Acts - Commentaries by Gordon Henry Hayhoe

Toledo Conference: 1970, Moses and the School of God

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Address—G.H. Hayhoe

Could we turn to Acts chapter 6, Chapter 7? I should say Acts Chapter 7, verse 22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full 40 years old, it came into his heart to visit his brethren, the children of Israel, and seeing one of them suffer wrong, he defended him. And avenged him that was oppressed and smoked the Egyptians. For he supposed that his brethren would have understood how that the Lord by his hand would deliver them, but they understood not. And the next day he showed himself under them as they strolled, and would have set them at one again, saying, Sir, ye are brethren, why do we wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who may be a ruler and a judge over us? Wilt thou kill me as thou didst? Yesterday then fled Moses at this thing and was a stranger in the land of Median. Where he begat two sons. Well, our brother has just been bringing before us some beautiful thought in connection with the school of God in the lives of these different ones, Peter and John, and also with Martha and Mary. And I was thinking how we also have some similar lessons in the life of Moses. And what I was thinking specially to was in spite of the fact that Moses didn't always act in a way that was. According to the mind of God, yet God's faithfulness in connection with his people. His desire to bless them. And I was thinking of these different instances that come in the life of Moses in this occasion and later in the wilderness, But this one. Here we find that Moses had gone along in the first part of his life and learned to be a great man in Egypt. Says he was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. We surely would have thought at this point in his life. That he would have been most useful because he was fully accomplished later on, as we know, and God was going to use them. He even said he couldn't speak. But at this time he had no such feeling in his heart. He was very confident. He was mighty in words and deeds. He had, shall I say, the ability to lead and guide. And he thought that God could use all this that He had naturally. And so it all began with a good motive, and I believe it shows us that we can do a right thing, at least desire to do a right thing, and not realize that there is much of the energy of the flesh in what we do. It tells us here in the 23rd verse, when he was full 40 years old, it came into his heart to visit his brethren, the children of Israel. Wasn't this a good thing? That he had a desire for the blessing of the people of God, a desire for their deliverance. He saw them oppressed under the burdens in Egypt, and he wanted to be a help. And so it tells us that when he saw one of them suffer wrong, instead of acting in the Spirit of God, in the Spirit of Christ, we see him rashly taking and killing the Egyptians, undertaking to deliver in a way that he thought was the best, but it wasn't ordered of God. And so it tells us that he flew the Egyptian in the desire to deliver his brethren. And it says he supposed that his brethren would have understood how that God by his hand would deliver them, but they understood not. And how often this has been so in our lives too. Something has turned up, something that we saw a person suffer wrong, something that we saw another, and we thought we should act to help. That person to defend them. And perhaps we did the same thing as we find here with Moses. And we thought others would understand and see that it was a right desire, but his brethren didn't understand. Well, how was this that his brethren didn't understand? Well, no doubt God had lessons for Moses to learn. Then after he had done this, he tried a second time. He wasn't going to give up. He wasn't going to be easily frustrated because he did love the people of God. He did love them and hate to see them oppressed.

And so he tried a second time, and this time he he tried to set his brethren, he saw him quarreling among themselves, and he said, notice what he said. The next day he showed himself unto them as they strove, and would have set them at one again, saying, Sir, ye are brethren. Why do we wrong one to another? Here He undertakes to try and settle a quarrel between the people of God. And he tried to do it, as I say, out of love for the people of God, but they still didn't understand. And so he said, as it were, it's no use. It's no use. And so it says. He flared at that saying, and he went to the backside of the desert. He, so to speak, gave up any desire to help the people. God, what was the use? They didn't appreciate Him, they didn't understand Him, They didn't see that He wanted to be a help. They didn't look at His heart, but God did. Nevertheless, God had His eye upon Moses and He had, as our brother has been bringing before us, lessons to learn in the school of God and brethren, I believe these are lessons for us too. Lessons that we sometimes might have a right desire. And go about it in the wrong way. And then because our efforts are unappreciated. We do just what Moses did, we run away. As our brother remarked, when the disciples saw some others going away, the Lord turned and said, will he also go away? Peter said, to whom shall we go? Well, this was a great thing in the life of Moses and he he went away. He spent 40 years. That was a long time, wasn't it, in the school of God. And all brethren, we are slow learners. Everyone of us have to acknowledge that we learn so slowly. It takes so much to teach us our own nothingness, but also the wonderful fact that God is everything and that He does care for his people because Moses had forsaken them and gone to the backside of the desert and taken up the ordinary occupation of keeping sheep. Why had God forgotten his people? Was he without a resource because Moses had forsaken them? Oh no. The Lord loves his people. And that lovely verse that our brother read to us this morning was really what brought some of these thoughts before me. He read that verse having loved his own, which were in the world. He loved them under the end. And I was noticing that Mister Darby has a little footnote there which our brother intimated when he read it, that under the end doesn't have reference to time, but that he he loves them through every circumstance. Through everything that might come up. And oh, how wonderful this is. Yes, the Lord loves his people through every circumstance that may come up. And so when this circumstance came up, did God give up his people because Moses forsook them and went to the backside of the desert? No, He had his eye upon them. And while the people were oppressed under these burdens and cried out to the Lord, the Lord heard their cry. He heard them. And later on, after Moses had learned something in the school of God. And perhaps there's a little thought, brethren, here in the fact that it says he begat two sons. I believe perhaps the thought is God teaches us in our own families certain lessons, lessons that he intends us to profit by so that we would have a better understanding of his people, because as we go through things and as Moses went through things. In his family life, this was part of the school of God teaching him. And fearing him so that he would be useful later on. And so after the 40 years had passed by and Moses had learned something of his own nothingness was emptied of himself was not going to try and set things right in his own wisdom or strength. Was not going to slay an Egyptian or try and settle something that he couldn't settle. He comes back and of God. But when the Lord appeared to him to send him back.

It's lovely what he said. He said to Moses like this, I have surely seen the affliction of my people which are in Egypt, and I have heard their cry by reason of their taskmasters, for I know their sorrows and I am come down to deliver them to me. It's as if the Lord said to Moses, Moses, you didn't think that I was paying any attention to what was happening under.

Among my afflicted people, you thought that you were the only one that could set them right. But I have seen all about it. I know everything that's going on. And now, when you have learned that I am the only one who can come in and deliver, now I can use you. Now I can send you. But my eye has been on my people all the time. Having loved his own, which were in the world, He loved them under the end. And so Moses that one, it tells us that they thrust away, saying, who made the ruler and a judge? The Lord sent to be a ruler and a deliverer. Quite a difference. Isn't there a great difference between being a ruler and a judge and a ruler and a deliverer? It's very easy for us when a situation arises to try and judge the situation, and we often judge it wrongly because but we only have human wisdom. The Lord always judges rightly. But it's another thing to be a deliverer, another thing to be so before the Lord. Looking to him and conscious of his love and care for his people, that when a circumstance arises that he can use us when we can't speak. For when Moses was about to be used, he was so humbled by the experiences that he said, I can't even speak. And the Lord had to say, Who made man's mouth? And he said, I'll be with thee and teach thee what to say. What a difference had taken place. And how wonderfully God used this man Moses, the same person as a ruler and a deliverer. And he goes back and. Appears before Pharaoh and God uses them to deliver his people out of that land. And it's lovely to see what it tells us in the 11Th chapter of Hebrews, that it comes down into personal thing to Moses when they leave Egypt. And it says by faith he kept the Passover and the sprinkling of blood, lest he that destroyed the first born should touch them. Moses had to realize that he was no better than the rest of the people. He needed to be under the shelter of the blood. And his first born was only sheltered through that blood, just the same as the others and. Subjects of grace. We've all been saved by the same blessed Savior and by the same blessed work that was accomplished at Calvary. Without that, we would never be in the family of God, and without knowing Him as our Savior, surely we could never be used at all. Well, perhaps in some measure Moses learned of that lesson, that God was not going to use him in an energy of the flash as one who would try to set things right. But as one who became conscious of the fact that the Lord knew everything, and that the Lord could use him when he was thoroughly and completely emptied of himself. Now I'd like to turn to another circumstance in the life of Moses, and that's in Exodus chapter 3332. I should say Exodus chapter 32 and verse 31. And Moses returned unto the Lord and said. All these people have been the great sin, and have made them gods of goals. Yet now if thou will forgive their sin, and if not blot me, I pray the out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now gold, lead the people onto the place which I have spoken unto thee. Behold mine Angel. Before thee, nevertheless, in the day when I visit, I will visit their sin upon them. And now in the next chapter, the 33rd chapter, and the 12Th verse. And Moses said unto the Lord, See that thou singest unto me, Bring up these people, and thou hast not let me know whom thou will send with me. Yet thou hast said, I know thee by name, and thou hast found grace in my sight now. I pray thee, if I have found grace in my sight, show me now thy way, that I may know thee, that I may find grace in my sight, and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hands.

And now in the 34th chapter. And the 29th verse. And it came to pass when Moses came down from Mount Sinai. Where the two tables of testimony in Moses hand when he came down from the mount, that Moses wished not that the skin of his face shone. While he talked with him, and when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone. And they were afraid to come nigh him. And Moses called unto them, and Aaron and all the rulers of the congregation returned unto him. And Moses talked with them. Well, here we find an entirely different attitude, surely in the heart of Moses not now trying to set things right and looking so harshly upon the people. And know what a different attitude. Surely we can say Moses had profited much in the school of God, and isn't it lovely when the people had sinned? What do we find him doing in this case? How do we find him telling them that they shouldn't quarrel? Do we find him here killing an Egyptian? No, he says, I'll go up and I'll intercede for you with the Lord. What a lovely attitude we see here. How beautiful this very man. Surely we can see as our brother brought before us, that John was once a son of Thunder. But the grace of God rod in his heart and. Calls us now the very man who had acted so rashly before. Isn't this lovely? He said, I'll go up and I'll intercede for you. And he was went Even so far as to say to the Lord that the people were not only dear to the heart of the Lord, but they had become dear to his heart. And he said, let me, I pray thee out of thy book and take this people. What a heart he had for the people of God. What an intercession. On their behalf, all brethren, this, I believe is so touching to each one of us. And had the people changed? Had they improved? Were things better? Oh no, He went up because they had failed. He didn't look for a change among the people of God that he looked to the one who changes not. He looks to the one who loves his own to the end, the one who could say in Jeremiah, yeah, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. The one who could say in remnant days in Malachi the burden of the word of the Lord. By Malachi I have loved you, sayeth the Lord. Yes, Moses now had the thoughts of God about his people, and he went up to Interstate for them. But when the Lord said Moses. Now you go and lead the people, and I'll send my Angel. All Moses fell his own utter incompetency, and as our brother brought before us, we never, can, never should come to the point where we think we have learned our lessons, or that now we're capable of doing something because we have learned certain things. Moses here, in spite of all that he had learned, we find him quite sensible of the fact that he couldn't do anything of himself. And so he said to the Lord. He said, You have said that I have found grace in thy sight, and you told me to lead the people, and how can I do it? You haven't told me how I'll be able to do it. And how lovely the Lord's answer. My presence shall go with thee, and I will give thee rest. And then he said, if thy presence go not with me. Carry us not a pen, he said. I can't do anything of myself. May we ever have the sense of this in our souls, brethren. We can't do anything of ourselves. There's no man of us. No matter whether we're learned in all the wisdom of the Egyptians or not, no matter whether we've had 40 years in the school of God, we still can't do anything of ourselves. We still are utterly dependent for every step and every move upon the one who has promised this. My presence shall go with thee, and I will give thee rest. Until we find Moses there in the presence of God. He receives the 10 commandments and this I believe is instructive to God hadn't changed his standard because He went on and grace with the people and grace never overlooks and grace never looks lightly upon sin. And the tables of stone the second time were the very same words as were on the 1St tables that were broken. God hadn't changed his standard, I say.

Not those tables of stone were to be put inside the Ark and the mercy seat was on top of the ark. And so the eye of God could rest upon the blood that was sprinkled on the mercy seat and go on with an earring. People. Oh, how lovely this was. And this is what made Moses face shine. This is why when he came down the first time with the tables of stone, his face wasn't shining. No, the people were worshipping the golden calf. He broke the tables of stone, but now he went up. He interceded for them. He received the promise that the Lord would go with him. He received the instructions in connection with the building of the Tabernacle and the mercy seat. And now he comes down with the same tables of stone, but they were placed in the ark, and there the Lord provided a place outside the camp, far off from the camp, where he could meet with the people. And so Moses face shine, and his face shone so much that the children of Israel. Asked him to put a veil over his

face. Yes. And I believe if you and I are really in his presence, it'll make our face shine too. It'll make us conscious of the grace that is in his heart that can go on with his people. For I say again, he never changes his love to his people. He loves them through every circumstance, everything that's ever happened in your life or mine, or whether it's in the assembly where we are. Among God's assemblies, nothing changes his heart toward his people. He loves them through it all. And if we're going to represent Him, we need to have his heart toward his people in order to go on in the place that he would have us. And so this is how Moses was being used of God. Now let us turn over to Numbers, to the 10th chapter, and we see a third circumstance in Moses. I'm sorry, it's the 20th of Numbers, the 20th chapter of Numbers. And the sixth verse. The people had been complaining against God, and says in the sixth verse. And Moses and Aaron went from the presence of the assembly under the door of the Tabernacle of the congregation, And they fell upon their faces, and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and thy bra ere and thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water. And thou shalt bring forth to them water out of the rocks, so that thou shalt give the congregation and their beasts thirst a drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock. And he said unto them, Here now, you rebels, must we fetch you water out of this rock? And Moses lifted up his rod. And with his rod he smote the rock twice, and the water came out abundantly. And the congregation drank, and their beasts also, And the Lord spake unto Moses and Aaron, because he believed not me, not to sanctify me in the eyes of the children of Israel. Therefore ye shall not bring his congregation into the land which I have given them. So here we find something also. There is a sad note about this. And yet there is also a very blessed side to it also. Here we find the children of Israel murmuring. The wilderness was a wearisome thing to them. They have been 40 years and 10. It was no doubt a difficult and hard journey all through the wilderness, and they were beginning to get tired of it. And perhaps as we approached the time of the Lord's return, we feel increasing problems and difficulties. We feel that as the end draws nearer, it's not. Easier, it seems to get more difficult and so it was here. So the people murmured and the Moses and Aaron went in before the Lord, and the Lord said as it were, and there is provision for everything that takes place. I still love my people. And I might say that this rod, when he says take the rod, that was the priestly rod.

You remember God gave that rod that budded. Figure of the priesthood that could carry the people through the wilderness. And Moses took this rod and the Lord said, you take that rod in your hand and you go to the rock and you'll just have to speak to the rock and the water will come out. The Lord Jesus was smitten once at Calvary. He bore the wrath and judgment of God. He exhausted it and the rock doesn't need to be smitten again. He has borne the judgment. And blessing has been thoroughly and fully and completely opened up through what Christ has done. That he only needed to speak to the rock. And brethren, we can go and speak to the rock ourselves. We can talk to the one who died for us on Calvary. He's living for us. There's our great high priest and our advocate. And so Moses and Aaron started out watching. All their spirits became a little bit stirred. And when they came to the rock, it tells us that Moses had another rod in his hand. Not the rod. God said, God said take thee rod. But Moses did something different. He took his rod, He took his rod. The rod I suppose that he used to smite the river. He took that and with that rod he smoked the rock twice and he turned to the people and he said, must we fetch you water out of this rocky rebels? He lost his patience with the people of God. They tried his spirit so much that it tells us he spake unadvisedly. With his lips. And God was grieved. Why? Well, because He didn't sanctify him among the people. God's heart hadn't changed toward his people. All her murmurings and all are complaining, and all the things they did hadn't changed His heart. He had laid a basis by which he could bless them. And that basis was the work that Christ has done. And because of this, He had a way that in spite of all their failure, they could. Blessed, fully blessed. But Moses is a servant here. He failed to get hold of this. And brethren, what an easy thing for us to do. Do you and I get stirred? Do we speak unadvisedly with our lips because someone has said or done something? Well, certainly the people were wrong here. And certainly you say, well, it was pretty hard for Moses not to lose his patience, and I'm sure it was. I would have probably done worse. But Moses lost his patience just once. And God said Moses, you can't lead the people into the land. You can't. You just lost your patience once with the people because God doesn't lose his patience with his people. He loves them. He loves them through everything. He loves them under the end. But there's a lovely side to it, that alone Moses did lose his patience and smite the rock twice and call the people. It didn't change the heart of God and the water flowed out abundantly. God didn't say, well, Moses, because you failed. Now that you've spoiled it for all the people, Oh no, isn't this lovely? Brethren, we fail. We fail those who seek to perhaps help the people of God, but he never fails. There's a great high priest that's sitting there at God's right hand. There's an advocate to restore. There's one who threw everything, loves his people. He has lessons to teach us, but he's the same. Yesterday and today and forever. And so in the circumstances that arise. Perhaps these three things are lessons for us. First of all, we see trying to set a situation right in the flesh, and it failed the second time. We see one who went up and interceded for the people of God, willing to have his own name blotted out, that those people might be blessed, and God used him to give all the instructions for the Tabernacle. God said that He would be the one to lead them through the wilderness. He did, and he came down with a shining face in this occasion. But when these things troubled him and he lost his patience by the Lord said you can't lead them into the land, Moses, you can, because you haven't sanctified me. But still he brought his people in, He cared for them, He loved them. And brethren, He'll bless his people through us if we keep looking to Him, and without us if we don't. He loves his people, I say, having loved his own, which were in the world. He loved them under the end. May these lessons that our brother brought before us and these two from the life of Moses and their practical effect with us, we can expect, as the wilderness journey draws to a close, that things will not be easier. There will be things to try, our patients, the whole world moving at such a pace as it is.

As that's our nerves on edge as people say. And how can you help it? Yes, we can help. But we have a great high priest, we have an advocate, we have one who loves us and who loves each one of His own in our hearts and her more. And to his thoughts toward His people, so that we may be given grace to continue in the past till He comes.

Montreal Conference: 1985, The Last Forty Years

Address—G.H. Hayhoe

The 7th chapter of Acts. And the. 20th verse. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. And when he was cast out, Pharaoh's daughter took him up and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full 40 years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him and avenged him that was oppressed and smote the Egyptian. For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not. And

when the next day showed himself unto them as they strolled, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made thee A ruler, and the judge over us? Wilt thou kill me as thou didst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when 40 years were expired, there appeared to him in the wilderness of Mount Sinai an Angel of the Lord in a flame of fire in a Bush. When Moses saw it, he wondered at the sight, and as he drew nearer to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled and burst not Behold. Then said the Lord to him, Put off thy shoes from my feet, for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses, whom they refused, saying, Who made thee A ruler and a judge, the same that God said to be a ruler and a deliverer by the hand of the Angel which appeared to him in the Bush. And he brought him out. After that he had showed wonders and signs in the land of Egypt and in the wilderness. In Red Sea and in the Wilderness, 40 years. I'd also like to turn to Hebrews Chapter 11. Verse 23. By faith, Moses, when he was born was hid three months of his parents, because they saw he was a proper child and they were not afraid of the King's commandment. By faith Moses was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, and to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. I faith He forsook Egypt, not fearing the wrath of the King, for He endured as seeing Him who is invisible. Through faith He kept the Passover and the sprinkling of blood, lest he that destroyed the first born should touch them. Well my thought in reading these verses dear young people, is because I believe they bring before us those 40 year periods in the life of Moses and perhaps we could speak of it as the school of God, that which God is seeking to teach us in our life down here. I don't suppose any of us can expect to live as long as Moses 120 years, but his life is divided into 3 parts. Nor does it mean that we have to go through a third of our life. One way and a third another way, and a third the last way. But God would teach us in what we have in the life of Moses and that which He is trying to teach us in his school. Let me say first of all that what fits us for the glory, what fits us to be in the presence of the Lord Jesus in heaven, is that work that was accomplished on the cross of Calvary. Absolutely nothing else would make us fit. It isn't by degrees that we get in school or in the school of God that we could ever be fitted. We're to fit the moment we receive the Lord Jesus as our Savior as we could or will ever be. Because the blood of Jesus Christ. Christ, His Son, cleanseth us from all sin, and every believer is equally blessed. Every believer is accepted in the Beloved.

God could not give to us more than He has given to us. But I think the desire is in our heart, if we're true children of God, that we might be of some use here. The reason He has left us here is not to make us more fit, because as I say, we're perfectly fit for heaven, but His purpose in leaving us here, that we might be in this world for Him. As it was brought before us in 2nd Corinthians 5, that the life of Jesus might be seen in us, that we might be representatives of heaven here in this world, but there's an awful lot in us that stands in the way. That's a big hindrance. And God has to deal with us in his ways so that that life of Jesus would be manifested in us. And we have to go through these things in God's ways with us. He doesn't give any diplomas in his school because we never fully learned the lessons that he is trying to teach us. But we can be learning. And one has sometimes said the proof that a person is going on with God is that he thinks less of himself and more of Christ day by day. If we're growing in our own importance, we're certainly not learning what God is trying to teach us in His school, because the flesh profits nothing in ourselves. There's no good thing. But oh how blessed that God would have us to be so occupied with His beloved Son, that unconscious to ourselves, like Moses coming down from the mount, there would be the likeness of Jesus seen in US. Also didn't know that his face shone, but the other people saw it. If Moses had known that his face shone, he might have been quite proud, but because he had been in the presence of God, he had learned that he was nothing. But he had learned that grace and goodness. God had made his grace and His goodness to pass before him. And so there was a little reflection of it in the face of Moses, and others could see it. And as I look at the faces of you, dear young people. I think of you starting out in life and I hope that. Most of you, I hope all of you know the Lord Jesus as your personal Savior. If there should be anyone here who does not yet know him, who has not yet received him, to no better time than right now to take your place as a Sinner and receive the Lord Jesus as your Savior. This whole conference would be well worthwhile if even one soul worth more than this whole world were brought to know the Lord Jesus as Savior. And so. That's the first desire that we have for you, that you might be saved, that you might be brought into the family of God, a new creature in Christ Jesus. But we also have a desire, as Paul said this I desire even your perfection. Oh, you say, but I couldn't be perfect. But God never sets before us anything less than a perfect object. He makes provision for our failure, but not excuse for it. He sets a perfect object before our hearts in order that there might be in our lives and that which is Christ like, because that's what he values. As it was mentioned in the meeting this morning. Haven't looked down upon a man here in this world and God could say this is my beloved son in whom I have found all my delight. And He likes to see in you and I that likeness to His Son, for that's what He delights him. And oh, how blessed, brethren, that when we are brought home to the glory, we will be presented as His beloved family, and we'll be there like Christ, nothing of the flesh, nothing of self left, but everything of Christ remaining, so that He will find His eternal delight when He joys over His own with singing, and rests in His. But as I say, I'd like to look at these things in the life of Moses in a very practical way. Because as I read these stories in the Bible, I like to fit myself into these situations because I believe God gives us these things in a very practical and living way so that we can see that there were others of like passions with ourselves. There were people that lived in situations similar to what we live in and God shows us what took place in their lives. And how God was working with them for their blessing. Blessing and dear young people, if you're saved, God is working with you. He has a purpose and all. May we be like the one who's the Potter, who's the play in the hands of the Potter, willing to let him mold us just as he sees right and best.

It may not always be according to our planning. I'm sure if Moses had planned his life, it wouldn't have been at all the way it worked out. But nevertheless, it was God's plan. It was working out. Are you and I willing to let God workout His plan? If there seems like lost time, if there seems like troubles, if there seems like things that we just can't understand, why should this happen to me? Nevertheless, God knows what he's doing. He makes no mistakes. He is giving an individual tuition to each one of us. Over here and I see a number of young people, but as God looks down upon this crowd, you're an individual. He sees you. He knows your home, He knows your background, He knows he watch your body being formed before you were ever born. And in thy book all my members were written which in continuance were fashioned when as yet there was none of them. He knows your emotional setup, He knows all about you, and He has a personal interest in you. He's looking on you in this room, I say as an individual. Individual and He wants you to hear Him calling, that He wants to bless you and use you in a practical way in your life. Because after all, dear young people, the only thing that's going to count in that day of manifestation is not how well we got along in the world, but whether there was that in our lives that abides for His glory. That's the only thing that's really going to count in that day and so. So if we have this in mind, we're willing to look up like the Apostle Paul when he was converted on the road to Damascus and he said, Lord, what wilt thou have me to do? We can say, As for God, his way is perfect. Well, as we see the beginning of this story, it was a very, very stressful time in Egypt. Just imagine if you had been living in Egypt and the decree, it was actually passed that all the baby boys

that were born were to be thrown into the river. What a situation. We do have some stressful Times Now, but not quite that bad that all the baby boys were to be thrown into the river. His parents might have well been discouraged and said, oh, this is a. Very, very hard time for us to live in, but God was behind all these things. God was working out His purposes in the midst of them, and He had His eye upon that little boy Yammer over. He had his eye upon that family. I like to think of that little family somewhat in seclusion. I've said to people, sometimes you tell me the name of the father and the name of the mother. Of Moses and Aaron and Mary. William Very few people know their name. That's sort of hidden in the Scripture. And yet here was a family that God was dealing with. Here was a family out of which three children were to come, and they seemed like a hidden family, so to speak, lost in the crowd. But here was a family life going on, for God was feared where they desired that their children should grow up and be useful for the Lord, no matter how difficult and dire. The circumstances under which they were born. Well, God took care of things, and when Moses was born, this decree had gone forth. What were they to do? Well, as long as they possibly could, they hid this boy. That's what your parents were doing. Many of you have Christian parents, perhaps not all, but many of you. And they did their very best to hide you from a lot of influences that you didn't realize were dangerous and harmful to your soul. You may have thought they were kind of strict, but nevertheless they were doing it for your good. And so this little boy was hidden as long as it was possible for them to hide him. But now the day came when they couldn't hide him any longer. He was getting a little bigger, I suppose His cries were a little louder. Somebody was sure to discover him. And so they take him down and put him in that little arc of bulrushes down at the river's brink. To me it's very interesting that when we read about this in Hebrews, it says it says they were not afraid of the King's commandment. But when we read it in the Old Testament in Exodus, it seems they were very much afraid because it says Miriam was set there to see what would become of him. Well, I just say this little word of encouragement. To those who are parents, I guess we all have kind of mixed feelings at times and there was unbelief. There was afraid what was going to happen. They wondered what was going to happen to this boy living in such a hard situation. But at the same time there was faith. Isn't it lovely that God, when he sees, even though there is a lot of unbelief in our poor hearts, he also sees the faith. And he records the faith in the faith chapter and tells us they were not afraid.

They were counting upon God. Well, everything looks so impossible, and if you can just picture the situation to see the daughter of Pharaoh coming along and finding this boy, you say the worst person in the world that could ever come came along right at that moment. I can just think of what Miriam must have thought. The the King's daughter coming along. Sure, it was all over for Moses, but it wasn't. It wasn't. Faith rises above impossible situations. Perhaps you say, perhaps a parent here says it's impossible. It's not. With God, all things are possible. And perhaps, as a young person says, I'm just an impossible situation. You don't know what's happening in my life and it's impossible. This was the most impossible situation you could think of, but it wasn't impossible to God. And the very person that they feared the most was the one who turned around to be his protector. And he was taken from there, handed back to his mother to care for him as a protected child, and now brought up in the court of Pharaoh. Oh, how good to know our God is able if you find yourself, dear young person, in a bad spot, in a hard spot. You say there's no hope in this situation. There is hope in God. Sometimes we have to say, like the psalmist, why art thou cast down? My soul, why art thou disguided within me? Help thou in God, for I shall yet praise him for the help of his countenance. And so the Lord came in, and so Moses now. Is learned. He's taken into the court of Pharaoh. He's taught all the wisdom of Egypt. And I'm sure that before he was started in all this education, that his mother, who was taking care of him was also teaching him the other side of things. That is, she was not out filling his ears and his little heart with the fact that God. Had an eye on those people. They were his people, that he had made promises of blessing for that nation. And so there were two converse things working. What he had heard from his mother of the promises of God, the purposes of God, the blessing that God had in store for that nation, and then what he was hearing in the school about Egypt, which at that time was perhaps the greatest nation in the world. In all its progress, of which those pyramids and other things in Egypt are the evidence of the greatness of that nation at about that time. So those converse things were working. It asked the way it is. Maybe at home you're hearing about following the Lord, living for the Lord Jesus, being a witness for Him. And at school you're hearing the very opposite. You have got to make it for yourself. You've got to be somebody and make yourself your own mark in this world. And those converse things are working. This is the first 40 years, the first third, shall I say, of the life. Of Moses and all these things working in his mind. But I'm sure that behind all the training that was being given by his father and mother were those prayers. I'm sure they were praying, because no doubt there came a time when they had to, as it were, relinquish him and let him come under what seemed like the influence of the schools and of the education of the land of Egypt. And as he went on, it says he was learned in all the wisdom of the Egyptians, and He was mighty in words and deeds. Well, you were, You were, I might think. Now this is a grand point for God to come in. When he's God is good education, when he can talk well, when he can really assert himself. This is the time that God would take him up and use him. But oh, we find something that perhaps is surprising to learn that this all built up a confidence in himself and you know that the scripture says as it was mentioned this morning, he that trusteth in his own heart is a fool.

Cursed is the man that trusteth in man, but blessed is the man who maketh the Lord his trust. Well, Moses did want to be a help. And as I look over you, dear young people, I know. That behind all the things that you're learning in school and everything, you're a true child of God, that there is some desire in your heart. I say you wouldn't be a Christian if it were not so. There's some desire in your heart to do something for the Lord. There's some desire that you should be a help to the people of God. No, I always enjoy thinking about that because no matter how worldly a young person is, if I feel are really the Lord's, I know that underneath all the exterior there's a divine life within. There's a life in there, the very life of Jesus. It may be hidden behind a lot of things, but it's there. And that's why in these conferences it's always our hope that somehow that outward sphere would be penetrated and God would as. Were bring something to that new life that would find a response and a desire to live to please the Lord. I think of what Paul said when things were going rather adversely in Corinth. He said not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. He said, Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit, For the letter killeth, but the Spirit giveth life. That is, I could lecture you or somebody else could lecture you on what you should do, and you say it's just a letter to me. That's what they think. But the Spirit giveth life, and that is if it's possible that your eye could be turned upon the Lord Jesus. Then that new life would respond. And you would say, I do want to live my life for the Lord. And I think that in occasions like this, it truly often takes place. It took place in the heart of Moses. He saw things that were going on out there in the world. He saw one of his brethren badly treated, and he couldn't take it. He said after all. I've learned how to handle these situations. I can do it. I can set this thing right. And so I guess this is something like youth. I think this is we've all us. Those of us who are older can look back and relate to this. When we thought we could do something and we found out how helpless we were and we tried, we really meant well. And so did Moses. He thought that his brethren would understand how that God by his hand would deliver them, but they understood not. And perhaps I hear a young person say, I try. You don't know how hard I tried. None of my brethren seem to understand and I just got discouraged and I give up. Well, that's exactly the way Moses felt, I'm sure at this time. He tried. He wanted to set things right. You wanted to do something for the Lord and for his brethren. Isn't it lovely what it says here? It says it came into his heart. 23rd verse. And when he was full 40 years old, it came into his heart to visit his brethren, the children of Israel. It came into his heart. He said I can do something.

But it tells us here that he was frustrated things didn't work out at all. And it says here. That right after, right before this, Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds. So he thought, well, I'm well qualified, I've got a good education, and I've got a position because I'm in the King's court, brought up as a King's son. I can handle this. But no, you can't do it in your own wisdom or strength, and perhaps you've tried. And you got frustrated and you said it's no use. I I give up. Nobody understands, but the Lord does. The Lord had purposes, but all there were a lot of things that dear Moses had to learn and you and I have to learn. God doesn't use us when we think we can do it, but He uses us when we say I can't, but the Lord can. It says, Most gladly, therefore I glory in my infirmities, that the power of Christ may rest upon me. When did he say that? He said, when the Lord showed him. And he said, When I am weak, then am I strong. And the Lord said, My grace is sufficient for thee, for my strength is made perfect in weakness.

Well, he's 1St 40 years then. As someone has put it, Moses is learning to be somebody. He was of an important person. And I want you to notice a little phrase the Spirit of God uses here. It says this Moses who was a ruler and a ruler and a judge that says. In the 27th verse, either did his neighbor wrong thrust him away, saying, Who made thee A ruler and a judge? And then the 35th verse it says this Moses soon they refused, saying, Who made thee A ruler and a judge? The same did God send to be a ruler and a deliverer. Those verses have often struck me. They rejected him because he was a ruler and a judge, but God sent him to be a ruler and a deliverer. You know, that's often spoken to me in a little comment that perhaps others have heard me quote, that spoken to my heart many times that I found in Mr. Darby's writings. And he said Christianity is known by what it brings, not by what it finds. We got so occupied with what we find. Things were wrong here. Not only was an Egyptian oppressing an Israelite, but actually the sad part of it was that two Israelites were fighting too. Fighting among themselves. And Moses became a ruler and a judge. And we often say that's wrong and I'm going to make it right. And the Lord has to say, but you can't do it. I'm the only one. But I can use you not as a ruler and a judge, but a ruler and a deliverer. You see, I get discouraged because of the situation. But after God had had his dealings with Moses. He doesn't come to them as a ruler and the judge, but as a ruler and a deliverer. But that's what we learned in the school of God. That's the second part of what God was trying to show to Moses. Well, Moses said when he found out that he not only was unwanted by the Egyptians, but he was even unwanted by his own brethren whom he thrust away. And they, he thought they would surely understand, but they didn't. Have often said what the human heart craves more than anything else is understanding and love. I think that if you just think about that, that's what we all like. We want to feel that somebody understands is that we can only find a person that we can talk to and we feel that person understands. You're just drawn to that person. That's the Lord Jesus. He understands perfectly. He knows us through and through. As I say, He watched us before we were born. He knows our bringing up. He knows our education. He knows. Our training, He knows our inmost feelings. Isn't it lovely that we can go to Him and pour out our hearts before Him and tell him because he understands perfectly. And some people who understand us don't love us because as they understand us, they see things in us that aren't very desirable. And then they don't love us because those things are so undesirable. But Oh my dear young people, you have a friend. A wonderful friend, he understands you and nothing that he'll ever find out about you will make him love you the less. He loves you with an eternal love. He wants you to have that knowledge in your soul, more than that, the enjoyment of it in your soul. Though Moses felt that this was so people didn't understand him, he didn't have the sense of love in his soul. And so it says then fled. Moses that this saying was a stranger in the land of Median, where he begat two sons. Did you ever say that I just like to run away? I just like to run away and get away from it all. It's just too much for me to handle. That's what Moses thought. He didn't get away from the Lord. That time that he ran away, he just ran right into this kind of school that God wanted to teach him, something that he never did learn or could learn in the school of Egypt.

Of Egypt would only build him up in his own importance, but the backside of the desert would empty him of all that. When he was learned in all the wisdom of the Egyptians and was mighty in words and deeds, it seemed like a good time for God to use him. But after he had passed through his 2nd 40 years, those years in the school of God. By the Lord said, now I'm going to use you, Moses. Moses said, I can't talk. I can't talk. What man that had been mighty in words and deeds learned in all the wisdom of the Egyptians, he couldn't talk. Oh, how different it is when we want to talk for the Lord. Oh, how helpless we feel. You may have a degree in college, but when you want to talk to the Lord, the lumpkin in your throat, you saw a situation among your brethren with the other young people, he said. I don't know what to say, I just can't. The Lord teaches us our own nothingness. But while he was there, on the backside of the desert fly, there were. He had two children born, and those two children, really the name that he gave to them showed that he was learning something, at least in the school of God. The first one, the name means a stranger here and the second one, God is my help. Well, those were things that he didn't feel at all like when he was. He didn't feel like a stranger in Egypt. He was the King's son, brought up there in the court of Pharaoh. He is a very important person. And he certainly didn't seem to feel the need of God's help. He was well qualified himself. He could handle it. But on the backside of the desert, he says I'm a stranger. And dear young people were strangers here. This is not our home. If we try and find our rest in this place, God will always stir up the nest. Maybe some of his dealings with you are just that. He wants you to realize that, that this is not your wrath. You will never find anything so well settled and ordered, even the best of your affairs. He lets you feel there is nothing here that's stable. You can't find your rest here. We're strangers here, as the little hymn says, we are but strangers here. Heaven is our home. Earth is a desert drear. Heaven is our home. But at all he didn't stop at that. I'm glad for the second Son. God is my help. God is my help. And God knows everything. The Lord Jesus is up on high, and the angels and authorities and powers are all subject to Him. There isn't a situation he couldn't change if he wanted to. That's always been a comfort to me because we think, why doesn't God change this situation? Did you ever stop to think there isn't a situation you couldn't change if it was his will? There isn't anything that's too hard for him. Why doesn't he change it? Well, because he has something for us to learn in it. There's a need to be and a purpose of love. And so here we see with Moses on the backside of the desert, he's learning. And those two sons that were. Born seemed to bring before us this, but isn't it amazing? 40 years? A lot of waste time you say? Could he not learn those lessons quicker? All brethren, we can learn things in the schools of this world far more quickly than we can learn them in the school of God. It takes an awful lot of time for us to learn the smallest lesson in the school of God, because what God is teaching us is that we're nothing and Christ is everything. And we don't like that emptying process. 40 years. It took him, this well educated man, this trained man. 40 years in the backside of the. Desert took him 40 years. It was well worthwhile because he learned that God was sufficient, that he was nothing, that that God was his help. And that isn't nice here tells us about the Lord appearing to him in the Flaming Fire in the Bush 32nd verse. Saying, I am the God of thy father, is the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet. For the place where thou standest is holy ground. I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them.

