

If you have found friends among the Lord's people and those friends that you have found. I'm not just friends for a little time here in this world, but they're going to be your companions for all eternity. Isn't it a wonderful thing to be a child of God and to have set your heart on things that don't pass away, things that really abide? And then you can say, yes, my heart lives forever because my heart's not set on things here. Now it doesn't mean that we can't enjoy the things that God gives us here, it says in first Timothy chapter 6 that God gives us all things richly to enjoy. But we don't enjoy them as something that we set our hearts upon, something that we work for, just accept them as a gracious provision that God gives us. We just receive it like an ambassador. He's an ambassador in another country. The United States sends an ambassador to Canada. There's no use in setting his heart upon the house. He's going to live on in Canada. Because he's just going to live there for a little while. He's thankful for the provocation that his Country makes in providing a fine house for him and a nice car, but there's not much use in setting his heart upon it because he's just there for a term. Now when that term is ended, he comes back to live in his own country. And dear friends, if you belong to the Lord, why don't set your heart on things here? Because it's just for a time. The things that are seen are temporal. But the things that are not seen are eternal. How did you think of an ambassador being sent to another country? And he says, well, I'm willing to go to a country where I can be quite sure that none of my possessions will be disturbed, my car will be never, never will be all returned. The windows will never be broken in the embassy. I will be an ambassador in a place like that. But if there are any hardships connected with it, I don't want to have that kind of a position. You'd say that would be a very strange attitude for a man who was. Desirous to represent his country. And so the apostle Paul was going through great hardships. He was suffering for Christ's sake, but he says our light affliction, which is but for a moment. For us, a far more exceeding and eternal weight of glory. He says everything that we have to pass through in this world for Christ's sake. He is not going to be lost time. It's not going to be lost possession. Because our treasures are not really here. The Lord Jesus said not to lay up treasures on earth, because moth and rust corrupts and thieves breakthrough and steal. And that it tells us to lay up our treasures in heaven, when neither N nor W is corrupt and thieves don't breakthrough and steal. And so each one of us who belong to the Lord. Have that inheritance incorruptible and undefiled. And the plate is not away, reserved in heaven for us. But I say again, and I speak to my own heart too. Are we living for it? Are we living for those things that pass away? The apostle here says we look not at the things that are seen, Uh. They look not at the things which are seen. What are the things which are not seen? But the things which are seen are temporal, but the things which are not seen are eternal? And then in the 5th chapter he opens with these words. For we know. For we know that is the reason he could do this was because he had absolutely no doubt in his mind as to the glorious future that was ahead of him. And you and I will never be able to give up the present if we have any uncertainty. As to this future that awaits us, that's why Satan does his best to put a doubt in the minds of believers. He does his best to try and get us doubting God. The very first recorded words of Satan in the Old Testament are these. Yeah, God said. Notice he raised the question about the truth of God's Word. And has he ever done that with you? Oh, you say. Of course he has. He always. Seeks to get us to question the truth of God's Word and the first recorded words of Satan in the New Testament. What are they?

He said to the Lord Jesus, if thou be the Son of God. His first recorded words in the Old Testament question the spoken word of God, and his first recorded words in the New Testament questioned the living Word of God. He'll always put a question in your mind. He doesn't want you to have these blessed things as an assurance in your sorrow, but God wants you to know He doesn't want you to go on in uncertainty. For we know, oh, I trust that if there's anyone here who has been entertaining doubts, that God will enable you tonight to lift the shield of faith. Because the reason we know it is on the very best authority possible. God has spoken. God has spoken. For you know, our eyes may deceive us, our ears may deceive us, our friends may deceive us, that when we take God at his word, it tells us it's impossible for God to lie. And it says you have given us a strong consolation, who have fled for refuge to lay hold upon the hope set before us. So for adults rising in your mind, remember where they come from, and remember that the only way to meet them. Is to lift the shield of faith. We shall be able to crunch all the fiery darts of the wicked. When the Lord Jesus was here, he gave us the perfect example of how to meet the enemy. For when Satan came to the Lord Jesus, he answered every temptation by saying, It is written, it is written. He answered those temptations by the precious word of God. Now in this 5th chapter I believe we could say. Perhaps, to put it very simply, that there are three things brought before us as reasons why we shouldn't live for the things that pass away. And the first reason that we have in this chapter is that our bodies are a constant reminder that we are not in this world to stay. Every one of us feel aches and pains, and as we get older, we have a few more

of them. And these are just reminders that we're really not here to stay. Of course we have the hope of the Lord's coming, which is the grand and glorious hope of the Christian. But what is brought before us here is these tabernacles in which we groan, that remind us of our first scene is not really our home. And then the second thing that's brought before us in this chapter is that our lives are going to pass and review. Why should we live for things that don't matter, that don't abide? If our lives are someday going to a passenger review and only what is according to the will of God is going to abide, it says the world passeth away and the lust thereof, but he that doeth the will of God abides forever. So the judgment seat of Christ is going to be a view of our lives. And oh what a serious thing this is. About Aurora Life here is so short now. That every act in our lives has an eternal consequence. That's something for us to consider, isn't it? Every act in our lives has an eternal consequence, but an important thing for us, we might think. Only that doesn't matter. Well, it's either gain or loss. It goes on either one side or the other of the Ledger. And what a serious thing to live, a life that will be lost. Now it's quite possible to have a saved soul and a lost life. The Lord Jesus said he that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal. That saves your soul is the blessed finished work of Christ as the precious blood of Christ that cleanses from all sin. There's nothing else that will put away sin before God and when you receive the Lord Jesus as your Savior. And your sins were put away in his precious blood. You have a saved soul. But I say again, it's quite possible to have a last life. And Lord is an example of that, a man who had a saved soul, but a last life, all that he lived for went up in the flames of Sodom. He had lived for the things that pass away, and he lived to see all those things that he labored for perish. And so.