And now come, I will send thee unto Pharaoh. I like that little expression I have seen. I have seen because it seems to me that when Moses tried to set things right 40 years before, he acted as though the Lord hadn't seen him. All the Lord didn't realize what was going on and that he had to step in. But after the Lord had prepared him, he said, Moses, I see all that's going on. And perhaps there's something you say, why

doesn't the Lord step in? What's going on here? What's going on there? The Lord has seen it all. He knows all about it. He knows every situation in your home life, in your school life, in your assembly life. He's surely seen, and he realizes all about it. And now, when Moses has in some measure at least learned this lesson that he's really. Nothing. And that he must rely upon God who would be his help. The Lord says now, Moses, I'll send you, I'll send you. Isn't that beautiful? And I believe that's good for us because that's the only thing that will ever fit us to do anything for the Lord is that he should send us. Mr. Darby once said, he said it isn't the need that puts us to work, It's the Lord's call. And in that passage in Isaiah where? The prophet Isaiah says here am I. Send me. I believe the emphasis is not on the me, but on the word send. In other words, I don't want to go unless I'm sent because I couldn't do it in my own strength. But if the Lord sends you to do something, He'll stand by you. I often say to my wife, when we want to do something for the Lord, I say, let's not think about whether we can do it, just let's ask as the Lord want us to do it. If he wants us to do it, then he's going to undertake. But if we say we can do it, we can do it, maybe we break down because we might rely on our own strength. I know the world won't tell you that. The world will say you can do it. Just get your strength up and say I'm going to do it and you'll be able to carry it through. Ah, but in the school of God we learn we can't do what God wants us to do in ourselves. But when we have learned that, the Lord sends us then, as the Bible says. What man goeth to warfare at his own charges? Is there any man ever went to? Enlisted and says, well, you'll take me as a soldier, I'll provide my own uniform, I'll provide the ammunition, I'll look after my medical interests. Oh no. Once he's accepted, that becomes the charge of the ones who have taken him to be a soldier. And you know, when the Lord wants you to do something, he says, you've got to lean entirely upon me. I don't think you can do it, but just know that I am able. And that keeps us humble, doesn't it, brethren? It must have kept Moses very, very humble to go back to these very people who had thrust him away and said, who may be a ruler and a judge, but God sent him back. And may I say, is there a young person here and you're discouraged and you tried to do something and you were rejected and disappointed and you really heard about it. And you say, I'm never going back. I'm never going to try again. Oh please. Don't say that if you're going to try it in your own strength, yes, that's fine. Never. But if the Lord wants you to do it, He may send you to the very people that you would never, never accept you or want your help. Oh, how different are the ways of God from the ways of man. Oh brethren, dear young people, are we willing? Can we put ourselves into His hands? So the Lord said, I will send thee into Egypt. Well, even when he went, it wasn't very pleasant. You know, even the people while they received him at first, he afterwards said to my Moses, you made things worse for us instead of better, because don't you see the Pharaohs increased our burdens. God still didn't make it easy for Moses. And I want to tell you path of following the Lord Jesus is not intended to be an easy one. The Lord said that a disciple is not. Above his master. If they persecuted me, they will also persecute you. And that speaks to my heart as though the Lord were saying to me. Gordon, were you saying that you thought your path should be easy? Did you think you were supposed to have a little easier path than I had when I was here in this world? When you're my representative now, I shouldn't put myself above him. If they rejected him, they're going to reject me.

And so Moses goes. To be not a ruler and a judge, but a ruler and a deliverer. It's not, it's not lovely. I just think those words are so beautiful. A ruler and a deliverer. The Lord sends you. He may send you to help somebody that's in a real difficult situation. He may send you to preach the gospel in a difficult spot, to be a ruler and a deliverer. Now Moses goes back and. It tells us how the Lord picked him up now he spitted him. And as someone has said, the 1St 40 years of his life he was learning to be somebody. 2nd 40 years he was learning to be nobody and now in the last 40 years he must learn that God is all sufficient for the whole situation. And you know this wasn't very easy for Moses. If you turn over to Exodus, I'd like you to see here a couple of experiences in Moses life. In the 31St chapter of Exodus, and pardon me, it's in the 32nd chapter, tells us here in the 11TH verse. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Why should the Egyptians speak and say for mischief? Did he bring them out to slay them? To slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent for this evil. Against this people. I also want to read the. 10th Verse Now therefore let me alone, that my wrath may wax hot against them, that I may consume them, and I will make of thee a great nation. Seems to me that this was a very. Real thing in the life of Exodus, in the life of Moses, rather, that's recorded here in this 32nd chapter. That is, the people had broken the 10 commandments and if they had been placed under pure law, it would have been certain judgment. But God turns to Moses and said, I'll cut them off and I'll take you and make you a great person. Well, you know, this was a real temptation. To make of his family. How great nation thought, Moses said. Oh no, Lord, I want all the people to be blessed. Sometimes we can have that kind of attitude, you know that as long as as long as we're kept. They've often thought about Hezekiah. All that Hezekiah seemed to be concerned about was that there was peace and truth in his days. He wasn't concerned about what was to follow. He was just concerned about himself, and the Lord did preserve. Peace and truth in his days. But here Moses was concerned about all the people of God. And may I say this as I am a little bit older, dear young people, I have to, I feel I have a great responsibility to pass something on to you because as some of us grow a little bit older, why we don't want you just to say, well, as long as those older brothers can keep things peaceful in their time, they're not concerned about what we're having to face. But as it were, God wants you to be prepared. You're a generation if the Lord leaves you here, may. Face even greater difficulties in ours, and I think it's so unselfish on the part of Moses, he said. I'm not just thinking about myself and my own family. I want the people here to all be blessed. In other words, he was, as it were, thinking of the ones who were to follow. And now let's pass on to the next chapter, and the 12TH verse. And Moses said unto the Lord, See, thou sayest unto me, bring up this people, and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore I pray thee, if I have found grace in thy sight. Show me now thy way, that I may know thee, that I may find grace in Thy sight, and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hands. But here we find Moses. Now the Lord has used him. He's brought the people across the land, across the Red Sea. Did they appreciate it? Did they really value what Moses had done for them? And he said, As for this Moses, we want not what has become of him. They would forget all about him. And Moses becomes discouraged at this point and he says I can't do this alone. He says in the Book of Numbers, he said, I can't stand the murmurings and complainings and these people, all their strife. It's too much for me. Take me away and let me not see my wretchedness. And they asked the Lord, who would he give to be a help to him? Isn't the Lord's reply beautiful? My presence shall go with thee, and I will give thee rest. And So what was Moses reply to this? He didn't say if thy presence go not with me. He said if thy presence go not with us. But it was very beautiful. We see Moses now not looking down on the people and says I'm going to set this right or that right, But he identifies himself with them. He says I'm part of them. I don't want the Lord just to take my family. I'm part of the failing people of God. And I want the assurance of the Lord's help as I seek to guide them. And the Lord said, I'll be with you, Moses. And Moses said, I want you to be with all thy people, if thy presence go not with us, carry us not up hands. What a large heart God had given to Moses. You can easily see the difference between being a ruler and a judge. He would have been glad to see the people cut off for their rebellious ways if he was a judge. But as a deliverer. Said, I want these people to be taken and blessed and brought in, and he said, I can't do it without the Lord's presence, and I know that they need the Lord's presence too. He said, if thy presence go not with us, carry us not up. Hence. Well, how lovely

it is to see this in the heart of Moses. But there's one sad little note in the life of Moses, and that is when he came to that place and the people were so. Shall I say rebellious and striving and everything like that? And the Lord said to him, Moses, speak to the rock, and waters will come out of it. We know this was the second occasion. The first occasion they came there, God said to smite the rock that the waters would come out, and Moses smote the rock so the waters could come out. And the ground of all blessing is that the Lord Jesus was smitten for us. He was the rock. That rock was Christ. It tells us He was smitten at Calvary. But brethren, he never needs to be smitten again. The work that has laid the groundwork for your blessing and for every dear young person who's saved it was all finished long ago. It was finished at Calvary. The Lord did the work that is going to bring everyone of His own safely home to glory. The rock will never have to be smitten again. But we can't speak to the rock. We can go. That blessed One who accomplished the work, what's he doing? He's up there at the right hand of God. He's living for us. He's there to supply grace to help in time of need. If we have failed, He's our advocate to restore us. But he'll never have to die again. And so Moses. And he gets upset and he smote the rock twice. He didn't change the heart of God. And someone has said the water came just the same. Because the water came because the Lord Jesus was smitten. The blessing comes because of Calvary, because of what the Lord had done. But Moses lost a privilege. He lost a privilege that was the desire of his heart. He wanted to lead the people in to the Promised Land. And it went I'll with him because he spoke unadvisedly with his lips. And may I say this to you, and I say it to myself, never lose your patience with God's people. Never. Because God wants to bless them. He desires their blessing. He's laid a groundwork for their blessing. And so we see that Moses, as I say, in the 1St 40 years, he thought he was somebody important and could set things right. God passed him through a lot in order that he might learn that he was nothing.

And at the end. And he did come to that point, I believe, where he realized if there's going to be any deliverance, it had to be a work of God. He had seen the affliction of his people and he was going to bring them out, and he did bring them out. But now Moses, we say, well, I guess he has learned that God is everything. Ah, brethren, let us keep humble before the Lord. It doesn't matter how long we have known the Lord or how long we've sought to please him. Circumstances are going to arise in your life, in your gathering with some other young person, with some boyfriend. And your girlfriend that maybe make you so mad you'll speak unadvisedly with your lips. And it may be, it doesn't mean that Moses will not be in the glory. He was on the Mount of Transfiguration talking about what the Lord would accomplish at Jerusalem. God hasn't forgotten what Moses did. And he was there because of that work accomplished at Jerusalem. But he lost a privilege. He lost a privilege. And that's what I want to say to you, dear young people. Don't get discouraged. That's Satan's great effort is to get us discouraged along the way. And even if we have in some measure learned some of these things, as Satan will never, never give up trying to get us discouraged and say, well, you've tried and look here now. Oh, don't God is able. I believe discouragement is where Satan is spoken of as the roaring lion. Thomas thought of Satan is the roaring lion. In persecution. But if you turn to first Peter 5, we won't take time. You would see there that it says this, casting all your care upon Him, for he careth for you. And then the next verse says be sober, be vigilant because your adversary, the devil is a roaring lion, walketh about seeking whom he may devour. And perhaps you have a care. You came to these meetings with a care and you're going away with a heavy care upon your heart, something that you just wish. Why doesn't God grand deliverance? Why doesn't he settle this thing? Why doesn't he Take Me Out of this problem? And he wants you to cast. Rested on him. But Satan says now get discouraged, get annoyed at the person, speak unadvisedly with your lips. Ah, brethren, may the Lord keep us. We never graduate from his school. Moses didn't graduate or he wouldn't have lost his patience. We're going to graduate when we get home to glory, then the flesh will be gone. Then we'll be fully like Christ. Below, as long as we walk here, may we walk in dependence. May we seek His company. And his blessing. And so I just want to encourage you, dear young people, maybe you're starting out. Maybe things have been difficult in your life, but remember, God is faithful. He has His eye upon you for blessing. And as we seek to learn those things that he wants to teach us, it's for our good and for blessing. And let's remember that time when Moses had come to the third part of his life. Shall I say those years when he had seen that God was everything he he said, What shall I do if I found grace in thy sight? Show me thy way. Give me a helper, Lord. And the Lord said my presence. Shall go with thee, I will give thee rest. And there can be nothing sweeter in your life as a young person or an old person than to go through life with the sense that you have the Lord's presence with you. Well, he never will leave you nor forsake you, but he wants you to have the sense of it, as I've often said, that dear old brother said to me many years ago, some here know him, Brother Mcleave. And he said to me many years ago, he said, Gordon, I never ask the Lord to be with me. I know he's with me. He's promised that he'll never leave me nor forsake me. But he said I do ask him to give me a sense of his presence. Build a young person, he's not going to forsake you either. He's not going to let you go, but may you have a sense of His presence. And if you do, He'll have a lot of lessons to teach each one of us. But oh, it'll be well worthwhile when we see His face, to have in some measure entered into that which He has for us in this world. The privilege of letting the life of Jesus be seen in us until finally we're in His presence with Him and like Him forever.

Montreal Conference: 1973, Moses' Three Forty Years

Address—G. Hayhoe

General Meetings, Montreal, October 1973. Addressed by Gordon Hayhoe. #18 and the appendix. And is it so? I shall be like Thy Son. Is this the grace which He for me has won? Father of glory, thought beyond all thoughts in glory to His own blessed likeness brought him #18 in the appendix.

I'd like to turn this afternoon, first of all, the Second Chronicles Chapter 9. Second Chronicles, Chapter 9. Beginning at the first verse. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bear spices and gold in abundance, and precious stones. And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions, and there was nothing hid from Solomon which he told her not. Now in the 18th son, Psalm 18. And the 28th verse. For thou wilt light my candle. The Lord my God will enlighten my darkness. For by thee I have run through a troop, and by my God have I leaped over a wall. As for God, His way is perfect. The word of the Lord is tried. He is a Butler to all those that trust in him. For who is God save the Lord, and who is a rock save our God. It is God that girdeth me with strength and maketh my way perfect. He maketh my feet like Hinds feet, and setteth me upon my high places. Now could we turn to the 7th chapter of Acts? I'd like to read a little about the life of Moses here as it's recorded in the 7th chapter of Acts. Beginning at the 17th verse. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose which knew not Joseph. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. And when he was cast out,

Pharaoh's daughter took him up and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full 40 years old, it came into his heart to deliver his brethren the children of Israel, And seeing one of them suffer wrong, he defended him and avenged him that was oppressed, and smote the Egyptian. For he supposed his brother would have understood how that God by his hand would deliver them, but they understood not. And the next day he showed himself unto them as they strolled, and would have set them at one again, saying, Sirs, your brethren, why do we wrong one to another? And he that did his neighbor wrong thrust him away, saying, Who made thee A ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian yesterday? Then flared Moses at this saying, and was a stranger in the land of Median, where he begat two sons, and when 40 years were expired, there appeared to him in the wilderness of Mount Sinai an Angel of the Lord in the flame of fire in a Bush. When Moses saw it, he wondered at the sight, and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy Father's, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold, then said the Lord to him. Put off thy shoes from thy feet, for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and have come down to deliver them. And now come, I will send thee into Egypt. This Moses, whom they refuse saying, Who made thee A ruler and a judge. The same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him.

At the Bush he brought them out. After that he had showed wonders and signs in the land of Egypt and in the Red Sea and in the wilderness 40 years. The 39th verse To whom our fathers would not obey, but thrust him from them, and in their hearts turn back again into Egypt, saying unto Aaron, Make us gods to go before us. For As for this Moses, which brought us out of the land of Egypt, we want not what has become of him. How could we turn also to Hebrews Chapter 11? Hebrews, Chapter 11. The 23rd verse. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the King's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ. Greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. My faith He forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. And justice. One more passage. In First Corinthians chapter 13. First Corinthians, chapter 13. Verse 12. For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known? What was on my heart, dear young people, to talk this afternoon about those 3 periods of 40 years in the life of Moses. The 1St 40 years he spent, we might say, in the school of Egypt. The last 2-40 years he spent in the school of God. And I was thinking of how this is the way our life is normally divided if we go on for the Lord. And I was thinking of the Queen of Sheba. Came up to see a King Solomon. There were many hard questions, Questions in that land where she lived that she could not find the answer to truly. She had plenty of wealth. She had riches in abundance. As you read the passage there in Second Chronicles 9, you can see something of the wealth and glory of the Kingdom where she came from. What did all this wealth give her? The answer to these hard questions? And supposing, dear young people, that you were to make a success of life, that you were to get together the treasures of this world, and that you were able to enjoy them in a natural sense, I'm sure there would still remain in your life a great many questions unanswered. Persons for which there is no answer in the wisdom of this world. Questions for which there is no answer at all. In all that man can give you. But oh, how wonderful that God has a plan in connection with your life and mine, and that He is seeking to work out that plan. It may seem as though it's behind the scenes, and so it is, but nevertheless, if we are willing to commit our lives to the Lord, if we are willing to seek to go on for Him, He will teach us. That which he would have us learn so that we might become good. And useful in his things. So I think of the Queen of Sheba there. And when she made this long journey all the way up to Jerusalem to get an answer to her questions. For it says the price of wisdom is far above rubies. And all dear young people, I beseech of you not to be satisfied with success in this world, not to be satisfied with just getting those things that satisfy for the present, because the pleasures of sin are for a season. But how to find in the word of God?

And in the Lord Jesus Christ now the answer to life and one in life is really all about, so that you might receive something at least of the blessing that God has for you in all that he may pass you through. So in that passage that we read in the 18th Psalm, let us turn to it for a moment. It says there in the 28th verse, for thou will light my candle, the Lord my God will enlighten my darkness. And that is God can bring light into your pathway. He has an answer to all those questions that may be perplexing you right now and if you will bring him in, maybe those things that seem so hard and difficult to understand. And you will already find some of the answers in the light and wisdom of His precious Word. But one thing we have to settle before we'll get the answers, and that is confidence in God. And so it tells us here. By thee I have run through a troop, and by my God have I leaped over a wall. As for God, His way is perfect. He is a buckler to the word of the Lord is tried. He is a buckler to all laws that trust in Him. Older young people, let me say this and that whatever God may allow in your life and mine, As for God, His way is perfect. He knows exactly what he's doing, He is doing every good and every perfect gift comes down from above, from the Father of lights, with whom is no variableness, neither shadow of turning, and there's not a trial or a difficulty in your life or mine, but is allowed of the Lord. In His schooling with us to teach us some needed lesson, we can brush it aside. We can try and get through the difficulty without turning to the Lord. But that's not the solution. It's to turn to Him. But I say again to turn to Him with that confidence that As for God, His way is perfect and also His Word. Is that what you and I need to sustain us in all that we pass through? As it says in the 16th Psalm, the lines are fallen unto me in pleasant places. Yay. I have a goodly heritage, and if you and I find the word of God coming home to our souls, it'll make a blessing out of every situation. Then it tells us to. In the 33rd verse, He maketh my feet like Heinz feet and setteth me upon my high places. You notice this in connection with that verse. By my God, I have leaped over a wall. You know, there's a sort of a feeling in us now that God has to remove the difficulty or we can't go on. But that isn't always God's way. Sometimes it's His way to enable us to rise above the difficulty. Sometimes it's his way to show us that the difficulty has been placed there by him in order to teach us dependence upon Him. And so the troop wasn't removed, but the man of faith ran through the troop. Now the wall wasn't removed. How about the little hind coming to the wall could spring up and jump over it and know how good it is to know that a little God may not remove some of those problems and difficulties in your life. That He is able to help you to run through the troop. He's able to help you to spring up and go over the wall. And then as you notice the verse speaks about walking on my high places. Made this comment, perhaps you heard me say it before, but I do enjoy it in my own soul because I've often watched a little hind come to the fence and jump over the fence, but then it comes down on the other side, comes down to the same level on the other side of the fence. But the Lord is telling us.

He not only will give us the Hinds feet that can rise and jump over the wall, but He says He makes us to walk on our high places. That is, we don't need to come down on the other side with a thud. Now the Lord is able to lift us up and keep us up in the sense that He gives us the strength. To rise above the difficulties and to go on with him, because He's always above them. He's above every situation. He's upon the throne, as it says in the second chapter of Hebrews. We see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. And what is our position now? Well, we read in Ephesians chapter 2.

And that we're already seated with him in the heavenlies, that is, we're above the difficulties of the way. Just as the children of Israel when he entered the promised land. The man has ceased. Why did the man have cease? Well, Amanda speaks of the comfort that the Lord gives us. Along the way, he's the true brand that came down from hell to heaven and helps us in our difficulties. But when they entered the land, then they didn't need comfort because they were in the end of the. Portion that God had given to them. And so when we're in difficulties, we often need comfort, but God can enable us to rise above the difficulties so that we're already in the enjoyment of our heavenly portion before we get there. And that's what He brings before us. I believe in that 18th Psalm. But I want to say again, and I want to impress upon your heart and mind those words. As for God, His way is perfect. Oh dear, young people, remember this. Some of you have had some real sorrows and disappointments. Some of you perhaps have come to the point where you're just about said, well, I give up, but it's because you lost faith. It's because you didn't have the sense in your soul that As for God. His way is perfect and that absolutely nothing happens by chance. In the 8th chapter of Romans it says we know that all things work together for good to them that love God, to them who are the called according to his purpose. Perhaps when you've read that verse and you've looked at some problem in your life, you have said, well I just can't see how any good could ever come out of this. Perhaps that's what you have wondered. And that was because the shield of faith was down, the wall was in front of you and it just seemed that you couldn't rise above it. You thought God must remove this difficulty, but not so. He may intend that you should have those Hinds feet that could rise up and go over them. And I've often pointed out and enjoyed it, and that in the next verse of the 8th of Romans, I might say that in order to get the thought, I believe we have to read verses 28 and 9 together. The 29th verse says For whom He did foreknow, He also did predestinate. To be conformed to the image of his son, that he might be the first born. Among many brethren, why does that next verse come in? Well, God knew just exactly how we'd feel. In some of these situations where we couldn't see any good coming from them at all. And so the next verse is a little explanation, if I might speak in that way, for whom he did foreknow, that is, did you question how it was going to work for good? Well, I often illustrate it like this. Did you ever pick up a storybook? And then you came to a sad chapter in that storybook. Even the tears came to your eyes and you just saw. Difficulty, a situation, there didn't seem to be any solution to it. And you couldn't wait any longer. And so you turned over to the end of the book and when you saw how the story ended, and then you went back and you read that sad chapter with perfect confidence. Why? Oh, you said, I know how the story ends. It's all going to work out because I've read the end of the story. Now, dear young people, that's just what God tells you in the 28th, 29th verse. He says, you're wondering how it's going to work for good. So he said, I'm going to turn over the page and tell you the end of the story. And what is the end of the life story? That we should be conformed to the image of his Son. And then we might say, oh, but my life story hasn't yet been written. I haven't lived out my life yet. God says, oh, but I'll tell you more and read the 30th verse. And then he goes back into a constant eternity.

And tells us that we were chosen in Christ long before whom he did predestinate. Then he also called, and he carries us into a coming eternity and says whom he called them he also justified, and whom he justified them He also glorified. He said, I have more to tell you. Your life story has been written. I know everything that's going to happen in your life and in my purposes you're already glorified. Oh dear young people, if you know the Lord Jesus as your Savior. You could not be more richly blessed. The heart of God could not tell itself out in a fuller and more wonderful way than it has been told out in the gift of His Son and through redemption. And now to bring us into all His counsels and purposes. He has unfolded these things to encourage us because He knows the way that we take. He knows all about the pathway. And as my father used to so often say, he has an individual schooling for each one of us. And that's why I read a little bit about the life of Moses. I just like to go over these things in the life of Moses with a little bit of detail because God not only tells us some of these things in a doctrinal way in his Word, but he actually takes men and women of like passions with ourselves. And shows us how they lived in situations very similar to our own and how God passed them through the very things that we're passing through. And he shows us how their life began. He shows us in what measure they learned these lessons and then shows us how their lives ended. And I think this is all very blessed. Someone has spoken of the Old Testament as God's picture book because God brings before us in the lives of men and women. Those things that are taught to us doctrinally in other parts of the Word. And so the life of Moses is a lovely example of this. I think we're all aware that there are quite a few periods in the Bible of 40 days and 40 years because. 40 days or 40 years bring before us the period of testing in our lives. The Lord Jesus was tempted 40 days of the devil. The children of Israel were 40 years in the wilderness. Moses was on the mount 40 days with God. Over and over again in the Scripture we read about these 40 days and 40 years. And so in the life of Moses we have an example brought before us of a man whom God used. And how those 3 periods took place in his life. And now you know dear young people, it would have been very easy for Moses at the end of the 1St 40 years to have thrown up his hands and said I give up. Did you ever feel like that? Perhaps because you just came to the end of the 1St 40 years, you felt like throwing up your hands. But oh, what a loss it would have been to Moses. What a loss to the people of God if he had given up at the end of the 1St 40 years. That 40 years was necessary in the ways of God. It was 40 years spent in the schools of Egypt. For it tells us that he was learned in all the wisdom of the Egyptians. And was mighty in words and deeds. But I wanted to begin where we started here in the 17th verse, when the time of the promise drew nigh, which God had sworn to Abraham long before, about 400 years before. God had made a promise that He was going to bring His people into that good land, that land flowing with milk and honey, and He was going to bless the minute and give them possession of it. Well, you know, this was a difficulty, a difficult time for Israel. Here it tells us when the time of the promise drew nigh, the people grew and multiplied in Egypt. But then there was another king of Rose, and this king was a very.

Unkind man, it tells us. Here. He dealt subtly with our kindred and evil entreated our fathers. Well, this was a difficult time, wasn't it? The pressure was all against the people of God. And doesn't that perhaps correspond to the time in which we live? There's strong pressure against the people of God. There are real difficulties for those who would seek to walk in the path of faith. And so we find this difficulty, this hard time for the people of God. It says that. They dealt subtly with our kindred and evil entreated our fathers. And perhaps you say, well, it is a very hard time and I don't think it's possible to really live for the Lord. In such a time as this, because everything is against you, notice these words here. In the 20th verse, in which time Moses was born, in which time Moses was born, and dear young people, you have been born in a very difficult time of the world's history. You have, you have come into this world at a time when the course of things in the world, especially in Christendom, is turning more and more against the Word of God, against the path of faith. Truly the words of the second Psalm. Are characteristic of this day. It says in the second song that the kings of the earth said let us break their bands asunder and cast away their cords from us. This is a day of casting off restraint. This is a day when people say, well, how do you know it's wrong? Only wrong when you think it's wrong. But everybody's idea of what is evil is different and you can never really be sure. If you think it's wrong, don't do it. But ideas are changing. Well, this is the time in which you live. Is there a path for faith in such a day as this? You have been born in this time. Was there a path for a faith for Moses parents? Unless they throw up their hands and say. Well, it's just too difficult in this day. We can't expect our children to go on for the Lord. In such a day as this, but Moses parents Amram and Jacob Ed. They had three children and those three children grew up and loved the Lord. They weren't perfect, but they did grow up and love the Lord and became useful people among the people of

God. But they were born in a very difficult time. They were born in the time when I say the whole time. How the world was against them and. And it tells us here that Moses was born and he was exceeding fair and nourished up in his father's house three months. Now that is as long as possible. His parents took care of him, sheltered him. But there came a time when they couldn't do it any longer. They had to commit him to the they had to commit him to the Lord. And so they made that little ark and they put him in the ark. And we know how that God overruled. I've often thought of Moses parents. It says that Miriam stood there to see what would become of this boy. But it tells us in the 12Th chapter of Hebrews and that his parents were not afraid of the King's commandment. I just pass on this little word as an encouragement to young parents. Why, when you look at your child in a day like this, I'm sure you've often said. What's going to become of them? That's exactly the way that Moses parents felt, and little Miriam watched to see what would become of that boy. But in another sense, they had confidence in God, and they were not afraid of the King's commandment. And so these mixed feelings in their hearts cast them thoroughly upon the Lord, and they had to allow their boy to be taken to the court of peril. They had to allow him to get all higher learning of Egypt and all. How they must have trembled. Only atheism, all the idolatry, all the superstition, everything that was contrary to what they wanted and desired for their boy, was pushed into his little mind.

And there he grew up, and they saw him become a successful. In the world, in Egypt, it says he was mighty in words and deeds. Perhaps he got the finest diplomas, perhaps he was making all the progress and it was applauded as the one who might be the next pharaoh of Egypt. Now this was what the world had to offer to him. And dear young people, the world is a vast system of things. And so we have often said that the 1St 40 years of Moses life, he was learning to be somebody, He was learning to be important in this world. And the whole system of the world's education is to make you somebody very important in your country, in your society, in your school, in your business, in your community. It's to urge you on in this and sometimes you can get caught in the current, perhaps moles as well as to I think it's quite notable that the Spirit of God makes no comment about what Moses thought or did in these first 40 years. Perhaps he got carried away with it himself. Perhaps he himself became so occupied with success and getting along in Egypt. That for the time being. He forgot that he truly was one of the people of God now that he was raised up not to be a great man in Egypt, which was under judgment, but instead God had caused him to be born in that very time for a specific purpose, and that was that he might. Suffer affliction with the people of God, and that He might lead them out of the land of Egypt altogether. But the 1St 40 years seemed a contradiction of this. And dear young people, as I look at you and I see you getting along in school, perhaps you have made a success, perhaps you have good grades, perhaps you have a good education. But I beseech you to remember this, that all this that is making you great in this world. Can be used of the enemy to cause you to settle down in this world and you can have a wasted life. You can have a wasted life. Oh how many dear young people with great ability because they have done so well in this world, it has been a wasted life. They have as it were stopped at the end of the 1St 40 years and they have said well now I've got what I want, I'm just going to settle down. I do believe honestly in my heart that all this time Moses was a true believer, a true child of faith. But he had got along in this world so much that it appears now that the real calling for which he had been raised up seemed to have been forgotten. But God had his eye upon him. God had his eye upon that boy. And I want to encourage you, dear young people, not to get. Too involved in what's going on in this world, because now this world with all its glory is going to pass away. It's under the judgment of God. And all the schooling of this world will only occupy you with your own importance, with the importance of this world. And you'll never see the world as God presents it to you in His Word as a place. Where God's Son was rejected, where Christ is cast out, and where it's under the judgment of God. But something wonderful happened at at the end of 40 years, after he had been well educated, after he had come to a position where he could have made his mark in this world. It says it came into his heart to deliver his people. It came into his heart, we're told in Hebrews 11. To identify himself with a despised people of God. And dear young people, I do desire for you that if it's never really come into your heart before, that it'll come into your heart today to cast in your lot with the despised people of God. All you say, but you don't know what things are like. The people of God aren't going on with the Lord like they should in the little meeting where I am. It's not so easy as you think, Brother Hajo. It's very difficult. Was it easy for Moses? Did his people appreciate what he tried to do for them? Not a bit. They thrust him away. They wouldn't have him. And perhaps you say, I've tried, I've tried and I've been thrust away too.

And did you give up? Did you give up? Was the 1St 40 years in the wisdom of this world all that you attained in your life? And so you just threw up your hands and said, I tried and I give up. What a loss it would have been to Moses. What a loss to the people of God if Moses had given up at this point. Well, you say, well, he didn't act very nicely. Perhaps he did act in the flesh. And sometimes we can do right thing in the wrong way. I'm sure many of us have tried to do the right thing. It came into his heart to deliver his people, the children of Israel. And he saw them striving. He saw them fighting. He didn't see them going on nicely. He saw them fighting. But that's the kind of people he identified with, the people that were fighting, the people that were having these troubles and difficulties. He identified himself with these people. And he thought, well, I'm going to try and set things right, but it wasn't appreciated. He went about it in the wrong way, that's true. But he did intend to be a help to the people of God. And it says they thrust him away. And he had noticed what he said in the 26th verse. He said, Sir, ye are brethren, why do we wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made thee A ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian yesterday? Yes, because he had failed in the way he had done this. Now he fled. He gave up because they said, Who made thee A ruler and a judge over the people of God? But God had further purposes for him. He had graduated from the school of Egypt, but he hadn't taken his first lesson in the school of God. This was going to be a new experience for him. And you know, dear young people, when we graduate from the schools of this world, we may not have taken our lessons in the school of God. And you know, it's in our schools today. The class periods perhaps vary from 20 minutes to 3/4 of an hour or an hour. Perhaps there's a semester, or perhaps there's a year's course, But strangely enough, Moses had a long, long session. To learn just one lesson. A long, long session. Just to learn one lesson. And why did it take so long for him to learn that all? Because he had to be emptied of all that self importance. He had to be emptied of all that. It isn't that God took away the desire to deliver his people. I'm sure that that desire often came up in his mind as he thought of the people whom he had left behind, like back in Egypt. He'd run away from them. He'd said, I give up, I'm through, I can't do anything, and they don't want me to do anything. And so he had fled. But I'm quite sure that many times his heart went back and he thought of those people and he knew that they were in slavery and he longed for their deliverance. But I say he was learning something in the school of God. And what was he learning in the school of God? We say it was learning how to keep sheep. Oh, that was his occupation, but that wasn't what God was teaching him. And you and I may be involved in some very menial occupation, or we may be involved in some very important occupation. We read of those whom God called who looked after sheep. One was a gatherer of Sycamore fruit, another was in the very highest position in Babylon. They were man whom God used. But all these men whom God used had to learn the same lesson. They had to learn the same lesson. And what was the lesson that they had to learn? They had to learn that they were nothing. And whether it was minding sheep, whether it was gathering Sycamore fruit, or whether it was a person with a very high civil service position like Daniel in the court of a court of Nebuchadnezzar, he had to They all had to learn the same lesson. They had to learn that they were nothing.

They had to learn that the Lord alone. Must be exalted. And here young people, this is a very, very difficult lesson for any of us to learn that we are nothing. But it's a wonderful thing. It's an important thing to realize that the scripture says the flesh prophetess nothing. Someone asked Mr. Darby. He said I'd like to study the word of God. And saw that I would get some knowledge something like you have. And Mr. Darby said study well, 4 words, the flash prophetess, nothing. All this is a lesson that's hard for us to learn. It took Moses 40 years before he learned this even in some measure. And may the Lord grant that we'll realize that we are nothing and that when we come to this, when we realize this. Then it tells us in the 30th verse. And when 40 years were expired, there appeared to him in the wilderness of Sina an Angel of the Lord, in the flame of fire in a Bush. When Moses saw it, he wondered the sight. And as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy Father's, the God of Abraham, the God of Isaac, and the God of Jacob. Oh, what a wonderful thing. God hadn't forgotten his servant in those forty years in the backside of the desert. Seemed to be a long time, didn't it? 40 years before he had tried to help them. 40 years they had suffered under this hard ******* and nothing had happened. It had got worse instead of better. And the person whom God was going to use. Was on the backside of the desert keeping sheep. What a strange thing. Could you understand it naturally? No, dear friends. But As for God, his way is perfect. If God was going to use a man as his messenger, it wouldn't be one who was puffed up over his knowledge. Because he was the the most educated person perhaps in the whole of Egypt, mighty in words and deeds. He could talk well, but after he had been in the school of God for 40 years, he had been so emptied of himself that when the Lord appeared to him, you know what he said? He said, I can't talk. He said I'm just like a child. Well, you say, what a pity. What a pity. He could have been so useful 40 years before and now he's no use. He spent 40 years in isolation and now he's no use. Oh God was going to use him. He was useful now. When he thought he could talk, he said and did the wrong thing. But when he found out he couldn't talk. He had to rely totally and completely upon the Lord. He had to look to him for every word because he might say a word out of turn. He might do the wrong thing because he had tried to do it in the energy of the flesh, and now God is going to use him. And I think it's lovely what the Lord says to him in this. In this 34th verse I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning and I'm come down. To deliver them 40 years before Moses had tried to do this. As though God didn't see it and God didn't know it. Not at the end of 40 years. The Lord said, Moses, I understand the situation perfectly. I know all about it. I know just what my people are going through. You thought I I didn't know because surely I would have delivered them long ago if I had known what was going on. But he said, Moses, I do know. I know just exactly what they're passing through. And he said, I've come down to deliver them. Moses thought that by his hand the Lord would deliver him. Now the Lord said, I am come down to deliver them. And now how beautiful. And now come, I will send thee under Pharaoh. Now the Lord says, Moses, I can use you now.

You think you can't talk, You're evil, You're even afraid in my presence. You have learned something of your own nothingness, and now he said, I can use you in blessing. I ask you, dear young people, where those 40 years wasted? Say I don't seem to be able to do anything. I like to feel like an accomplished something and it doesn't seem that anything is happening. Where those 40 years wasted? No, that was part of God's schooling. That was what God was passing Moses through. It was very far from what took place in Egypt, because in Egypt he learned his own importance, but now he learns that he's nothing at all. And the Lord says. I'll be with thy mouth, and I'll teach thee what to say. Oh, don't we need this? There never was a day when we needed so much to have the Lord with our mouths. It's so easy to say the wrong thing. It's so easy to do the wrong thing. How about the Lord can be with us and the Lord can help us? And he said in the 33rd verse, Sin said the Lord to him, Put off thy shoes from my feet, for the place where thou standest. His holy ground, although he was going to be used of the Lord, he had to realize his own nothingness. He had to stand there, as we might say, with nothing under him. Stand there and bare feet with nothing under him at all. And the Lord said, Come now and I'll send thee. Oh dear young people, the Lord has something for you to do. If He leaves us here, I believe that He really wants to use you. As we look back over the history of the church, we see how often God has used young people, but he has always had to pass us through these three things. All those whom God has used have had to go through that. These three stages that we speak of in the life of Moses, we find it with the we find it with Paul. When Paul was first saved, he went and spent three years in Arabia. Why didn't God use him right away? All I had to go back for three years into Arabia and then God sent him out and God used him and constantly we find moles us with his forty years on the backside of the desert and over and over again we find this that God has to teach us this needed lesson. But now let us see here what it says in the 35th verse this Moses who they refuse saying. Who made thee A ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the Bush? Well, notice this, when he tried to do it in the energy of the flesh, it says that he was a ruler and a judge. But when God had taught him in his school, then it says that the same Moses, yes, the very same person. But what a change here. It says the Lord sent him to be a ruler and a deliverer and all. It's easy to be a ruler and a judge, I suppose many of us. I can look back to my younger days and it's very easy to be a judge. That's very easy to take the critical place. But you know, as we go on in life, the Lord teaches us that we're nothing. He teaches us that we have failures of our own. He lets us see that we've made many mistakes. He lets us see that in ourselves were nothing. And when we have learned that we're nothing, but then we find the Lord said that this very same Moses was not a ruler and a judge. Now he was a ruler and a deliverer. It's a tremendous difference, isn't it? A deliverer, a helper in a difficult situation, not, not in the position of judging because we're no better than others. In the 6th chapter of Galatians, when it's talking about helping someone, it says considering thyself, lest thou also be tempted.

When we have learned what we are in ourselves by, then the Lord could send him to be a ruler and a deliverer, this same Moses, this same Moses. And now he goes, Was he appreciated? Now at this point did all his brethren throw their arms out and say, Oh wonderful, God's going to use Moses? Now when he tried at the end of the 1St 40 years, they thrust him away. When he was sent back at the end of the 40 years in the school of God, he had the sense that the Lord was with him. For the Lord said, certainly I will be with thee, certainly I will be with thee. But what he did wasn't always appreciated. Thought he had learned that he was nothing. And he had learned one of the most wonderful lessons. He had learned that God loved his people in spite of all their failures and shortcomings. He loved his people. Not that God ever lowers his standard of holiness. Never. He never will lower his standard of holiness. His standard of holiness in 1973 is no less than it was in AD 73. Young people might think it's changed. No, it hasn't. Dear young people, God thinks just as seriously of sin today as he did before. But in spite of all that, the people of God are. He loves them still, and he wants to bless them. And Moses needed to learn that God was everything and that he was going to accomplish his own purposes in connection with his people. And so Moses then went. And it tells us that when Moses went first, why they wouldn't listen to him for bitterness of soul, they didn't appreciate it. But Moses went on why all he'd been in the presence of God. He had learned that he was nothing. But now he was coming to see that God loved his people and that God had a promise and that he was going to fulfill that promise. Supposing Moses had given up at the end of the 2nd 40 years. Have you given up at the end of the 1St 40 years? What a loss it would have been. But if he'd given up at the end of the 2nd 40 years, what a loss it would have been to truly learned his own nothingness. But it's a miserable thing to learn your own nothingness and not to learn that God is all sufficient. That's this horrible thing to have to learn you're nothing, if not at the same time learning that God is everything and that He can and does delight to bless His people. And so Moses then was used of God, and he led the people out through the Red Sea. First, of course, as we know, they had

to be sheltered under the blood. The Passover lamb, and then they were let out and then it says 40 years. He suffered their murmurings in the wilderness. How could he take it the first time that they thrust him away? He said I'm through. But now, 40 years, he put up with it. Why? All because he learned he was nothing himself. He was just the same as they were, a poor failing thing himself. But God loved his people. God wanted to bless them. God was going to deliver them and take them out. And he had the privilege of being the one who would tell them what was in the heart of God toward them. And so, in spite of all their murmurings, we see him going on in the Bible says he was the meekest man in all the earth. I know, dear young people, again, I say, as I look into your faces and I see you growing up in the different meetings. I know how easy it is to be discouraged. I know how easy it is to say it's no use. I know how easy it is to say, well, I don't feel as if I am accomplishing anything. But remember, God is passing us through these things in his school, and the important thing in your life and mine is to do His will. And as a little song says, and when we've learned our lessons, our work in suffering done, our ever loving Father will welcome everyone. And so here Moses went on, and during those last 40 years, he failed once. At least that's what's recorded. And what was his failure? What was the one failure that's recorded about Moses in those last 40 years? He lost his patience with the people of God. Didn't they provoke him? You say, I wouldn't blame him. The way they acted just once, just once. I'm ashamed. But when I think of a man serving the Lord for 40 years, not only getting impatient the way they acted once. Did you ever get impatient about the way things were done and said she just got impatient once and said, must we fetch you water out of this rocky rebels?