The second reason then is the judgment seat of Christ. You will speak more of this shortly, but at the judgment seat of Christ, the life of the believer passes into review, and how important that we should live our lives for him. And then the third thing that is brought before us is the greatest of all, perhaps we could say the love of Christ. Constrains us now, that is, we're not living to please the Lord out of a sense of Jesus. Beauty. We're not living because, well, we just have to do it, but we're living to please Him because His love is so great that he has captivated our hearts. It's not hard to do things that please a person who loves you and does everything for your good. Isn't it hard to try to please a person? Who really makes sacrifices for you constantly and when we think of what the Lord. Jesus did for us, and what He's doing for us now is our great High Priest and advocate. Surely the thought of His love, how much He loves us, and that He's going to love us right to the end. Isn't this a grand reason why we should not live to ourselves, but unto Him? And so these three things are brought before us. And then in the concluding remarks in the chapter, we see what our real position is in the world. We remark about it before the position of being. Representatives of Christ here in this world now, just like his ambassadors here in this world. So, and we realize what will hear you, you hear many people, especially young people say, well, what have we here for? What's it all about? Well, one great man said he spent all his life trying to get an answer to two questions, where he came from and where he was going to. All their friends. God gives the answer. He tells us where we came from. God breathed into man's nostrils the breath of life, and man became a living soul. He tells us where we're going to the two destinies ahead. And so in this chapter He tells us why we're here and if we're saved, why did He leave us here? Why didn't He take us to heaven the day he saved us? We will never be any more fit than we were today. He saved us the day he saved us. Our sins were gone. We were in Christ. We were accepted in the Beloved. Could we be more? No, we were just as fit then as we'll ever be. Where has He left us here? Oh, He has left us here. At the end of this chapter shows that we might be representatives for Him during his absence. What a privilege this is to be officials of Christ. Known. And what of all men say in the beginning of this chapter? Then we see that. Paul speaks of the body in which he lived as the earthly House of this Tabernacle, but as he just called the body that he lived in a Tabernacle or a tent, it was only a temporary abode. And we find the Apostle Peter Speaking of this in his epistle. He said, Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath showed me. Now, as he said, my spirit is closed. The tent, Oh well, now that the tent is on the temporary aboard. And so he spoke of his body in that way, and he said, if our earthly House of this Tabernacle be dissolved, we have a building of God and house not made with hands eternal in the heavens. Now that is, we have a glorified body. Waiting for us up there and when the Lord Jesus. Comes and gives the shout and then it says we shall be changed, we shall be changed. And that is when the astronauts went up to the moon. Well, they had to take food, they had to take the atmosphere, they had to take the atmosphere, oxygen and so on. They couldn't live as they went through space. But when the Lord Jesus comes and gives the shout. Thousands are going to rise to meet him. How about they won't have to take the atmosphere, they won't have to take the food from this Earth because. There are bodies celestial and there are bodies terrestrial. At present we have a terrestrial body, a body suited to earth. But when the Lord Jesus comes, we will have a body suited to heaven. And so when he gives that choke, that miracle will take place.

Won't have to have a spaceship, you won't have to have a special kind of a jacket or something like this. No, we shall be changed and will go up to meet the Lord in the air. And so shall we ever be with the Lord. Here's what a glorious thing and it says this mortal will put on immortality, this corruptible will put on incorruption. And then shall be brought to pass the saying that is written. Death is swallowed up in victory. What a glorious thing to have this before us. Yes, we're going to go to our real country, just like the ambassador. The time comes when his period is over in a firm land and he returns to his own country. Well, Helen is our Fatherland. Heaven is our home, so he says. You have this before us, and notice it's eternal in the heavens. This makes it clear that we're not going to. Wayne, on the earth, we're going to reign over the earth because our portion is eternal in the heavens. Isn't this lovely of all those? We're going to be forever with the Lord. Now when he comes and sets up his Kingdom, we'll come with him, but will not come here to stay. It's not our home. When He comes, as the Scripture says, the Lord my God shall come, and all the Saints with thee. But it was just to be identified with him. In a setting up in the establishing of the Kingdom. But our royal home is in heaven, and so it says. In this we groan earnestly, desiring to be clothed upon with our house, which is from heaven. And that is, God hasn't made our bodies without feeling in this Tabernacle we groan, we feel pain. God has made us so that we feel all these kind of things. The Lord Jesus himself followed everything. Let me feel was 1 exception. Sin apart they never had. And well in nature He could not sin. But he felt pain. He felt. Reproach he felt, wariness, all these things as a perfect man he felt. And so he said, Reproach hath broken my heart. He was thirsty, and he said to the woman, and give me a drink. He felt it when the disciples forsook him. And it says of Judas, if it had been an enemy, I could have borne it but my own familiar friend, in whom my soul trusted. Lifted up his heel against me. What is the Lord felt everything perfectly. And now he's a merciful and faithful high priest for us. And so he knows all that we pass through because he's trodden the path before. And our desire is to be clothed upon with our house, which is from heaven. And this third verse, I believe is a little warning. If so be that being clothed, we shall not be found naked. For you know there's not only a resurrection of believers. There was a resurrection of unbelievers. There's not only a resurrection of the just, but there's a resurrection of the unjust. That is not a general resurrection. It's over 1000 years apart. It says the rest of the dead lived not again till 1000 years were finished. This is the first resurrection. Believers will have part in the first resurrection and those who have died in their sins will be raised 1000 years later. The stone before the great white throne, but there is a resurrection even of unbelievers, and I believe this verse is a learning that there will be some who will be clothed upon with a body that is, they'll come forth in resurrection about they'll stand before God naked, no rule of

righteousness. They'll stand there in their sins. But a terrible thing, as it tells us in the 20th chapter of Revelation, The Seed. The dead which were in it. And they were judged every man according to their works. Doesn't matter where they died or whether were buried. God will find the dust and there will be resurrected. Oh I hope there won't be anyone here who will be raised and have to stand there in your sins. What a terrible thing to come forth. The spirit reunited to the body and be there naked before God. Well, thank God, this is not true of any believer, but it is true for those who are raised in their sins. And there might be some who have a profession and not possession, because you might deceive your parents, you might deceive your friends, you might deceive your brethren, but you'll never deceive God. The Lord knoweth.

Them that are His, He makes no mistakes, and He can give you assurance in your heart too, if you'll just accept Him as your Savior. Because it says these things that are written unto you that believe on the name of the Son of God, that you may know that you have eternal life. A believer can know it, but this verse, I believe, is a little warning to a professor. Now the fourth verse. Now for we that are in this Tabernacle do groan being buried. Not for that we would be unclothed, but closed upon, that mortality might be swallowed up of life. I want you to notice this here. Not for that we will be unclothed, but clothed upon. And he goes on to explain this further. But death is spoken of as the unclothed state. Now that is now. That my spirit is in a body, and this is the earthly House of my Tabernacle. In resurrection, God is going to clothe the body with a new house which is from heaven, a celestial glorified body like Christ. But it says you're not, that we would be unclothed. And that's what death is. That is, when a person dies, the body is laid in the grave. But as we have in the sixth verse. The person is absent from the body. And poisoned with the Lord. Now the reason he says this here is that this is not the proper hope of the Christian. The proper hope of the Christian is not death. The proper hope of the Christian is the Lord's coming. That's why he says not that we would be unclothed. No Christian is taught to look for death, but rather to look for the Lord's coming. And that's why in the Scripture, the hope of the Lord's coming is always. Held up to the believer as a present hope, it's to be expected in our lifetime if God and His patience waits over this world. There might even be some in this room that will be taken away by the article of death. But it isn't our proper hope. Our proper hope is the Lord's coming. And now, by events that we see taking place in the world, we can see that day approaching. The scripture speaks. Seeing the day approaching and we can certainly see things taking place that indicate to us very clearly that the Lord's coming is drawing near and that God intends it to be the hope of the believer at all times. So I can go to a person in the hospital and instead of having to talk about death, I can talk about the Lord's coming. And many are Christian whom I have visited in the hospital. It has been my joy to say, well. Isn't it lovely The Lord might come today? For Christians, shall I say, the Christian slogan is perhaps today, perhaps today we expect him, we look for him, we wait for God's Son from heaven. And so how blessed. There's this wonderful hope for us so we don't look for death, but the time when mortality will be swallowed up of life. But that's at the Lord's coming. Mortality will be swallowed up of life, and that is those who have died in Christ will be raised, and together with those who are living, will be caught up to meet the Lord in the air. Share the fifth verse says Now he that hath LED us for the same thing is. God, who also hath given unto us the earnest of the Spirit, when it says, he that hath wrought us, or worked in us for the self same thing as God. It means this, that God didn't save us to leave us and these bodies with their aches and pains. He saved us to have a full and complete salvation. And that's why it says in Romans now is our salvation nearer than when we. And that is when God saved us, we received the salvation of our souls, but He's going to complete that salvation and give us the salvation of our bodies. Romans 8 says, looking for the adoption to work the redemption of our bodies. That's what we're waiting for. And so when it says here.

He brought us for the self. Same thing that is. To be clothed upon that our house which is from heaven. And when your salvation and mine is complete, we will not only have the salvation of our souls which we have now, but we will have the salvation of our bodies. We'll have glorified bodies without any sinful nature in them. We won't have to watch against a bad thought. We won't have to watch against the temptation. And we won't have an ache or a pain, because God himself shall ripen away all. Tears from half of our faces and that will be our complete salvation. And to pledge that he's going to complete this is given to us the earnest of the spirit. And when you're going to buy a piece of property, at least in Canada, we place a certain amount of money down. And this this money is called the earnest money. And it's the pledge that you intend to complete the deal. And so. You're going to buy a piece of property that's worth \$10,000. Why? The real estate man might ask you to put down \$1000 as a pledge that you're going to complete that deal. For when God save my soul, he, he gave in earnest, supposing that you are going to buy a piece of property that was worth \$10,000. And you said to the real estate man, well I'll give you some earnest money on this. And you sit down, you write out a check for \$50,000. And he looks at the check and he said. I said the property was \$10,000. Why did you give me such a large? For the earnest money. Or you say, I want to be sure I get it and I'm willing to put that down on it to be absolutely sure that I get that property. Well, isn't it wonderful to think that God wanted to be so sure that he had me in glory, that he gave something that was so far above my full worth. He gave the Holy Spirit of God as the earnest. And so just as that \$50,000 certainly assures that real estate man that you intend to complete the deal. And if somebody the next day said that I'd like to buy that property. He'd say, well, it's. The soul. And so this person says, well, do you think he's going to go through with the deal? He says, I have no doubt. You know, he gave me a check for \$50,000 and the property. How could I ever doubt that he intended to complete the deal? And dear friends, isn't it marvelous? Let's try the next verse says. Therefore we are always confident. Therefore we are always confident for God has not only given his son to die for us, but he's given the Holy Spirit of God to endure us as the pledge and the promise that he is going to complete what he has begun. He would have begun a good work in you will perform it until the day of Jesus Christ. So I will here were absent from the Lord. But there's no uncertainty because for us. It's at death were absent from the body and present with the law. Well, this is brought before us so clearly that in the first part of this chapter to show us. The ground for our confidence and to show us too, as I say, an appeal for why should we live for these things that pass away when we're so sure of the future? And think of how glorious and how wonderful it is, how we're constantly reminded. Perhaps some are sitting in this room tonight with a headache or other kinds of aches and pains. And we're constantly reminded that this world is only a place where. Passing through, Oh my God, brightening our souls, the glorious hope ahead of us, and while we look at those eternal things that belong to us. Now, this brings us to the next one. And I want to call your attention to the first 3 words of the eighth verse and then the first 3 words of the ninth. Notice the first 3 words of the 8th. We are confident. And the ninth verse, wherefore we labor. More than many people at labor to get confidence. And I think if they work hard enough then they can be pretty sure that God will accept them. But you know, God puts it the other way. He says we are confident. Therefore, we labor.