And God said, Moses, you can't lead my people into the land. You haven't properly represented me. You lost your patience with them, but I didn't lose my patience with them. I still loved them. I still wanted to bless them. And if you were going to be my representative, you needed to have my heart toward them. You needed to love them just the same. And so Moses, wonderful servant though he was, he wasn't able to lead the people. Into the land. But I love to finish the story that when we come over to the Gospel of Luke, we find Moses in the land. Grace brought him in, and there he was on the Mount of Transfiguration. And what was he talking about? What a fine servant he had been. Now he was talking about the deceased that the Lord Jesus would accomplish at Jerusalem. He was talking about the work of Christ. And so that's why I read that last verse. Now we see through a glass darkly, but then face to face. Then shall we know, even as also we are known. And all dear young people, I want to say in closing, are there a lot of hard questions in your life? Are there a lot of things that you find so difficult and hard to understand? But just think about these three 40s. Perhaps you're in the 1St 40 years and you say I'm getting along. I think I'm going to make a success. I think I'm going to get somewhere in the world and then perhaps I can be a help. Well, if Moses had given up at the end of the 1St 40 years, what a loss it would have been. And when he had learned that he was nothing, if he had given up them, what a loss it would have been. And then at the end of the 3rd 40 years, when he lost his patience once and God said you can't enter the land, he might have given up them. But what did he do? Oh, I think it's lovely. He said, well, if I can't lead the men, somebody else can because God is going to lead the men. And he went to Joshua and he said, Joshua, you can lead the people in because God wants to bless them. God wants to give them their portion and you're going to have the privilege of leading them in. Oh, may the Lord grant that we lay hold in some little measure of these lessons. And dear young people, God is working this plan in your life and mine. He wants us to have these three things in our lives. When we learn that we think that we have got somewhere, He wants to show us that in ourselves we're really nothing. But He doesn't want us to stop there. He wants us to realize that He's everything, that He loves His people, and that He can use us. If we exalt Christ, if we give Him the honor that's due to Him, He'll bless them. And if we have failed along the way, let's still not give up. Because the Lord is going to bless his people, may He keep us so that in little, in some little measure, we'll be a little blessing in the assembly where we are. And if you feel discouraged at this time, just think about Moses. Just think about what he passed through and think about that glorious mount of transfiguration. For Moses is there talking to Jesus and talking about those promises that God had made. And how they are going to be fulfilled through that. Blessed that glorious work of Christ. Oh may the Lord bless you, dear young people, and make you a blessing. Could we sing 256? Praise the Savior, ye who know Him, who can tell how much we owe Him gladly Let us render to Him all we have and our 256. Praise the Savior.

Los Angeles Conference: 1971, What is the Church

Address—G.H. Hayhoe

I'd like to speak a little bit tonight in connection with the truth of the church in a very simple way. And if we could turn first of all to the second chapter of Acts, the 2nd chapter of Acts. And the last part of the last verse. And the Lord added to the Church daily, such as should be saved. And then one other portion in First Corinthians chapter 12. And verse 13. For by 1 Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. Well, I just read these a couple of verses because they bring before us what the church really is. In the Old Testament, God had a people, a special nation that he was dealing with, the nation of Israel. And he blessed them. There were 12 tribes, and they were represented by 12 loaves that were placed upon the table of shell bread in the in the Tabernacle and again in the temple. But we know that since the death of the Lord Jesus as something new has taken place. And just as the Lord said in the 16th chapter of Matthew, that was. To us yesterday it says the Lord Jesus speaking to Peter. I will build my church, not I have been building, but I will build. In other words, the church did not begin in the Old Testament. It was still future when the Lord Jesus spoke on earth, but it was something that was going to take place. And if we were to carefully read in the 1St chapter of Acts, the Lord said that they would be baptized. With the Holy Ghost not many days handsome. And so when the day of Pentecost. Came Then something wonderful took place There were about 120 believers in an upper room and the Spirit of God came down, indwelled the body of each believer and filled the house where they were sitting and they were, as we're told, baptized by 1 Spirit into one body. Previous to that there were. About 120 individuals, just as if I had on this table 120 beads, and there they're lying. And then we put a string and put them through each one, and then we have one necklace. And so on the day of Pentecost, the coming down of the Holy Spirit. Now what gathered those 120 and they were baptized by 1 Spirit into one body, and that was the beginning of the Church of God on earth. Previous to that, God had been saving individuals about. There had never been that which could be called the Church, the body of Christ on earth, and that was the beginning. I might also just add that the baptism of the Holy Spirit in Scripture is never spoken of in an individual way. It's always spoken of collectively now, that is. It's only mentioned on two different occasions in the second of acts where the. Was the baptism of the Holy Spirit that was the forming of the body of Christ? And then again for those were all Jews or Jewish proselytes. In the 10th chapter of Acts, when the Gentiles were brought in, it is rehearsed in the 11TH chapter and. Peter speaks like this. He. And that this was the baptism of the Spirit as on us at the beginning. So not only Jews as in the second of Acts, but Gentiles in the 10th of Acts, were now baptized by 1 Spirit into one body. Something wonderful existed on earth as a church, as a body of Christ, now as individuals were saved. As the Lord added them to the church, it says the

Lord added to the church daily. Such as should be saved, and so that everyone who has believed the gospel unbelieving is indwelled by the Spirit of God and is united to every other believer on earth and to Christ the head in heaven. For that's what the church really is, and that is it's the body of Christ and the head is in heaven. So let us not. Confuse that which is the true church with what man has done. Man has formed various groups. He has called things by different names. He often calls a building a church, or he might speak of an organization as a church. The Bible doesn't speak that way. The Bible, if it's Speaking of a spiritual building and then it's the church composed of living stones. If it's Speaking of, shall I say, the body of Christ, it's not an organization.

It's an Organism now that is my body's not an organization, but it is an Organism and there is a head. And so the Bible speaks in that way. And as each individual is saved, he's added to that church. Well now, if this is a blessed truth, and it is, then everyone in this room and everyone in the whole world who has accepted the Lord Jesus Christ as His Savior is part of the true Church of God. But now in the Acts we find that there were local expressions of this precious truth. That is, if you had visited Thessalonica or if you had visited Colossi, you would have found a few believers who were gathered together in the name of the Lord Jesus. And this was a local expression of the one body of Christ. It was all very simple at the beginning. Because the Spirit of God was very careful. To maintain that oneness, and as our brother remarked yesterday, lest there should be a Church of the Samaritans, lest there should be a Church of the Gentiles, unless there should be a Church of Jews only. Why, we see how careful God was, that the Spirit of God was given on the day of Pentecost. Then when the Samaritans believed, they didn't receive the Holy Spirit until Peter came down from Jerusalem and laid hands. And this was the way God maintained that oneness so that there would be 1 Church, even though there were now Samaritans being brought in. And then when the Gentiles were brought in last, the Gentiles would be a separate body. Why? We see that God uses Peter and he goes down from Jerusalem. And we are rather. Is sent there, I believe, from. Joppa. And he goes down and proclaims the gospel, and, as our brother mentioned, used the keys, and now the Gentiles are brought in. It was 1 spirit, 1 Church, and each little assembly that was formed was intended to be a local expression of that one body which was composed of every believer on the face of the earth. Well, now we know that man has brought in a great deal of ruin. He has set up these different bodies and even Christians who recognize that it's only we should only be gathered in the name of the Lord Jesus how often there have been differences and divisions take place. For us, in such a day as this is, is there a path for faith? Is there a way, in the midst of all the confusion, that we can still give expression to this precious truth that there is one body? For if I were asked what is the most wonderful thing in this whole Christian dispensation, I would say that the Spirit of God is here on earth as a divine person, gathering out a bride for Christ not too. Bride, one bride dear to him and going to be presented someday as the church, without spot or wrinkle or any such thing. How dear it is to his heart, and how it must breathe his heart, that there should be all these different names and companies. Well, is there a ground marked out in the precious Word of God by which we can meet according to the revealed mind of God? Well, I believe there is. I believe that God is faithful, and in spite of all the failure, that it is His delight that there should be a testimony, for He has asked us to remember Him until He comes. So I'd just like to give a few thoughts in connection with the manner in which we meet. Let us turn first to Matthew chapter 18. And verse 18. Perhaps we should read the 17th verse also. And if he shall neglect to hear thee, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man. And the publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if 2 of you shall agree on earth, as touching anything that they shall ask.

It shall be done for them of my Father, which is in heaven. For where two or three are gathered together in my name, or as our brother remarked unto my name, there am I in the midst of them. Well, the Lord Jesus, as we said, had announced in the 16th chapter. I will build my church. Now when we come to the 18th chapter, we find something of the functioning of that which He had established and that which gives authority and blessing. I won't speak of the details that are given here. It was a matter of problems between 2:00 and it couldn't be settled by those individuals or by two or three others. So here we find the truth of the Church is brought in. And the reason I'm mentioning this is because I believe very often there is a misunderstanding about this 20th verse, or where two or three are gathered together unto my name, there am I in the midst of them. That is, I've seen a few Christians just voluntarily come together and say, well, here are two or three gathered. And we claim the Lord's presence. Now, I believe it's very important that the use of the name of the Lord Jesus. I'm sure if a group of people in this country were to gather together and say that they were gathering in the name of the President of the United States, it would be very wrong for them to do it unless they had his sanction and authority. I would say that it would be independence for them to attempt to do such a thing. But if he gave his sanction and his authority. Then they could use His name. And the Lord Jesus is the Lord of glory. And so we cannot just use His name to support any thought or idea or group of our own. It must be that which He established. It must be with His authority. And the reason I have read these verses before is because when long ago God established a center in Israel. We know that there was a city where the. Chose to put his name and there were two particular things that our mansion connected with that place. There was, of course, I won't speak of it here, the offering of sacrifice because and now the one sacrifice is complete. Why there isn't the thought of offering a sacrifice. There is the remembrance of the Lord, of course, but there were two other things that were connected with it. If you will turn with me to Deuteronomy. Chapter 17. And when you read this in connection with Matthew chapter 18, I'm sure you can see the connection. Deuteronomy 17 and 8 If there arise a matter too hard for thee in judgment between blood and blood, between plea and plea, and between stroke and stroke being matters of controversy within thy gates, then shalt thou arise and get thee up unto the place which the Lord thy God shall choose. The 10th verse. And thou shalt do according to the sentence which they of that place which the Lord shall choose shall show thee. And thou shalt observe to do according to all that they inform thee, according to the sentence of the law which they shall teach thee. And according to the judgment which they shall tell thee, Thou shalt do. Thou shalt not decline from the sentence which they shall show thee to the right hand, nor to the left. Now I'm sure you can see a definite connection between this and what we have in the 18th of Matthew. And shall I put it this way? God was about to set aside Israel as His specially favored people for a time. Was there going to be such a thing as a place where the Lord would meet with His people when Jerusalem was set aside? You remember that when the Lord Jesus left that place, He said, Your house is left unto you desolate. The grand building meant nothing if the Lord was not there. And brethren, we as a group of Christians. Are nothing unless the Lord is there. That is what gives authority. That's which is the ground of blessing. And the reason I have read this in the 17th of Deuteronomy is to show that just as we read in the 18th of Matthew and the authority for binding and losing, can't you see in the 17th of Deuteronomy there was once that same authority associated with what God established in Israel.

And I wanted to call your attention to two things there in Deuteronomy 17, and that is the 11TH verse according to the sentence of the law, and that is, it must be according to the word of God. That was the first thing. And then and according to the judgment which they shall tell thee now that is. There was first, that it must be according to the word of God, and then when the matter was enacted, why there was to be submission to it. Now, of course, there could not be any authority to set aside the word of God. The only authority we have is the Word of God, and God could never give us authority in His Word to set aside His word. So an action must be founded upon the word of God. But then of

course, there is wisdom and connection with situations that arise. And so we find the two things, the authority of the word and the wisdom that God gives in the place where he has established to put his name there. And those two things are brought together in the in the 17th of Deuteronomy, and they're brought before us here in the 18th chapter of Matthew. And now the second thing, if you'll turn to 1St Kings, I think it's the 8th chapter. First Kings chapter 8. And verse 38. What prayer and supplication so ever be made by any man, or by all thy people, Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this place. Then hear thou in heaven, thy dwelling place, and forgive, and do and give to every man according to his ways, whose heart thou knowest, for thou even thou only. Knowest the hearts of all the children of men. Well, here the second thing then is mentioned in the 19th verse is a special blessing in connection with prayer. And you remember the Lord Jesus said my house shall be called of all nations the House of prayer. And so I just like to say that I believe that when God was about to set aside Jerusalem and to establish something new, we find the two things that were associated with that place in Israel. Now associated with. That which is to be established in Christianity isn't this lovely authority and blessing. I think this is sweet. God delights to bless his people. About all must be according to his mind and His will. And that's why it follows for where two or three are gathered together in my name. Now that is, it isn't just using His name, but it must be with His authority. It must be something. Thing that is according to his mind. And so the thought in his name is his authority. As I've often said, you could connect the name of Christ with anything. Alas, that's what we see in Christendom. We see the name of Christ connected with all kinds of careless practice, with all kinds of evil doctrine and still. It's called as being in the name of Christ, but. But it must be, I say, with his authority. So I I would say that when Christians come together to have a little gathering in a home, why we can enjoy His presence individually, but His presence collectively is associated with that which He has established on earth. What could be called as in this portion. His assembly, I believe there's a difference. And if you were to turn to the. Last chapter of Matthew would you would see those two things brought together and that is there was a mountain that Jesus appointed, and that mountain was a place where the disciples could gather. And the Lord appointed a mountain. And in the energy of faith the disciples came to this mountain where Jesus appointed and there the Lord met them. There they enjoyed His presence collectively. Then afterwards. When they were about to leave, the Lord said to them upon departing, Lo, I am with you always. That was His presence individually. Now you'll see the same thing in Israel. God established a center in Jerusalem, and then afterwards we find out that 10 of the tribes separated and left that place. Would you say that none in the 10 tribes ever enjoyed the Lord's presence individually?

Oh, I believe many were true people of faith in the 10 tribes and enjoyed the Lord's presence individually. And there were prophets even in the 10 tribes who enjoyed the Lord's presence and a measure of blessing from him. But God didn't own them collectively. Turn to a verse in I think it's in First Chronicles. Chapter 25 I think. Second Chronicles, 25. And verse 5. Moreover, Amaziah gathered Judah together and made them captains over thousands and so on. Now the sixth verse. He hired also an 100,000 mighty men of valor out of Israel. Those of the 10 tribes who had left God centered. Out of Israel for 100 towns of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee. Now notice these words, for the Lord is not with Israel, to wit, with all the children of Ephraim. Now that didn't mean that the Lord wasn't with many of them individually, but it's showing us clearly that God did not own them collectively. And I believe we should. This distinction in the Word of God, if we don't see it, how could we discern the path of faith in a day like that in which we're living? Well, I just mentioned this in the 18th chapter of Matthew. Because the secret of all blessings is the Lord Jesus Himself. And to be in his presence we often sing. What can full joy and blessing be? But being where thou art, we find. Even in the day of Israel's ruin, there were those who still valued the place. And when the Lord Jesus was born, Anon Simeon valued it in spite of all the failure that had come in. We find, too, that. God has always. Given direction in His precious words, so that we might enjoy His presence. And I like to think of that a description that is given of the beautiful temple that will be built in a future day in Jerusalem. And after giving us all a wonderful description, it ends in the last verse of the last chapter of Ezekiel. The name of the city shall be called. What brand your beauty? No, the Lord is there. The Lord is there, And when it describes the heavenly city, it says the city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it. And the Lamb is the light thereof. All. Let me say to my own soul, and to each one here, the sweetest portion that we can have in heaven, and the sweetest portion we can enjoy on earth. Is to have the sense of his presence and I believe we can have it individually and I believe he has marked out a path where we can enjoy it collectively. And it's with that thought in mind that I just like to speak of a few other passages let us turn to. Acts Chapter 20. Acts Chapter 20. And verse 7. And upon the first day of the week, when the disciples came together to break bread. I just intended to read the first part of this verse because it shows here that the custom of the early disciples was to come together to break bread, not once a month apparently, but it says on the first day of the week. Now I know that we might say, well, the Bible doesn't say definitely that we're to do it every first day of the week. Nor does it say definitely that we're only to do it on the first day of the week. Yes, I fully recognize this, because the privilege of remembering the Lord is not laid down as an ordinance, but as that which is intended to create a response in our hearts. And so when it says in First Corinthians 11, which we'll look at later.

As often as you eat this bread and drink this cup, the thought would naturally arise in the heart of every Christian who has affection for the Lord Jesus. Why does it say as often? I wonder, How often should I do it? Or can I do it? And so God gives us an example because he wants us to do what we do. Out of the response of love. And so he isn't saying, well, just do it every so often, but as often. And then he shows us that the custom of the early believers was to meet on the first day of the week. I've heard Christians say, oh, but if we did it every week, it would become commonplace. But you know, if there's someone you love, you don't talk about it being commonplace if you think of them too often. And you know your delight in thinking of them just because you love them. And when a person talks about the remembrance of the Lord being commonplace, oh, I think there's something wrong with our heart's affections. Surely when we get to glory and every hindrance is removed and we won't have to work for a living up there, we won't have the responsibilities that we have down here. Then I believe, shall we say, we'll be just occupied with him and he himself. His love all the time. There shall be no night there. That is, it will be our delight and joy, not just once a week, but forever to be occupied with Him and sing His praises. But in His mercy and goodness, I believe we can say He has given us this pattern. Now I'd like to turn to 1St Corinthians chapter 10. And. I'll just read a little of the first part of the chapter here. Moreover, brethren, I would not that she should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized, and the Moses in the cloud and in the sea, and it all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well. Pleased, for they were overthrown in the wilderness. Now these things were our examples, or the margin, says our figures, to the intent that we should not lust after evil things, as they also lusted. Neither be idolaters, as were some of them. As it is written. The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed and fell in one day three and 20,000. Now the 15th verse. I speak as to wise men. Judge ye what I say, The cup of blessing which we bless, is it not the communion of the blood of Christ, The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, For we are all partakers of that one bread. Behold Israel after the flesh. Are not they which eat of the sacrifices partakers? Of the altar. What say I then, that the idol is anything, or that which is offered in sacrifice to idols is anything but? I say that the things which the Gentiles sacrifice, they sacrifice the devils, and not to God.

And I would not that she should have fellowship with devils. He cannot drink the cup of the Lord and the cup of devils. He cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we? Stronger than he. Now perhaps you might wonder why I read these few verses in the beginning of the chapter. Well, the reason I read them is this because it isn't just a form that God wants us to go through. Israel had a form and that is they passed through the Red Sea. They ate the same spiritual food. They drank the same spiritual drink. Now that is as they went on with that which God had given to them, but their hearts were not. And it isn't just to go on with an ordinance. It isn't just to submit to certain doctrines. But oh brethren, it's our hearts He wants. It's our hearts He wants. And so unless our hearts are right now, there is no value in what we do. When He died for us and won our hearts and asked us that we might remember Him, was it because He just wanted us to go through?

Form No, he wanted the response of our affections. And more than this, I would like to add that I believe there's a state of soul in connection with the reception of the truth of God. It says the meek will he guide in judgment and the meek will he teach his way. Another verse says, Whom shall he teach knowledge? Now they are weaned from the milk, and drawn from the breasts. Now that is, God would have us to be in that state of soul, in that simplicity of faith that would listen to his voice, not the thought of reasoning, but rather that we would have willing heart. I've often said the Bible has been written for a willing heart. God hasn't written things in such a way that if a person wants to get around it, he can get around it, as people say. But. If we want to please Him, He's given us this promise. If any man will do His will, he shall know of the doctrine. So I mention these two things. It isn't the form that God wants, and in order to lay hold of the truth, there needs to be a submissive state of soul, a childish looking to Him. And I would suggest too, that when it says they are weaned from the milk and drawn from the breast, it brings in this thought. We naturally, like a newborn child, depend on nature, but the time comes when we have to be weaned from that to dependence upon the Lord. And this experience comes in the lives of young people brought up in the meeting. It came in my life. I thank God for many dear things that I learned from my dear parents, but I say the time comes when we have to learn truth from God Himself. And unless what we know has really been received. From the Lord himself, when the testing time comes, we won't be able to stand. The Lord, Speaking of a future day, said to the people when He was here, they shall be all taught of God. He was referring to the millennial time. But I say to you, dear young people, I say to each one here, that we only have that truth that we have really received from the Lord. We have to be weaned from nature to be dependent upon a new source of strength. And that is dependence upon the Lord. Learning of him. Sitting as it were like Mary at Jesus feet to hear his words. Now in this uh. 15th verse he says I speak as to wise men, and judge ye what I say, He's not talking here about human wisdom. What is it that will make us wise? Well, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding. If you and I would be wise, we can never in God's account be wise above what's written. No, we can only be wise as we listen to His voice through His words. Now. We notice here something quite remarkable. The subject in the 10th chapter is the Lord's Table. In the 11TH chapter, the subject is the Lord's Supper, and I'd like to call attention to a few thoughts. No doubt many here have laid hold of them before, but there may be some who have never just considered these thoughts before. It is remarkable, isn't it, that the cup comes first here in the 10th chapter, whereas in the 11TH chapter the loaf comes first and then the cup. Now we can be quite sure that it's not by chance that this comes before us in this way. And God always has a purpose in everything, in his precious word, when the Lord Jesus himself. First established the remembrance of himself. In death, why we know that he first broke the bread and then passed the cup to them. And so there is a reason why the cup comes first instead of the loaf. Well, I believe it's because of the truth that is being brought before us now, the Lord's Table. When I come to some person's table, the first thing that comes into my mind is, well, I wonder if I'm fit to be here. Are my clothes acceptable? Have I really been invited here? Do I really have a place here? I wouldn't come up and sit at someone's table unless I was conscious that I had been invited, and I would also want to be conscious that I was accepted at that table. Well, isn't this very lovely?

What is it that gives us title to be in the presence of the Lord of glory? Well, I like to connect this with Hebrews 10. It says, having therefore brethren, boldness to enter into the holiest by the blood of Jesus. So what is it that gives me title to be there? Well, I say, it's His precious blood that gives me title. Now there is no other title to be there but his precious blood. Now I might just mention in past. Nothing that there might be of those who are excluded because of their careless walk. When Paul wrote these words in 1St Corinthians 10, he had already said in the 5th chapter that there was a man in the assembly who was to be denied that privilege. And yet that man was really a child of God. He was really a member of the body of Christ, and yet he was excluded. And why? Because he hadn't been made 5th for the Lord's presence. No, but because the Lord's Table has a certain testimony on earth, the title to be there definitely is the precious blood of Christ. But when we speak about the Lord's Table, there is a certain testimony and that's why I began by bringing before you how that in. In the truth of God there is one body, and there is only one Church, and every saved person who is indwelled with the Spirit of God is part of that one body. And yet he may not be associated with that which gives expression to it for two reasons, either because of carelessness of his walk, by which it has been necessary that he should be excluded, or it might be through. Carelessness on his own part in not being there. And so I just mentioned this in passing because I have heard it remark, Well, if the Lord's to, if the Lord's table, we have no right to exclude anyone. This very epistle that tells us about it. And it lays down the very authority by which a person who was a real believer and who was restored in the second epistle had to be excluded from this wonderful privilege. Well, I just mentioned this last. Shall I say go to some extreme? It's often been said error is often one sided truth. We need both sides of the truth, brethren, in order to keep in the middle of the road. Well, let me say again, isn't it blessed to know that that the blood of Christ has given us title to be in His holy presence, and we couldn't have a better title than we already have through His blood. Now the second thing, the loaf here in the 10th chapter is brought before us as a symbol of the mystical body of Christ, the Mystical Body. Now when I say the mystical body, I mean that which. Is spoken of as being the Church, which is his body. That is, it's a great mystery of that every believer forms part of the body of Christ. Now I say that there are many dear Christians. Who partake of the Lord's Supper, who have never laid hold of that which is truly expressed at the Lord's table. There are two thoughts in the loaf. There is the thought that it is the expression of the one body of Christ, and there is also, as we have in the 11TH chapter, that it symbolizes. The physical body of Christ given in death for us, who his own self bear our sins. In His own body on the tree, this is my body, which is given for you. That's His physical body. It was in His own body on the cross that he bore our sins. But when it speaks of the Lord's table, why, it says we being many are one bread. Or it could be translated one loaf, for we're all partakers of that one loaf. And that's why to be gathered according to the scripture. There must be just one loaf on the table because that one loaf represents the one body of Christ. It doesn't just represent the little company that's there. It represents every member of the body of Christ. I've sometimes gone to a very small little company and they had a large loaf. Why did they put a large loaf? Well, they realized that that loaf didn't just speak of the little company that were there. Now that. Was an expression of the one body.

Sometimes I've used an illustration because I think sometimes. It's not understood as to how we give expression to the truth of the one body if all the members of the body are not there. Let me just suggest this. Is that an illustration? Supposing a father was dying and he said to his ten children, now I want you. To come together each week and I want you to take one loaf and put it on the table. And I want you to express the

fact that your one family and to Remember Me. I just use this as an illustration. Pardon me for for this illustration, but I want you to see the thought. Well, they go on happily and the whole 10 children gather and what a happy occasion it is as they recognize that. One family and they think of their father. Well, brethren, when we come together, when the early church came together, that's what they did. And there were no divisions among them. There were no divisions at the beginning. And So what an occasion it was as they gathered, to give expression to the wonderful fact that there is one body, and in Ephesus and in Colossae and in Philippi that they gathered and they placed the one loaf and. They didn't have to come to the city and say, well, where do the Christians meet here? Because they all met together, and the one loaf on the table was a happy symbol of that oneness. But now something sad happens. Five of the families say we're not going to come, we're not going to come anymore. We're going to meet and think of our father in another place and we're going to call ourselves by some name that we have chosen for ourselves. Well, the other five feel very, very sad about this. But now they're faced with a challenge. Are they going to give up doing what their father asked them to do? Or are they going to continue at fulfilling what they believe to be his desire even though the other five are absent? If they gave it up, it seems to me that they would be giving up something their father wanted them to do. But supposing they came together just as their father asked them, and they put the one loaf on the table and said, that loaf doesn't just represent the five of us, it represents the ten of us. It represents our whole family. We're sorry the other five are not here, but we're going to fulfill our father's request. Just the same, I say. I believe those 5. In in brokenness could fulfill what their father asked them to do. I say if they got down so there was only two of them that wanted to do it, that they could fulfill what their father asked them to do, even though there were only two there. And if I could use that as a simple illustration, I trust I use it reverently to explain what it is to me to gather with the one loaf on the table. I mourn the fact that I know that there are hundreds of true believers and dwell by the Spirit of God who are represented in that one loaf who are not there. But I don't think the Lord would have me to give it up. Just because they're not there. Because he's asked us to remember. Until he comes. That's why, brethren, we speak of being gathered on the ground of the one body. And I believe that if, if two or three companies met in division pretending to express the unity of the body, you'd say, well, there's something wrong. There's something wrong if you came up to Ottawa, Canada. And you inquired where is the American Embassy? And I said? Well, I'm sorry to tell you that there are three different groups that that represent themselves in Ottawa as the American embassy. They don't have anything to do with one another, but they all claim to represent the unity of the American nation. Would you believe that? I'm sure you'd just laugh in my face. What you say, unity, It couldn't be. I'm sure you'd say the United States only recognizes one of them. And can it be that in a day of confusion, the Lord of glory is gathering some of his people one place and some another? True, He loves all his people. True, their own members of the one body, if they've been saved and indwelled with the Spirit of God. But I say God and His faithfulness, I believe will preserve a testimony. I don't say it, brethren, I trust. I say it with all humility, or to boast, or to tell you where you'll find it. You have to be before the Lord as to where to find it. But I do say that I believe the Scripture gives us assurance that we can gather according to His mind. We can fulfill His request.

So the one loaf then is a symbol. Of the one body, and may I add this to some will say, well it should be unleavened, it should be unleavened. May I just mention this too, that on the day of Pentecost, if you read in the 23rd of Leviticus. When they kept the feast on the day of Pentecost, they didn't keep it with unleavened bread. The 23rd of Leviticus shows us very distinctly as that on the feast of Pentecost, which was the feast of 50 days, they kept it with leavened bread. Why? Well, because if that one loaf represents believers, I still have the old nature in me. True, it was to be bacon, it was to be in the place of death. But still, that one loaf represents the body of Christ. And the old nature isn't gone yet, but we're told to keep it in the place of death. Well, I just mentioned that in passing. Then I just like to also bring in one other thing. And there is that many Christians in remembering the Lord, they don't think anymore of the wonderful and blessed truth of being forgiven sinners. But you know, there's more than remembering the Lord is a forgiven Sinner. There's something very precious about remembering Him as a member of the body of Christ. And I have often used this illustration. Pardon if some have heard it before. But in the Old Testament we read about Rahab the harlot, and that dear woman, although she was a Sinner, she turned to the Lord, and she put the scarlet line in her window. And when the judgment fell upon Jericho, her home and all in it were safe, preserved from the judgment, sheltered, if we might speak in figure, by the precious blood. But there's more to the story than that. This woman, Rahab, married into the royal line of Israel. Your name is given in the 1St chapter of Matthew in the lineage of Christ. The time came when she sat down at the table with her husband, and as she looked across the table to him. Supposing she looked at the table across the table to him and said, It's a wonderful thing to be a forgiven harlot. That was true, she was that. But what do you think he would reply, I believe he would look back across the table and say, Oh, you're more than that to me. You're more than that to me. You're dear to me. You're the bride of my choice. I don't see you with a spot on you. And isn't that what the Lord says? Thou art all fear, my love, there is no spot in thee. And brethren, you'll never enjoy the Lord's remembrance as. You should, unless you break bread, not only as a forgiven Sinner, but as a member of his body. Could there be a more near place? And thou can't you see why This comes in in the 10th chapter? First of all, our fitness through the blood and our place there in association with the Lord Himself as part of His bride. If I came to your table, I first think that I'm accepted, but it makes me a great deal happier if you're looking on me with affection and I feel that I'm really wanted there and somebody that's dear to you. Oh, isn't it lovely that you and I can sit at the Lord's table and know that we're not just forgiven sinners? He's finding his joy in having us there. The joy of the Lord. His joy is what gives us the strength to go on. In days of ruin and weakness, the joy that He has in having us there. And may I say again, next time, if you're remembering Him and you sit there, just think of Him looking upon you, not only accepted through the blood, but dear to Him because you are part of His bride, members of His body. Well, can't you see then why the thought of fellowship comes in so remarkably in this chapter? The thought of fellowship. People talk about taking communion. Communion means common thoughts. You can't take common thoughts. You can have common thoughts. I can have common thoughts with you. And do you know what the Lord wants you and I to do? He wants us to have common thoughts with Him. If I consider your table and have common thoughts with you, surely it's a happy occasion. And isn't it wonderful that we can sit there and have common thoughts?

Know that we're accepted, know our place of acceptance, and remember him in his death. Well, when we get hold of this now, then, the reason it mentions these other things here is because of this. We cannot call other groups of Christians tables of devils. It's not talking about that here, it's talking about heathen them. But the point that is being brought out is very important, and that is wherever I break bread, I have fellowship with that which the table stands for. If a Jew partook of the sacrifices, he had fellowship. He became a partaker with the altar if a heathen went into his. He had fellowship with the idol. And so when you and I have learned what it is to be gathered as members of the body of Christ, that's enough for us. We can say that we have been gathered in fellowship as members of His body. So the the separation is a very simple thing. It's when we've learned that and that's why perhaps some Christian has said, well, why won't you come over with our group? Well, once we have learned what it is to be gathered as members of his body, why that's that satisfies our souls. What did you think of Rahab wanting to go back into the old company again? Oh, you'd say no, I would never do. And when we have learned this. It isn't, it isn't that we lay down some rule, but it's a question of the heart. Brethren, do we provoke the Lord to jealousy? He loves us. He's jealous for our affections. He died to win our affections and he wants us for himself. He said to Israel, I'm a jealous God. I want you, I want your affections, He wants ours.

May the Lord make it precious to our thoughts and hearts. Now let us turn over. Pardon me for. Spending a few extra minutes on this 11TH chapter. 23rd verse. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake and said, Take, eat. This is my body which is broken for you, let's do in remembrance of me. After the same manner also He took the cup when he had sucked, saying, This cup is the New Testament in my blood. This do ye as often she drink it in remembrance of me. For as often as you eat this bread and drink this cup, you do show the Lord's death till He comes. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily. Shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation, or the margin says judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. 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. Now there are some practical things that come between the 10th and 11TH chapter, and it ought to be so that when we have learned the truth, it does produce a practical change in our lives. But now when we come to this 11TH chapter, in the 23rd verse, we have the actual Lord's Supper, the remembrance of what He has done for us. And there is a reason why the loaf comes first here. And again I call attention to the fact that it's the physical body of Christ. And that is, as I partake of the loaf, I think of the Lord Jesus. Bearing the wrath and judgment of God for my sins, I see those awful billows of judgment rolling over His blessed head, and He bore it all in my place. And then we partake of the cup, and the cup speaks to us of his precious blood that was shed for us. Now there is an important reason why the loaf comes first and then the cup, when it's the actual remembrance. I say again, in the 10th chapter, it's the thought of what it is that brings us there and our place there. But when it's the 11TH chapter, it's what it cost him to bring us there. It's the gracious provision he's made for us.

Now why does the loaf come first, and why is it important that it should be first? Well, for this reason, now that in all the sacrifices of Judaism, the blood of the animal was shed before the sacrifice was made. And as you looked at the blood of the animal, you couldn't say, well, that blood tells of something that's finished. As you looked at that blood, you had to say, well, that blood was shed before the sacrifice was made. But when the Lord Jesus had exhausted the judgment and cried, it is finished, The soldier with a spear pierced his side after he had died. And so it told of something that was finished. Yes, how wonderful as you as that. As John looked at that blood and that water, he saw that precious blood, and he could say. Now that tells me of something that's finished and so we partake of the. Love and we partake of the cup and in this way, in our in our simple way, we remember his sufferings, his death, what it cost him. Now we know that there is a communion in Christendom that has the loaf and the cup. Shall I say in one, they speak of it that when you partake of the wafer that you are actually partaking of the body and blood of the Lord. The scripture always speaks of the blood separated from the. Body as the sign of death. The blood in the body is not the sign of death in scriptural terms, it's the blood separated from the body that is the sign of death. So when you have the body and blood together, you don't have that which speaks of redemption. My blood which is shed for you. So we partake of them, the loaf and the cup. And I as I say, we remember what it cost the Lord Jesus to put. Away our sins, We're occupied with the suffering He endured with His precious blood and that glorious finished work. Now you can easily see why these verses follow in connection with eating and drinking unworthily. If you and I had been writing it, we might have placed these in the 10th chapter, and we might have said, Well, they should come in the 10th chapter, because how are we worthy to be at His table? Well, the worthiness is through His blood. Our place there is in perfect acceptance as members of His body. But if I could put it in this way, the thought in the verse is in an unworthy manner. And remember, he's not talking. About unbelievers here he's talking about real Christians. You'll see this by noticing the 32nd verse. When we are judged, we are chastened of the Lord, that we should not be condemned with the world. A true believer will not be condemned with the world, but he may be chastened in his life here. Well then, what does it mean about eating and drinking in an unworthy manner? Well, pardon me for using another illustration. Suppose. I had a great debt of $10,000. And I have been a very, very careless person and that I had incurred this great debt. And in the kindness and goodness of your heart. You sell your house and pay my debt and come over and hand me the receipt and there I look on it and it's marked paid in full. Well, I certainly owe you a debt of gratitude for what you've done. So I decide that I'm going to make a special trip over to your house about a month later and thank you again for what you did for me. But in that month between, I have been going on in the same careless way that I did, incurring that debt in the first place. And so when I come over to thank you, I thank you very profusely and say how much I appreciate you paying your debt. And you look at me and you say, Gordon, I don't understand you. I don't understand you. Do you realize what it costs me to do then? And here I understand you're doing the very things that caused that great debt in the first place. Oh now I believe this helps us to understand what it is. If I come to remember the Lord with those things in my life unjudged that cause the Lord all that suffering. The Lord speaks of that as eating and drinking in an unworthy manner. There is no reality in the heart. I'm just doing it as a form and shall I put it this way. It's as though he looked down upon me and said well, Gordon, if the thoughts of.

My love and what I suffered for you don't make you want to please me. I'll have to put my hand upon you in discipline to win your heart back. And that's just what he's telling us here. And I've really enjoyed that. The simplest verse in connection with self judgment is associated with remembering the Lord. Why? Well, because we never truly judge ourselves except in the light of what he had to suffer for our sin. If I say, if I tell a lie and then say that I'm sorry, and then I sort of have the thought, well, everybody makes a slip sometime. There'll be no real self judgment in that. But as a little hymn puts it, in his spotless soul's distress, I have learned my guiltiness. And when? I come into His presence to own before Him as His child that I have grieved His heart, even though I know He paid the debt for me already at the Cross. But I come to tell Him that I have grieved His blessed heart. I see Him suffering for me. I see what it cost him. And it makes me really judge the thing in His presence in its proper way and in its proper light. And we'll never truly judge sin unless we judge it in the light of the Cross. This is typically brought before us in the 19th of numbers in the red heifer. But I just mentioned this because isn't it lovely that these verses about self judgment should be brought in in connection with the Lord's Supper? And you know many dear Christians who are remembering the Lord because they're going on in their lives with careless things that are unjudged. The Lord has to deal with them. He says. Many are weak among you and many. Sleep. The Lord has to deal. He loves us too much, brethren, to let us go our own way. But isn't it blessed that He has provided for us a place and a manner in which we can remember Him until He comes? And I just say in closing, that although the testimony may be very weak, and although there may be much failure, I do believe that in spite of it all, there is a privilege, and will be a privilege as. The Lord has asked us here to remember Him until He comes. I believe that He'll provide a place, a manner in which we can do it, pleasing to Him. And I believe if we're before Him and looking up to Him, He'll show us. We will not expect perfection. There isn't one of the assemblies that are addressed in the New Testament where there was perfection. But there was that gathering, according to the truth of His word, on the ground of the one body. And gathering too, in separation from moral evil and in separation from doctrinal evil. And what a privilege this is. Oh, may we value it. The Lord is coming soon, but He has given us this privilege. And I'm sure that to those of us who are looking for His coming soon, how our hearts rejoice as we think that each Lord's day may be the last but he gives us. One more privilege. May we value it, may He keep us, for we cannot keep ourselves.