And all true Christian life and testimony flows from the assurance. That God has done all that was necessary for our salvation and secured to us this foolish, glorious, this completed salvation. How could we be lost along the way if he has given us this assurance that he's going to complete what he has begun? And because of this confidence, I'd like the person who says, well, if I don't live the. I might get lost. No, that isn't what God says. He says we are confident wherefore we labor. Let's always bear this in mind. And when it says wherefore we labor, that whether present or absent, we may be accepted of Him. Now that is. Over we go on in this world, trying by His grace to live a life that is acceptable to Him. There's a lot in this world today about being accepted. Everybody likes to feel accepted. Young people like to feel accepted. Parents like to feel their children are accepted. But isn't it a good thing to have this before us, to endeavor that we would be

accepted of him? Sometimes our friends might even reject us because we try to live for Christ, but the important thing is to be accepted of him. That was Paul's endeavor, he said. I know a lot of people are living their lives to be accepted in their office, to be accepted in their community, to be accepted by their friends and their countrymen. But he said I'm living my life to be accepted of him. And he said. I am seeking to live it while I'm here and I'm looking forward to the day when it's all going to be manifested at the judgment seat of Christ. Now, the judgment seat of Christ for believers is not something that is intended to bring terror to our hearts. The judgment seat of Christ is the manifestation of our lives. And you know, we use the word judge in two different senses and. English, and the Scripture uses them in these two different senses too. That is, there's a courtroom and there's a judge there, and if a man is found guilty, the judge pronounces a sentence. The man perhaps is heavily fined or sent to jail, and the judge is the one who passes the sentence. However, there might be, say, a dog show, and there are some judges there. But they're not there to punish the dogs, they're not there to pass us sentence on the dogs. Further, to examine those dogs and give rewards. And now the judgment of the last is to be. Judged for their sins and to be sent into that place of eternal punishment, the Lake of fire. Noah had a sound thing. In other words, for unbelievers it's the great white Throne and they will be judged themselves. For As for believers, it's the judgment of our work. It's our works, just like the dog is looked over, that which is worthy of reward is noticed, and then perhaps some reward is given. One of dear friends, this is a searching thought for us now that our lives are someday going to be brought into review and this ought to search our hearts and given us the. Desire the Lord to please the One. Who has done so much for us? Who has pledged Himself that He's going to bring us safely home to glory? And I wanted you to notice a few things here. First of all, I want to say that when we appear there, we will be just like Christ. And that is we'll be there clothed in the best robe of heaven. Though we will have been accepted there through the finished work of the Lord Jesus, and but our lives will pass into review. And it says in this verse, the deeds done in the body. Now, some have said that does this mean before you're saved or after you're saved? All the Scripture says the deeds done in the body. And there was just as much in the body before I was saved as after. And you know, I expect someday, another day to meet Mary Magdalene in heaven. And I'm going to know when I meet her what kind of a woman she was before she was saved because the Bible tells me. All that before she was saved, she had seven devils. I'm going to meet the man and that the Lord Jesus saved and he cast her to that man. A legion of devils I'm going to meet. I'm going to meet the woman in the 4th chapter of John who was living a morally corrupt life and all these things happened in her unsaved days. But I'm going to know about them because God has already told me about them in His Word. Why did He?