Address—G.H. Hayhoe

I'd like to first of all turn to a verse in Acts chapter 2, Acts chapter 2, and the 42nd verse. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers. There was a beautiful order in this passage, as you can see, The apostles doctrine and fellowship. That is the true ground on which we can have fellowship. Then the breaking of bread, that was our privilege here this morning. And prayer, the expression of dependence and confidence in God. Well, it wasn't particularly to speak on this verse, but I just read it because that was a subject that was before me. And to relate it to. A picture that we have in the Old Testament in connection with Caleb. And I believe these things are very important. Every one of us desire fellowship. We like to be at meetings like this because we meet a lot of other young people whom we love in the Lord. We can have times of fellowship with them, but true fellowship is always founded upon the apostles doctrine. And so we see those two things. Brought together here and I trust they'll always be so in our lives that we will seek fellowship with those who do walk in the truth of God in the apostles doctrine. Well, as I said when I had, particularly before me was a little instance of this in the Old Testament yesterday, our brother spoke about Gideon in the Book of Judges. And I'd like to bring up another one that we also read something of in the Book of Judges. But it was particularly in connection with three people that I would like to bring before you this afternoon. And that is Caleb an Osneal and AXA. Two men and one woman. We find a great deal of instruction, I think, in these three people. We have brothers and sisters here, we have boys and girls, and perhaps we could think of acts as a girl. I expect she was quite young because we're introduced to her before she was married. And so I take it that she was probably what we would say, a young person, a girl. And Osniel probably very much the same, comparatively young. Caleb much older, these three people. Also, there are two places that are quite instructive in connection with their life here, and those two places have two different names. One is Hebron, which means company. We have read about the Apostles doctrine and fellowship, and so Hebron means company. That name was afterwards changed to Kirjatharba, which means the city of Giants. Giants that opposed. The work of God giants who occupied that place that ought to have been a place of company for the people of God. And then the other place is Purchase Sefer, which means the city of books, and that name was changed to Debert, which means the Oracle. Well, I believe these things are very instructive for us and perhaps as we just look at what God has brought before us in His word about these. Three people and about these two places perhaps we can learn something for our souls as I looked on you dear young people here for I can't help but feel what an important place you occupy. It's not long until some of us who are a bit older, if the Lord doesn't come, may be removed from the scene. And what a responsibility. And yet it's very beautiful in the case of Caleb that. His younger brother, or perhaps. Perhaps his nephew fought on and became a rich blessing, a deliverer among the people of God. And so as you come to these meetings and seek to listen to the truth of God, perhaps the Lord is fitting you for a place that you can occupy. Our brother brought before us yesterday about Gideon, the useful place that he occupied in the deliverance of God's people and so on. Neil did this, but there was Habakkuk. Unto it all that I think is very instructive for us, very necessary if we're going to go on in the right ways of the Lord. Well, I won't take time to turn to the first mention of Hebron, it's back in the book of Genesis. But I'll just mention that there came a time when it tells us that Lot chose the well watered plains of of Sodom and pitched his tent towards Sodom and went down there to live. And at that very time we find that Abraham on the other hand, he went and he.

Dwelled in Hebron. Perhaps he could just look at it. Just take a moment. It's in Genesis. I think it's the 13th chapter. Yes, Genesis 13. We'll begin at verse 12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly. And the Lord said unto Abram, After that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, and I for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron. And built there an altar unto the Lord. Isn't this very lovely? Here there was a separation took place Two believers. One made a wrong choice, one made a right one. Meetings like this are often placed of great choices. We make decisions often in meetings like this that may affect our whole life, perhaps decisions about whether we're going to go on for the Lord, decisions about the company that we're going to keep, decisions perhaps about a life partner. There are a great many important decisions that are often made on occasions like this, and this was a very important decision in the life Abram we find. Hear that? Lot made a sad decision. He went down. He didn't at first go to Sodom, you know, He didn't go all the way. He pitched his tent toward Sodom. Dear young people, in what direction are you going? In what direction? This world is really literally becoming a Sodom world. I don't need to tell you that any of you go to school or work in offices. You know, it's a Sodom world. Morality is just going to the winds and everything. Is going to pieces. And you know, we must make a choice. Are we going to choose to have our company with those who seek to walk in the apostles doctrine in the truth, or are we going to just be a little bit loose? You know, Lot was a real believer. He didn't altogether like it in Sodom. He knew it wasn't the right place. It says he vexed his righteous soul from day-to-day. With their unlawful deeds, he did feel. Kind of uncomfortable, but it seemed that it was an easier path and more profitable to him as he thought. And so he pitched his tent toward Sodom. But Abraham he turned and started in the other direction, to dwell in God's land, that which God had promised to his people. Oh dear young people, are you living in the enjoyment of what you have in Christ? Are you living in the enjoyment of your portion? Oh, how richly we're blessed. In Christ we could not be blessed more richly than we are with all spiritual blessings in the heavenlies, having the companionship in God's goodness in this land of so many who love the Lord Jesus with whom we can seek to go on in fellowship. It isn't so. In some lands we're greatly blessed. In this land we should be so thankful. Well, Abraham started in the other direction and went toward Hebron, which means company or perhaps fellowship. And isn't it nice what the Lord said? He said, I'm going to give you all this land, Abram, and he said, I want you to go and walk through it. Now this becomes very practical. Are we walking in the truth that we know? Are we walking in it? It's all very well to say, I know. A great many of these things that you were speaking about in the meetings yesterday. I know these things. But are we walking here as pilgrims and strangers or are we trying to become part of the world system? Another has said the moment we do anything to meet the eye of the world, worldliness begins. It's quite a searching thought, isn't it? I'm going to say it again.

The moment we do anything to meet the eye of the world. Worldliness begins. That is, we have a wrong motive. We're not looking to the Lord. We're seeking the approval of the world that crucified our Lord and Savior. Well, Abraham was told to walk through the land and see this good land. And then it tells us he removed his tent and he came. Are you going to remove your tent? And so, so to speak, make a decision perhaps

here that you're going to seek the fellowship of those. Walk in the truth, go on in it. Well, Abraham did this and he built his altar there. He found in the company of God's people that kind of fellowship. And I love the way it's put in First Epistle of John where we're reading it in the first chapter. He said our fellowship is with the Father and with his Son Jesus Christ. And then he said, we write these things that you also may have fellowship with us. Isn't it nice to have fellowship with those who are having? Fellowship with the Lord, they're in communion with the Lord and we can beat them and talk to them and enjoy in company with them that same sweet communion. Well, that's where Abraham lived. That's where he built his altar in Hebron Company. But now we turn over to where I'd like to start in verse chapter 13. Verse 22. And they ascended by the South, and came unto Hebron, where Ahimaam and tell me the children of Anak were. Now Hebron was built seven years before Zoan in Egypt. And they came unto the brook of Eskal, and cut down from thence a branch with one cluster of grapes, and they bear it between two men upon a staff. And they brought of the pomegranates and the figs. And the place was called the Brook Eshkol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after 40 days. And they went and came to Moses and Aaron, and to all the congregation of the children of Israel, into the wilderness of Paran to Kadesh, and brought back word unto them, and unto all the congregation, and showed them the fruit of. Land. And they told him, and said, We came unto the land, whither thou sentest us, And surely it floweth with milk and honey, and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great. And moreover we saw the children of Anak there. The Amalites dwell in the South land of the South, and the Hittites and the Jebusites and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb still the people before Moses and said, Let us go up at once and possess it, for we are well able to overcome it. But the man that went up with him said, We be not able to go up against the people, for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it is a land that eateth up the inhabitants thereof. And all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants, and we were in their own sight as grasshoppers, And so we were in our own sight. And so we were in their sight. The reason I read this is because I think most of us are acquainted with this little incident. There were 12 men, one out of each tribe, that were chosen to go in and spy out this good land that they were going to. And they went in and they went all through the land, and they came to this place called Hebron and this one. Was now. The name had been changed and it was called Kirjath Arba. And it tells us in another place that we'll read about it a little later, but the name of this place had been changed to Kirjath Arba. And we could look in the next chapter. I think it tells you that.

Now I guess it's in Judges. Will we look at it shortly? But it had been changed and it was the place where the giants lived. And so we find here that the enemy had invaded this place and it was now a city of giants. And when the people came, they said it's no use. They they looked over this beautiful land. It was a good land, a land flowing with milk and honey. And perhaps I hear some young person here say, well, it is true. It's wonderful to be a Christian and it's wonderful to know that your sins are forgiven, that heaven is your home, that you're blessed with all spiritual blessings in the heavenlies in Christ. But. You don't know how difficult it is to be a Christian where I am. It's all very well if you're surrounded with those who love the Lord, but it's far too difficult. And here, this city called Hebron had now become the place where the sons of Anak lived, and these Anakins were the giants. And so they just got discouraged. But here we see Caleb and I think this is where Caleb comes in the 1St. One that we want to speak of when he realized that the people were getting discouraged, he said, he said, we're well able to go up there. He counted upon the Lord who had promised them that land to bring them into that land and to give it to them to possess it. Had God not said, I'll bring them out and I'll bring them in and I'll plant them in the mountain of my inheritance and I'll bless them well, that's. Gave confidence to Caleb. He didn't have confidence because he was bigger than the giants. He wasn't. It tells us that these other men measured themselves beside these giants and they said we were in our own sight as grasshoppers, and so we were in their sight. That is, they felt so small in comparison with the mighty enemies that were living. There in Hebron, now called Kirjatharva. Well, perhaps I see a young person saying just that. It's nice to be a Christian, but the path of the Christian is too difficult. Let me quote again the saying of a dear man of God, he said. The path of the Christian is worthwhile. If it were 1000 times harder than it is. It is, dear young people, it's well worthwhile. Let anyone that's walked in the path that departs from the Lord and goes on with the world tell you the way of the transgressor is hard. It isn't an easy path to go on in the ways of sin. It may start out easily. But I tell you, the path of departure from the Lord brings plenty of sorrow. And trouble with it. There is no real blessing in that path. The path of the Christian may be hard, but you'll never be out of good company. You'll never be out of good company as our brother brought before us. The Lord will always be with you. We may not always be conscious of his presence, but before he left his own, he said, lo, I am with you always. Even under the end of the age. Those two on the road to Damas at 2 Emmaus, they weren't aware of the Lord. Company. But he was there. He listened to all their discouraging story, but he was still there. And when the discouraging story was all done, then he made their hearts burn within them and drew them back to himself and to where he would have his own to be. And so isn't it lovely to see, does it restoring grace of God? But I beseech you, don't be. So discouraged by the difficulties of the way that you give up, I haven't got time. In this short little time here together to go back to what happened. But you'll find in the next chapter they tried in their own energy to go back. They said on another occasion, let us make us a captain and return into Egypt. Perhaps you have said, oh, it's too difficult, I just can't go on in that path. Or maybe you say, I think I can do it. I think I have enough oomph behind me that I can do it. Oh dear young people. We don't have enough strength in ourselves. Peter thought he did. Peter said, Lord, I'll never deny thee, but did he? Peter was as weak as anyone else and any one of us today that have been kept by the grace of God will say it was not of ourselves. It was only his goodness and his grace and his strength that has kept us. We sing aloud to God our strength He has brought.

US hitherto, but he's a mighty Savior. Well, the most of them were discouraged, but Caleb and Joshua didn't follow the crowd. Perhaps you say well in our meeting it's a lot easier to drift along with some who are turning into the world while only two out of 10 here. Remember the crowd is when you have the company of the Lord Jesus. When there's only two in his company, it's a crowd because of how mighty he is. And so seek the company of the Lord Jesus, walk in the enjoyment of Himself and of His love, and you'll be blessed. Well, Caleb still the people, and he didn't look at the giants in comparison to himself. As I've often said, he might have felt like a grasshopper beside the giants, but he measured the giants in comparison with God. And how did the giants compare with God? Well, they were the grasshoppers. In comparison with God, the giants were the grasshoppers. And I want to tell you that in comparison with the one who stands on our behalf, all the giants. Are just like grasshoppers. Paul said when he was in prison, I can do all things through Christ, which strengtheneth me. He said on another occasion at my first answer, no man stood with me, but all men forsook me. Notwithstanding, the Lord stood with me, and I was delivered out of the mouth of the lion. The Lord's the one that really counts, and he'll not fail you. He's faithful. He is the one who never, never lets his own down. Even when we failed, we can say, like the psalmist, he restoreth my soul. Well, let's turn over to the next chapter. No, it's I'd like to turn to Joshua. Pardon me. Joshua chapter 14 and verse 10. And this is Caleb speaking here and now. Behold, the Lord hath kept me alive as he said, these 40 and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness. And now, lo, I am this day 4 score and five years old, and yet I am a strong this day, as I was in the day that Moses sent me. As my strength was then, Even so

is my strength now for war. To go out and to come in now therefore give me this mountain whereof the Lord spake in that day. For thou heardest in that day how the Anakins were there, and that the cities were great and fenced. If so be, the Lord will be with me. Then I shall be able to drive them out, as the Lord said. And Joshua blessed him, and said unto Caleb the son of Jephunneh. Hebra gave unto. Caleb, the son of Jephunneh. Hebron for inheritance. Ever, and therefore became the inheritance of Caleb, the son of Jephunneh the Kenozite unto this day, because that he wholly followed the Lord of Israel. And the name of Hebron before was Kirjath Arba. That's what I spoke of, Kirjath Arba, that's the city of the giants, which Arba was a great man among the Anakins, and the land had rest from war. While many years passed by here, he tells us that he was. He was now 85 years old. It was approximately 40 years before when the Lord had shown that good land to Joshua and Joshua had made his decision. Oh, you say that's a long time to wait 40-5 years, 45 years. My patience gets sort of down when I have to wait a little while. But he had to wait 40-5 years. And you know they shall not be ashamed that wait for him. Dear young people, wait the Lord's time. Don't go ahead of them. Run not before him, whatever be tide. When we run ahead of the Lord, we always get into problems. If we tarry behind too when he leads, then like Peter we may get into a bad situation like he did and denied his Lord. Keep close to him, but remember don't go ahead of him, don't tarry a long way behind, just keep close. For 45 years almost, and now they have entered the land. God has fulfilled his. Promise. He's faithful. He's brought them into this good land. And Joshua, at least Caleb is not discouraged, he said. The same one who gave me the strength on that day when we went in and saw that land and gave me the assurance that he was going to give us that good land. He hasn't failed me all through those years and he's the same one to give me the strength today.

Oh, isn't that lovely? And he'll give you strength too today. He'll give you strength for the difficulties that arise tomorrow. Don't fear the future because it's not in our own strength that we meet any difficulty. It's only in His strength. And then too, the Lord had said that it was to be for him and for his seed. And so Caleb was thinking not only of himself, but he was thinking of those who were near and dear to him. And who can tell the blessing? Some of us who are here, thank God for Christian fathers, Christian mothers. What a blessing they are to us. What a blessing to have. A brother just said to me yesterday, I don't know of any greater blessing than to have. Christian mother, well, Christian father and a Christian mother are a great blessing. Perhaps some of you young people say, oh, but they restrain us so much. Tell us not to do this and that. Thank God for a Christian father and mother. They love you, they seek your blessing. They're trying to do their very best for you. They're not perfect, None of us as parents are. But I'll tell you this, that every Christian parent, the highest desire that he has for. For his children is that they should know the Lord as their Savior and go on for him. There's no more wonderful desire that we could possibly have because of the things that are seen are temporal, but the things that are not seen are eternal. Well, I say he waited a long time, but the Lord strengthened him all through these years and now he receives here the blessing of Joshua and what inherent. Dense that he had. Did he give him an easy part of the land where out from where the giants lived? No, he had come back and told the people why we've seen this good land. We've been to Hebron. And he didn't call it Curtis Arba, he called it Hebron. And so he saw it as God sees it, and he gave it God's name even although the giants were there. That when they came in, why this was now in the possession of the giants. And you know, there are a lot of giants standing in your way. You know, I don't need to tell you. And there's a lot of giants standing in your way right now. And right while I'm talking to you, the enemy is saying, you see that difficulty. It's all right to listen to that brother telling you this. But you know, it's not as easy as he's saying. You know, the problem you're going to have, you know the way it's going to be. You and you can see these giants and you feel like a grasshopper in the presence of the giant. Is that the way you feel? Well, God is able. He's able for every situation. There is nothing too hard for the Lord and so. Joshua, blessed Caleb, I might just mention here a rather interesting little feature, and that is that the name Caleb, I understand, means dog. The name of Joshua means Savior. You say why you bring that in? Well, you know very well that a dog can get into a great many places if it stays close to its master. Why a dog will get into places where you couldn't get in if he's with his master and so. So who is our master? Who is our Savior? The word Joshua means Jesus. It's the very same word. And if you keep close to the company of the Lord Jesus, maybe we were just like Gentile dogs who had no blessing, claim upon blessing at all. But all how richly we've been blessed because we've been brought to the Lord Jesus. He's the Savior. His name shall be called Jesus. For he shall save his people from their sins. I believe that's why it emphasizes the fact about. Just about Caleb, that he wholly followed the Lord. A dog that runs away from his master will not get the privileges of a dog that stays close to its master. And so here was the emphatic thing about Caleb, that he wholly followed the Lord. He stayed close, and may the Lord keep us, Scripture, a little hymn that we sing says. O Lamb of God, still keep us close to thy pierced side. Tis only there in safety and peace we can abide.

Well, Joshua blessed Caleb, and he gave him this very, very difficult spot, it tells us in this 13th verse. And Joshua blessed him and gave unto Caleb the son of Jephunneh Hebron at Kirjath Arba, Hebron, for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenozite unto this day. Because that he wholly followed the Lord God of Israel. And the name of Hebron before was called was Kirjath Arba, while he was blessed with Hebron. And you know, I say again, dear young people, may the Lord keep you in the path. May that be the great desire of your heart to walk through life in the company, in the enjoyed company, perhaps I should say, of the Lord Jesus, and in the company of those who love Him. My Father used to say to us sometimes. The Lord chooses my friends for me. What did he mean? Well, you know, if you walk in the path of obedience, the Lord brings you into company of people you never expected to meet. And why did you meet them? I've often said, I don't suppose I would know hardly one person in this room if the Lord hadn't saved me. And the reason I know you and love you in the Lord is because the Lord saved me. If any man be in Christ, he is a new creature. Men of the world they formed. Societies in business and in sports and in all kinds of things, and they meet each other in that way. We meet each other because we belong to Christ. And so there's a fellowship that is formed. First of all, I say, seek the company and fellowship, which means common thoughts of the Father and of his Son. Walk through this world as our brother brought before us this morning, just able to look up at any moment and say God is my Father. And he's up there and he's the one who is looked down upon me in love and sent his son. And then I know his Son and I can have fellowship with the Father and with his Son Jesus Christ. And then this introduces us into another company, the company of those who walk in that fellowship who enjoy that company. And so this was the privilege that is brought before us in picture here. Tale of he was given Hebron and that became his possession. May the Lord grant again. I say, pardon me for repeating, but I hope you young people that will be your portion. I've lived to see many, many young people start up, brought up in the meeting, formed friendship with those in the meeting, and then they got discouraged. They saw a lot of giants. Hebron became the city of. Giants. To them, and they said, the path is too difficult, and they chose another path. Oh, may the Lord keep you in the company of the Lord Jesus, and in the company of those who desire to walk in his ways. The psalmist could say, I am a companion of all them that fear thee, and of them that keep thy precepts. Well, when this took place, it says. And the land had rest from war. The land had rest from war. Isn't it nice? That is, there is a peace, not just a peace of salvation, but it speaks of it in Philippians. It says and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. We have peace with God through the finished work of the Lord Jesus. But what is the peace of God? Why? It's the peace in which God? God himself dwells. I often say was God. Was the throne of God disturbed by anything that happened in this world yesterday? Oh, you say no, He knew everything. He was in control of everything. You and I are entitled to walk in that peace. We see events happening in the world,

events happen in our personal lives that in themselves are very, very upsetting. But isn't it beautiful to be able to enjoy that peace of God? It passes all understanding. The world can understand peace. When everything. Everything is sort of pleasant and agreeable, but they can't understand a peace that is the same whether it is upheaval or otherwise. I've sometimes told a little story about the child who was on board ship. With her mother.

And there was her father was the captain of the ship, and a great storm came up, and the child was asleep downstairs in the in their room. And when the storm came up, the boat began to toss about and the child awakened and her mother was there. You know all she asked. She said mother is daddy on deck. Her mother said yes, she said OK, and she went off to sleep again. Why? She had confidence that her father was in control. Well, that's what that's what it is for us. That's what the peace of God is. The Lamb had rest from war. The land had rest from war, made a peace of God. Garrison our hearts and minds through Christ Jesus. Now we come to the next chapter. The OR rather, let's turn over to Jeff. Pardon me? No, I believe it's here in this next chapter, Is it? Yes, it's in the next chapter, the 15th chapter of Joshua and the 16th verse. Perhaps I should read from the 13th. And unto Caleb the son of Jephunneh, he gave a part among the children of Israel, according to the commandment of the Lord, to Joshua, even the city of Arba, the father of Anak, which is which city is Hebron. And Caleb drove thence the three sons of Anak, Sheshii, Anaheman, and Talmai, the children of Anak. And he went up thence to the inhabitants of D Bird. And the name of Dieber before was Kurjace. And Caleb said He that smiteth courage as Sepher, and taketh it to him, will I give AXA my daughter to wife. And Osniel the son of Kenos, the brother of Caleb, took it. And he gave him AXA his daughter to wife. And it came to pass, as she came unto him, that she moved him to ask of her father to feel. And she lighted off her ***. And Caleb said unto her, What wouldst thou? Who answered, Give me a blessing, for thou hast given me a Southland. Give me also springs of water. And he gave her the upper springs and the nether springs. Well, here we read again about how the Lord gave this land to Caleb and how he was able to drive out these sons of the giant. And now Caleb turns to. The people and says. He that smiteth courage us see for and taketh it to him. Will I give acts to my daughter, to wife? Well, I mentioned before that. Hey, I encourage us. Cipher means the city of Books. No. Doesn't that seem to speak to you about the world of today? I was in a book room in another city one time and I heard a conversation that was a young girl speaking to another girl in the book room and she said. The greatest influence on my life has been the books that I've read. And dear young people, there's all kinds of things flooding off the printing press today. The printing press has been a great blessing, but all it's done a lot of harm. It's brought into our homes and into our lives and into our schools, all kinds of things. You young people have to read a lot of things as you go to school. You have to read them as you go to business. And, you know, we're living, I'm afraid, in the City of Books. And I find a great many young people whose lives are influenced by the City of Books. It's all the things that they're reading and they haven't a discernment to. Discern what is according to God's word and what is not. And we are influenced by these kind of things. And so Caleb said if anyone can overcome this city of books, he said I'll give him acts of my daughter to wife. Now a lot of you young people, you have to go to school. Some of you have to take a higher education for your job. But I beg of you to be careful. That when you read anything that you compare these things with God's Word. God has a standard and you can be greatly influenced, more than you think, by these things. Do you read the word of God? It's the divine standard. My father used to say to us sometimes he said, every book that I read I judge except one. And that is God's word, he said. It judges me. It judges me, and I beg of you, when you read things, test them by God's Word. I'll tell you another little thing that my father used to say to us too, when we went to school. I thought it was good advice. He said when you go to school, the teacher proudly knows a great deal more than I do about science, about mathematics, and about all those kind of subjects. But the moment your teacher tells you anything about moral and spiritual matters.

Remember, unless it is according to God's Word, it will be folly. Unless it is according to God's Word, it will be folly. All young people set your standards by God's Word. You may have to read these books, you may have to take them in, but you will find that it's a great victory to be able to overcome the city of Books, to be able to take your studies and not allow those things to hinder you in your soul. And so as you have to read those things, we need. The renewing of the mind. Romans 12 Says, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your intelligent service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. When I was employed, many, many times I had to work overtime, but I was thankful that my time was more free and I could choose when I wished to work overtime. Sometimes I'd go back, work part of the evening and then take off and go to the meeting and then go back and work after the meeting was over. In order that I might be at the meeting. And I want to tell you this, that renewing of the mind did me an awful lot of good. I found that it sort of took out of my mind things that perhaps would have hindered me. And my mind was renewed in occupation with the things of God, and I could go back to my work refreshed. So don't neglect the privilege that we have to gather together over the Word. Don't neglect the precious living Word of God. Read it until. It dwells in you richly with all wisdom and spiritual understanding, until it becomes part of you, and your very thoughts are formed by the Word of God. And then the city of Kerja Seifer will be changed into Dibr. What is deber Oracle? If any man speak, let him speak as the oracles of God. Are you, are you seeking to overcome the city of Books? Because to you the book that really counts is the Oracle of God, precious living Word of God. Is that what you feed upon? Is that how you test everything? What does God say about it in His Word? All people say, but that's a good idea. What does God say about it? That's the important thing. We're affected by the world, but what does God say about it? Is changing courtesy for into deeper and that's what happened. Who was it that overcame this Well, it tells us that it was a young man whose name was Osniel. I take it that he was a comparatively young man because he apparently was at the marriageable age and so he went out against this place. Curtis Seifer and I say again. I speak practically, you young people. Many. You are getting your education, you are going to college, you are learning, and I hope that you will conquer the city of books. I hope that you will come out, as someone has said, unscathed by all the ideas and thoughts of men, retaining the precious simplicity in the things of God, that you bow to God's Word in simplicity and say it settles it. God has said it and I want to go by His word. What was the. Result of this and I know many young people are thinking about this too. You say, oh, but I'd love to have a home with a Christian companion. Well, it tells us here that that's exactly what happened here when Othniel over became this city of books. Then Caleb said I'll give AXA my daughter to that man to be his wife. The Bible says how can two walk together except they be agreed. Dear young people, never enter into an unequal yoke. Don't marry an unbeliever. Just think of what a sad thing it is to try and set up in the most important step in life and have on the other side of the harness with you a person who has altogether different objectives and motives and objects than yourself. How can you go along happily together?

And nor is it enough that just they're in the meeting. If I can use the expression, do they really want to follow the Lord? Isn't it nice what it says about Acts? As soon as she got married, what did she do? She moved her husband to get more of God's land. And you'll find that, boys, I'll say to you, if you get the right girl, she'll move you in the right direction. She'll help you. She'll be a blessing to you. She'll help you to go along in the path of faith. But you know, it starts in the friendship when you're going together that we. See that we have these same mutual desires, that we really together have a purpose in life, and that is that we should give the Lord Jesus his rightful place. Axis saw that here was

a young man who went out at the risk of his life and overcame a city of books, and she was happy to become the wife of that young man. And on his part, he was happy to have a girl. Who really valued those things as he did? For you know, when the Bible says be not unequally yoked together with unbelievers, it definitely means a believer should not be married to an unbeliever. But there's more than that. How can two walk together except they be agreed? You know, there are a lot of breakdowns of marriages today and the reason is because they don't have a common purpose in life. We need to be suited in many other ways, but the most important, I'm not going to speak of that side of things just now, but in the most important thing of all, are you agreed? Do you really together want to go on for the Lord? Here were two people brought together, and as soon as you see them brought together, immediately you see the energy of spiritual life. It tells us that she moved her husband to ask a field. In other words, she said, we need to have more of God's land in our possession. And isn't it lovely when the home is set up, when you start to read the word of God together? I'm sure many of the young marriage can say, oh, it's been a real blessing to me since I've gotten married. And we sit down, my wife and I, and we seem to get so much more together because we each help one another, getting more of Christ and of himself, of his mind and of His will and His precious word. This is lovely to see, isn't it? She moved him to ask a field. Then she did something on her own too. It says she went to her father and she said you've given us a Southland well, you know, give us springs of water. In other words, it's not just getting a cold knowledge of the truth up here. You know, you can get an intellectual knowledge. One brother said. You can be clear as an icicle and just as cold. And it's not my desire that you should just get a knowledge of the word intellectually. But what I desire for you, dear young people, is that along with the knowledge of the truth would come. The enjoyment of those spiritual springs, I've seen Christians. Those who had a great deal of knowledge of the truth, but they weren't happy. They had it intellectually, but they weren't walking in the enjoyment of it. But here we find that. Goes to her father and she said we need springs of water. We don't just need the land. And he gave her upper springs and nether springs. Perhaps we could think of it as Christ in glory and Christ in his pathway here. Our brother brought that before us yesterday about the fleece. Christ in glory. Know how wonderful we've got one up there in glory. And we can find springs as we think of him up there and look up and see him crowned in glory. And now we're soon going to be with him. And then we have the example of his pathway down here. So with the knowledge of the truth comes the enjoyment of these precious things in our souls. Here are two young people now setting out in a path together. Caleb's been an influence on his family. Caleb has been a blessing, and this blessing is spreading out. There's a lot of family. Families here, it's lovely to see the blessings spread out and as the young people grow up that they value the things that we as older ones have learned to count precious, at least in some measure. May the Lord grant it will be so. And just one more passage before we close and that's in Judges chapter 5 three rather Judges chapter 3, verse 8.

I'll begin from verse 7. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and serve Balaam and the Groves. Therefore the anger of the Lord was hot against Israel, and he sold them into the hands of Chushan, Christian king of Mesopotamia. And the children of Israel served Chuzan 8 years. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel. Who delivered them? Even Osnil, the son of Kenneth Caleb's younger brother. And the spirit of the Lord came upon him, and he judged Israel and went out to war. And the Lord delivered Chushem, king of Mesopotamia, into his hand, and his hand prevailed against Shuzan. Her rhythm and the land had rest 40 years. And Othniel, the son of Kenas, died. Isn't this a happy ending to this story? Here's this young man who's married to AXA. And now coldness and indifference comes in among the people of God. Is he going to throw up his hands and say no use? Was all very well when people of God were with me, but now such calmness has come in, so many have got away, I think I might as well give up now. Here's a young man that's fitted to occupy a very useful sphere. And we see this young man now tells us that he. He rises up and he delivers Israel out of the hand of this oppressor under whom they have been placed. And so isn't this a happy ending to it? And as I look into the faces of some of you young people here by who can tell what's ahead? As I said, time is going on. The Lord may leave us here a little longer. The enemy is at work. The character of the last days is lukewarmness and indifference to Christ. But oh, you can be a blessing among the people of God. What a young couple who wanted to go on to the Lord, what a blessing they can be. And here Othniel, who had overcome the city of Books, who had become married to AXA, and mutually they had sought to go on together for the Lord. Now when this difficulty arises, he rises up in the strength of the Lord, and he defeats the enemy, and the blessing rested all the rest of his life. It rested upon Israel for 40 years. All the rest of his life he became useful. And so I just commend these few thoughts to you, dear young people. I just mentioned that verse again. They continued steadfastly in the apostles doctrine and fellowship. May you value the company of the Lord Jesus, the company of those who seek to walk to please Him if difficulties arise. May you seek to meet them in the fear and in the strength of the Lord. May you be a blessing to God's people. And if it's God's plan for you to be married, may He grant that together as you set up your home, you'll seek to give the Lord Jesus his rightful place, and you'll be blessed and made a blessing.

Buena Park Conference: 1971, The Church

Address—G.H. Hayhoe

Like to speak a little bit tonight and in connection with the truth of the church in a very simple way. And if we could turn first of all to the second chapter of Acts. The 2nd chapter of Acts. And the last part of the last verse. And the Lord added to the Church daily, such as should be saved. And then one other portion in First Corinthians chapter 12. And verse 13. For by 1 Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. Well, I just read these a couple of verses because they bring before us what the church really is. In the Old Testament, God had a people, a special nation that he was dealing with, the nation of Israel. And he blessed them. There were 12 tribes, and they were represented by 12 loaves that were placed upon the table of shellbread in the in the Tabernacle and again in the temple. But we know that since the death of the Lord Jesus, something new has taken place. And just as the Lord said in the 16th chapter of Matthew, that was read to us. Custody it says the Lord Jesus speaking to Peter, I will build my church, not I have been building, but I will build. In other words, the church did not begin in the Old Testament. It was still future when the Lord Jesus spoke on earth, but it was something that was going to take place. And if we were to carefully read in the 1St chapter of Acts, the Lord said that they would be baptized with the Holy Ghost not many days hence. And so when the day of Pantecost became Came Now, then something wonderful took place. There were about 120 believers in an upper room, and the shirt of God came down, indwelled the body of each believer, and filled the house where they were sitting. And they were, as we're told, baptized by 1 Spirit into one body. Previous to that, there were about 120 individuals, just as if I had on this table 120 beads and the other lines. And then we put a string and put them through each one. And then we have one necklace. And so on the day of Pentecost, the coming down of the Holy Spirit. Now what gathered are those 120 and they were baptized by 1 Spirit into one body, and that was the beginning of the Church of God on earth. Previous to that, God had been saving individuals about. There had never been of that which could be called the church, the body of Christ on earth, and that

was the beginning. I might also just add that the baptism of the Holy Spirit in Scripture is never spoken of in an individual way. It's always spoken of. Collectively of ideas, it's only mentioned on two different occasions in the second of acts where the. Was the baptism of the Holy Spirit that was the forming of the body of Christ? And then again for those were all Jews or Jewish proselytes. In the 10th chapter of Acts, when the Gentiles were brought in, it is rehearsed in the 11TH chapter and. Peter speaks like this. He. And I bet the baptism of the Spirit as on us at the beginning, So there are not only Jews as in the second of Acts, but Gentiles in the 10th of Acts were now baptized by 1 Spirit into one body. Something wonderful existed on earth as a church, as a body of Christ. Now as individuals were saved as the Lord added them to the church, it says the Lord added to the church daily such as should be saved. And so that everyone who has believed the gospel on believing is indwelled by the Spirit of God and is united to every other believer on earth and to Christ the head in heaven. For that's what the church really is. And that is, if the body of Christ and the head is in heaven. So let us not confuse that which is the true church with what man has done. Man has formed various groups. He has called things by different names. He often calls a building a church. Or you might speak of an organization as a church. The Bible doesn't speak that way. The Bible if it's Speaking of a spiritual building. Then it's the church composed of living soon if.

It's Speaking of, shall I say, the body of Christ. It's not an organization, it's an Organism. Now that is my body's not an organization, but it is an Organism and there is a head. And so the Bible speaks in that way. And as each individual, it says he's added to that church. Well now, if this is a blessed truth, and it is, then everyone in this room and everyone in the whole world who has accepted the Lord Jesus Christ as His Savior is part of the true Church of God. But now in the Acts we find that there were local expressions of this precious truth. That is, if you had visited Thessalonica, or if you had visited Colossians, you would have found a few believers who were gathered together in the name of the Lord Jesus. And this was a local expression of the one body of Christ. It was all very simple at the beginning, because the Spirit of God was very careful to maintain that oneness. And as our brother remarked yesterday, bless. There should be a Church of the Samaritans. Lester should be a Church of the Gentiles. Less there should be a Church of Jews only. Why, we see how careful God was that the Spirit of God was given on the day of Pentecost. Then when the Samaritans believed, they didn't receive the Holy Spirit until Peter came down from Jerusalem and laid hands on them. And this was the way God named. That one that saw that there would be 1 Church even though there were now Samaritans being brought in and then when the Gentiles were brought in last, the Gentiles would be a separate body. Why? We see that God uses Peter and he goes down from Jerusalem and we rather is sent there I believe from Joppa and he goes down and proclaims the gospel. Our brother mentioned used the teas, and now the Gentiles are brought in. It was 1 spirit, 1 Church, and each little assembly that was formed was intended to be a local expression of that one body which was composed of every believer on the face of the earth. Oh, now we know that man has brought in a great deal of ruin. He has set up these different bodies and even Christians who recognize us, it's only we should only be gathered in the name of the Lord Jesus. How often there have been differences and divisions take place. So the question for us in such a day as this is, is there a path for faith? Is there a way, in the midst of all the confusion, that we can still give? Expression to this precious truth that there is one body. For if I were asked what is the most wonderful thing in this whole Christian dispensation, I would say that the Spirit of God is here on earth as a divine person, gathering out a bride for Christ. 1-2 brides, one bride dear to him, and going to be presented someday as the Church, without spot or wrinkle or any such thing. How dear it is to his heart. And how it must breathe his heart that there should be all these different names and companies. Well, is there a ground marked out in the practice word of God by which we can meet according to the revealed mind of God? Well, I believe there is. I believe that God is faithful, and in spite of all the failure, that it is His delight that there should be a testimony, for He has asked us to remember Him until He comes. So I'd just like to give a few thoughts in connection with the manner in which we meet. Let us turn first to Matthew chapter 18. And verse 18. Perhaps we can read the 17th verse also. And if you shall neglect to hear thee, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and republican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if 2 of you shall agree on earth, as touching anything that they shall ask, it shall be done for them. Of my Father, which is in heaven. For where two or three are gathered together in my name, or as our brother remarked unto my name, there am I in the midst of them. Well, the Lord Jesus, as we said, had announced in the 16th chapter. I will build my church. Now when we come to the 18th chapter, we find something of the functioning of that which He had established and that which gives authority and blessing.

I won't speak of the details that are given here. It was a matter of problems between 2:00 and it couldn't be settled by those individuals or by two or three others. So here we find the truth of the Church is brought in. And the reason I'm mentioning this is because I believe very often there is a misunderstanding about this 20th verse forward. Two or three are gathered together unto my name. There am I in the midst of them. That is, I've seen a few Christians just voluntarily come together and say, well, here are two or three gathered, and we claim the Lord's presence. Now I believe it's very important for the youth. Of the name of the Lord Jesus. I'm sure if a group of people in this country were to gather together and say that they were gathering in the name of the President of the United States, it would be very wrong for them to do it unless they had his sanctions and authority. I would say that it would be independence for them to attempt to do such a thing. But if he gave his sanction and his authority, then they could use his name. And the Lord Jesus is the Lord of glory. And so we cannot just use His name to support any thought or idea or group of our own. It must be that which He established. It must be with His authority. And the reason I have read these verses before is because when long ago God established a center in Israel, we know that there was a city where the Lord chose to put His name. And there were two particular things that are mentioned connected with that place. There was, of course, I won't speak of it here, the offering of sacrifice, because now the one sacrifice is complete. Why there isn't the thought of offering a sacrifice? There is a remembrance of the Lord, of course, but there were two other things that were connected with it. If you will turn with me to Deuteronomy chapter 17. And when you read this in connection with Matthew chapter 18, I'm sure you can see the connection. Deuteronomy 17 and 8 If there arise a matter too hard for thee in judgment between blood and blood, between plea and plea, and between stroke and stroke, seeing matters of controversy within thy gates, then shalt thou arise and get thee up unto the place which the Lord thy God shall choose. The 10th verse. And thou shalt do according to the sentence which they of that place which the Lord shall choose shall show thee. And thou shalt observe to do according to all that they inform thee, according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee that thou shalt do, Thou shalt not decline from the sentence which they shall show thee to the right hand, nor to the left. Now I'm sure you can see a definite connection between this and what we have in the 18th of Matthew. Until I put it this way, God was about to set aside Israel as his specially favored people for a time. Was there going to be such a thing as a place where the Lord would meet with His people when Jerusalem was set aside? You remember that when the Lord Jesus. Left that place, he said. Your house is left unto you desolate. The grand building meant nothing. If the Lord was not there, and brethren, we as a group of Christians are nothing unless the Lord is there, that is what gives authority back, which is the ground of blessing. And the reason I have read this in the 17th of Deuteronomy is to show that just as we read in the 18th of Matthew and the authority for binding and loosening tendency, in the 17th of Deuteronomy there was once that same authority. Associated with what God established in Israel and I wanted to call your attention to two

things there in Deuteronomy 17, and that is the 11TH verse according to the sentence of the law, and that is it must be according to the word of God. That was the first thing and then and according to the judgment which they shall tell thee that is. There was first, that it must be according to the word of God, and then when the matter was enacted, why there was to be submission to it. Now, of course, there could not be any authority to set aside the word of God. The only authority we have is the Word of God, and God could never give us authority in His Word to set aside His word.

So an action must be founded upon the word of God. But then. Of course there is wisdom and connection with situations that arise. And so we find the two things, the authority of the word and the wisdom that God gives in the place where he has established to put his name there. And those two things are brought together in the in the 70s of Deuteronomy, and they're brought before us here in the 18th chapter of Matthew. And now the second thing, if you'll turn to 1St Kings. The 8th chapter. First Kings chapter 8. And verse 38. What prayer and supplication so ever be made by any man, or by all thy people? Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this place. Then hear thou in heaven, thy dwelling place, and forgive, and do and give to every man according to his ways, whose heart thou N for thou even thou only know. Knowest the hearts of all the children of man. Oh, here the second thing, man is mentioned in the 19th verse. Says a special blessing in connection with prayer. And you remember the Lord Jesus said my house shall be called of all nations, the House of prayer. And so I just like to say that I believe that when God was about to set aside Jerusalem and to establish something new, we find the two things that were associated with that place in Israel now associated with that which is to be established in Christianity. Isn't this lovely authority. And blessing I think this is sweet God delights to bless his people. How about all must be according to his mind and his will and that's why it follows four were two or three are gathered together in my name. Now that is it isn't just using his name, but it must be with his authority. It must be something. That is according to his mind and so. The thought in his name is his authority. As I've often said, you could connect the name of Christ with anything. Elias Airport we see in Christendom, we see the name of Christ connected with all kinds of careless practice, with all kinds of evil doctrine, and still it's called as being in the name of Christ. But it must be, I say, with his authority. So I I would say. That when Christian's come together. To have a little gathering in a home, why we can enjoy His presence individually, but His presence collectively is associated with that which He has established on earth. What should be called, as in this portion, His assembly. Our belief is a difference. And if you were to turn to the last chapter of Matthew, you would see those two things brought together. And that is, there was a mountain that Jesus appointed. And that mountain was a place where the disciples could gather. And the Lord appointed a mountain. And in the energy of faith the disciples came to this mountain where Jesus appointed, and there the Lord met them. There they enjoyed his presence collectively. Then afterwards when they were about to leave, the Lord said to them, upon departing, Lo, I am with you always. That was His presence individually. See the same thing in Israel, God established the center in Jerusalem and then afterwards we find out that 10 of the tribes separated and left that place. Would you say that none in the 10 tribes ever enjoyed the Lord's presence individually? Oh, I believe many were true people of faith in the 10 tribes and enjoyed the Lord's presence individually. And there were prophets even in the 10 tribes who enjoyed the Lord's presence and. Blessing from him, but God didn't own them collectively. Turn to a verse in the I think it's in First Chronicles. Chapter 25 I think. Second Chronicles, 25. And verse 5. Moreover, Amaziah gathered Judah together and made them captains over thousands and so on. Now the sixth verse. He hired also an 100,000 mighty men of hour out of Israel. Those of the 10 tribes who had left God centered.

Out of Israel for 100 counts of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee. And Otis these words, for the Lord is not with Israel, to wit, with all the children of Ephraim. Now that didn't mean that the Lord wasn't where many of them individually, but it's showing us clearly that God did not own them collectively. And I believe we should see this distinction in the Word of God. If we don't see it, how could we discern the path of faith in a day like that in which we're living? Well, I just mentioned this in the 18th chapter of Matthew. Because the secret of all blessings is the Lord Jesus Himself. And to be in his presence we often sing, What can full joy and blessing be, but being where thou art. We find even in the day of Israel. Ruined there were those who still valued the place, and when the Lord Jesus was born, Anna and Simeon valued it in spite of all the failure that had come in. We find, too, that God has always given direction in His precious words so that we might enjoy His presence. And I like to think of that a description that is given of the beautiful temple that will be built in a future day in Jerusalem. And after giving us all a wonderful description, it ends in the last verse of the last chapter of Ezekiel. The name of the city shall be called what? Grandeur, beauty. No, the Lord is there, the Lord is there, and when it describes the heavenly city, it says the city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it. And the Lamb is the light thereof. All. Let me say to my own soul, and to each one here, the sweetest portion that we can have in heaven, and the sweetest portion we can enjoy on earth, is to have the sense of His presence. And I believe we can have it individually, and I believe he has marked out a path where we can enjoy it collectively. And it's with that thought in mind that I just like to speak of a few other passages. Let us turn to. Acts Chapter 20. That's chapter 20. And verse 7. And upon the first day of the week, when the disciples came together to break bread. I just intended to read the first part of this verse because it shows here that the custom of the early disciples was to come together to break bread, not once a month apparently, but it says on the first day of the week. Now I know that we might say, well, the Bible doesn't say definitely that we're to do it every first day of the week. Nor does it say definitely that we're only to do it on the first day of the week. Yes, I fully. Recognize this because the privilege of remembering the Lord is not laid down as an ordinance, but as that which is intended to create a response in our hearts. And so when it says in First Corinthians 11, which we'll look at later. As often as you eat this bread and drink this cup, the God would naturally arise in the heart of every Christian who has affection for the Lord Jesus. Why does it say as often? I wonder, how often should I do it or can I do it? And so God gives us an example because he wants us to do what we do out of the response of love. And so he isn't saying, well, just do it every so often, but as often. And then he shows us that the custom of the early believers was to meet on the first day of the week. I've heard Christians say. All but if we did it every week, it would become commonplace. But you know, if there's someone you love, you don't talk about it being commonplace. If you think of them too often, you know your delight in thinking of them just because you love them. And when a person talks about the remembrance of the Lord being commonplace, oh, I think there's something wrong with our heart's affection. Surely when we get to glory and every hindrance is removed and we won't have to work. Living up there, we won't have the responsibilities that we have down here. Then I believe, shall we say, that we'll be just occupied with Him and Himself and His love all the time. There shall be no night there. That is, it will be our delight and joy, not just once a week, but forever to be occupied with Him and sing His praises. But in His mercy and goodness, I believe we can say He has given us this pattern.

Now I'd like to turn the First Corinthians chapter 10. And. I'll just read a little of the first part of the chapter here. Moreover, brethren, I would not that he should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized under Moses and the cloud, and in the sea, and it all ate the same spiritual meat, and did all drink the same spiritual drink. So they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in the

wilderness. Now these things were our examples, or the margins. As our figures to the intent that we should not lust after evil things as they also lusted, neither be idolaters as were some of them. As it is written, the people sat down to eat and drink and rose up to play. Neither let us commit fornication as some of them committed. And still in one day three and 20,000. Now the 13th verse. I speak out to wise men. Judge thee what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ, The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, For we are all partakers of that one bread. Behold Israel after the flesh. Are not they with heat of the sacrifices, partakers of the altar? But say I then that an. The idol is anything or that which is offered in sacrifice to idols is anything but. I say that the things which the Gentiles sacrifice, they sacrifice the devils, and not to God. And I would not that he should have fellowship with devils. He cannot drink a cup of the Lord and the cup of devils. He cannot be partakers of the Lord's table and of the table of devils. Do we provoke the Lord's jealousy? Are we stronger than he? Now perhaps you might wonder why I read these few verses in the beginning of the chapter. Well, the reason why I read them is this, because it isn't just a form that God wants us to go through. Israel had a form. Now that is how they passed through the Red Sea. They ate the same spiritual food. They drank the same spiritual drink. Now that is. And then he went on with that which God had given to them, but their hearts were not in us. And it isn't just to go on with an ordinance. It isn't just to submit to certain doctrines. But oh brethren, it's our hearts He wants. It's our hearts He won. And so unless our hearts are right now, there's no value in what we do. When He died for us and won our heart and asked us that we might remember Him, was it because He just wanted us to go through a form? No, he wanted to respond. Of our affection and more than this I would like to add that I believe there's a state of soul in connection with the reception of the truth of God. It says the meek will he guide in judgment and the meek will he teach his way. Another verse says whom shall he teach knowledge that they inter wean from the milk and drawn from the breast. Now that is God would have us to be in that state of soul in that simplicity of faith how that would. A lesson to His voice, not the thought of reasoning about robbers. That we would have willing hearts. I've often said that the Bible has been written for willing heart. God hasn't written things in such a way that if a person wants to get around it, he can get around it, as people say. But if we want to please Him, He's given us this promise. If any man will do his will, he shall know of the. So I mentioned these two things. It isn't a form that God wants, and in order to lay hold of the truth, there needs to be a submissive state of soul, a childish looking to Him. And I would suggest too that when it says they are weaned from the milk and drawn from the breast, it brings in this thought. We naturally, like a newborn child, depend on nature. But the time comes when we have to be weaned from that to dependence upon the Lord.

And this experience comes in the lives of young people brought up in the meeting. It came in my life. I thank God for many dear things that I learned from my dear parents. But I say the time comes when we have to learn truth from God Himself. And unless what we know has really been received from the Lord Himself from the testing, time comes, we won't be able to stand. The Lord, Speaking of the future days, said to the people when He was here, they shall be all taught of God. He was referring to the millennial time. But I say to you, dear young people, I say to each one here that we only have that truth that we have really received from the Lord. We have to be weaned from nature to be dependent upon a new source of strength, and that is dependent upon the Lord. Learning of him. Sitting as it were, like barrier Jesus feet to hear his word. Now in this 15th birth, he says, I speak as to wise men, and judge ye what I say, He's not talking here about human wisdom. What is it that will make us wise? Well, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding. If you and I would be wise, we can never in God's account be wise above what's written. No, we can only be wise as we listen to his voice through his words. Now we notice here is something quite remarkable. The sun became the 10th chapter is the Lord's Table. In the 11TH chapter the subject is the Lord's Supper, and I'd like to call attention to a few thoughts. No doubt many here have laid hold of them before, but there may be some who have never just considered these thoughts before. It is remarkable, isn't it, that the cup comes first here in the 10th chapter, whereas in the 11TH chapter the loaf comes first and then the cup. Now we can be quite sure now that it's not by chance that this comes before us in this way. And God always has a purpose in everything, in his precious words, when the Lord Jesus himself. First established the remembrance of himself in death. Why we know. When he first brought the bread and then passed the cup to them. And so there is a reason why the cup comes first instead of the loaf. Well, I believe it's because of the truth that is being brought before us now, the Lord's table. When I come to some person's table, the first thing that comes into my mind is, well, I wonder if I'm fit to be here. My clothes acceptable. Have I really been invited here? Do I really have a place here? I wouldn't come up and fit at someone's table unless I was conscious that I had been invited, and I would also want to be conscious that I was accepted at that table. Well, isn't this very lovely? What is it that gives us title to be in the presence of the Lord of glory? Well, I like to connect this with Hebrews 10. It says having therefore brethren, boldness to enter into. By the blood of Jesus. So what is it that gives me title to be there? Well, I say, it's His precious blood that gives me title. Now there is no other title to be there but his precious blood. Now I might just mention in passing that there might be those who are excluded because of their careless watch. When Paul wrote these words in 1St Corinthians 10, he had already said in the 5th chapter that there was. The man in the family who was to be denied that privilege. And yet that man was really a child of God. He was really a member of the body of Christ, and yet he was excluded. And why? Because he hadn't been made fit for the Lord's presence. No, but because the Lord's Table has a certain testimony on earth. The title to be there definitely is the precious blood of Christ. But when we speak about the Lord's Table, there is. Testimony and that's why I began by bringing before you how that in. In the truth of God there is one body, and there's only one church, and every saved person who is indwelled with the Spirit of God is part of that one body. And yet he may not be associated with that which gives expression to it for two reasons, either because of carelessness of his walk by which it has been necessary that he should be excluded, or it might be.

Through carelessness on his own part in. Not being there. And so I just mentioned this in passing because I've heard it remarks, Well, if the Lord, if the Lord's table, we have no right to exclude anyone. This very epistle that tells us about it and lays down the very authority by which a person who was a real believer and who was restored in the second epistle had to be excluded from this wonderful privilege. Well, I just mentioned this last week, shall I say, go to some extreme, it's often been said. Error is often one sided truth. We need both sides of the truth, brethren, in order to keep in the middle of the road. Well, let me say again, isn't it blessed to know that the blood of Christ has given us title to be in his holy presence, and we couldn't have a better title than we already have through his blood. Now the second thing, the loath here in the 10th chapter is brought before us as a symbol of the mystical body of Christ, the Mystical Body. Now when I say the mystical Body. I mean that which is spoken of as being. The church, which is his body. That is, it's a great mystery that every believer forms part of the body of Christ. Now I say that there are many dear Christians. Who partake of the Lord's Supper, Who have never laid hold of that which is truly expressed at the Lord's Table. There are two thoughts in the loaf. There is the thought that it is the expression of the one body of Christ. And there is also, as we have in the 11TH chapter, that it symbolizes the physical body of Christ given in death for us. Who? His own self. There are sins in His own body on the tree. This is my body which is given for you. That's your physical body that was in his own body on the cross, but he bore our sins. But when it speaks of the Lord's table, why it says we being many are one bread, or it could be translated one loaf. Therefore we're all partakers of that one loaf, and that's why. To be gathered according to the scriptures, there must be just one loaf on the table. Because that one loaf represents the one body of Christ. It doesn't just represent the little company that's there. It represents every

member of the body of Christ. I've sometimes gone to a very small little company and they had a large loaf. Why did they put a large loaf? Well, they realized that that loaf didn't just speak to the little company that were there, but that loaf was an expression of the one body. Sometimes I've used an illustration. Because I think sometimes. It's not understood as to how we give expression to the truth of the one body if all the members of the body are not there. Let me just suggest this is an illustration supposing a father was dying and he said to his ten children, now I want you. To come together each week and I want you to take one loaf and put it on the table. And I want you to express the fact that you're one family and to Remember Me. I just use this as an illustration. Pardon me for for this illustration, but I want you to see the thought. Well, let's go on happily. And the whole 10 children gathered and what a happy occasion it is as they recognize that their one family. And they think of their father. Well, brethren, when we come together, when the early church came together, that's what they did. And there were no divisions among them. There were no divisions at the beginning. And So what an occasion it was as they gathered to give expression to the wonderful fact that there is one body and in Ephesus and in Colossus and in Philippi, that they gathered and they placed the one loaf. And you didn't have to come to the city and say, Well, where do the. Made here because they all met together under one loaf on the table was a happy symbol of that oneness. But now something sad happened. Five of the families say we're not going to come, we're not going to come anymore. We're going to meet and think of our father in another place and we're going to call ourselves by some name that we have chosen for ourselves. Well, the other five feel very, very sad about this. But now they're faced with a challenge. Are they going to give up doing what their father asked them to do? Or are they going to continue as fulfilling what they believe to be his desire even though the other five are absent?

If they gave it up, it seems to me that they would be giving up something their father wanted them to do. But supposing they came together just as their father asked them, and they put the one loaf on the table and said, that loaf doesn't just represent the five of us, it represents the ten of us. It represents our whole family. We're sorry the other five are not here, but we're going to fulfill our father's request just the same. I say I believe those five in. In brokenness could fulfill what their father asked them to do. I say that they got down so there was only two of them that wanted to do it, and they could fulfill what their father asked them to do, even though there were only two there. And if I could use that as a simple illustration, I trust I use it reverently and to explain what it is to me to gather with the one loaf on the table. I mourn the fact that I know that there are hundreds of. True believers and dwell by the Spirit of God who are represented in that one law who are not there, but I don't think the Lord would have me to give it up just because they're not there because he's asked us to remember him until he comes. That's why brethren, we speak of being gathered on the ground of the one body and I believe that if if two or three companies met in division pretending to express. Of the body, you'd say, well, there's something wrong. There's something wrong. If you came up to Ottawa, Canada and you inquired where is the American embassy? And I said, well, I'm sorry to tell you that there are three different groups that that represent themselves in Ottawa as the American embassy. They don't have anything to do with one another, but they all claim to represent the unity of the American nation. Would you believe that? I'm sure you'd just laugh in my face. Watch this say unity. It couldn't be. I'm sure you'd say the United States only recognizes one of them. And can it be that in a day of confusion, the Lord of glory is gathering some of his people one place and some another? True, He loves all his people. True to all members of the one body if they've been saved and indwelled to the Spirit of God. But I say God. Faithfulness, I believe, will preserve a testimony. I don't say it, brethren, I trust. I say it with all humility, or to both, or to tell you where you'll find it. You have to be before the Lord as to where to find it. But I do say that I believe the Scripture gives us assurance that we can gather according to His mind we can fulfill His request. So the one loathe and is a symbol of the one body. And may I add this to some will say, well, it should be unleavened. It should be unleavened. Now I just mentioned this too, that on the day of Pentecost, if you lead in the 23rd of Leviticus. When they kept the feast on the day of Pentecost, they didn't keep it with unleavened bread. The 23rd of Leviticus shows us very distinctly that on the feast of Pentecost, which was the feast of 50 days, they kept it with leavened bread. Why? Well, because if that one loaf represents believers, I still have the old nature in me. True, it was to be bacon, it was to be in the place of death. But still, that one loaf represents the body of Christ. And the old nature isn't gone yet, but we're told to keep it in the place of death. Well, I just mentioned that in passing. Then I'd just like to also bring in one other thing, and that is that many Christians in remembering the Lord, they don't think anymore of the wonderful and blessed truth of being forgiven sinners. But you know, there's more than remembering the Lord is a forgiven Sinner. There's something very precious about remembering Him as a member of the body of Christ. And I have often used this illustration pardon as some have heard it before. But in the Old Testament we read about Rahab the harlot, and that dear woman, although she was a Sinner, she turned to the Lord, and she put the scarlet line in her window. And when the judgment fell upon Jericho, her home and all in it was safe, preserved from the judgment, sheltered, if we might speak in figure, by the precious blood. But there's more to the story than that. This fair woman, Rahab, married into the royal line of Israel.

Your name is given in the 1St chapter of Matthew in the lineage of Christ. The time came when she sat down at the table with her husband, and as she looked across the table to him. Supposing she looked at the table across the table to him and said, It's a wonderful thing to be a forgiven harlot. That was true, He was that. But what do you think? He would reply? I believe he would look back across the table and say, Oh, you're more than that to me. You're more than that to me. You're dear to me. You're the bride of my choice. I don't see you with a spot on you. And isn't that what the Lord says? Thou art all fear, my love, There is no spot in this. And brethren, you'll never enjoy the Lord's remembrance as you should unless you break bread. Not only as a forgiven Sinner, but as a member of his body. Could there be a more near place? And I'll came to see why this comes in in the 10th chapter. First of all, our setting us through the blood, and our place there in association with the Lord Himself as part of His bride. If I came to your table, I first think that I'm accepted, but it makes me a great deal happier if you're looking on me with affection and I feel that I'm really wanted there and somebody that's dear to you all. Isn't it lovely that you and I can sit at the Lord's table and know that we're not just forgiven sinners? He's finding His joy in having us there, the joy of the Lord. His joy is what gives us the strength to go on in days of ruin and weakness. The joy that He has in having us there. And may I say again, next time, if you're remembering Him and you sit there, just think of Him looking upon you, not only accepted through the blood, but dear to Him because you are part of His bride, members of His body. Well, can't you see them? Why the thought of fellowship comes in so remarkably in this chapter? The thought of fellowship and people talk about taking communion. Chameleon means common thoughts. You can't take common thoughts. You can have common thoughts. I can have common thoughts with you. And you know what the Lord wants you and I to do? He wants us to have common thoughts with Him. If I consider your table and have common thoughts with you, surely it's a happy occasion. And isn't it wonderful that we can sit there and have common thoughts, know that we're accepted, know our place of acceptance, and remember Him. In his death. Well, when you get hold of this now then the reason it mentions these other things here is because of this. We cannot call other groups of Christians tables of devils. It's not talking about that here, it's talking about heathen them. But the point that is being brought out is very important. And that is wherever I break bread, I have fellowship with that which the table stands for. If a Jew partook of the sacrifices, he had fellowship. He became a partaker with the altar. If a heathen went into his temple, he had fellowship with the idol. And so when you and I have learned what it is to be gathered as members of the body of Christ, that's enough for us. We can say that we

have been gathered in fellowship as members of His body. Sorry, the separation is a very simple thing. It's when we learned that and that's why perhaps some Christian has said, well, why won't you come over with our group? Well, once we have learned what it is to be gathered as members of his body, Well, that's that satisfies our souls. What did you think of Rahab wanting to go back into the old company again? Oh, you say no, it would never do. And when we have learned this, it isn't it isn't that we. Lay down some rule. But it's a question of the heart, brethren. Do we provoke the Lord to jealousy? She loves us, He's jealous for our affection. He died to win our affection and he wants us for himself. He said to Israel, I'm a jealous God. I want you, I want your affection, He wants ours. May the Lord make it precious to our thoughts and hearts. Now let us turn over. Pardon me for spending a few extra minutes on this 11TH chapter. 23rd verse. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake it and said, Taste, eat, This is my body which is broken for you. Let's do in remembrance of me. After the same manner also he took the cup when he had sucked, saying that this cup is the New Testament in my blood, this two years off, as you drink it in remembrance of me. For as Austin, as you eat this bread.

Drink this cup ye do show the Lord's death till he comes. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily. Shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation. Or the margin says judgment to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. 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. Now there's some practical things that come between the 10th and 11TH chapter, and it ought to be so that when we have learned the truth, it does produce a practical change in our lives. But now when we come to this 11TH chapter, in the 23rd verse, we have the actual Lord's Supper, the remembrance of what He has done for us. And there is a reason why the loft comes first here. And again I call attention to the fact that. It's the physical body of Christ, and that is as I partake of the loaf, I think of the Lord Jesus during the wrath and judgment of God for my sin. I see those awful billows of judgment rolling over His blessed head, and He bore it all in my place. And then we partake of the cup, and the cup speaks to us of his precious blood that was shed for us. Now there is an important reason why the loaf comes first and then the cup, when it's the actual remembrance. I say again, in the 10th chapter, it's the thought of what it is that brings us there and our place there. But when it's the 11TH chapter, it's what it caused him to bring us back. It's the greatest provision he's made for us. Now why does the law come first, and why is it important that it should be first? Well, for this reason. Now that in all the sacrifices of Judaism, the blood of the animal was shed before the sacrifice was made. And as you looked at the blood of the animal, you couldn't say the lead blood tells us something that's finished. As you looked at that blood, you had to say, well, that blood was shed before the sacrifice was made. But when the Lord Jesus had exhausted the judgment and cried, it is finished. The soldier with a fear pierced his side after he had died, and so it told of something that was sent. Yes, how wonderful. That as John looked at that blood and that water, he saw that precious blood, and he could say, well, that tells me of something that's finished. And so we partake of this loaf and we partake of the cup. And in this way, in our, in our simple way, we remember his suffering, his death, what it cost him. Now we know that there is a communion in Christendom that has the loaf and the cups. Shall I say in one, they speak of it that when you partake of the wafer that you are actually partaking of the body and blood of the Lord. The scripture always speaks of the blood. Separated from the body as a sign of death. The blood in the body is not the sign of death in scriptural terms, it's the blood separated from the body that is the sign of death. So when you have the body and blood together, you don't have that which speaks of redemption, My blood which is shed for you. So we partake of them, the loath and the cup. And I, as I say, we remember. What it cost the Lord Jesus to put away our sins. Occupied with the suffling, he endured with His precious blood, and had glorious finished work. Now you can easily see why these verses follow in connection with eating and drinking unworthily. If you and I had been writing it, we might have placed these in the 10th chapter, and we might have said, Well, He should come in the 10th chapter, because how are we worthy to be at His table? Well, the worthiness is through His blood. Our place there is in perfect acceptance as members of His body. But if I could put it in this way, the thought in the verse is in an unworthy manner. And remember, he's not talking about unbelievers. Here he's talking about real Christians. You'll see this by noticing the 32nd verse. When we are judged, we are adjacent of the Lord, that we should not be condemned with the world. A true believer will not be condemned with the world, but he may be chastened in his life here. Well then, what does it mean about eating and drinking in an unworthy manner?

No. Pardon me for using another illustration, supposing that I had a great debt of $10,000. And I have been a very, very careless person and that I had encouraged this grade debt. And in the kindness and goodness of your heart. Sell your house and pay my debt and come over and hand me the receipt. And there I look on it and it's marked paid in full. Well, I certainly owe you a debt of gratitude for what you've done. So I decide that I'm going to make a special trip over to your house about a month later and thank you again for what you did for me. But in that month between, I have been going on in the same careless way that I did, incurring that debt in the first place. And so when I come over to thank you, I thank you very profusely and say how much I appreciate you paying your debt. And you look at me and you say, Gordon, I don't understand you. I don't understand you. Do you realize what it cost me to do that? And here I understand you're doing the very thing that caused that great debt in the first place. Oh, now I believe this helps us to understand what it is. If I come to remember the Lord with those things in my life unjudged that cause the Lord all that suffering. The Lord speaks of that as eating and drinking in an unworthy man. There is no reality in the heart. I'm just doing it as a form. And shall I put it this way? It's as though he looked down upon me and said. Well, Gordon, if the thoughts of my love and what I suffered for you. Don't make you want to please me. I'll have to put my hand upon you in discipline to win your heart back. And that's just what he's telling us here. And I've really enjoyed that. The simplest verse in connection with self judgment is associated with remembering the Lord. Well, because we never truly judge ourselves except in the light of what he had to suffer for our sins. If I say, if I tell a lie and then say that, I'm sorry. And then I sort of have the thought, well, everybody makes the slip sometimes. There'll be no real self judgment in that. But as a little hymn puts it, in his spotless soul distress, I have learned my guiltiness. And when I come into His presence to own before Him as His child, that I have grieved His heart, even though I know He paid the debt for me already at the cross. But I come to tell him that I have grieved His blessed heart. I see him. For me, I see what it cost him, and it makes me really judge the things in His presence, in its proper way and in its proper life. And we'll never truly judge sin unless we judge it in the light of the Cross. This is typically brought before us in the 19th of mountain numbers in the red heifer. But I just mentioned this because isn't it lovely that these verses about self judgment should be brought in in connection with the Lord's Supper? And you know many dear Christians who are remembering the Lord because that are going on in their lives with careless things that are unjudged. The Lord has to deal with them. He says many are weak among you and many sleep the Lord. Deal. He loves us too much, brethren, to let us go our own way, but isn't it blessed that He has provided for us a place and a manner in which we can remember Him until He comes? And I just say in closing to that, hello, the testimony may be very weak, and although there may be much failure, I do believe that in spite of it all, there is a privilege, and will be a privilege, as the Lord has asked us here to remember Him until He comes. I believe that he'll provide a place, a manner in which we can do it, pleasing to him, and I

believe if we're before him and looking up to him, he'll show us. We will not expect perfection. There isn't one of the assemblies that are addressed in the New Testament where there was Sussexion, but there was that gathering, according to the truth of his word, on the ground of the one body. And gathering 2IN separation from moral evil. And in separation from doctrinal evil. And what a privilege this is. Oh, may we value it. The Lord is coming soon, but He has given us this privilege. And I'm sure that to those of us who are looking for His coming soon, our hearts rejoice as we think that each Lord's day may be the last. But he gives us one more privilege. May we value it. May He keep us so we cannot keep ourselves.

Toronto Conference: 1974, The Spirit on Earth

Address—G.H. Hayhoe

Right to say this evening in connection with the Holy Spirit and his work here fires now looking first of all of what we asked so much about us now in connection with the movement of tongues of healing and how to see that in God's Word. God has brought these things before us, but has shown us also how the work of the Spirit. For the good and blessing of our souls, and not just in connection with these signs. If I also how that the Spirit has been given to encourage us in the pathway of faith so that we might have that power to live to please Him. First of all, to act the 2nd chapter and that's where we have the coming of the Holy Spirit. Acts chapter 2 actually this week the 1St chapter in the fifth verse to get the connection. Acts 1 and verse 5 For John truly baptized with water, but he shall be baptized with the Holy Ghost not many days hence. And the eighth verse. But you shall receive power after that. The Holy Ghost is come upon you, and you shall be witnesses unto me, both in Jerusalem and all Judea and Samaria, and under the uttermost part of the earth. In the 2nd chapter in the first verse. When the day of Pentecost was fully come, they were all with 1 accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there there appeared unto them flown tongues like the fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave utterance, and they were drawing in Jerusalem. Jews devote men out of every nation under heaven. And when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. They were all amazed, and morals saying one to another, Behold, are not all these which speak yellow ends? And how here we every man in his own, our own tongue, wherein we were born parkings and maids, and evil lights, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, and Pontus. Asia, Bridget and Pathilia, in Egypt and in the parts of Libya, about Syremi and strangers of Rome, Jews and proselytes, Greeks and Arabians. We do hear them speak in our drawings the wonderful works of God. I'd also like to turn to a passage and Second Peter chapter 1. Second Peter chapter 1 and verse 20. Knowing this verse that no prophecy of the scripture is of any private interpretation, for the prophecy came not an old time by the little man, a holy men of God, because they were moved by the Holy Ghost. It also turned to the second chapter of Hebrews, the first verse. Therefore we ought to hear the more earned key to the things which we have heard, lest at any time we should let them slip. Or if the words spoken by angels was steadfast, that every transgression and disobedience we see the just recompense of reward, How shall we escape, if we neglect so great salvation, which? Began to be spoken by the Lord and was confirmed unto us by them that heard him. None of us so bearing them witness both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost according to his own will now be just one more passage in First Corinthians chapter 12. First Corinthians chapter 12. And verse 4. Now there are diversities of gifts, but the same Spirit, and there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God which worketh All in all. But the manifestation of the Spirit is given to every man, the prophet with all, and four to one is given by the Spirit, the word of wisdom to another, the word of knowledge by the same Spirit. To another faith, by the same Spirit, to another the gifts of healings, by the same Spirit, to another the working of miracles, to another prophecy, to another discerning experience, to another diverse kinds of tongues, to another the interpretation of tongues. But always worketh that one the self same Spirit dividing to every man severally.

As he will. On the end of this chapter, the 28th verse. But God hath said to me the church first apostles, secondarily prophets, thirdly teachers, after that miracles and gifts of healing, health, governments, diversities of tongues, are all apostles, are all prophets, they're all teachers, they're all workers of miracles. Have all the gifts of healing you all. Speak with tongues. To all interpret the color must play the best gifts, and yet show I unto you a more excellent way. But I'd like to turn to another a number of other scriptures described, but I just like to speak of these. First of all, we see that the Holy Spirit of God has not come to this earth until the day of Pentecost. We remember in the passage that we were reading in the in the Bible reading in first Peter chapter 1, it mentioned how the gospel was preached with the Holy Ghost sat down from heaven. Now that is what characterizes the present Christmas. Translation and that is the Spirit of God here upon earth is a divine person Now he would not hear upon earth as a divine person in the Old Testament. It is true, as we noticed in first the second Peter chapter 1. The Spirit of God indicted the writing of the scriptures at a prophecy came not an old time by the will of man. But holy men of God spake as they were moved by the Holy Ghost. Times 2, when the Spirit of God came upon different ones and LED them to do different different things in the Old Testament. For the Spirit of God has always been acted here, even in creation. It says the Spirit of God moved upon the face of the waters. Yeah, creation itself. It says that it was by His Spirit that He garnished the heavens, and indeed all those who were born again in Old Testament. It was a work of the Spirit about what we need to distinguish is that there was something very remarkable that happened on the day of Pentecost. The Lord Jesus had spoken of it, He said in the 8th chapter of John. The Holy Ghost was not yet given because that Jesus was not yet glorified. And he told his disciples too that the Spirit would not come until he had gone back to the Father. And so. Under their Pentecost, the fulfillment of that promise took place. The Holy Spirit of God came down to earth as a divine person. And reign here in this 2nd chapter of Acts that he not only indwelled the bodies of believers and that is sitting upon each one of them. And as we learn from other scriptures too. After that she believed you were sealed with that Holy Spirit of promise. But it tells us that the Spirit also filled the house where they were sitting. Some of the screw of God not only indwells the body. Believers have I also dwells in the professing House of Christendom to turn to all the different scriptures that speak of these things. Have I just mentioned it in First Corinthians 3? It tells us there that. There are different kinds of workmen, and it speaks to 1. And it says, If any man defile the temple of God, him shall God destroy, For the temple of God is holy, which temple ye are. And then he speaks in that same chapter, how the tear are the temple of God, and the Spirit of God dwells in you. Now let's not talking about an individual. This is talking in First Corinthians 3 about the House of God. Where the Spirit of God dwells from the man defile the temple of God. Where the Spirit of God dwells, whether have the nose in places of Christian profession who have brought in evil doctrines that have attacked the person and the work of the Lord Jesus Christ, and so right in the place where the Spirit of God dwells, they have introduced. Now that which is subversive to the Christian faith and.

This was a very serious thing now because the Spirit of God dwells, as we're told, in the house, and more than this. We're also told that the Spirit of God dwells in the bodies of believers, and so it says in First Corinthians 6, Your body is the temple of the Holy Ghost. How about speaking again of the Spirit in the in the house? In Ephesians chapter 2 it says in whom ye also are builded together for an habitation of God. Through the Spirit. So let us continue with them between the Spirit. God willing, in the bodies of believers individually, and the Spirit of God dwelling in the house, the protesting House of Christendom. Which makes the Christendom very, very responsible because of the privileges that we enjoy. But then we we also see that in that passage in two Peter chapter one that the Scripture was inspired by the Spirit of God. And one of the reasons why I read that passage is to show that the Spirit of God will never believe contrary to the word. How could he inspire a certain thing to be written down in this lesson book and then lead a person to disobey it? That be according to consistency and truth now that God by his Spirit would inspire this book and tell us what to do and then we find people telling us that they're led by the Spirit to do something that the word of God condemns. Let us remember this that the spirit and the word cannot be separated and unless one put it. He said that if we separate them we'll fall into fanaticism on one hand and that's what we. People who talk about the Spirit of God but don't test things by the Word of God fall into all kinds of fanatical ideas and leave the door open too, for the enemy of their souls to come in and lead them far away from the truth of God. And then? This brother coming out, he said. On the other hand, if we have the word without the Spirit, how then you have rationalism? People that read the Bible, but they don't have the Spirit of God, so they rationalize the Scripture. I'm sure you've met some of them. They bring the Bible to your door. How about they don't have the Spirit of God and I don't see that this precious book honors the Lord Jesus. And they take this very book and they use passages of scripture out of their connection to dishonor our precious Savior to tell us that He's not God's all, that He's only a created being. See how a person can actually take the Word apart from the Spirit and rationalize it so that we need the fear of God and the Word of God. Still we find in First Corinthians chapter 12 where we read and let the Spirit of God has given different gifts and that there were gifts for edification, but there were also sign gifts, healings, miracles, times. Now these gifts also were given in the early church and it tells us in the 2nd chapter of Hebrews that those gifts were given. And I want you to notice to confirm the word now that is it's talking about. How shall we escape? Well, I should read it again because. He was two, and the second verse or of the words spoken by angels, with steadfast and every transgression of disobedience, received a just recompense of reward. Nobody is talking about when the law was given, because the law was given by the disposition of angels. Now he says, and God has given us his word in Christianity and was spoken first by the Lord. It's been confirmed to us by those that have heard him. And God then gave these signs to confirm his word. And just as when Allah was given, there were signs, the mountain shook. Evidence to the people that God was speaking to them, and they saw this, the fire and the smoke, and they heard the voice of God speaking to them. Why? Now this was a very solemn sight, and there were signs to confirm it to them. Some of the day of Pentecost that God gave signs and until the New Testament scriptures were all written, God gave those signs to.

My word, I want you to notice, particularly now, that there was no promise that those signs would continue. Now there was. There is a promise that you'll see later in Ephesians 4, the bullet gifts for the education of the church would continue, but there was no promise that the signs would continue. They were given to confirm the word. There were signs when the law was given, but every time the law was read to the people. Both signs didn't appear. ******* are the signs in the beginning until God's word had been confirmed and written down for us were present. What do you say to abide in God tell us that those signs would face well, I think there's a very simple reason why he didn't because the hope of the Lords coming was always a present hope for believers. It was a present hope in the early church. They were the look for the Lord's coming even in their own lifetime, and so if God had said we'll always signs you when to cease. They couldn't have been watching for the Lord. The current calm good day. Notice Thessalonians couldn't have been looking for the Lord to come, yet the Scripture had said that the signs we're going to see about God when he's telling us about those things for the edification of his people, Why he tells us till we all come in the unity of the faith and the knowledge of the Son of God and of the perfect man, unto the measure of the stature of the fullness of Christ. Now he's going to call your attention to a couple of things that I think are also important. And that is that it tells us in the verses that we read. You all speak with tongues do all interpret and that is even in the early church all didn't speak with tongues. So we couldn't say that even in the early church that it was proved it was a proof as to whether or not one had the Holy Spirit. Because some who have the Holy Spirit didn't speak with some, some who have the Holy Spirit gifts, some who had the Holy Spirit rotten miracles, and some who had the Holy Spirit didn't. So therefore, as it tells us, those signs were given to everyone severally as the Lord willed, and they were given to certain ways, but not to all. And the pencil we can see. That for someone to say they can't have the Holy Spirit if you don't speak with tongues. Wasn't even true in the universe church because even then they didn't all speak with tongues. That was a special here given the sound as well as to be able to interpret. And then we also say, you turn with me to the oral chapter of Africa, chapter of Acts, chapter of Acts from the 12TH verse. And by the hands of the apostles were many signs and wonders wrought among the people, and they were all with 1 accord in solemn sport, and the rest there is no man joining himself to them, But the people magnified them, and believers were the more added to the Lord. Born of men and women influenced that they brought forth the sick into the streets, and laid them on beds and couches. That at the least the shadow of Peter passing by my holy shadow. Some of them. There came also a multitude of the cities round the boat unto Jerusalem, bringing sick folks and them which were vexed with unclean spirit. And they were healed, Everyone, I want you to notice that particular. They were healed, everyone. Now, that is, if there was going to be a sign of the power of God, if there was going to be a sign that God's word was true, then anyone who came to be healed must be healed. Otherwise, if they came and Peter had to say, well, we're sorry, we can't heal you. Your case is too hard for us. Why there would be no sign of the truth of God's Word. If they had to go away disappointed and so we finally in all the instances through the. Scripture in the Lord's lifetime, also in the acts now that when people came to be healed, they didn't go away disappointed. And it doesn't mention here whether those people had faith or not. Perhaps some of them did, perhaps some of them didn't. The Scripture doesn't tell us very blame that on the Isle of Moleta, that when Paul was shipwrecked in that island.