Me because he would present to me that those people as trophies of his grace and you know to your friends, we don't realize that in God's sight there were all trophies of his grace. We have a worry, shall I say we have a very poor estimate of what sin really is. But at the judgment seat of Christ, when our lives pass into review, we're going to realize. I'm going to death. Was the Lord Jesus pain? We've never realized that enough. Yet we'd praise Him more if we knew that a great deal of sin he paid for at Calvary. But God is going to manifest that and we're going to praise Him in full measure when we see that there was a lot of bad in our lives. But this verse says the things done, whether it be good or bad, He is going to show us that. If I could put it this way, he's going to show how much was on the David side, but he's going to show that it was all blotted out by the precious blood of Christ. And then. It says that its water, its. Good or bad? Now there was number good in our lives before we were saved because the Bible says they that are in the flesh cannot please God. If I can put it this way, there were no credit entries till we got saved. There was nothing that was proof for God until God saved us and then he gave us a new life that could produce fruit for Him. And so everything that we do to please him he has recorded. And others ought to give us a desire, as the apostle said. That we might live, that whether present or absent, we might be agreeable to Him. And you say, well, how will we feel when our lives pass into review? For in order to, shall I say, explain it to my own mind and my own heart, I sometimes thought of it like this. How did the Lord feel about the way I lived yesterday? He looked down, he saw everything that I did yesterday. He heard everything that I said. He knew every thought that passed through my mind. And how did he feel about it at the judgment seat of Christ? I believe I'm going to find out. And more than that, I believe I'm going to feel about it like he feels. But that helps me to understand that the judgment seat of Christ is because it says, then shall we know? Even as us, we are known. And I believe what Paul meant when he said that, whether present or absent. Now that is as I live tomorrow, I want to live in such a way that I think of what the Lord thinks about the way I'm living today. And I don't want to just wait till the judgment seat of Christ to find out, but I want to try and live it now. That's what Paul meant when he said, and that's why it's important and that's why it's intended to speak to our consciences now that we might have more desire that we might live our. As agreeable to him as I say, what is not of him is going to be burned up. And it says if any man's work shall be burned, he shall suffer less. You'll never be able to regain. One day someone wrote a little ditty something like this about it. It said lost 1 golden hour somewhere between sunrise and sunset. Set with 60 diamond minutes nearly word is offered for his diamond for he's down for a. Engineer who wasted an hour or two hours all day yesterday, we can never recall, We can never regain it. If any man's work be burned, he shall suffer less. But if any man's work abide, he shall receive reward. There will be the Lord's approval in that day. And I say again, the judgment seat of Christ is intended to magnify the wonderful grace of God that saved us. And to exercise us that we might live our lives in this. Present time, so that when they do pass into review, we'll know that we will have his approval. And I might say this in passing too. This is the importance of reading God's Word, because it says in another place, if a man strives for the masteries, yet is he not crowned except he strive lawfully now that is, is it possible?

On this side of life, that is before we get home to glory tonight. Whether we're pleasing him or not, well, that's why He's given us His word. You might say, well, I tried to live yesterday to please him. Be sure to read His word because in His words you'll find out how you can please Him. Many Christians are doing things and they will tell you they're doing them for the Lord, but when you search the scriptures you find that some of the things they're doing and that according to His Word. His word shows us how we can please Him. You see, when God saved you and I, He gave us a life that wanted to please Him. And then he gave us his word to show us how we could please him. He just like if I wanted to give a gift to someone and I had never met the person, I wouldn't know what to give them. But if that person wrote me a letter and said, I heard you wanted to give me a gift here or a few things that would please me. Now I can say, but I know these things will please that person because. The letter told me so and their friends God has written us about. He says he hasn't called his servants, but friends. And He's written us a book. And if you want to please him, acquaint yourself with his Word. Acquaint yourself with His word. And any things that we think are all right, but when we compare them with God's Word, we find out that we haven't the proper priorities. We haven't really discovered what is the most important in His sight. For Pearl had a different idea. And he said after he had met the Lord. About things were getting. To me, that as I counted last for Christ. So the judgment seat of Christ then is intended to speak to our consciences, that we might live for him. And just a little word about the alone verse. Knowing, therefore, the terror of the Lord we persuade men is just a simple little reference to this. That when Paul thought of his life passing into review, he thought how terrible it would be for a Sinner to have his life pass into review and to be charged with every sin, and that I think that my life is going to pass into review someday. I know the blood of Christ has cleansed me and removed our sins from the presence of a holy God, but I think of sinners. And their lives are going to pass into review too. And not one sin.

Has been put under the blood, Oh, Hassan. Because as one is often said, God must judge sin, and he either judged it upon the head of his spotless son or will have to judge it on your head. When May God grant, if there's anyone here that's not saved, he'll turn to him now and receive them as your Savior. And now this brings us down to the third one, the 14th verse. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Well, I've often commented that it doesn't say the love of Christ should constrain us. It makes it a positive statement. Here the love of Christ constraineth us, and I might illustrate it like this. If I had a pile of nails here on the table, then I had a magnet in my hand. I wouldn't say to you this magnet should attract those nails. I would say this magnet attracts those nails. Please say why aren't they moving? Oh, I just haven't got it close enough. But when I bring the magnet close to the nails, something happens. The nails begin to move. They begin to come toward the magnet. Why? Well, as an attracting power in that magnet that draws those nails, if there happened to be some brass tacks there, I could bring that magnet as close as I liked. And that nothing happens to them. They're unmoved by the magnet. And so the love of Christ does not constrain the hearts of sinners. Very often they hear about His love and they go out and they reject it. But when you and I have been brought to know the Lord Jesus as our Savior, it's a positive fact. We may be rusty nails, we may be greasy nails, but if we're the right kind of material, that is, if we're truly saved, the love of Christ constrains. Isn't this lovely?

But what's the trouble? The reason we're often not constrained by His love is because we're just like those nails with a magnet a long way away. But as soon as the magnet comes close, the nails begin to move. And, dear friends, if you and I desire to be constrained by the love of Christ, remember what James says tonight. And He will draw nigh to you if you and I desire to be constrained by His love. We need to get into His presence and think about how much He loves us. The Lord Jesus said, As my Father hath loved you, hath loved me, so have I loved you. Continue ye in my love. So if there's anyone here who's doubting his love, I just think of that cross of Calvary. Think of what He did for you, and I'm sure that you'll feel the constraint of His love. And what is the result when this magnet comes? Down to those nails, Friday. Just go wherever the magnet calls, the magnet pulls them along. And that's exactly what the verse says here. It says that we should not live unto ourselves, but unto Him. Perhaps you would like to have a number of rules laid down, but when you're saved, you've got to do this and you've got to do that. Now, there's no rule laid down about where those nails are going to go, because as soon as the magnet is closed, it's all very simple. They just go where the magnet takes. And you know, if we're enjoying the love of Christ, we go where the magnet takes, and that's what it's telling us. We don't rule unto ourselves, we live unto Him, because there are just two ways to live. And to ourselves. And some people living to themselves may live in open sin, some may live in secret sin. Some may feel that they're better accepted in society. They're living a pretty clean life, but they still have self as the center of their being. They don't live to Christ. They live, perhaps to have the esteem of their fellow man, to be well thought of. But there's an entirely new motive that is brought into the life of the Christian. When he's constrained by the love of Christ. He does what he does because the love of Christ moves him and draws him. And that's why when one is constrained by the love of Christ, there's a consistency in his life. People may find forth, but he is drawn by the love of Christ, and he desires to live not to himself, but unto him. Oh, what a very simple thing. And oh, could you and I stop and think of his wonderful. Love, could we consider what He's done for us and not feel something of the constraint of that love? I don't believe it would be possible for us to meditate on His love for 5 minutes and let our hearts responding and saying I want to please him, I want to please him. He did so much for me, surely there's something I can do to please him. And so of Tarsus meant the Lord on the road to Damascus. He said, Lord, what wilt thou have me to do? And so He had the privilege from that time on how seeking to live, to please the one who had died for him. And so this is very simple. And notice this word. Hence for us, but there's a pastime in our lives which as we said, we can't change. But there is a henceforth. I don't know how long it might be. It might be 5 minutes, might be. And five months, I don't know how long it might be, but we do have the privilege of living the rest of our time to the little town. May his love constrain us to do this then. And then he says in the 16th verse 4 henceforth know we know man after the flesh. Yeah, though we have known Christ after the flesh, yet now henceforth know we him no more. This verse might seem a little difficult to understand, but the thought is something like this. But we were brought to know one another is that we have been brought into the family of God. As I look into your faces tonight, I don't suppose that I would know any of you here tonight if God hadn't saved me and he hadn't saved you. But because he saved you and because he saved me, we're brought to know one another. There's a living link between all believers and the family of God. And as members of the body of Christ, we don't in the world, people know on another because they perhaps are in the same profession. Doctors know one another because.

Doctors, dentists know, and another because they're dentists. Nurses know and another because they're nurses and they're societies for all these different things. And then two of nations, sometimes people know one another because if they're in a strange land, they have a little club for people of that particular nation. But you know, when we're saved, we may be in different rocks of life, we may have different backgrounds, we may be of different nationalities. But what has brought us together always been brought as new creatures in Christ Jesus. Now this is important, brethren, this is very important for us, that if we think of one another as to our different dispositions and backgrounds and personal makeups, there may be what they often call a clash, There may be a clash of personalities. But if we think of one another as blind to Christ. By then, we don't know one another after the flesh. We know one another because we're part of this new creation. We're part of this grand and glorious scene where Christ is the center. And when it says, though, we have known Christ after the flesh. It just means this, that when the Lord Jesus was here upon earth. He said that I am not sent but to the last sheep of the House of Israel, and that is when he was here upon earth. He was here as the messy, as the minister. Of the circumcision to confirm the promises made to the fathers, and that since his rejection and his crucifixion, now the circle has broadened out. And God is not working just with one particular nation. He is working in all different nations. He is working and gathering out of all nations of people for heavenly glory. And when it says we've known Christ after the flesh, perhaps I could. Make it simple by bringing before you the case of Mary. After the Lord's resurrection, she came and would hold the Lord. And the Lord said, touch me not, for I not ascended to my father, but go and tell my brother, my ascendant of my father and your father, and to my God and your God. If I could put it very simply, He said to Mary, something like this, Mary. I've been rejected as the Messiah of Israel, and now you'll have to come to know me in a new way. But he said, I'm not the one who's going to set things right for the nation of Israel. Now they've rejected me. But I'm going up there on high, and you must learn to know me in a new way. And so it is. We know Christ now as the man who's up there on high, who is gathering a people for heavenly glory. He's broken down the middle wall of petition, and Jew and Gentile are made one Christ. We always remember this. We have been brought into a new relationship and I believe, brethren, we get along much happier if we realize the lenders of this glorious fact now that we are to know one another in this relationship and enjoy these blessed intimacies that belong to the fact that we are children of God, part of new creation. In that glorious scene where all it is of the first creation will have passed away. And Christ will be the center of it all, and God in the eternal state will be All in all. And now then, what is our position in this world, you say then? Well, here it says. In the 20th verse. And now then we are ambassadors for Christ as God, as though God

did beseech you by us. We pray you in Christ's dead be reconciled to God. Now that is, what is our place here in this world? Why has he left us here? Well, this world doesn't know the goodness that's in the heart of God. There's the world doesn't know the grace and kindness that's in the heart of God. They don't know why he's waiting and why things are going on as they are. But God has waited almost 2000 years and he's still waiting. The long-suffering of our God is salvation, not willing that any should perish, but that all should come to repentance. And so during the absence. Of Christ. We're not left here to improve this world. We're not trying to bring in a new social order. We're not trying to promote our nation to be the top nation in the world. What are we here for? We're here to represent Christ and we're here to say to this world.