Why he yield A Coolius, who was the chief man of the island? And we're not told whether he was saved or not. And we're told that other people on the island who have diseases came and were healed, but it says they were barbarous people. So there's no evidence in the Scripture that everybody that was healed had faith. As I say, perhaps signed in. In fact, it's rather remarkable in the Scripture how few instances are given of believers being healed. They're mostly young as a sign to show us how that God was working in special power. I want to distinguish between this and how God answers prayer. If if one is sick, I believe the Lord often comes in and answers prayer, and the scripture encourages us to turn to Him in all our difficulties and even in our sickness. But I'm not Speaking of God answering prayer. Talking rather of the gift of tongues and the gift of healing. And this was something that was special in the early church. It's called in Hebrews chapter 10, the powers of the world coming. Why is it called the powers of the world to come? Well, because when the Millennium is brought in, why it tells us at that time he'll forgive all our iniquities and he'll heal all their diseases. It tells us in Isaiah. The inhabitants shall not say in that day I am sick. So when the power is manifested and people were healed was a little display of what's going to take place when the Lord Jesus takes his place as kings, kings and Lord of Lords, He'll straighten out the problems of this poor world and he will heal sick. And so this was a little

sample that the one whom they. Rejected and said we will not have this Mandarin over us. It's the very one who had another day is going to take his place as King of Kings and Lord of Lords and set things right in this poor troubled world. About the reason I'm calling attention to this is that what we see around us today doesn't correspond with what we have here. And that is we all know that in these so-called. Healing Campaigns. Why very many people go away disappointed. The very, very many cases are too difficult for these people. And in fact it's quite questionable about the permanence of these cases that they speak about. So it doesn't correspond to what we have in the Scripture. If you have been present as all those cases, why you would have seen a real. Work of God. In fact, quite remarkable that when the man was healed in the early part of the Acts, he sat at the beautiful gate of the temple asking on why did God select such a person as that? But because everybody in Jerusalem knew him, they had all seen that man sitting there, and they all knew that it was a bona fide case of healing. There was no question, even the people. I have said that a notable miracle has been done of Him is manifest to all them that dwell in Jerusalem and the Canada life. They have to recognize it, and so we can see that God was confirming His word with that which for clear and definite evidence to the power of the one who may have crucified. Who is now arisen, glorified man at God's right hand. And then Hannibal to hear the tongue, when we notice there in the second of Acts that they now people were there from every nation under heaven, and they all heard known tongues wherein they were formed the wonderful works of God. Now in that connection, I'd like you to just notice one birth in First Corinthians 14. First Corinthians chapter 14 #2 Verses here the 21St verse. In the law is written with men other times and other will I speak unto this people, and yet for all that. They will not hear me, saith the Lord. Wherefore come there for a sign, not to them that believe, but to them that believe not, but from the sign serveth not for them to believe not, but for them which believe.

When this story is striking because many people that I have spoken to in connection with this tongue movement have feel that this gets the tongue to the signs of themselves. Something that is given to them as a sign to themselves that they have the spirit. But the scripture says this gift of times was not a sign to those that believe, but to those that believe not. So that. Can't you see what took place on the day of Pentecost here there were all these people from every nation under heaven. They noticed who these ones were that were talking. They even said are not all these that speak Galileans? And how here we every man in our own tongue when we were born, in other words. Now, this was an assembly that was perhaps answer to the United Nations. And all these people there and the one that we're speaking were all galleons. Another place tells us unlearned and unwattered man. And here they were speaking in the tongues. When these people were born was not assigned to those who believe not. Is there anything here about it being assigned to them? No. But it was a tremendous sign to the people that were there, and they took notice of it too. They realized that God was doing something. Very remarkable. And it was a testimony because they understood the message. They understood that they were declaring the wonderful works of God. They were speaking in such a way that they could understand. And it wasn't necessary to have an interpreter. Why? For the only time it speaks about an interpreter is when a man might choose the gift of tongues in the assembly. And since all didn't have the gift of tongues and since all didn't. The interpretation, it'll be just like a man standing up in this meeting and speaking to us will say in German, well, unless somebody interprets it, we wouldn't understand. And so it was necessary if a man used it in the assembly now, that it should be interpreted. Sometimes we've got a missionary come back and the same disorder song in another tongue, and then he interprets it. He tells us what it means, so he'll understand what he's saying to us. Very nice. Wouldn't be much use so much. We did understand some interpretation was given for the good of those who were believers, but the sign was to those that believe not. Now the reason I'm calling attention to these things is to show first of all, that these signs that were given in the early church were not given to everybody. And that is, the gifts were not given to everybody. And more than this are that these signs belong in such a way that everyone could see the manifested power of God. And there was no question as to the reality of it. It was very clear, very definite, and it confirmed the word. Now, what we see today that we see in the way that the Scripture records it there, it would be impossible, as far as I know, for any group of those. Profess to have tongues to get a number of people together of quite a few different nationalities, and then proclaim to them the wonderful works of God without having first learned their language. They all are. Missionaries have to go and learn the languages before they can serve God in different countries. Let me show you that what we see today doesn't correspond. To what we find in the acts enemies. Healing campaigns, I say again, does it correspond? Aren't many disappointed? Don't many find that something has something is lacking? Young man that we knew back in Ottawa, he thought that he would go and get healed. He had, he was crippled from his childhood infantile paralysis and he thought he would go and he was sure that he was going to get healed. And after he came back and he wasn't healed. You couldn't even speak to him about the water. Did it confirm the word? No, the imitation on me shook his face instead of helping to confirm God's word to him. And then the third thing I want to call your attention to is how that is strange that these movements who profess these things.

Her associated with so many other things that are not according to God's word. We see almost all of them our organizations of men where the church is not an organization. Christ is the head of the body of the church and the scripture speaks of meeting in his name alone in their services they have an ordained. Clergy, which is contrary to Christian position. In their services, women are able to speak and the Scripture says that if they were submissive to the Word, it says I suffer now I want them to teach, I want to speak, but to be in silence. Then if they do have the signs that they're confirming this obedience to the Word instead of obedience to the Word, because the system that is set up not according to God's Word, and we all fail. And I certainly wouldn't want to say. That all of us and carry out the word of God in our personal lives. We should be failed but to set up a system where it's quite clearly and definitely allowed and encouraged to disobey the Word of God and to carry on in a way that's contrary to God's plan for his assembly. And I would God give signs to confirm disobedience to his Word. What I say hopefully these things for you to. That check, check by the Word of God, the Scripture says, prove all things, hold fast that which is good. And so if they have these things or professed to have them, surely we have every reason to expect that they would have it in the same way that Scripture speaks of. And secondly, that it would be used to confirm God's word and that they were seeking to proclaim. And act upon God's Word. As I say, there's failure. It was failure in the early church. We always fail in carrying God's Word. But to carry on an order of things that is condemned in the Word of God to encourage it is indeed a very serious thing. Now I must turn over to Ephesians chapter 4 verse 10, how the power will be the seventh verse. But unto every one of us is given grace according to the measure of the gift of Christ. Verse 11 And he gave some apostles and some prophets. Some evangelists, and some pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith and the knowledge of the Son of God. Unto a perfect man, unto the measure of the stature of the fullness of Christ, and that we henceforth be no more children tossed to and fro, and carried above with every wind of doctrine by the sleight of man coming. Whereby they lie and wait to deceive by speaking the truth in love may grow up unto Him in all things, which is the head, even Christ, for whom the whole body simply joined together and compacted by that which every joint supplier, according to the effectual working in the measure of every cup heart, make an increase of the body under the edifying of itself. In love how you notice very carefully. I'm sure that in this chapter there is no mention of tongues or healing or anything in the way of miracles and signed gifts, but we find that an ascended Christ has provided that which would be for the edification of the Church and someone that says the apostles and prophets. Just turn back to the second chapter. The 20th verse and are built upon the foundation of

the. Apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the buildings that we frame together grow up unto a holy temple in the Lord, in whom ye also our ability together for an habitation of God through the Spirit. Well, here we find that. They were built upon the foundation of the apostles and prophets. Now that is, as Paul says in First Corinthians 3, as a wife.

Governor, I have laid the foundation. The apostles and prophets of the New Testament, as we find in First Corinthians 3 and also in Romans 16 at the end of the chapter, but they were the ones who laid the foundation. And that's why we're not to add to God's Word. It's complete. The foundation has been laid and it's preserved to us today. The work of those who laid the foundation, just like when the building is going to be put up. The foundation is laid and also laid. The foundation can move on there the the work that they have done by the structure goes on afterwards. And so there are those who have in some measure the gifts of Christ, says in the seventh verse. To every one of us is given grace according to the measure of the gift of Christ. And then there are evangelists, pastors. And teachers and the 16th verse, that which every joint supplier, so we can see that each one has some part in this. Now there's that which every joint supplies. Now that everyone has some part in the measure of the gift of Christ. And what is the part? What other part here is? That the body might be edified and the gifts have been given. For what purpose? So that we wouldn't be carried above with every wind of doctrine now if God were to give. Those signs to confirm what was contrary to his word. Why surely that wouldn't be according to his mind of what he has given the gifts so that that we might be preserved from every wind of doctrine and all we can see in Christendom that all kinds of different ideas and thoughts of man. Now that which men have introduced and how they have taken the scripture out of its context, how they don't have proper understanding of the times. And so we find real creation to believe that a a person could be saved and lost. Others think that the old nature would be burned out. How do you get carried away, as we've been noticing with looking for signs and then? Disappointed. What isn't it lovely that God has given us in this chapter? How the Christ, the Ascended one has given those gifts that would occupy our hearts with Christ, as it tells us here. From the perfecting of the same for the work of the ministry to the OR the edifying of the body of Christ till we all come in the unity of the faith, and that is a gift properly used. Is used that Saints might be built up, drawn closer to the Lord, knowing more about him and about his love. He encouraged to follow him. And then too the unity of the faith. Supposing a gift is used to build up some system of man, or how much, how much better when the gift is used to give souls to see that the Church. One where one body the Christ is the head and that he should be honored and that he should be exalted and then too that the truth should be spoken in love and I trust what I'm saying tonight. It's not so that that we get a little more hair knowledge and over our hearts through the operation of the Spirit of God would be more attracted to Christ because you know people like you could actually find with other things. You know it's in the gods. But when the Lord healed people on different occasions, He told them not to say anything. Why did He tell them not to say anything? All people loved to get occupied with signs. He never told anyone not to speak about what He had done for their souls. But a man was free from the power of Satan. He said, Go home to thy friends and tell them how great things the Lord hath done for thee. Yes, it was a privilege to. Speak of what Christ had done for the soul and yet it takes more courage, doesn't it? People can talk about the healing of their body. They can talk about some miracle. Even Herod wanted to see a miracle wrath by Christ. But to speak about what's been done for the soul. Now that exists Christ that honors him and some of the gifts have been given for this purpose. And again I call attention to this till we.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, and unto a perfect man. Notice this, till we all come. That is the promise of the continuance of these gifts which ever have in view how that souls would be built up to a full knowledge of the Lord Jesus, and would be preserved from those things that would lead them away from him. Away from the truth that would set them free. And fill their hearts with gladness and rejoicing, occupy them with something that the men have done through their organization. Even even the introduction of musical instruments. Everybody can't play a musical instrument. So the person that can get a little bit of exhilaration doesn't he for for what he can do that's a little bit more than somebody else. And he gets a little bit of the glorious. It is in the church. We don't find those things brought in because you and I are to use our voices. And brethren, it's not how well we can sing. The Scripture says singing and making melody in your hearts to the Lord. If anything that I could say would encourage you, it would also encourage me to think more of the Lord Jesus as we sing the hymns together. Then there would be a melody that I would rejoice at the heart of the Lord. What you know when people can pray? Well, or when I can sing a soul or something like attention is attracted to them. Somebody find in the Scripture the greatest simplicity in connection with worship because Christ is to be the theme, an object of it all. Indeed. I might just add too, that I believe in the gift of tongues that were given, were given to show that God was going to reach out beyond the limits of Israel. Because it wasn't necessary in the Old Testament. Because salvation was a legitimate of the Jews. Now we're dealing with a particular nation. By the day of Pentecost, the bounds were going to be enlarged. The message would go out, as the Lord Jesus said, to every nation under heaven. And so how me? At least he provided so that this work would begin at once. I think it's lovely, you know, when a person wants to go to foreign land now for a delay until he learns the language. But just think of the Day of Pentecost. It didn't need to be any delay because. For the Spirit of God that's going to work and gathering living stones, that spiritual ability from every nation under heaven and how beautifully he began to work, showing how he had grown beyond the limits of Israel, was going to reach out and black him. Oh, how lovely it is to see the purpose of God in connection with the coming of the Holy Spirit. And now let us notice again. 15th and 15th verse, while speaking the truth in love may grow up under Him in all things, which is the head. Even Christ, from whom the whole body simply joined together and compacted by that which every joint supply us according to the effectual working in the measure of every part, may have been increase of the body and the edifying of itself in love we know on the human body. When all is functioning properly. It's a healthy body. And there's no hindrance. The food that we does is proper work and so that our body is nourished, we feel well and strong and able to take on situations and face the things of life. But you know, if some part of the body isn't functioning properly, the whole body suffers and stolen spiritual realm too. Now that is if one of us is a hindrance. That's all that souls are not enjoying Christ. By them is going to have an effect upon all things of God, so each having the heart to fill in this. You know just a little briefly in connection with the work of the Spirit. Notice Ephesians 1 and verse 13. In whom ye also trusted. After that she heard the word of truth, the gospel of your salvation. In whom also after that she believes you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of. Glory. Turn to Romans 5, Romans 5, and verse 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us again in the 8th chapter and the 15th verse. For ye have not received the spirit of ******* again to fear, but ye have received the spirit of adoption.

Whereby we cry, have a Father. The Spirit itself beareth witnesses. Our spirit that we are the children of God. Here we find something of the Word of the Spirit, and it certainly doesn't say that any of these passages. You all are all seals of the Spirit. You all know God is your Father. You all have this love of God shed brought in their hearts by the Spirit. Oh it doesn't say that does it? This is a common portion of all believers. This is what happens when the Spirit of God comes to indwell the body of the believer even in the early church as I say when they receive this. Some spoke with tongues and some didn't. But when we're indwelled by the Spirit of God, it's true of every believer that he's the earnest of our inheritance. He's the pledge that God is going to complete the work He has begun. The sword he's going to finish. Just like when you

put some money down on a piece of property, that's the pledge you intend to carry the deal through. And when the Spirit of God comes to indwell a believer, it's God's pledge. Until the day of redemption that he's going to finish what he has begun. Then two, every believer can now look up and say, God is my Father. The Spirit of God teaches us as we sing sometimes, and by Spirit too has taught us and a father of us to cry. This is true not just of some believers now. This is the work of the Spirit for all believers to know God. As Father, and then too. In the passage in Romans 5, the law of God is shed upon our hearts. Is there anyone who has accepted the Lord Jesus as his Savior that doesn't know that God loves him right? Sinners may not realize that God loves them, but the work of the Spirit in the heart teaches us that God loves us. And so we see that this is a word as the Spirit of God. It does in the hearts of believers. There may be hindrances in our part to the enjoyment of our. How about it isn't just thoroughly some, some have the right to call godfather and some it's for all believers. Some can say, well, it's the earnest of my inheritance, but others can't say that. Oh no, that's not true. It's true of all believers. And so how blessed we can see that at the work of the Spirit to occupy our hearts with grace is for all believers. And let's turn now to this in the same age of Romans. In the 26th verse it says likewise the Spirit also help us our infirmity, for we know that what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Here we find that the spirit helps our infirmities. Notice we were talking about healing and attempt in the early church how there was the gift of healing. But here it doesn't say the spirit helps our removes our infirmities, but the spirit helps our infirmities. They leave us in some of these things and what helps us to bear them and how awesome we have visited. The bedside of a child of God who is sick. And I truly seen that the spirit, health care, infirmity, instead of getting depressed and sad under the sorrow or under the trial, we find the triumph, we find the Lord has made Himself very precious to their souls and helped them. And so even others will notice the joy that they have in their infirmities. Oh boy, what is the divine gift to indwell the body who helps our infirmities? And this isn't just for some. Now this should be the common and enjoyed portion of every believer that the Spirit helps our infirmities in order that is, whatever difficulty and trial or sickness you may have, isn't it lovely that the Spirit of God at this very moment, who wants to lift you out of that trouble, that trouble? Maybe you say, well, just get me down. Wasn't it lovely that the spirit indwelling you will help you?

In this, by occupying you with Christ, occupying you with his love, putting you on to your happy heavenly home, He helps you to endure the things that we endure if you go through this pathway down here. Mother in John 16. John chapter 16. And the 13th verse, Verse 13. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine. And shall show it unto you. And here we find something else that the Spirit has been given for. The scripture tells us the natural man receiveth not the things of the Spirit of God. Neither can he know that. Won't be surprised if you quote a verse to an unsaved friend and he says I can't understand that. The Bible tells you that they can. The Bible says the natural man receiveth not to think. Of God neither can be known. But when we get saved now then the Spirit of God who comes to endure our bodies is they are to lead us into all truth. And so as we sit in the meeting and as the truth is ministered from the word of God, the Spirit of God who indwells us leads us to lay hold of those things. Don't you often sit in a meeting and something that perhaps you didn't understand as it was ministered? God made it good in your soul and LED you right into that truth and it became precious to your soul. Well, if you're an unsaved person, that wouldn't be so, but the Spirit of God indwelling you leads you into all truth. And notice it says here, He shall glorify me. One of our remarks about this. That we can make a simple test of any doctrine that is presented by just asking this. Does it exalt Christ? Does it exalt Christ if it's the truth of God? If you're being taught by the Spirit, the truth will glorify Christ. Because man likes to use verses in the scripture to his own himself, takes them out of their context and uses them to exalt himself. Supposing I teach that I can be saved? Saved and lost again does not exalt self, I say the Lord. You made me, but if I do my part, I'll keep saying so. I think I'm a pretty good Christian. Why? I can exalt myself as being a faithful Christian. Faith for heaven because I kept myself safe. Don't you see how the enemy hinders souls from enjoying the truth by bringing in something that exalts man? But the truth is always Christ. He shall glorify me. And the work of the Spirit. Is to bring that truth home to your soul and mind in such a way as to make Christ more precious to us. And so instead of the meeting you say, isn't that grand? The Lord is never going to let me go. The Spirit of God indwelling you takes that verse of Scripture. Perhaps in John 10. I came to them, Turn away, and they shall never perish and say good in your soul. And Christ is honored in His own. And so it is. The truth of God honors and exalts him. And then we find another passage too in Galatians 5. Galatians chapter 5 and verse 16. If I say them, walk in the Spirit, and you shall not fulfill us, but the flesh. All the flash lusteth against the Spirit, and the spirit against the flesh, and these are contrary to 1 The other. So that she cannot do the things that she would. But if he be LED of the Spirit, he are not under law. Well, here we find that we still have the old nature within us call the flesh here, and it doesn't improve after we're saved. But we also have a divine gift with him and the Spirit of God helps us. To overcome the flesh, perhaps you say, well, I just feel so weak. Well, the Lord Jesus said the Spirit is willing, but the flesh is weak. The flesh is weak. But we heard it is not only willing about the Spirit of God is the power and the spread. Ye shall receive power after that. The Holy Ghost has come upon me. But a Christian has power. Is it because he is a strong personality? No, the flesh hasn't improved. But the Scripture says greater is he that is in you than he that is in the world.

And you and I have this new power. So here's another thing the Spirit helps us to do. And that is helps us to overcome that energy of the flesh within. Oh, how often we find that flesh rising up and wanting to do something that's not honoring to the Lord, so we dishonor him, and then we allow the Spirit of God to occupy us with Christ, fill our hearts with heavenly peace and love, and there comes through Him the strength to overcome of those things. Now that the enemy would seek to lead us into through the flesh. And so the the Christian then has a spirit and the flesh and the spirit are contrary to 1 to the other, as we're told, greater is he that is in you and is the Spirit of God is the stronger. And if we allow the Spirit of God who's way with us, he will give us the strength to overcome. So we see them that the Spirit enables us to overcome the flesh. Now just one more time, did you like to turn to in Second Corinthians? Chapter 3 and verse 17. Now the Lord is of spirit, and where the Spirit of the Lord is there is liberty. But we all with open faith, beholding us 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. Here I believe we should say we have two more things brought before us in connection with the Spirit. 1St That where the Spirit of the Lord is, there is. Poverty and then to let the Spirit of God you know. Occupying us with Christ changes us into His image and likeness. How that is we become more like Him. Just a few words about where the Spirit of the Lord is. There is liberty and that is the Spirit of God is not one who leads us into ******* it says. Not receive the spirit of ******* again, the fear. Now the Spirit of God leads us into liberty because everything that is pleasing to God, the new man within us, delights to do. And so for the Spirit of God leaves us. He leads us to do the things that the new man wants to do. It's not ******* to do things you want to do. Is it that you call that liberty? Every one of us say it's supposed to be. Well, why do you do the things that I want to do? And I would feel free. Well, the sun therefore shall make you free, shall be free indeed. For the Spirit of the Lord is there is liberty. And if you and I allow the Spirit of God working upon the new man to lead us, it won't feel like a *******. Just like Lazarus when he was raised from the dead, the Lord said, listen, he was set free, wasn't he? He wasn't brought in the ******* again. Say fire up again now because he might fall into sin. He said let him go. He had a new life now resurrection life hasn't his blessed where the Spirit of the Lord is, there is liberty. And so in his family too, where we recognize the

presence of the Spirit of God, there's liberty. And so anyway, these different ones to give out of him to pray, to praise him. Using different ones to occupy us as the Spirit does with God belonged to Son and further. The Lord if there is liberty. And now it is known as this last verse. Now we look upon him as we see him as the root of man there and glory of God. We have what is it that takes place. I were chained into the damage from glory to glory even as by the Spirit of the Lord. Now that is as we're occupied with Christ in boy the Spirit and does this work with us of producing in US blitness to Christ. As soon as I think we can see rather than that God gave these signs by the Spirit in the beginning, they fulfilled A definite important purpose of God in connection with the confirmation of the Word and in connection with the spread of the gospel in the beginning, but there was no promise that they would continue. But all these latter things that we have noticed that these things are intended to be common for all believers. They're not something that are especially.

The things that are especially given to some believers and not to other people. Every one of us are entitled to enjoy the liberty of the Spirit in our life. Everyone of us are entitled to be so occupied with Christ that we become more likely. Every one of us, when we're sick, are entitled to allow the Spirit of God to so occupy us with Christ and with coming glory. Now that we get help in our infirmity, every one of us had the way. To allow the Spirit of God to help us to overcome the flesh who's so strong within us. Number one of us are entitled to call God our Father, to rejoice in the love of God and to know that we can never lose this glorious salvation. So we can see that those things that have been given for our spiritual good, for our edification. Are now to be enjoyed by every believer by the Spirit. And then we get home to glory, for then the Spirit will change our bodies. You say, well, are we going to be healed or we get home to heaven? Why? These bodies will be changed. It says He'll change these mortal bodies. He'll quicken these mortal bodies by his spirit that dwell within you. And so the Spirit of God, who now fills our hearts with occupation with Christ, and. Love and speaks to produce like Mr. Then complete the work and will be physically like Christ. And then when we're up there in glory, the Spirit will still be there because it says you'll abide with you forever. But He won't have to help us overcome the flesh, because we won't have the flesh within us. He won't have to help us in our infirmities because we won't have any infirmities. So you'll just be unhindered to do His blessing work. To fill our hearts with the joy and peace and happiness that is ours because of what Christ has accomplished. May God grant that we will want more in the enjoyment of that which is ours through the Spirit who has been given to us until the day of the end.

Toronto Conference: 1960, Christian

Address—G.H. Hayhoe

I have it on my heart this afternoon, friends, to pick up three places where we have the word Christian in the Bible. Not only three places and I believe there are special lessons to me connected with each mentions of its name of Christians for the first one is in Acts 26. And the beginning of the 20th birth. The 22nd Robert Having therefore obtained help of God, I continue under this day, witnessing both long grace, saying none other things than those which the prophets and Moses displayed should come. That Christ should suffer, and that he should be the first that should rise from the dead, and to show forth light unto the people Adam, and to the Gentiles. And I will be thus faith for himself vast thus said with a loud voice, all dark and side by itself. Much learning does make me mad. But he said I'm not mad. Noted faster. But speak for the words of truth and soberness. What is being thought about these things before whom now saw it speak freely? For I am persuaded that none of these things are hidden from him. For this thing was not done in the corner, or even saw the prophet. I know the power believers then a different set of the fall. All those thousands greatest may be a Christian. And Paul said I was the God, but not only thou, but also all of duty. This day I will go up all alone and all together such as I have. Get the bomb. On this first passage planning. The top for us is the importance of being a Christian here with a man and being a Groupon. He had great position in this world. He had a wonderful position. He wasn't brought in this courtroom with pomp and ceremonies, and he was given the privilege of hearing this wonderful servant of God, the apostle Paul. And his powers hopefully, and reasoned with him, reasoned with him. I'm coming into the Lord Jesus Christ is the only way of salvation. King of river sadness almost doubtless would be to be a Christian. When I speak of a Christian, I don't speak of it in the popular sense in which it is used today, in the popular sense today. Why everyone, I suppose this city and in this country. Will say yes, we are Christians. Within the Christian land were not Mohammedans. We're Christians. What do you plan? At the time that the Bible was written, the word Christian had a different meaning altogether. In fact, I might say that the word means one who belongs to Christ. One who belongs to Christ, and so after one to belong to Christ. And those signs cost a great deal. It might cost persecution, it might cost even ones life. But I had a wonderful thing, the working of God's grace and bending out the message of his love to the world that had crucified his Father. When the Lord Jesus was crucified, how allowed us to think of the Lord in resurrection saying that the gods of the message is pardoned and to begin after Muslim, the very people that have taken his son and nailed him to a cross, He better begin by telling them the good news that we let work accomplished on Calvary. There is salvation for whosoever will. And there are many of you, dear young people, who have come here this afternoon, and perhaps some of you are not saved. Maybe you're like a Griffin. It's our fear that Paul said to him, believe us now, the prophet. I know thou believe us. And perhaps you too have sat in the meetings from childhood, and you believe the Bible. At least you say you do. And yet you have never made. Personal matter between your fallen God you have over the head. Belief you believe in a historical way others never been any personal dealing between your soul and God. There's never been a time in your life when you've got a little presence of God as a lost Sinner and receive the Lord Jesus Christ as your own practice and personal Savior.

Holy, I say to you, dear young people. Gracious village Indian brought up under the sound of the Word. But great is your responsibility if you refuse to flee opposite God in offering you salvation and all. How wonderful it would be with this Thursday. There should be someone in this room. Lord, give his or her heart to the Lord Jesus. Who will accept him, and from this day forward to the place I belong? Christ, I am here I am dealing with circus club. Well how bad this picture here a man brought under the sound of the word brought to the point where he says almost and get not all together. And perhaps that's the way it is with you. Perhaps in the dark believing last night you soon as it were on the very threshold and then you walked out of the room on the grave. This afternoon, a day you stand up a threshold with the watching this annoying crisis, your savior before you, the glorious hope of spanking eternity with him offered to you freely. And can it be that there should be 1 here? That is, what is a threshold? And the devil is pulling you back and saying don't decide now. Don't receive Christ as your savior today. If you do, you'll have to give up too much. But all the devil is a liar. He says he's a liar, and the Father of it. But the Lord Jesus, with all tears in hands, offers salvation to you. Think of what it cost him, that Christ is suffered all what he suffered, not those sufferings at the hand of man, terrible as they were. Of all those suffering at the hand of God. When the Lord Jesus was made sin for us, the one who knew no sin that we might be made the righteousness of God in him may because our darkness and in those hours, the Lord Jesus there you laugh in judgment that would

have struck us down into hell forever, and that he should love us enough to bear that judgment in our place that we might be saved. For dear young people, take that step. Come to Christ this day. Don't know most persuaded but it says. All answering says I was the dog, that not only thou but all but also all here in this day where those almost and all together. What does I am except these bonds? It isn't enough to be all alone, but to be all together, That is to receive Christ in your heart and to be able to say I belong to Him. What a marvelous thing to belong Christ purchased in his precious blood and intelligence. That if you belong to him purchases prejudice, precious, bloodless, there is a lot. In its park war to allow the fool share for all eternity, A blessedness you don't know anything about until you receive him. As the story was told of the little boy who was asked to describe what the honey tasted like. Would it fail? And you couldn't tell how sweet it was. And so he said further out of face. And the scripture says all taste and seed of the Lord is blessed and you never met one who found the Lord Jesus as his own personal Savior. Whoever regretted it all. May God bless you young people that I didn't turn home from the speed and maybe some who will be leading just in this meeting is over. How wonderful you should go back. With that sweet and wondrous knowledge in your soul. I belong strike I am a dating of the precious laws. I'm a child. I know I'm saying I possess eternal life all Elizabeth yours if you'll only receive that blessed failure and for this time we have Christian brought before us with command to the nation threshold and sad to say he did not make the decision and as far as we know never did.

And this may be your life. Opportunity, hey, God bless you will receive Christ as your Savior and receive him today. And I'd like to look at another instance in the 11TH chapter of that the 11TH chapter of Acts, in the 19th verse. Now they were scattered abroad upon the persecution that arose without. Steven travelled as far as Phenomenon and Antioch, reaching the Word to none, but unto the Jews only. And some of them were men of stripes and Tsailenes, which when they were come to Antioch, they come to the Grecians, preaching the Lord Jesus, and the hands of the Lord was with them. And a great number believed and turned under the Lord. 10 times of these things came under the ears of the church before the Jerusalem, which sent, and they sent forth Barnabas, and he should go as far as Antioch. Little Wayne came, and had seen the grace of God was glad, and he got them all at the purpose of Harper would plead unto the Lord, for he was a good man, and full of the Holy Ghost, and the faith and much people was added under the Lord then, besides Barnabas. For deceit God. And when he had found him, he brought him unto Antioch. And it came to pass. For the whole year they assembled themselves with the church and taught much people and the disciples were called Christians first in Antiochus. So here we have, we might say, the testimony of those who are Christians before the world. And I know that most who are here this afternoon, most of you, dear young people, convey, yes, I belong to Christ. I know him as my own precious Savior. But here we have their testimony, I say, before the world. It says in Corinthians we are made a spectacle on the. World and to angels and to men. The world is looking on. The world is looking on. At this strange phenomenon. They see something has happened. A boy, a girl has confessed Christ as his savior, and they expect something different. They don't expect you to be like them when you confess that name of Christ, as I expect you and I to be like our blessings. We acknowledge that we belong to him and even appears to me in reading this that it wasn't the name they took for themselves, but it was a name that was given them by the world. They were called Christians and that is the world of dominates that why these people don't belong to us, they belong to Christ. They belong to Christ. All of you young people have any testimony before this world? And the world is watching us. The boys and the boys and girls at school are watching us. They are young people in the office are watching us. Other Christians are watching us. And why are they watching the sea? Are they watching the sea? If we act like those who belong to Christ, and if we are the testimony here in this world, we're no longer our own. It says ye are not your own. Ye are bought with a prayer, with a price. The Christian has a new life. He has a new power. He has a new object, new affections of any man in Christ. He is a new creature. All things are passed away. Behold, all things are become new. And so here in this little group that were scattered abroad, they were persecuted. They didn't have an easy life. We had to endure persecution. They had to give up their home. All you say, well, I thought when I became a Christian I was going to find a lot of friends and have a really happy life, a lot of life that's going to be very smooth for me. Perhaps like Mary, you expected the Lord Jesus to be the gardener and to make things pleasant and happy in your life. But the Lord Jesus when Mary is looking for the gardeners, he said, I ascend unto my Father, and your Father unto. God your God, then they have to get the Lord Jesus, said Mary. There's a home up there for you, but don't expect one down here. Don't expect me to make this one out of the comfortable place while your home is up there. And think of these years, gold driven out of their homes. We're losing their earthly possessions. But all they had a pleasure in the earthen vessel.

And as they traveled from place to place, they announced the wonderful glad tidings. Of the Lord Jesus, I don't think any power of his grace and his testimony was touched before others that they said these people have lost their possessions, but they have something that we don't have. And it says the hand of the Lord was with them, and a great number believed and turned unto the Lord. Did they turn to the Lord? They have an easy path. All these were Christians. And the testimony before them was such that they want to have what these dear Christians had already. God granted our lives will show we have been in the company of the Lord Jesus. All the young people as we return home from these three days meetings. Many have been with me or something like Moses, but when it came down to the mountain, being in the presence of God. With that in Saint John John, and so we turned to our homes. Even more than any persecutions, there may be difficulties and problems awaiting us when we returned vanity as great as the problems of this little suffering company face, some of their numbers cut off some of the. Was fascinated for this faith in Christ and our our suffering such privations, but all how happy they were and they spoke about the Lord Jesus. That was their testimony. They had its treasures in the written vessel. I say they had something that the world could not produce. And you know as I attended the funeral of our dear young woman. Back in Ottawa just the other day. I thought, it seems brought home during a time like that all how much more that Christian has in the world. The people of the world came in and they didn't have one word of comfort. They had nothing but all the Christians and they had something done, this world, something that satisfies. And even some of the doctors and nurses were impressed and came to the funeral. This because. Where was going fast in the front of death and there was a triumph. There was a joy that they didn't know anything about was Paul was yesterday. How the dear one who was lying something but the testimony was such that infidels turned to the Lord arguing young people as they agreed. These people have their mouths open to speak about that which. Is far better than earthly progressions. About the Lord Jesus place and a great number believe turned under the Lord, and unto they were brought into a new circle of fellowship, a new circle of fellowship. A message of this gave the assembly that was up at Jerusalem and was concerned with what God going on down there, and that these people might know the truth. And so and that's why we have come together in these violently. It's a grand thing about brother brought these for us yesterday to be a testimony for Christ to speak to utterance about our precious Savior from here. When these people were saved, they didn't leave them. They didn't say it's wonderful. Great numbers have been saved down there. This is a place where the God more than you stop there. It tells us. Right when this message came to the nearby assembly of Jerusalem, why others there? Pastor who came down, and he had brought to these young believers, for that which purpose of heart they leave unto the Lord, all their young people takes real purpose apart. Why is it around as many as you know? Why is it in the little family that you come from? I know perhaps a little bit of the problem and this has loneliness that you have to face after you return from the three a meeting like this. And I know this is not easy, but all I do know and I can tell you this afternoon about the Lord Jesus.

Is the patient and if you look up to him, we have suffered the heart. Who believed to him? He will not fail you. He will not fail you. What does it mean to plead to the Lord? Well, I think of it like this. Just keep us close to the Lord as you can. Just keep us close to the Lord as you can. Just keep it close to the Lord. Every morning when we get up to read His word and the bound prayer. Every day as we go forth, this needs to go forth with something of the enjoyment of His love in our souls, so as we go out and meet the world, that there is purpose that can go against the purpose of this world which is downward. The only clean fish to the children of Israel were the ones who had sinned and scaled. They had to have scales like the armor to keep all these firemen of a lot as they passed through. And they had their sins that if God needs to turn those the only fish that were clean to us while the children of Israel and here young people are. That's what my earnest desire for you is. That's what that's perfect for part just putting it under the Lord. It's a dark there is a difficult day. This dream is against you and even the dream of Christendom. It may be an even other young people encouraged you. Drift along with the stream sometime, but in here of one we thought of these years young believers that pleased the Lord with purpose of heart. How beautiful and how important this was. Brother with this testimony, when there were first days and the second thing was that when they were encouraged to go on and cling to the Lord close to him in communion. And then the next thing is to find there was a teacher who came down there. His name was Saul. He was one who sought to instruct them in the things of God. And so they were satisfied, and they were lying for trying to be a testimony for Christ. That testimony to Christ publicly a good thing, a fine thing. But then there was another thing here, and what was it they pleased to the Lord? What? There was a third thing here. What was the first thing that struck before us all it says here. It came to pass for all years. They have sentimple themselves with the church. They assembled themselves with the church. All your young people, how is it with you and the little meeting that you come from? Do you assemble yourself with the gatherings? When the Bible really nights come, do you found there? Or studying, I suppose these, these were greetings here. They were very well educated people. They were one who had obtained the highest painful learning. But nevertheless, and they set aside those things, they came together and they assembled themselves with the Church. All, I'd like to encourage you again, dear young people, first of all, to be a testimony for the Lord Jesus and your own personal life, to clean to Him with purpose of heart and to speak His strength and grace for every step of your pathway. And that is third thing, to be regulatory at the meeting to make the heart of a new life. To assemble with the face of God, that may seem difficult. And they may not seem to be men, and they are, but to know everyone who comes one more, and who can tell the blessing that your presence is going to be in the little meeting where you are. And I think I can say, and I can speak for myself and for a good number of others here, that any little knowledge of the Word that we have in the things of God today is the result of being at the meeting of being at the meeting. Or how important is to be there where the Word of God is red wearing fruit of God's thought. Well, what was the result of all this? The disciples were called Christians. The disciples were called Christians. I say again, had won the popular Christianity. What could go on with the world? Here was a little group that had been entirely separated from the world.

Persecuted, suffering the company and they were having to endure much for Christ's sake, but as others looked down, they said old people. The long crisis. They belong to Christ and all I want to say over the word more in connection with our school and all these days your young people all trying to turn the things today is to fill your mind with earthly success. Our last days in this world are something like the way it was before God brought his people, Israel out of the land of Egypt. Now the last thing that the children of Israel were joining the land of Egypt was building pregnancy for Pharaohs deciding, building these great foreign cities. And it seems to me that the enemy of our souls is trying to get our young people occupied. With building up things in this world, making our possessions down here, and circling this world as if we were part of it. As if we belong to it and we're living. Time and prosperity is within you least when most of you young people have opportunities that some of us in the world didn't have in our youth of getting things much more easily. There within your reach and their dependency for them you can hold in your heart. And I speak this in love to your young hearts. May the Lord keep you, dear young people. You dear young men who have ability and are getting along. And perhaps winning scholarships in school. Are you going to concentrate all our ability and all that? You have constant success in this world and you get along. That's what the enemy of his soul wants you to do. That's just exactly what he wants you to do. But the Lord would where you become more with the same lead together with me at the gathering and learn more of your precious failures. We belong to Christ. We are young people. We belong to Christ, we're not part of this world. All you say, but I've gone so far. I have to continue. Mom has a large in you the way things in the balances of the sanctuary this day it says in the province that a false, false way of false bounds and abomination of the Lord. And if you've been weighing things in a false balance. May God give you the way it needs the truth down. You may think of the privilege that we have of bearing the name of right. What did not precious name and bearing us before this world have a little hymn says going to all where once he thought nothing but Christ, the Christ of God. I know there are problems. I know it's difficult for you to get into something where you can earn a living, but the Lord will advise you. His promise is in all our ways acknowledge Him and He. Now the rest thy path. How the other passage is in First Peter chapter 4. First Peter chapter 4. And with 12, the 11 Thinketh not strange concerning the fiery plow, which is surprisingly with both. Some strange thing happened under you. But rejoice in as much as you are partakers of Christ suffering. That one is glory which shall be revealed. He may be glad also with exceeding joy. On their part he has even spoken of, but on your part he is glorified. But let none of you suffer murder or defeat, or as an evil doer, or as a busy body in other men's matters. Yet if any man suffer the Christian, let him not be ashamed, but let him glorify God, on which he has till the time he's come. The judgment must begin of the holy block, and as it first begin with us. Where? What's the entity of them that obey not the gospel of God? And if the righteous scarcely or with difficulty be saved, where is the ungodly, and the Sinner appears? Wherefore let them suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. Now here we have the sufferings connected with bearing the name of Christ.