By in spite of the fact that you nailed God's Son to a cross and spell the fact that you've sinned against him, He loves you and He's provided a way to bless you. And that if you accept him as your Savior, he'll be made the righteousness of God in him. Then what a privilege, and yet what a responsibility is ours. Because we have noticed in this chapter, God has set for us very, very wonderful reasons why we shouldn't live for the things of time. We're not here to stay. We're just passing through. Our lives are going to pass into review and we're people that are greatly loved. The Lord Jesus loved us and gave himself for us, and He loves us to the end. Throughout our mistakes and failures, He still loves us and will for all eternity. Aren't these powerful reasons, then, why we should live for Him? Isn't it a privilege to represent heaven here upon earth when we think of all these blessed things and these assurances that belong to us, and we're in a world that's full of uncertainty and misery? Men's hearts failing him for fear and wondering what's going to happen, Concerned about the whole situation, Concerned about whether there's going to be another war, Concerned about so many things. Isn't it a privilege to be in this world and to be saying to sinners, God loves you, and the only reason he hasn't stepped in and interfered in this world is because he's waiting to gather out of people for heaven before he judges this world in righteousness?

Lawrenceville Conference: 1966, Like Christ

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Address—G.H. Hayhoe

For a moment at that last portion that our brother spoke of in Second Corinthians chapter 3, the 12TH verse, Second Corinthians 3, and verse 12. Seeing then that we have such hope, we use great plainness of speech. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty. But we are with open face, beholding as in a glass. The glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. Well, our brother has just mentioned about the Lord Jesus being there, glorified at God's right hand, as the one who has accomplished redemption, as the one who intercedes for us, as the one who is the object for our faith. And here we have in this portion a contrast between Moses and that which we have in the Lord Jesus up there at God's right hand. We know the first time that Moses went up to the mount and received the law, he came down with the tables of stone in his hand. But the people were worshipping a golden calf in the camp. And so he didn't bring those tables of stone into the camp. He broke them at the foot of the mount. Because if those tables of stone had been brought in, why the people would have all perished, Because if they had been placed under pure law, it would have been judgment. And so Moses broke the stones. The tables of stone at the foot of the mount. And he went up again. And the next time, when God gave him the tables of stone with the law written upon them, why they were placed inside the ark, and the sacrifices were instituted. And so when Moses came down the second time, the skin of his face shone. There had been a partial revelation of what was in the heart of God. His desire for the blessing of man in spite of what man? Man was seen in those types and shadows connected with the Tabernacle. And Moses, who had been in the presence of God and who had received this partial revelation, why his face shone? Because God delights in blessing. He delights in the blessing of his people. And as I say, the people were not placed under pure law, but instead there was a provision made and a way of approach into God's presence through the sacrifices. And on top of the Mercy seat, on top of the Ark rather where? The mercy seat was the blood was sprinkled, and the eye of God rested upon that blood, and so he could go on with the people who had failed, and all the ritual and all the types and shadows of the Tabernacle. Were the things that spoke of Christ. But it says here that the children of Israel could not steadfastly look to the end of that which is abolished. That is, they didn't see in all those things what was typified. They didn't see that those things pointed on to Christ, but they did see Moses face shine. They saw that partial revelation. But Moses put a veil over his face so that they couldn't. Steadfastly look well, this was what characterized the Old Testament, that is, God dwelled in the thick darkness. He did not come out and make himself known except in a partial way, so that he might go on with the people. But here in this chapter, he contrasts what has taken place in Christianity. And now God has not placed, as it were, a veil over his face. The veil has. Taken away and the question of sin and guilt has been slow fully settled and God has been so fully glorified that now God can come out and tell all in his heart. And you and I can look up as the last verse says, but we all with open or as the new translation renders that we all with unveiled faith.

Holding the glory of the Lord are changed into the same image. That is, there is no veil upon His face. We can look up thy faith, as it says in Hebrews 2. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. It says in this next chapter, the 4th chapter, that the glory of God shines out. In the face of Jesus Christ, all beloved brethren, isn't it wonderful that the heart of God has been fully made known? God could not tell out what was in His heart in the full way that He has told it out. Now, since redemption has been accomplished and the Lord Jesus of God's right hand and the Spirit come down to indwell us is to lead us into the full enjoyment and blessing. Of what is ours through that finished work. And so we can look up, and I say there is no veil upon his face, and the glory of God shines out. But you notice here that it says. In this 15th verse. But even unto this day, when Moses is read, the veil is upon their heart. Now notice there's no there was a veil on the face of Moses, so the children of Israel could not look. But here the veil has been done away. Where is the veil now? The veil is on their hearts. It's not on His face because God has been fully told out in Christ. What is the hindrance? Is it on God's part? No, the veil is on their hearts. Now I think that we could each one perhaps apply this in some measure to ourselves. We know how much. Has been made known to us in connection with what Christ has done. Why, brother, we know enough truth to