The first one I believe we have in. Salvation, accepting, accepting Christ, bearing His name is one who belongs to Him. The second it's our testimony before the world, but He is there is suffering connected with bearing the name of Christ. It says in Philippians 1 unto you it is given in the behalf of Christ, not only to believe in men, but also discuss her for his sake. His natural tendency in our hearts. My hard feeling to saw him escape the suffering. The bank was nice to be a Christian, to know upon his saying to try and make ourselves fit in with this world in certain measures, and escape the reproach of being gathered to a rejected Christ. But all your young people, how there is a suffering connection with the name of Christ? All that was very difficult. It's hard and trying things and it'll cost the reveal. I have to do this. All the fish says here. If you be reproached for the name of place, happy are ye? Let me score the beginning is easier to draw for the name of Christ. Happy on he Have you ever seen another young Christian bearing the testimony for Christ before his friend and associates? Is he happy or is he unhappy? While I've known quite a few young people and all the ones too who have stopped to do that and I can play this verse is true. This verse is true. I come here lady when she read the Bible. And she used to read these things and then she used to try them out in her daily life. And she put beside the verses P&T, someone looked at their Bible. What does this mean? All she said it means pride and told them. Prior to them. And so how how wonderful it is that every Christian who has intention to do this, the witness from the name of Christ to be faithful to Christ, to take a stand for him can say guide and proven. Or you say that I'm going to have to lose quite a terrified doom if I take a stand if I

step out of that association. If I if I confess Christ, I have to suffer. All the Lord Jesus will never, never disappoint you. We may pride our place, but we won't disappoint us. All the joy, the sweetness to your young people of suffering as a Christian, suffering as one who belongs to Christ, as joyous, a pleasant joy, and in the future, joy too. When it says here. That when his glory shall be revealed, he may be glad also with it. Door, as a brother pointed out to us one time, this joy in heaven when a Sinner is dead, There's greater joy when one walks in the truth. But there is a steam going at the journey's end and you know, I've often in one's own mind, take a little pre union's own mind at the presidency of place and think of what it will be to hear the saviors say, well done, Don't think we'll be glad that it's being joined. As it is in those marks to be fans and the. American inspired and hear him remind us that the judgment of Christ, what he had to suffer to put away our standing as a great, the role of our sins passes before us. Therefore, there'll be a review there that we might know how great the death lies that the Savior paid for us. I'll end as we see how great that death was. How our hearts will bound, worship and play. And how should it be dog, if there isn't any substance as a Christian, as one who belongs to Christ in these 4 failing line followers? Yesterday we'll be glad of the King Joy, you, your young people who are going to college and the last year last year of high school, you're looking forward to graduation time. I'd be glad to hear you say I'll be glad when the year is over and I get my diploma. But oh how wonderful that when our little time of suffering down here is over to be in the presence of the Savior and to hear.

Play well done, Mr. Is my own heart thinks the Lord's years at hand will be enlisted the place of town on the head of any of us who suffered so little in comparison to what he's suffered for others. If any man doesn't exist, and let him not be ashamed. The enemy says, oh, don't do it, don't take a stand. But all died now and it's in joy at the end of the journey. Will more than recommend for anything. We have to suffer for his main sake. I also want to call attention because it struck me in reading this in the 17th verse, where the science comes, judgment comes to begin at the House of God. Now why does that come in there? After Speaking of the joy of suffering of the Christians, why think about judgment beginning at the House of God? All the young people I believe is a very thirsty flock and it serves as my own heart if we try to escape the suffering of foreign or rejected Christ. Bad to say we come under the government of God and in that time and suffering there is no real joy and there won't be joy as we see that all lost as the judgment seat of Christ. Both in this part of our heresy, it's part of what belongs to as a Christian. It's a happy portion both now and at the judging Christ that has gone through in devotedness and loyalty. Christ. In that way, I'd like to compromise the life of Joseph and the life of Jacob. World was suffered in the possible demons and faithfulness in the lordedness, and he had cursed and joy, and he had beautiful joy in seeing the edge of the knee of blacking in his teeth on the coming days. But what about Jacob? Jacob suffered in the dumb of God and he could never life of style here and alone at the end he did enjoy to see his son Exodus. He had to save you an eagle had been the same in the years of my soul division. All this is side by side in the land of Egypt side by side guys, there's a dirty wind and thank God our title of glory and of life and every believer is. Side by side praising the Savior, do not pray, but all God wants us to have this present joy, the future joy and if we try it as a patient. We are young people that now comes in the government of God and lost as a judgment. He decides so obeying the word encouraging in the last verse wherefore. By then the suffer according to the will of God, commit the keeping of their souls to Him. Well done as unto a faithful Creator. I don't even believe it says here is under a faithful creator. I thought we might say, well, you know, what if I give up? What if I take this stand? What if I am faithful? I'm going to lose out. Why? The Lord said why? I'm the one who created everything and I can still supply and need all your needs unless I don't. I created everything and all mistakes for you. And so our precious things were to miss the keeping of their souls to Him and well doing quite a little. Watching for us in the meeting about the white stone, the Saints of the Lord's approval and of the manifestation. But He would write upon us in new name in that day. Yes, there's a manifestation coming. To have the sense of God in our soul now, the preciousness of a complete society. And dear young people, may I say insulting, salty, that's the sweetest and happiest thing in your life that you can possibly have. And one would covet it for a long fall as the sense of walking through this world, knowing that we have the law's approval in our pathway.

To have intercourse, the sense of his company whose Starship and his approval all would have landed in his Indian Christian. May God grant. Is anyone here? I'm afraid that you will be all the terrorists persuaded to be assisted today. And he encouraged to their testimony in this world as those who belong to Christ. And then last of all, if there's nothing in that path to prove the happiness and the joy of suffering as Christians, as those who belong to Him, in view of the mereness of our blessed Lord's return. For it may be that before we leave this assembly, we may hear His joke. But if He does give us a little longer, may His love constrain our hearts, that we may say, I belong to Him. My desire to acknowledge his claim all the way.

Conference: 1971, Wise Men Ignorant of God

Address—G.H. Hayhoe

I'd like to read verses in a few different places and the Word of God first of all in Acts chapter 17 verse 16. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him, and some said, What will this babbler say? Other some he seemeth to be a setter forth of strange gods. Because he preached unto them Jesus and the resurrection, and they took him, and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest is? But thou bring a certain strange things to our ears. We would know, therefore, what these things mean, for all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing. Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription to the unknown God, whom therefore ye ignorantly worship him, declare I unto you God that made the world. And all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made. Made with hands, neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath, and all things, and hath made of one blood all nations of men. For to dwell in all the face of the earth, and have determined the times before and appointed, and the bounds of their habitations, that they might seek the Lord, if happily they might feel after Him and find Him, though He be not far from every one of us. For in Him. Live and move, and have our being, as certain also of your own poets have said, For we are also His offspring. For as much then as we are the offspring of God, we ought not to think that the God has likened to gold, or silver, or stone, graven by art and man's device. In the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because he hath pointed today in the which he was. The world in righteousness by that man whom he hath ordained, whereby hath given assurance unto all men, in that he hath raised him from the dead. We turn also to Jeremiah Chapter 9. Jeremiah, Chapter 9. Verse 23. Thus saith the Lord, Let not the wise man glory in his

wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him with glory, glorious glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth. For in these things I delight, saith the Lord. And John chapter 3. John, Chapter 3. And verse 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. For as Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him. Should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Well, dear friends, it seems rather strange that in a Christian land we should have to speak about the unknown God, and yet we are living in days of such remarkable change, and that there are people growing up in this very age to whom God is an absolute stranger. They have no thought or conception of what it is to have to do with God, and they are turning back to the heathen ideas and Eastern religions instead of accepting.

Truth of God's precious word. And to you boys and girls who have been brought up in Christian homes, I say you have a wonderful privilege. You have been brought up with a book that reveals God to us. You have been brought up as the Jews of old with a wonderful privilege of having in your hands God's revelation of himself in all men today. Are spending millions of dollars spending so much time? Trying to find out more and more of the wonders of this universe in which we live. And God has allowed men to make advances that some of us never expected to see. In fact, the printing press cannot keep up with the advance of knowledge. And wise men are glorying in their wisdom. Wise men are glorying in all that they are discovering and in their ability, their strength. Think of being able to take off and go all the way to the moon and land on it and. Got it, dear friends, we're living in very serious days. But I say that alone. Men are finding out all these things about the vast creation in which we live. There is an increasing and appalling ignorance of the God who made it all, the one who made everything and in whom we live and move and have our being. No wonder there is so much frustration everywhere. No wonder there is so much of a problem in the minds of men and women. And young people today, because they are discovering the universe, they are glorying in their wisdom, but they do not know the one who alone can fill and satisfy the human heart. Him and the purpose of the gospel is not to deal with the question of man's knowledge in connection with scientific subjects, but to bring before you the God with whom you have to do. God has made himself known. And we're told in Romans chapter one that the gospel is concerning God's beloved Son. Now it's true it concerns your blessing, but I say it's concerning God's Son. God, the one who made it all, wants you to know Him. I'm sure that if someone gave you a beautiful gift, the best gift that you would ever receive in your whole life, you would never be so hard hearted and careless as to say, I'm not interested in getting to know the giver. I'm not interested in getting to know the person who gave me this wonderful gift. And this universe in which we live. Can it be that you are saying I'm not interested in getting to know the one who made it all? Well, dear friend, it's your loss. But I have good news for you. God wants you to know Him. God loves you. John 316 says God so loved the world. When did God begin to love the world? Well, when sin came into the world. As it's often been remarked, the first words that God spoke after sin came in were these. Adam, where art thou? God became a seeking God. He had made this world His own hands, had planted the garden for Eve, Adam, and Eve to enjoy. And because Adam was lonesome, God had given him a companion, one who he could enjoy. Whose companionship he could have and share. All the good things of that garden that God himself had planted for him. But sad to say, he chose to listen to the voice of the enemy instead of listening to the voice of the God who had prepared everything for him. And so he listened to the tempter. It seemed like a very small sin. That wasn't very much that he did. Why couldn't he try the tree? The only way you can find out is by trying things. Haven't you said that yourself? Well, you can't know unless you try. Well, that's what Adam thought. That's what Eve thought. They said we'll never know unless we try. And so let's just try it. Perhaps we'll only try it once. If it doesn't bring us the pleasure we expected, we don't need to. Continue eating of it. But, dear friends, that one act of disobedience was the solemn and awful act that brought sin, that brought misery, that brought death, that brought ruin upon the human race. Because I tell you, my friend, that sin in God's sight is more terrible than you have ever thought.

Because one sin was enough to shut Adam and Eve. Out of that garden, never to re enter it. Sin is an awful thing in God's sight. And I say again, you may have said, well, I don't see why I shouldn't be able to at least try it, to try it once. I ask. Perhaps you've tried something once and perhaps you've ruined your life. Perhaps you've tried something and you've ruined your health. You only have to take poison once to bring. On yourself, the awful results of the poison that you have taken. And dear friend, I warn you solemnly that just as sin has come into this world and sin is still here, sin has ruined this world. But God is still a God of love. And when Adam sinned, God sought after Adam and the same hands that had planted the garden and provided it for his happiness. Turned after Adam had sinned and himself made coats of skins that they might be clothed in his presence, The same one that they had sinned against made provision for them in spite of their sin. And this is the good news of the gospel. And that sin has come into this world. And this precious book that we have is not one of the philosophies of man. It isn't one of the ideas. Of man, but it is God's book. It's been written by many different authors inspired by the Spirit of God over a period, I suppose we could say of about 1500 years. And all these different writers have written and God has preserved the book to us and one doesn't contradict the other. I studied books in school, and the books that are being published today contradict the books that I studied when I went to school. Man's wisdom changes so quickly, but not God's. And God could write this book over this period of 1500 years and use different writers of all kinds of different measures of education and temperament, and He could give it to you and to me as a revelation. Himself a revelation that he's going to stand forever, because Jesus said heaven and earth shall pass away, but my word shall not pass away. Now it may be that you say, well, I'm not interested. I'm not interested in religion. I'm interested in fun. I'm interested in having a good time. But dear friend, you have to do with God. You must answer to God. When your tax papers come, you don't say I'm not interested. You can throw them in the waste paper basket if you like, but that doesn't mean that you have no responsibility just because you're through them in the waste paper. Basket the day of reckoning will come, and you will have to find that the law has caught up with you. And dear friend, you may go on in good health. You may say I am having more fun than the people who have accepted Christ because they are persecuted. You may say that. But I warn you, my friend, that you have to do with the living God, and that the day of reckoning is going to come. Of course I do not allow this. And that although you may have more fun, I say you haven't the real peace and joy that the Christian has. I would say that when she drank Meshach and Abednego, the three men that were thrown into the fiery furnace for their faith, when they were in that fiery furnace, I would say that they were happier man than the ones who stood and looked in the window and saw them there, because they were walking in that fiery. Furnace in the company of the Son of God. And dear friend, it may be true that if you accept Christ as your Savior, you will be persecuted. Many of the early Saints were persecuted in this very day in which we live. I am persuaded that there are many who have laid down their lives for Christ. We're living here in a privileged land. You're not very likely to be put to death. But while we're standing, while we're sitting here in this room.

Other countries. Are persecuting people who acknowledge the Lord Jesus Christ as their Savior. But I say in spite of all that, that they have a peace and they have a joy and a satisfaction in their hearts, knowing Christ that their persecutors do not have. And then when this world is over, for man is not born for time, He's born for eternity when this life is over. Then what all the day of reckoning comes, and it says, as I live, saith the Lord, every tongue shall, every knee shall bow to me, and every tongue shall confess to God. And so tonight I want to bring before you the one who may be to you, as he was to the people that lived in Athens long ago, the unknown God, the unknown God. Now, it doesn't say that these people didn't have good minds. They, I would say, had excellent minds. I would suppose that some of the most brilliant minds lived at this time in Greece, and that these Greek philosophers. Were exceptionally intelligent man, but these Greek philosophers with all their knowledge did not know the true God. They had all different conceptions of God and so they they're known today the God of love and the God of hate and the God of War and the God of peace, the God of commerce, all is different these different conceptions that they had. And lest they should have missed one, they put up an altar to the unknown. God in their city, and as Paul walked through their city, his spirit was stirred in him when he saw the city wholly given to idolatry and friends. I confess as I walk up and down the streets of the world, as I go about the streets of great cities, I must say I feel something like Paul. My spirit is stirred in me and I often feel sad as I watch young people locking up and down the. I'm not there to censure them. I'm there to feel sorry for them that they don't know the true God. They don't know the Christ of God. They don't know the one that can fill and satisfy their hearts. And they're trying something. They say our society hasn't done it. Let's try something different. But I don't care what you try or I don't care what they try. The solution is not from man. Man has been given. Almost 6000 years to find the solution to the problems and he can't find it because he brought in the ruin himself and he is powerless to find the remedy. The remedy comes from the heart of God. The remedy is Christ and His finished work. And friends, it may be tonight I say, that you have reared up an altar to the unknown. God, you may have a philosophy of life, but that doesn't answer your problems, that doesn't settle. You say it gives me a certain Peace of Mind. Certainly you can have a Peace of Mind through a lie. Has somebody ever told you a lie and you rested on what they said? A couple of days later you found out it was a falsehood and you said what a fool I was. I was so happy and I thought this was so. And it's not so at all. Sure, you can have Peace of Mind through a lie, but you can't have the peace that God gives because the peace that He gives is a person. He is our peace. Christ comes to live in your heart. Heart. It's not a philosophy. It's not just accepting a certain set of ideas. It's not accepting Christianity as a religion. It's knowing a God revealed in Christ. It's receiving Christ as your own precious and personal savior and all your friends. I speak to you with this in mind. I speak to you boys and girls. I say you have a tremendous privilege. You have God's book in your hand. Your parents probably have brought you a Bible. They have given it to you. They have taught you verses out of it. They want you to know this Blessed 1 as your own personal Savior. They want you to have new life. They know that the world can't satisfy and they long that you should know Christ. They're not trying to make religious people out of you. They want you to be saved.

They want you to have him as your own. Well. These people on Mars Hill, they were curious people. They said, thou bring us certain strange things to our ears. We would know about these things. And it says those people spent their time and nothing else but to tell or to hear some new thing. And perhaps you would like to hear something new tonight. You'd like to hear something curiously different. There are all kinds of new ideas coming out constantly. All kinds of new discoveries, new fashions, all kinds of changes in modern society, but we still have in our hands God's unchanging word. The Lord Jesus is the same yesterday and today and forever. He said, I am the Lord. I change not therefore ye sons. Of Jacob are not consumed. Well, Paul opened his mouth and told them about this altar and he said, now I'm going to tell you about the God that you don't know. You have built an altar to the unknown God. I want to tell you about him. He's the one in him whom we live and move and have our being. We are also his offspring. The Most High dwelleth not in temples made with hands. Perhaps you say, well, I have seen the emptiness of religion. There's so many people who go to church and they're no better than anyone else, and they don't seem to have anything. It's just to them sort of a ritual that they go through. The most high dwelleth not in temples made with hands. As saith the Prophet, heaven is my throne and earth is my. Footstool. This place where we're meeting is not a church. It's just a convenient place to gather. We don't speak about a holy building. We speak about the necessity of having Christ in your heart. And you could enter the finest and most religious building in the whole of United States. It wouldn't change your heart. My friend. The Most High dwelleth not in temples made with hands. But he said heaven is my throne and earth is my footstool. But He has given to you a life that is going to live on and on forever. And this solemn fact I want to press upon you, You are not created like an animal. You are not created with a life that is going to end when death takes place. For for the for man, when he dies, it is just a change of residence. He just goes from this. World to another place, they take his lifeless body and they put it under 6 feet of ground. But that's not the end. And the Lord Jesus brushed aside the curtain in the 16th chapter of Luke. And he told us there about two people who died. One man died and he was very rich. And it says he was buried. Perhaps as they had a large funeral procession. Perhaps they had the best casket that money could buy to bury this rich man. Many nice things were said over his casket and they took and lowered his body into the ground. And I don't know what they might have said over it, but I do know that the Lord Jesus tells us where that man's soul was and it says in hell. He lift up his eyes, being in torment. In hell, he lifts up his eyes, being in torment. If your dog dies and you put it under a couple of feet of ground, that's the end of the dock. His life as well as his body came out of the ground according to Genesis 1, but not so with man. His body came out of the ground, but not his life. God breathed into man's nostrils the breath of life, and man became a living soul. And you? Are not like the man, like the beast. It says Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downward to the earth? All, my friend, death is not the end for you. The other man, he died, but he died in faith. It wasn't torment for him. He was comforted. He was with the Lord. There wasn't any sorrow for him. No, his sorrows ended when he left this world. He had a difficult life here.

He was poor, he had hardships, but at the end he left this world. He changed his residence, but he went to a place of blessing. And I speak to you solemnly, my friend, don't let anyone deceive you that death is the end. God has told us the curtain has been brushed aside. And the God who made this world and who made everything in it, and you were his offspring. And I am his offspring. Death is not the end, and we must answer to him. Well, Paul went on spoke here and tells us in the. 31St verse Because He hath appointed today in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. I should have read the 30th verse and the times of this ignorance God winked at, but now commandeth all men everywhere to repent. That is in the past. People didn't have the knowledge of God as they do now. They were not as responsible as we are who live in a land where there are many open Bibles and it says God commandeth all men everywhere to repent. He calls upon you to turn to Him. He calls upon you to acknowledge the wrong of your ways and of your thoughts. Why does he do it? Is this something that's just optional? Is it something that you can do if you like or say I won't do it? Well, in one sense. You can say no if you wish to in one sense. But remember, God commands you and it's a solemn thing to disobey God. You will have to answer for your disobedience to God. God now commandeth all men everywhere to repent. You can decide when a job is offered to you, whether you'll take it or not. You can decide whether you'll go back to school or college at the end of this summer. But, dear friends, you can't decide this solemn issue about. Where you're going to spend eternity. If you reject Christ, you will spend eternity in that awful place of judgment. But if you receive Christ as your Savior, you will have an eternal

blessing with Christ in glory. It is not for you to decide where you will spend eternity. You can receive Christ, you can say no to his offers of mercy, but God it says to God the Lord belong the issues from death. Yes, he is the wife. Who will dispose of things after you have left this world? When He calls upon you to repent and before the day of judgment comes, why does he call upon you? Because He doesn't want you to have to do with him as a judge. He wants you to have to do with Him as a Savior. He wants you to have to do with God as a Savior God. A God who loves you, One who sent His Son to die for you, One who is willing to pardon you, One who desires to have you in that glory above. Spend eternity there with Him and to have the joy of that happy home that He has prepared for you. And he says, He hath given assurance unto all men, in that he hath raised him from the dead. God is going to judge this world in righteousness by that man whom he hath ordained. We often say there's not much righteousness. Now perhaps you say, well, people seem to get away with everything. I don't see why it shouldn't be like the rest. All my friends get away with things. Why shouldn't I get away with things? Friend, You only think that you. Away with something you only think you do You don't. There's a righteous judge, and it says he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears, but in righteousness shall he judge the poor and reprove with equity for the make of the earth. When there's a case in court, the judge has to listen to the evidence. The judge has to make a decision based on what he sees and hears. God doesn't have to make thee. A judgment upon what He sees and hears. Because He knows He looks into your heart right now. He sets your secret sins in the light of His countenance. You hide nothing from Him. The darkness and the light are both alight to Him. You may have hidden things from your parents. You may have hidden things from your best friends, but you cannot hide anything from God. He knows the thoughts of your hearts. He knows all about you, my friend.

Of knowing it all. He loves you, He loves you. And so before he takes the place of a judge, he sends a message to you and says, I don't want to be your judge. I want to be your savior. But I warn you, my friends, the day has been set. The judge has been chosen. God has. Set the time when that day of judgment will come. I don't know when it will. We who are Christians are looking for the Lord Jesus to come. We're looking for him as deliverer from the wrath that's coming on this world. God is not going to allow evil to go on unpunished. But it's like it says in in the book of Ecclesiastes, because the sentence against an evil work is not executed speedily. Therefore the heart of the sons of man. Is fully set in them to do evil because. Because you told a lie and God didn't smite you dead like he did Ananias and Sapphira, and because you did some sin and God allowed you to have good health the next day and to have a good day at business. You thought that he didn't see it and you thought that the day of reckoning wasn't coming. Because you cheated in that exam and you passed and you got good marks. You say I got away with it. No, you didn't. No, you didn't. God has a record. You can't deceive God. He's going to judge the world in righteousness, and unless you have Christ as your Savior, every one of those sins is going to be brought up against you. In the 20th chapter of Revelation, we read about the great white throne and the small and great stand before God, and the books were open and God has the record. In the 3rd chapter of John, we read the fourth chapter of John, we read about the Lord talking to a woman beside the well of Sychar. And this woman tried to put on an innocent front. She tried to pretend that she was a religious woman and was really concerned about the right place to worship. She tried to pretend that she was all right. And then, to her utter surprise, the Lord opened the page of her life and started to read it. She found out that he knew all about her. She said, Sir, I perceive that thou art a prophet. Yes, she found he knew all about her, but all before the conversation was done. She found that he was the Christ who had come to save her. And dear friend, that's what we want you to find out tonight. That God who knows all about you, the only person who knows all about you, say people don't know all about me. I say the person who knows everything I've ever done, the person who knows everything I've ever thought, is the person that loves me the most, and that by his grace I love him because he first loved me. And he went to Calvary's cross. And there on that cross of Calvary, he bowed his head. But in those hours of darkness, and that awful judgment that ought to have fallen upon me, fell upon His blessed and holy Head in those hours of darkness, He cried out, My God, my God, why hast thou forsaken me? Why was Jesus forsaken? Was it because God was not pleased with the work that He was doing? There never was the heart of God. More pleased than that his Son should be willing to glory. By Him about the question of sin. Why did God turn his face away? Because God is of two pure eyes to behold evil and cannot look upon iniquity. Because if God was going to receive me into His presence in favor, my sins must be punished, and thank God they were punished upon my substitute. All we, like sheep, have gone astray. We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all. Isn't that good news, my friend? I remark again. God may be opening up your life page tonight. He knows all about you. I hope that you realize that He does.

But I want you to know that that God, who up till tonight may be an unknown God to you, is the God who sent his Son to die for you. The God who loved you enough to deal with his Son about the question of sin, so that you might be blessed, so that you might have peace, so that you might have pardon, that you might water this room and say, I know God is my father. I know Christ is my Savior. He is not an unknown God to me anymore. He's the one who sent His Son to die for me. Oh, what a wonderful thing to know. What a wonderful thing. And He's given assurance unto all men in that He raised Christ from the dead. We're not just talking about a person who died. And that was the end. As our brother mentioned before, the world will accept Christ as a great teacher. A great leader. When he was here, they would come by force and make him a king. The world will recognize him as the greatest person that ever lived. Today they call him a great reformer. My dear friends, he was God's eternal son. He was God come down. A heavenly stranger, loved to sinners to proclaim. Some years ago in the city of Philadelphia, they had some paintings on display. One of these paintings portrayed the Lord Jesus Christ standing before Pontius Pilate. And a Christian man was in the city at the time and some friends said, wouldn't you like to go down and see that picture of Christ standing before Pilate? It's a wonderful masterpiece. The brothers reply was I'm waiting for the time when Pilate stands before Christ. When Pilate stands before Christ, yes, my friend, you're going to look into the face of that Savior who walked this earth. You are going to see those lovely eyes. You're going to see those nail prints in his hand. You're going to see the spear mark in his side. And as you stand, if you die in your sins before that great white throne to be judged. Just to think that you will see the one there who could have been your savior, and you'll meet Him there as your judge. Because you said you didn't care. Because you said you were going to go your own way. You were going to have your own thrills. You were going to try everything there was to try, and you went your own way. And where will that way lead you? There is a way that seemeth right unto a man. But the end thereof. Are the ways of death what God loves you, my friend? God so loved the world that He gave His only begotten Son and all I want to tell you with all my heart tonight that He wants to bless you. If He made this universe so beautiful, if He made this world in which we live so lovely and gave us all things richly to enjoy, how marvelous that when we spoil. That as we have through sin, that he opened the door of heaven and said, it costs me more to invite you into my home up there than it cost me to create this world. When it was a question of creating this world, it says in the 33rd Psalm he's fake. And it was done. He commanded and it stood fast. It was a small matter for God to make this universe. It was a small matter for God to make all those vast orbs in the sky and all the creatures that roam this earth and to make man in his own image. God could do that by just speaking. He just spoke and it was done. But when your soul was to be saved, the Maker of this universe bowed in the Garden of Gethsemane and sweat as it were, great drops of blood falling down to the ground, when He knew that the only way that you and I could be saved was for Him to pay the price of sin.

He said to his father, O my father, if it be possible, let this come. From me, nevertheless, not my will that thine be done. You think you can escape the judgment of God apart from Christ? The Lord Jesus himself could not escape the judgment that was our due if He was going to glorify God about the question of sin. And so He went to that cross, He bowed his head, He bore the judgment. And those blessed words run out from the cross. It is finished, it is finished. Friends, we proclaim a finished work. We proclaim the precious blood of Jesus that cleanses from all sin and all those lovely words in one. John 17 there for you, my friend. The blood of Jesus Christ His Son cleanseth us from all sin. I'd just like to tell two or three little instances about the that lovely verse. Many years ago there was a man preaching over in Ireland and he chose that lovely verse. The blood of Jesus Christ his Son cleanseth us from all sin through a large number of people in the audience. And when he read the verse, he announced the wonderful news that if there was a Sinner in that room, no matter. While he was he might be the worst Sinner in the whole city, he went on to say he could possibly even have committed murder. But still the blood of Jesus Christ his Son cleanseth us from all sin. He said to that precious flood can put away every sin. A man was sitting at the back of the hall. He had been convicted of almost every crime, even murder, and he had managed to get free. And he was sitting at the back of the hall. He got up in his seat and he said, is that verse really in the Bible? Yes, said the preacher. It's really here. He said, I am coming up to see. He walked right up to the front of the room and he said, I want you to show it to me in the Bible. The preacher gladly and happily opened his Bible at first, John one and seven. It says in the whole verse, if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse of us from all sin. Friends can get into the brightest light of God's holy presence, and it will never discover one sin on you if you are cleansed in the blood. He read the verse. He accepted it. He believed it. He received pardon for his sins, he walked back to his seat believing that his sins were gone, and he lived the rest of his life to proclaim the good and glad news that the blood of Jesus Christ, His Son, cleanseth us from all sin. Another dear old lady, a titled lady in England, a very wealthy woman who lived in a castle, who had studied the Bible all her life. When she came to the end of her life, this was her comment. She said it takes the whole Bible to live with, but it only takes one verse to die with, and she said the verse that speaks. Peace to my soul is the blood of Jesus Christ, His Son. Cleanseth us from all sin. Another dear old man who had served the Lord all his life, when he came to the end, one of his sons said to him, Do you have any doubts about your salvation Now His answer was, I have no doubts about the value of the blood of Christ. And if there's a doubting boy or girl here tonight, if there's someone here and the devil is attacking you with doubts and said he assure you feel saved and you're sure you've had the right experience, friends, it's not what you and I think of the blood. It's what God says about it that counts. And what does God say about it? He says the blood. Of Jesus Christ, His Son cleanseth us from all sin. Will you rest on it tonight and be saved? If so, you'll know the true God. You'll know his Son. This is the true God and eternal life. You'll know salvation. You won't be glorying in all man's great advancement in science and all these done, but you'll be glorying in this, that you know the God who exercises loving kindness.

And judgment. And righteousness in the earth. The God whose heart is filled with loving kindness. The God who executed judgment upon his Son because he didn't want to execute it on you. And the God who proclaims that you are righteous in his holy presence because he sees you when you're saved. In Christ do you know him? May God grant shall come to know him. Tonight acquaint now thyself with him, and be at peace, thereby good shall come.

Conference: 1966, Gospel

Gospel—G.H. Hayhoe

Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, what will this babbler say? Others some. He seemeth to be a center forth of strange gods, because he preached unto them Jesus and the resurrection, and they took him, and brought him unto Areopagus, saying, May we know what this new doctrine were of thou speakest is, or thou bringest certain strange things to our ears. We would know therefore, what these things mean, for all the Athenians and strangers which were there spent their time, and nothing else. But either to tell or to hear some new thing. Then Paul stood in the midst of Mars Hill, and said, He, Men of Athens, I foresee that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription To the unknown God, whom therefore ye ignorantly worship him, declare I unto you God that made the world. And all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples. Made with hands, neither is worshipped with men's hands, as though he needed anything, seeing He giveth to all life and breath, and all things, And hath made of one blood all nations of man, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every. One of us, for in him we live and move and have our being. As certain also of your own poets have said, For we are also his offspring. For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone Raven, by art and man's device. And the times of this ignorance God winked at. But now commandeth all men everywhere to repent. Because he hath appointed a day in the which he will judge the. World in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men him that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him and believe. Among the which was Dionysius the Areopagite and a woman named Amarus. And others with them. Well, in this remarkable visit that Paul had to Athens, we have him speaking to the people concerned about their spiritual welfare. I suppose if you or I had been visiting ancient Athens, we would have been specially curious to see all the sights that were to be seen in the city. But Paul's great burden as he went from place to place was not just to see the curious sights, but for the souls of man. Him, because he realized that every person whom he met, every man, woman and child, had a soul that was going to live on and on and on forever. And his great burden, whether it was among the Jews who had the Scriptures, or whether it was among the heathen who did not have the Scriptures, was that they might be prepared to meet God, that they might be ready for that solemn moment when life here comes to an end and when you must. And they must stand before God. And so as he had a little time to spend in the city of Athens. Instead of doing a lot of sightseeing, we find him going about talking to individuals, speaking to them about their soul. And it tells us here his spirit was stirred in him when he saw the city wholly given to idolatry. And dear friends, it makes one think of the world in which we Live Today. It seems to me that the world is wholly given to idolatry. That is men and women. While they're not making idols, perhaps of the same character as they did in those ancient lands, they are occupied with the works of their own hands, their idol worshippers. And every exhibition, every world exhibition, is but a display of what man has accomplished. And man almost falls down and worships the accomplishments of his own hands.

Well, Paul's spirit was stirred in him. And one spirit is stirred in him as he goes about in these great cities and sees brand new buildings being put up everywhere, find new roads and freeways, the face of the map almost changing with all man's advancement. But as far as the things of God are concerned, man is getting farther and farther from the true knowledge of God. He is still erecting the same altar to. To the unknown God, he doesn't know the one in whom he lives and moves and has his being. And if you're not saved tonight, it's because you don't know him. And Satan has succeeded in keeping you in darkness and ignorance as to what it is to have to do with God. He has succeeded in keeping you in ignorance of the true knowledge of God and we find today. That man. Have a God of their own imagination. They will not have the God of the Bible. But dear friends, the God of the Bible is the true God, and he is the one with whom you're going to have to do. You can make gods of your own imagination, just as the heathen did, and you can worship gods of your own imagination. But when you leave this world, you will not have to meet the God of your imagination. You will have to meet the God of the Bible. You'll have to meet the one who has made himself known in this book, and it's with him that you have to do. It's with him that you have to give an account. And his son, the Lord Jesus Christ, the one who came down into this world, whom this world nailed to a cross, you're going to look into the face of the Lord Jesus. Men put him on a cross and buried him, but he's a risen Savior. He's glorified at God's right hand. And it stirs one's heart to see all the advancement of man, and all his education is only leading him farther away from God, plunging him Into Darkness and ignorance as to the true knowledge of God. And so is Paul was in this city. His burden was for the souls of these men. And it says he disputed in the synagogues with the Jews. Yes, there were religious people there, there were Jews, there were ones who professed to have the scriptures, who had the Old Testament scriptures, and I should say and profess to believe them. But alas, they had been guilty of rejecting the Lord Jesus. And we find many people who take the Bible only pick out of it the parts that they like. They pick out the parts that please them. And so people will say, Oh well, all Christians believe the Bible. Yes, they believe the parts that they like. But dear friends, we preach the whole word of God. And this precious book that I hold in my hand. Is God's word, and it says the word of our God shall stand forever. It says heaven and earth shall pass away, but my word shall not pass away. And when people undertake to judge God's word, they're making themselves superior to God himself. If you gave me a book and said, now will you look over this book and tell me what you think of it? You're expecting that I have a superior judgment to the writer of the book. And so I can pass judgment on the book because I know more than the writer. And when you take the Bible and undertake to pass judgment on this book, you're taking a superior place to it. And this is very solemn and serious, friend, because you're not superior to it, nor am I. It's God's word, it's a revelation from him. And you're going to have to answer to God for how you treat this book and how you treat its message. And so. Paul went into the synagogue and talked to these devout people. He disputed with them. Why did he dispute with them? Because they had rejected part of the Scripture. They had rejected those scriptures that spoke about the Lord Jesus coming in humiliation, and they had fulfilled the very scriptures that they denied in crucifying Him and condemning Him.

It's amazing how people can actually. Fulfill the scripture without knowing it. It tells us in the 13th chapter of Acts. That the rulers of Israel, though they knew it not, they fulfilled the scriptures in condemning Christ, and when they had done all that was written of Him, they took him down from the tree and laid him in a sepulchre. Isn't that all solemn? Doesn't it show how blind man is? That he would actually fulfill the scriptures and not know he was doing it? And then? When they had got rid of Christ, why they laid him in a separate. Oh, what a solemn thing were these Were these infidels and atheists? No, friends. They were religious people. Religious people. You can have religion without Christ. You may be religious here tonight, but have you got Christ? Have you received him as your savior? Religion won't save you. The world was full of religion before the Lord Jesus came. The world's full of religion today. There are grander and better churches being built throughout the land. And the rabbit. But this doesn't mean that people are turning to the true God. They're just erecting altars to the unknown God. There's still an ignorance of him, of his character, and they reject the revelation that God has given to him, to us through his precious word. Well, as Paul went about and talked with these people in the synagogue. And in the market daily with those that met with him. It says then certain philosophers of the Epicureans and of the Stoics encountered him. Notice he first was in contact with the religious people who had the scriptures, who ought to have known, but they they had rejected the Lord Jesus, and now he comes in contact with the philosophers. Well, in all there are great many philosophers in the world today. And these philosophies? Philosophies of ancient grace are quite well accepted even today. These two philosophies, I suppose, would represent a good part of the thoughts of man in general. The upper Korean philosophy was somewhat to the idea that whatever makes you happy and whatever seems to. Give you pleasure must be right, and a Stoic philosophy is. Well, what's got to be has got to be. And in my, in my encounters with people, I find that they're pretty well divided into the three classes. The religious people, the people that say anything for pleasure and happiness, and then the people who say, well, you can't change things. Whatever way they're going to go, that's the way they go. And so you might as well be resigned to it. They're Stoics. Where the ancient philosophies of Greece and here they encountered Paul and perhaps there's someone here like that tonight. And you're satisfied with your own philosophy of life. You have formed it yourself. And you say, well, I've thought it out pretty well and I think this is the best solution to the problem of life. My dear friend, have you shut out God? Have you shut out the revelation? That God has given. Are you closing your ear to what God has made known to you because the Bible says can't stop by searching Find out God. Canst thou find out the Almighty to perfection man's mind cannot find out God. God must reveal himself. God must reveal himself. And this is what God has done. He has revealed himself in His. His word and it's not my mind feeling after God and finally finding the true knowledge of God that way. No man has ever done, has never has ever been able to find him in that way because it says after that in the wisdom of God, the world by wisdom knew not God. You can't find no God by human wisdom, but God has made himself known. He's given his word. This precious book reveals God to you as a God of light and a God of love, a God who hates sin, a God who must punish sin, but a God who loves the Sinner, loves him with such a great love that he sent his only begotten Son to die on Calvary's cross to meet all his claims in life and.

Flow and to allow to flow out His heart of love to poor sinners like you and like me. And so have these Epicureans and these Stoics. They encountered Paul, and it says they said, what will this babbler say? And perhaps that's what you think of someone who is, as you might say, simple enough to believe the Bible, Dear friends, if that's what you want to call it. I am simple enough to believe the Bible because I'm willing to accept light from someone who knows more than any mortal man. God. Has spoken. God has spoken and if you will never accept anything from anyone who knows more than yourself, I'm sorry for you. All you say, but who knows more than the wise men of this world? God does. God does and God speaks to you through his word. It says all scripture is given by inspiration of God. And it says the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. And this book says thus saith the Lord, it's God's word to man. God addresses himself to man. And so here when Paul was taken by these people, they said, what will this babbler say? Others he seemed to be a sitter for. Forth of strange gods, because he preached unto them Jesus and the resurrection. So they took him, and brought him down to this great court place that they had. Great Court Heather was cut out in Rome, in Athens rather. Where it tells us. That the 21St verse all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing. Doesn't This might remind you of the day in which we live. They spent their time and nothing else but either to tell or to hear some new thing. There was a time when things were accepted. From the past. But today we're living in a time when people want everything new, everything new.

They don't want the old foundations. Well, you say we're living in a changing time. Yes, man is changing, but the Lord says I am the Lord. I change not. I am the Lord. I change not. Jesus Christ, the same yesterday and today and forever. Why does man change? Well, he finds improvements, or at least he thinks they're improvements at least, and so he adopts them. But God doesn't need to change. God has given us these things in his Word. In almost 2000 years ago, this precious book was finished. It was written over a period of about 1500 years and the last part of it written in the 1900 to 2000 years ago. And God hasn't had to change it. He hasn't had to alter it. Why? Because it's the truth and the truth doesn't need to be changed. And so this precious book stands and will stand forever. Forever, O Lord. Thy word is settled in heaven. But these men in Mars Hill, they spent their time and nothing else but to tell or to hear some new things. And I say, isn't it like the world today why they can't get out new school books fast enough? Man's knowledge is increasing so rapidly as the Scripture said it would. In the last days it says many shall run to and fro, and now. Shall be increased and men are getting more knowledge as to this world. And they're running to and fro. There's more travel than there ever was. And people are finding out what's going on in other parts of the world. And so here we find that these people were like the people of our day. They wanted something new. They wanted something startling. And so here was an opportunity for this man. Paul had come to their city, and they brought him up to Mars Hill.