fill our hearts with joy and rejoicing. We ought to be the happiest people on earth. Indeed, we're the only people who have a right to be happy. And we couldn't sit in this room this afternoon and think about what has been procured for us through the finished work of the Lord Jesus without our hearts welling up. Thanksgiving and there is no veil upon his face. But is it not possible to have a veil on our hearts? Isn't it quite possible for us to have something over our hearts that's hindering us from enjoying our portion? It says in the book of Proverbs. Keep thy heart with all diligence, for out of it are the issues of life. Or again, it could be translated as in the new translation, Keep thy heart above anything that is guarded. And I might ask myself, and perhaps each one of us might ask ourselves, what is it that could avail over our hearts? Why are we not the happy, rejoicing Christians that we should be? It might be that we've allowed the world to come in with its attractions. It might be that we have allowed the cares of this life. It might be that we have allowed difficulties of the pathway, perhaps difficulties in the assembly, to throw the veil over our hearts. But there's no veil on his face. And he says, I want you to look up. There's nothing. That needs to come between because the veil has been done away. The veil has been done away. But the veil is on our hearts. All you say, Well, what can we do to take away that veil if these things have come, if the world has come in, if cares have pressed upon our hearts and robbed us of the enjoyment of Christ? If difficulties in the assembly or in our home have so come over our hearts. That we're not enjoying the Lord. What is the cure? Isn't this very beautiful here? Nevertheless, plan it shall turn to the Lord. The veil shall be taken away. Isn't it very simple? When it shall turn to the Lord ought to find in Him the one who can feel and satisfy the heart.

Now, of course, there may be things to be confessed. Things that we have allowed in our lives that are a hindrance. But the first step is turning to the Lord. When Israel turns to the Lord, will there not have been a great hindrance to their blessings? Oh indeed, when they look upon the face of that one whom they pierce, when they gaze into His blessed face, inwardly they will be filled with sorrow and they will mourn. And be in heaviness because. Because they had allowed the veil to be on their hearts so long. But it's when they turn to the Lord, when, if that means Israel, when Israel turns to the Lord, the veil should be taken away. And old brethren, I say again, is there not a message for your hardened mind? Do we want to have this veil taken away? Do we see that there has been something that has enshrouded our hearts and hindered us from enjoying what God has made known for us? Christ, why I'm sure many of us have to confess, this is Saul. Do we want it to be taken away? Well, the first thing when it shall turn to the Lord. Oh, isn't this grand? And look up. And to think, as the little hymn puts it so nicely #2 in the appendix. Still sweet tis to discover if clouds have dimmed my sight when past eternal lover towards me as air thou art bright. And so we can look up. And if there are any of us here this afternoon that feels especially that something has come between and just say I can't look up because something's come between turn and look. He's the same. Or perhaps a look at him. Will produce in you and in me the same things that will produce in Israel, some grief, some mourning, that we have allowed something to come in that's a hindrance. But let us turn and look to him. And this is so beautifully brought before us as the work of the Spirit. Now the Lord is that spirit, and where the Spirit of the Lord is, there is liberty. There is liberty. The enemy may be whispering in our ears. Years as believers all. But if I give up that thing. If I accept that circumstance from the Lord, how can I be happy? Oh, it's liberty to give the Lord Jesus his rightful place. It's not *****. It was *****. It is ***** for us if we allow our own wills to work. It's liberty when we look up and see Him as the one who has displayed His love in all its blessedness, and the person of his own beloved Son. And so what? The Spirit of God. Is seeking to produce in you and I. Is to occupy us with the Lord Jesus and we'll find for that in that pathway there is happy and holy liberty. The enemy may say, oh it's a difficult thing, but it's liberty. It's liberty for the new man. No. When we get home to glory, is it going to be something that we feel? Breathed about that we have to give up this thing and that thing. Always say I enjoy a lot of things down here on earth and when I get up there I won't be able to enjoy them. Do you and I think that way. Oh no, we say there's a little hymn puts it all. How we thirst. The chains of bursts that draw our spirits downward and bear to flow in Love's full glow. With hearts like vines around them. Brethren, it's liberty. It's liberty, and where the Spirit of the Lord is, there is liberty. When you and I allow the Spirit of God to do His blessing work in our hearts, it's not *****. Won't it be liberty for Israel in a coming day to recognize that One whom they crucified as the One who will bring them into fullest and richest blessing in the Kingdom? All indeed it will be and so it says. But we all with unveiled.

Face beholdings in a glass. The glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord that expression from glory to glory. This is very helpful, I think, because. You say well. Everyone takes some immediate changes. Well, you know, in the things of God. It's a, shall I say, a gradual thing. From glory to glory, that is. If you and I are occupied with the Lord Jesus and we see him up there, little by little Christ likeness will be produced in us. You know, it's not something where. Everything takes place all of a sudden. But isn't it sweet to see in the life of perhaps a young Christian when their heart is turned to the Lord Jesus and their eyes are turned to Him up there in the glory, little by little, things that are hindrances, associations, friends that are hindrances, they begin to drop off. Why is it well occupied with him? Were changed into the same image Christ's likeness is produced in us without effort, but as the result of occupation with him and I'd like to say to those who are young here this afternoon. Oh don't think well there's a great many things that I'd have to change. I would say to you just look up at the Lord Jesus. And just say, like Saul of Tarsus, Lord, what will? Thou have me to do, and you won't learn it the first day or the second day, but it'll be all through life. And there's nothing sweeter than to see a dear Christian as he grows older, finding the Lord Jesus more precious, more Christ likeness being produced every day until the moment when we will fully be changed into His likeness. So may I say to the young people, don't be discouraged. But look up and see that precious Savior, and if there's anything that is upon our hearts that's a hindrance, let us turn to the Lord, and the veil will be taken away, and the desire will grow and increase in your heart and mind and unconscious to ourselves, but for His joy and for His glory. There will be more of his likeness produced in us. Until it's fully brought about at that moment when we see him face to face.

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