The Quarterbury Ophthalmus and A. Said May we? May we know what this new doctrine will of thou speakest is? Colin Paul stood up in the midst of Mars Hill. Did he undertake to meet these men on the basis of reasoning with them? No, dear friends. He met them on the fact that he was telling them something that all their wisdom could never discover. Well, this is important. He met them showing that he had something to tell which all their wisdom could not discover. For he tells them God that made the world and all things therein, seeing that he is Lord of heaven and earth. Wasn't that a very simple statement? Why millions of dollars have been spent in trying to find out how this universe came into being. Millions of dollars. Vast amounts of time have been spent by the cleverest people in this world trying to find out how this world came about. Does Paul start and discuss these various ideas? No, he simply tells them God that made the world and all things therein. Yes, God that made the world. And all things are in. And then it says seeing he giveth to all life. And well than all things, my dear friends, I don't make any apologies for the truth of God tonight. I don't start talking to you and reasoning about your idea about how this world began online, because neither my idea or yours are of any account when God speaks. And God has told us, He has said that God that made the world and all things therein, and it says that He giveth to all life and birth and all things. This is very solemn. This is something I say, and that is a revelation from God. God has told us how this world came into being. And he told them something else too. He said that we are God's offspring. Now this is not true of any of the lower creation. The lower creations are never spoken of as being the offspring of God. God created them and he gave them life. But he says the first man, Adam, was made a living soul. And he tells us how Adam received his. Life in a different way from the whole or creation. It says that God breathed into man's nostrils the breath of life and man became a living soul. A living soul yes, this is how man received his life and that's why man is responsible to God. The Lord creation has no God conscious part to their being the. Animal creation, the bird creation, the fish creation hasn't any God conscious part to their being. What you do, you do. You may try to drive it out of your mind. You may be fool enough to say there's no God, you're even you're a teacher at school maybe telling you that all kinds of things about the Bible not being true and so on. But dear friends, underneath it all, in the mind of your teacher and in your. Is something that God has prepared and that is a God conscious part. And you know that you must answer to God. I say you may try to drive it away, you may try to drown the voice of conscience, you may try to run away from God like Adam and Eve hid from God in the trees of the garden. You notice the animals didn't try to hide from God. Was Adam and Eve that did. Adam and Eve did. Why? Because they had a conscience through the fall and they found out that they were guilty before God through their conscience as well as when God spoke to them. And so here we find that Paul speaks to these people.

And tells them that God made the world. That he gave to all life and brought in all things and that we are the offspring of God. And I want to impress this on you because we're living in days when these things are being denied. You might say, well, you're not talking to the young ones here, You're not talking to the children. Yes, I know, I'm fully aware that even the children in the school are. Being brought to question God's word, they're being brought to question the fact, so that they are anything more than an exalted. 8 But dear friend, I want to tell you that Adam was the first man, and that you received your life in a different way, and God addresses you as one of his. Responsible creatures. And he has a message for you tonight because. Because you must answer to Him, Every one of us must give account of himself to God. Well, when Satan couldn't take away from man that part of his being that made him know that there was a God, you know what he did? He tried to bring into his mind false notions and false ideas of God. That's what he's done, and that's exactly how he introduced sin in the Garden of Eden. He came to Eve and he said to her in effect, why God is not as good as you think He is, Eve. He is holding back the best thing in this garden from you. He has given you all these things to enjoy, but there's one thing He's held back that tree from you. The very best thing in the garden He's kept from you. And now if you'll listen to me and take of that tree. You'll have what you want, you'll have the knowledge of good and evil, and you'll be as God. Yes, Satan himself came and brought into their mind a perverted idea of God. A perverted idea of God. That's what he's been doing ever since. He's been seeking to bring into man's mind a perverted idea of God. And the heathen, they, they made idols of wood and stone and brass and iron and other metals, and they fell down and worshiped them. But, you know, they realized that that idol in itself wasn't anything, but there was a power behind that. That idol. And what was that power? It was the power of Satan. It was the power of Satan, for it tells us in 1St Corinthians 10 the things which the Gentiles sacrifice. They sacrificed to devils and not to God. And when they talk about the Great Spirit and those things, this is Satan who has given many false idea of God, and he has himself become the object of the worship of the heathen. Oh, what a solemn thing. Man gets from God and you know, one of Satan's greatest victories in our day is to make people think that there isn't any devil. That's one of Satan's greatest victories. Always say, I didn't know there was a personal devil. I thought it was just the bad in you. No, friends, it's not the bad in you because the devil tempted the Lord Jesus. And if you tell me that the if you tell me that the devil is the bad in you, then you are saying that the Lord Jesus had bad in him. So then we have no savior. If you say that because the Lord Jesus was tempted of the devil and it wasn't a bad in him, because he was holy, harmless, undefiled, he was the blessed, eternal Son of God. No, dear friends, there is a devil, a real devil. And he is the smartest, the cleverest of all. Gods and creative intelligences, he's smarter than you and I. Never try to argue with the with the devil in your own language. Always meet Satan by the scripture. You know the Lord Jesus was more clever than Satan. But when Satan came to tempt him, the Lord Jesus didn't argue with Satan. He said it is written. You say, well, I've got a good mind and I'm not afraid to take on any other person and argue with them and show them what I believe. Well, dear friend, I am. I am. The Lord Jesus didn't undertake to meet Satan.

In argument, he said every time, Satan. With the temptation, he said, it is written, it is written. And I would beseech of you, don't try to meet these temptations by arguments of your own. And if you try to meet them by arguments of your own, sooner or later you're going to meet somebody that's a little smarter than you and he's going to get you all mixed up. I want to warn you, young people, I want to warn you children, don't try to answer the infidelity of the day with your own arguments. Answer it with the scripture. Answer it with the scripture. It's

your only weapon against the power of the enemy, because the enemy of your soul is behind this and he is trying to rob you. How the blessedness of knowing the God who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have. Everlasting. And so when Paul spoke to them of these things, then he told them about this altar to the unknown God. And he said, whom you ignorantly worship him, declare I unto you. And dear friends, I want to declare him to you tonight. I want to declare him to you. I want this, first of all, show you that it's not by your own reason, it's not by forming your own idea, it's not by having some philosophy of life, what you have to do with God who gave you your life and brought them all things that you have, and that one who's unknown to you, He's made himself known and it says God is light. It says that the habitation of His throne is righteousness and judgment. And I want to tell you solemnly, dear friends, that God hates sin, that God must punish sin. And that if you reject the Lord Jesus that you are going to meet a holy God about your sins and you are going to be sent to a lost eternity. The lady said to a Christian man that I know well, she said I disagree with you when you say that there's a hell. And this Christian man said, he said it's not me that you disagree with, it's God. Dear friend, it's not me that you disagree with. It wasn't me that wrote here that the wicked shall be turned into hell and these shall go away into everlasting punishment. It's God that wrote that down for you just because he loves you that he warns you. But oh, there's more to it than that. God is light, but God is love. God is love. And he loved you, He loved me. As we sing often, God loved the world of sinners lost and ruined by the fall. Salvation full of the highest cost He offers free to all. What did it cost God to offer salvation to you and to me? Oh, He sent his own Son down from heaven and on Calvary's cross, the Lord Jesus. Became the sin bearer and it says in the. 53rd chapter of Isaiah on the 6th verse. The fifth verse. But he was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. That precious Savior who came down, it says. Who his own self bear our sins, and his own body on the tree. And I want to tell you tonight about the God whom you don't know, the God who hates sin but loves the Sinner, the God who must punish sin, but punish sin upon the head of his own beloved Son, that he might offer salvation full and free to you and to me. And as one has often said, judgment is either ahead of you or behind you if you know the Lord Jesus as your Savior. You can look back to Calvary's cross and say all my sins were there and the debt was paid by my substitute and he said it is finished. Oh, isn't it grand to have a sure foundation, friends, reason won't give it to you. All the searchings of man won't give it. What simple faith in this precious word of God.

Will give peace to your soul. Would you like to have peace tonight? Would you like to really know that you have the true knowledge of God and that you were ready to stand before Him? And not only ready, but as another said, He shall see his face with joy. All for those of us who know the Lord, it's our greatest joy to know that we're going to look into the face of the Savior who died on Calvary's cross. We have no doubts about it. We rest upon the word of God. Oh, you say, I don't have faith like that. I don't have faith like that. Dear friends, it's not a question of how how much faith you have, but whether your faith is in the right person. Of course, if you're trusting in yourself, if you're trusting in your own mind, if you're trusting in your own feelings, why, I'm sure you don't have peace tonight, because that'll never give you peace. But when you rest upon the Word of God Himself, why then everything is sure. Because God's Word can't change. What made an Israelite sure that when the destroyer passed through the land of Egypt that his house would be untouched? What made him sure? God said When I see the blood, I will pass over you. And I say again, it's not how much faith you have. Well, I want to ask you, who is your faith in? Always say I've done the best I can. Well then I know your face in yourself. You've done the best you can, so you have a lot of faith in yourself. Or you say I don't feel safe. Well then you must have faith in your feelings. But if you have the word of God, you can say, well, I know I'm saved because God's word says. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me half everlasting life, and shall not come to condemnation, but is passed from death unto life. Isn't that wonderful? I've often said, I know there's no judgment for me, because the judge himself told me. Isn't it wonderful to have something like that to? Dear friends, what's the trouble today is that people have nothing. Sure, young people have no standard of morality. They have no standards for anything. Everything is being swept away. But when you have the Word of God, you have a standard. You have something to rest upon. You have the impregnable rock of God's precious Word and boys and girls. You boys and girls who are going to school, take your stand tonight. On God's Word and you'll know you're saved. Take your stand on God's word. Just take some lovely verse like John 316 For God so loved the world, he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Or that verse I just quoted in John 5 and 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Yes, take your stand upon it tonight, and go and tell your father, your mother, why? No, I'm saved, Daddy. I know I'm saved, mother, because I just believe what God. God says, and if you live to be 90 years old, you'll never have anything better to rest on than God's word. You'll never have anything better. If you become the most brilliant mind in the whole of the United States, you'll never have anything better to rest on than God's precious Word. All take your stand upon it tonight, Paul said, whom you ignorantly worship. Him declare I unto you, and I want to tell you tonight again I say. About the God whom you don't know, if you're not saved, you don't know him. Because there's a lovely verse in the Psalms that says they that know thy name shall put their trust in vain. They that know thy name shall put their trust in thee. He couldn't help but trust him if you knew him. If you only knew him tonight, why you couldn't help but trust him?

Well, and he goes on and he says here and they. 30th verse and the times of this ignorance God winked at that means these heathen were not half as responsible as those of us who have heard the word of God. They did have a testimony from God through creation, but they're not as responsible as you and I who have the word of God. And so it says that God. Now commandeth all men everywhere to repent. I call attention to this verse because sometimes people will say, well, you know, I'm not interested in religion. Some people are naturally inclined that way. And if you're interested in religion, that's all right, but I'm not interested. I'm more interested in other things. Dear friends, is that the way you act when you get a tax paper? You say, well, I'm not interested in tax papers. I just saw those kind of things in the basket and you get your call to the Army. Well, you know, I'm not interested in army calls. I just throw those things in the basket. There's going to be a reckoning day coming if you treat those things in that way. And you can say tonight, I'm not interested in the gospel, I'm not interested in religion, I'm not interested in the Bible and you can put it in the waste paper basket. That the reckoning day is coming. The reckoning day is coming. And God now commandeth all men everywhere to repent, because He has appointed the day in the which you will judge the world in righteousness. Judge the world in righteousness. Yes, the day has been set. The judge has been appointed and do you think all man's advancement and all man's space travel and all his research is going to hinder that day from coming? I am not prepared to say how far God may allow man to go. Perhaps you'll let him reach the moon. I don't know. Perhaps you'll let him make some amazing discoveries in connection with medicine and other things. I'm not prepared to say God hasn't told us how far he's going to let man go, except to tell us that knowledge would be increased in the last days. But one thing I do know is that the day has been appointed. The judge has been chosen, and that before that day comes, he commands you to repent. And what is it to repent? Well, it's just to take your place before God is guilty. Have you ever done that? Have you ever taken your place before God as guilty? Or God demands that you do, because if you don't take it now, in the day of His grace, He'll convict you and you'll be found guilty in the day of judgment. But if tonight you'll get down and say, Lord, I'm guilty, I'm guilty. Why? He'll pardon your sin, He'll blot out those sins in the precious blood of Christ, and He'll give you everlasting life. He'll give you

a home in heaven. All this will be yours if you'll only receive the Lord Jesus as your Savior. And you know why God commands you to repent. Because he doesn't want to be your judge. He wants to be your savior. I spoke a little while ago about when you get the tax paper, throwing it in the basket. But supposing attached to that tax paper was a little stubborn. It said if you sign this and return it within 10 days, there will be no taxes to pay. You'd be very foolish if you didn't do it, wouldn't you? And if the day of reckoning came, it would not only be the fact that you were indifferent to the to the claim in connection with that debt, but it would also be that you were indifferent to the kindness that was willing to set you free from that debt altogether. And that's what God does, because I want to tell you this, that the moment you take your place as guilty before God. God turns to be your justifier. You know, it tells us about a man that went up into the temple to pray and he wouldn't even lift up his eyes to heaven, but he smote on his breast and he said, God be merciful to me, a Sinner.

And they know what the Lord Jesus said, said that man went down to his house justified. He condemned himself. The man beside him told God what a good man he was, but he wasn't like other people. He was much better than most people. But that man went down to his house condemned. He justified himself, but God condemned him. But the man who condemned himself? He was justified. And tonight, if you will take your place as guilty, do you know what God will do? He'll justify you. Isn't that lovely? Isn't that grand? Let me give you the verse. We are known unto you men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all belief, are justified from all things. From the which he could not be justified by the law of Moses. Oh, why not take your places guilty before God tonight? You're going to take your place as guilty before him someday. And if you do it at the great White Throne, it'll be too late then. But if you do it tonight, the Savior God will meet you, His blood will cleanse you, and you'll go to your house. Justified. Justified. Well, it tells us in the end of the chapter here. The three different attitudes of these people. Notice the 32nd verse. And when they heard of the resurrection of the dead, some mocked. Others said, we will hear thee again of this matter. So Paul departed from among them. Howbeit certain man clave unto him, and believed among the which was Dionysius the Arophagite, and a woman named Damaris, and others with them. Notice these three attitudes, some mocked. Some said another time, Paul. But there were a few of them that believed. And now it may be that at the close of this meeting, there's some going to mock. You can hardly wait till the meeting's over so you can have a good life and just forget all about it as you think. Perhaps that's true. You can throw your tax paper in the in the place bearer basket. You can throw your army call the wastebara basket. But don't forget there's erecting day coming and you can laugh tonight and say it's all nonsense, but it's not going to change the fact that you're going to have to answer to God, friend. It's not going to change the fact, boys and girls, it's not going to change the fact. And I don't know how soon. The reckoning day is coming. The Lord is coming. And he might come tonight, and when he does, it says the master of the house will rise up and shut to the door. So some of these men said, well, we'll listen to you some other time, Paul, we'll hear you again of this matter. But as far as we know, Paul never returned to Athens, and perhaps they never heard the gospel again. And you may not have another opportunity, but, oh, it closes this chapter with a glad and happy note. There were some that clave unto him and believed. Are you going to be in that class tonight? Are you going to be in the class that will look up and say, Lord Jesus, I'm only a poor, guilty Sinner. I deserve thy righteous judgment. I deserve to be sent down to hell. But tonight I take thee as my Savior for you. Say, is it so simple as that? All the debt was paid by the Lord Jesus. It wasn't easy for him, but for you it's simple. All you need to do is to accept what Christ has done. Oh, don't be. Not as fine with anything less. Than receiving that blessed Savior, look up and speak to Him from your heart and tell Him that you thank Him for sending His blessed Son to pay the debt of sin, that you might be saved. Receive Him.

Seattle Conference, Gospel

Gospel—G.H. Hayhoe

Acts chapter again at the nine verse and a vision appeared to fall in the night. There's still a man of Macedonia and prayed him saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, as sure of the gathering that the Lord has called us for the priest, the gospel unto them. And losing some tries, we came with a straight course to sound of Gratia and the next stage in Neapolis and present to Philippi, which is the chief city of that part of Macedonia and a colony. And we were in that city abiding certain days. And on the Sabbath we went out of the city by a Riverside where prayer was won't to be made, and we sat down in space under the women which resorted to earth. Have a certain woman named Lydia, a sour purple of the city of Thyatira, which worshiped God, heard us whose heart the Lord opened, and she appended unto those things which were spoken of Paul. Once he was baptized in her household, she he saw us saying, if you have judged me to be faithful to the Lord, come into my house and abide there ashes and sprained up. OK, in the past as we went to prayer a certain woman down local vessel, the spirit of divination met us. Which brought our masters much gain by Tuesday. The second followed all of us and cried, saying, These men are the first of the most high God, which show unto us the way of salvation. And this did she many days. But Paul being breathed, turned and said to the Spirit, I command thee in the name of Jesus Christ to come out of her, And he came out the same hour. And when our masters saw that the hope of her games was gone, they caught pawn Silas, and threw them into the marketplace under the ruler, and brought them to the magistrates, saying, These men, being Jews, were exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe the enrollment. And the mother just rose up together against them, and the magistrates went off their clothes and commanded to be family. And when they have laid many strikes upon them, they cast them into prison, charging the jailers to keep them safely, who, having received such a charge, thrust them into the inner prison and made their feet fast from the stop. And I put my phone files, prayed, and sang praises unto God, And the prisoners heard that. And suddenly there was great earthquake, so that the foundation of the prison were shaken, and immediately all the doors were opened and everyone's bands were loose. And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew as far as scarlet, and would have killed himself, supposing that the prisoners had been fled. Paul cried with a loud voice, saying to myself, No harm, so we are all here. Then he calls the lights, and sprang in King Trampling, and fell down before Paul and Silas, and brought the note, and said, Sirs, what must I do to be saved? And they said, believing on the Lord Jesus Christ, that thou shalt be saved in thy house. And they spake unto him the word of the Lord, and to Allah through his house. And he took them the same hour of the night, and washed in a strike, and was baptized, he and all his great ways. And when he had brought them in with house, he set me before them, and rejoiced, believing in God with all his hope. Well, this is a very beautiful and interesting account of the voice of God. This was the first time friends of the Gospel was preached in Europe. The very first time Europe was once in Pagan darkness. And here we find the grace of God bringing that the message of his love to Europe, and we thank him for the many who have been further gospel and been saved. But it doesn't have a very happy beginning. We can see the character of this world displayed against this wonderful message of God's love. And I believe we could say that we have three different classes here. We have one who was a seeker, one who was really desirous to know the way. And Lydia. We have, in the case of that,

a young damsel possessed with a spirit of divination. Perhaps we could say a religious person wanted to shout, but one who had no reality in her heart. Who was under the power of Satan, in spite of all that she had to say? And then we see one who as soon as the depths of sin, the jail keeper, and we see he was brought to the Lord. And isn't it lovely, dear friends, to know that God has a message for all different ones?

Know how worst videos when the messages were saved, when Christ is accepted and then his blessing. And so we're seeing that how God has brought the message here to Europe for the first time. Tells us here in the following vision, and in his version saw a man from Macedonia saying come order into Macedonia and help us. Oh, how wonderful a God abackened his servant to come He was. He knew that whatever he went, there were difficulties. He sat in another place. In every city bonds and afflictions abide me about his. Wherever he went with the gospel there was persecution. What urged him on? Why did he go and fight him? All his oppression, all your friends, the heart of God. Still holds out in grace, and perhaps you. Have rejected the gospel many times, but God is patient and in His grace sends it again to you. Seeks to bring us to you tonight if you might be saved. And so Paul gathered with the Lord had called him to go over. You know, man likes to think he is sufficient to himself, but God has a way of making us feel our need. Here's a different means, but as long as we're satisfied with ourselves, we'll never turn to Christ. But God has a way, I say, of making us feel our need of him. And the product on the foreign country is a clear example of this. As long as his pockets were full of money, he had plenty of friends. Without no need of God or his own, but when he had spent all there are roles a mighty famine in that land and he began to be in one. Perhaps there's someone here tonight who spent all you've been allowed to have a big time in the world and generally doesn't satisfy or you know the world wants you for what it can get from you. The Lord wants you for what he can give to you. And someone who spent everything, that's when he comes because he's not asking for something from you, He's wanting to give you something. The Lord Jesus said to that woman in the 4th chapter of John who had truly spent all trying her best to have a good time at the expense of the holiness of God and all that was morally upright. And here she was, had it brought her happiness, how the Lord came to give her something. If thou knewest the gift of God, and who it is that said unto the beginning to drink, I would have said, I asked the family, and he would have given me living water. Yes, he's a giving God. It could be translated upon who is the free giving of God. Yes, God and the free giving God. I don't know how he delights to bless. And he wants to bless each one here tonight. The gift of God is eternal life through Jesus Christ our Lord. When I came over to this place and when we first landed, there didn't seem to be any person there waiting at the Globe to say, well, I'm the man who asked you to come. It says they were in that city abiding. Certain days, you know, the work of God goes on quietly. It's not always something very spectacular. It's not always something that attracts a great deal of public attention. It's it's lovely to think that God works in a very quiet way. I don't suppose there are too many people in Seattle know that there's a gospel meeting going on here tonight. A God is far more interested in this gospel being, and he is in all the grounding plans of men who are thinking of the betterment of this world as scientific progress and all this kind of thing. God is interested in the salvation of souls. I thought it was interesting blessing. And I see your fellow pie. He didn't serve his sermon over to tell him how to put up better buildings and to make more progress scientifically. He's not a servant over there to preach the gospel. What is the gospel? Good news. As we have this afternoon. This world, dear friends, is under judgment. God has pronounced judgment upon us. They don't have a little talk about what color they don't paint it or whether they'll make the states more comfortable. The great cry is to the life bolts, to the life bolts. And for everyone is concerned about safety. And this is the way God looks upon this world. Men may be occupied with painting the ship. Men may be occupied with more comfortable space.

A garden point below faults. God is Queens in the way of the state from a world. That is under his judgment, and tells us the judge has been appointed the day of success, says in Acts 17, the point of the day in the which he will judge the world in righteousness by that man who he has ordained for out he has given assurance unto all men in the hath raised him from the dead. Christ is now of God's right hand. Why hasn't the judgment fallen of God's waiting? That's why he's commanding us to return. He wants you to be saved before the judgment falls. And so he slammed his servant over here, and it quietly remained in the city and at last. You may have heard about this little prayer meeting being held up by the Riverside. And so they went out and nearly found some women gathered together. Boys set out with very insignificant, very unimportant. Was very important to God. It was very important because it was blessing to come to a poor woman who didn't mention. The names of others in my great city of Philippi are forgotten today. I don't suppose it in history there is a single name that was in that city of Philippi that is remembered today. But there is one name in the city of Philippi that will be remembered to all eternity, and that is a woman named Lydia whose heart the Lord opens. And dear friend, your name will be written in a better place. Than the grandest place in earth. Better than having it on the finest. Happens on earth to have your name, recipe and the lamb look of life. Now listen in heaven and the importance of that day was a blessing that came to this woman. I don't suppose as far as she was concerned, it was just by accident. She was there. That wasn't her home. You know, she was a seller of purple of the city of Thyatira. How does she happen to be in Philippi at this time? Allows you happen to be here tonight. Maybe you never climbed it, Saul, that someone asked you to come. You didn't expect to be here, but God brought you here. He brought you here because he wants to bless you. Maybe as far as you're concerned, you're being in Seattle and you're being at this meeting. It's all an accident. It's just something that happened by chance. Not in God's account. It wasn't any chance that Lydia had come down at this particular time to sell her purple cloth. People might say, well, that was a good market for purple cloth, and that's probably why she came. Well, because that is OK. Claude's hand was in it, God's hand was in it, and God brought her down just at that particular time. And he brought you here tonight because he wants you to be blessed. He wants you to be in hell. He wants you to be in. In the Father's house to sing the Savior's praises. And so he was there as far as she was concerned, to sell paper, twinkle flock. As far as God was concerned, she was there and she might be saved. If you might receive the precious Savior. Well, she wants to be different than what she heard. Friend kind of foam silence came to this little prayer meeting and talked to these women by this woman received the message from the Lord. Her heart was once closed, but here her heart was open. Close your heart. Is it close to Christ? Is your heart at this moment close to the Lord Jesus? He knocked off and before. He's still knocking tonight. Is it still shut? Well, this woman's heart was open, and all was blessed and came, and one blessing will come to you when your heart is open to Christ, when the Lord opens and when He comes in, and when He enters your heart cleanses you from sin in His precious blood and becomes your personal Savior. That's what's made the difference with some of us. The same as you, as far as our daily occupation. We have something that engages us, our occupations. But what is the difference between a saved person and a lost one? A weapon has that one has received Christ into his heart, and the other one, his heart is closed to Christ. At this time the harder area was opened and she received Christ. What a moment it was going to that moment come in your life. Can you say as my heart can open, Christ is in my heart, my sins are gone with precious blood. He is my failure or how lovely. Then you can say, well I'm in the same position as Lydia.

My name is written in heaven and Christ is my Savior. What a happy day this. And the results of the soon shot itself. Because when we accept the Lord as our Savior, it's not just something that we can I tell you with consent to. People talk about religion. You've got religion or you haven't got religion. Well, this is not what we're talking about tonight.

Gospel—G.H. Hayhoe

Returns tonight at Eighty. 16th chapter of Acts. Beginning at the ninth verse and our vision appeared Paul in the night there stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us. After you have seen the vision, immediately we endeavor to go into Macedonia, assuringly gathering of the Lord had called us, for it preached the gospel unto them. Therefore, losing from Troy as we came with a straight course, the sound of Gratiot and the next day to Neapolis. And for friends to Philippines, the chief city of that part of Macedonia and a colony, and we were in that city abiding certain days. And on the Sabbath we went over the city by a Riverside where prayer was won't to be made. And we sat down and spake unto the women which we suffered. And a certain woman named Lydia, the seller of purple of the city of Thyatira, which worshiped God, heard us whose heart the Lord opened, that she attended unto the things which were spoken of fall. When she was baptized at her household, she beside us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us. And again to pass, as we went to prayer, a certain damsel possessed by the spirit of divination met us, which brought our masters much gain by soothsaying the same foul of Paul and us, and cried, saying, These men are the servants of the most High God, that show unto us the way of salvation. Did she many days but fall be in grief, turned and said to the Spirit, I command thee in the name of Jesus Christ to come out of her, And he came out the same hour. One of our masters saw that the hope of their games was gone, they can't call him Silas and drew them into the marketplace under the rulers. Brought them to the magistrates, saying, these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe being Romans. And the moment she rolled up together against them, the magistrates ran off their clothes and commanded to beat them. When they had laid many stripes upon him, they cast them into prison, charging the door to keep them safely. Who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks. Anakin Knight, for all his eyes, prayed and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened. Everyone's bands were losing. The keeper of the prison awakening out of his sleep and seeing the prison doors open, the door restored and would have killed himself, supposing that the prisoners had been fled. The foul cried with a loud voice, saying, Do thyself no harm, for we are all here. And he called for the light, and sprang in, and came trembling, fell down before Paul. And Silas brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all of Green's house. And he took them the same hour of the night, and washed their stripes, and was baptized. He and all his straightway, and when he had brought them into his house, he said, leap before them and rejoice. Believing in God with all his house. Well, it's a long chapter that we have before us, dear friends, and brings before us the very first time that gospel was preached in Europe. And we see how that God had his eye upon those who are marked out for blessing. He wanted to bless them. And so tells us that Paul had a vision in the night, a man of Macedonia saying, come over into Macedonia and help us. God revealed it to his servants that he wanted him to go over there. As you know, and the Lord Jesus was going away, he said to his disciples, go ye and do all the world and preach the gospel to every creature. And so you know friends, God has an interest in you here tonight, not only in the people of Philippi long ago, but he has an interest in you too. As I often say, you're not lost in the crowd to him. There may be a number of people here tonight, but he looks upon you sitting in that seat and he knows all about.

He knows the thoughts that are going through your mind. There's a verse in the Bible that says I know the thoughts that come into your mind. Every one of them just think. He not only knows what we do, not only see the places we go, he actually knows the thoughts that come into our minds. And if there's someone who is coming here tonight and there are very many questions in your mind, there's one who knows all about those questions. And who has an answer for your soul? Answer a face an answer a blessing. So just as the Lord sent Paul and Silas over there to Macedonia, to Philippi in order to bridge the gospel, so he has a desire for your blessing tonight. You know what we see in this chapter 2, that there are different kinds of people here. We find Lydia. She was evidently a very religious person, a very honest person. I would say she was really a seeker. She did want to know about the true God. She did want to know about the way of salvation. And then we find another person here, this young damsel, and she was actually under the power of Satan and you know a lot of people in this world today. That are going on under Satan's power. We find in these last days especially that people are turning glorious sort of thing, anything for the miraculous. And so they're satisfied with a display of something miraculous. And I want to tell you, dear friends, that there are two powers that are superior to man, the power of God and the power of Satan. Satan has power to work miracles. And after the Lord has come and taken us on the glory, the Bible tells us that. There will be wonderful working empiricals by the power of Satan, and I just need you not to be deceived by this kind of thing because. Can the power of Satan can lead you astray? And Satan certainly wants to lead you down into a lost eternity. But there's one who has greater power. There's one who overcame Satan at the cross. There's one who accomplished a mighty word, a great victory. And just as David went out and slew that giant that no one else and all the armies of Israel could overcome. Who came out day after day and terrified the people of Israel? There was one who was able to overcome him and cut off his head with his own sword. And we tell you tonight about one who is greater than Satan, One who is overcome Satan's power, One who has accomplished a money victory and has returned to share the results of that victory with all those who will receive Christ. Well, the second one we have in our chapter is one who is actually under the power of Satan, and no one could. Free of the Lord. And then at the last we find one, but we might say seem totally careless. He just had no interest in these things whatever. He was just fulfilling his job. That was all he was thinking about. But God had his way of speaking to that man too. And perhaps in this room tonight, there may be some who are in these different classes, perhaps if someone can't come in here tonight. And today I came here because I really would like to have peace with God. I really would like to know. I'm saying I read my Bible, I go to church, but I still don't know what I'm saying. I don't have peace. Well, do not want you to have that assurance. He wants you to go out of this room rejoicing in the knowledge of salvation. And then I say there may be someone here and you're definitely going on in Satan's service, for he has different ways of bringing people into *******. And it seems to me especially. People in this generation, as men and women turn away from the Bible, it seems that Satan has more power to lead them through all kinds of ******* into false things, false religions, becoming in of these eastern religions into these lands which are only. Save his power who is working through all these things to lead men astray. We have all kinds of things, drugs and to break down a Society of neurology. Everywhere we see Satan's power manifested. Or if there's anyone here tonight who has just been in the ******* of Satan who is a slave to some of these sins, there's one that can set you free. And then it may be either someone who says, well, I just don't care. Somebody persuaded me to come here, but I'm really not interested. I just came here. Perhaps you're like the boy who came to the gospel meeting because his his parents persuaded him. But he made-up his mind that he wasn't going to hear a word that was said. He plucked his ears with cotton so that he wouldn't hear anything. He

didn't care. But God hid his lying, that boy too.

And he allowed a little fly light at the end of his nose when he went to swamp the fly. The cotton fell out his ear and he heard the preacher say he love ears to hear. Let him hear. He's not even listen. God has something to say to him and perhaps there's someone like them. Isn't it nice to see all these brought together in this scene? Because you know, we're not all alike, as I say. But God so loved the world and if. The world and I know you are. He loves you and He loves you enough and that he showed that love in the gift of his beloved son. Well, it was this call from. From this man of Macedonia deployed themselves to come over into Macedonia and help us. And there we see the willingness of these servants. Isn't it lovely to see these two men? And promptly Luke 2 And that tells us that they assuredly gathered that the Lord had sent them. And so, you know, the work of redemption was all complete. Calvary, I had no part in it. The Lord Jesus did it all. He said it is finished and nothing can be added to it and nothing can be taken from it. There's nothing that I can do that can save your soul, dear friends, but I do have the privilege of announcing the good news. God has given to us for saying this wonderful privilege. And Paul said, I'm not ashamed of the gospel of Christ, for it is the power of God and his salvation to everyone that believeth. And so we find here that Paul has such a love for souls that he was willing to go into this place knowing that it might be easy and it certainly wasn't. Because there's another verse in the 20th chapter of Acts that tells us a little more of the kind of experiences that Paul had as he went about preaching the gospel. When I came here tonight, I didn't have it as hard as Paul did. But this is what he said in the 20th of Acts. In every city, bonds and afflictions abide. That is, as he went from city to city, he knew just what kind of treatment to expect. A few more whipped parts on his back. A few more stone marks, a few more days in prison are all kinds of things that he endured. Why did he give up? All because he had something of the heart of his master. He knew that God loved sinners and he didn't want to give up. The news was too good. In 2nd Corinthians 4, he says, seeing we have this ministry. As we have received mercy, we faint not, and then again at the end of the chapter. He says, For which 'cause we faint not though the outward man perished, yet the inward man is renewed day by day. There must have been times when Paul must have felt quite discouraged. But he says, I have such good news to tell, I just can't get the scourge and giving out this news. Doesn't matter what happens to me, the news is so good I can't keep it in. Another servant of God, Jeremiah, he said he made-up his mind. And he wasn't going to talk anymore with God's message, but he said, thy word was in my heart like a burning. And he said I couldn't be silent. And so your friends, there is such good news to tell. How can we be discouraged in telling it out? How can we stop telling out the best news that was ever told? Every one of us liked to bring good news. He often hear young people run over to some other young person say, you know what? Good news to tell, but nothing half as good as what we have to announce. The best news I've ever told that it has to do with this world is only for a short time. Life is so short after all. The joy is here only are fleeting and passing. But the news we have to tell has to do with eternity. It tells us in the Bible, at my right hand, there are prayers forevermore. And then there's not only good news, dear friends, but there are serious warnings. Sometimes dangers arise and people will stay up all night and oz to the public the dangers, people will risk their lives in order to tell people about danger that's coming. And so if people are so interested in telling good news and if they'll even risk their lives to bring warnings.

How much more so with this bland, glorious message for all. There is an awfully solemn morning connected with it too, and that is that you reject God's way of salvation. To refuse God's pardon. Is to go to a lost eternity and I just can't tell you how terrible it is. I lost some thought here, friends, upon the Lord Jesus said on the cross. It is finished, those glorious words that mean so much to the soul of every believer, because we know that He finished the work of our salvation there at Calvary. He completely settled it so that not one sin can be charged against for one who has trusted in Christ. But you know, the sound side of it is that if you die without Christ, you will never be able to say those 3 words. No friends you want God says that those who go into a lost eternity will never never see the end of the judgment of God. Oh how Saul. So those 3 words is finished are tremendously important. If you receive the message of what Christ has done, what a glad and glorious deliverance. But I say if you're rejected in a lost eternity, how will you long? Hear those words, but they'll never be uttered in that place. There's no ending to the sentence. As we said in the meeting, this is never ending now. Or how dreadfully some. Well, let's energize Paul Silas and perhaps salute to go over there and when they came over, it says they were in the city abiding certain days. This is nice to see that they were waiting for the Lord to give them an opening. And I think this is very beautiful to see their patients and waiting because, you know, God has the right moment that he wants to speak. And so he just waited for the Lord to give them the opportunity, shall I say, to meet the man who was calling them to come over so that they might bring this good news to him. Really heard that there was a little prayer meeting going on and somebody went out by this. Riverside wasn't a special building. You know, you don't need a special building to get saved. You don't have to be in somebody'd home or in a special career room or something. You could say this little meeting was just beside a river. Now this is how God works. He can meet a soul anywhere. People have been saying how different kind of places. And Lydia was brought to the Lord at the Riverside. Well, as I say, she was evidently a seeking soul, and God had his eye upon her, because he tells us that she was a seller of purple of the city of Thyatira. Perhaps if you had him back and spy a tire up, and you had heard the conversation, he would have heard her telling her friends. I'm going down to the Philippine to sell some of my. I hear there's a good market there for purple cloth, and I'm going down there to sell some of the cloth. That was perhaps as far as things went in her mind, but that wasn't the way it was in the mind of God. And you know, sometimes we have plans, but we don't see how that God is working behind the scenes. But she came down to sell her purple cloth of Philippi. She didn't realize that God. Was behind this and was bringing her there so that she might hear the gospel. And perhaps you've met some friend and you say, oh, just by accident I met him, or just by accident I met her. And I don't know why they asked me to come to a gospel meeting. Well, it wasn't an accident threat. It's no accident when you meet someone who brings the good news to you. It's God's plan, it's God's way, and everything is planned. In God's way, it says the preparation of the heart in man and the answer of the tongue is from the Lord. And God caused Lydia to come down there just at that time in order to sell her purple cloth. And then he sent a message to his servant to come to Philippi and that he might go over there. There was someone that needed help. You see how God works.

Yes, it's a grand thing and many of us as we look back in our lives. We see a lot of things that only look like accidents, only look like something that seemed a little bit unusual, that demands somebody or something happened. But God had his way in it. And God has brought you to the gospel meeting here tonight, and He wants to save you too. He wants you to go to this room rejoicing and acknowledge your salvation. He wants you to go out saying it was the Lord who brought me here and he brought me to himself. Well, we're not told about all the other people that were there. I don't know whether they paid much attention to what Paul said or not, but often in a big crowd or in a small company, there may be just one person that God had his eye upon. The Bible says that one soul is worth more than the whole world. What shall it confident man? If he shall gain the whole world and lose his own soul, so one soul is worth more than the whole world. Well worth his trip for these men to come over to Macedonia just for one soul, because Lydia is going to be in heaven. She's going to be among the company of the redeemed. And her heart was open. She listened to what was said. She believed, and she acknowledged this in a public way in being baptized. Isn't it beautiful to see how God worked in her heart? As I say, she was seeking and God was also seeking her. It's a wonderful thing when seeking soul, it's a seeking Savior because the Lord Jesus is the one who is going to seek and to save that which is lost. And he was

seeking Lydia and he brought her to himself. And as soon as she her heart was open that she had received this message, what is so nice to see here is the the fruit of an inner life. She wanted to bear the name of Christ. For that in a simple way is what baptism is. It's just bearing the name of Christ. And so she wanted to bear the name of Christ. For in baptism it says as many of you as were baptized into Christ have put on Christ and so. He wanted to bear that name. And it says she was baptized and her household. And then the next thing that showed the work in her soul was that she said that she wanted these men to come in and stay. I don't know where these men were staying. Perhaps it was hard for them to find the lodging, but now here's a home open to them. I think this is lovely and old and hard and an old. That's the way God works, you know. When you open your heart to the Lord, then your home becomes different too. It comes a place where you want to give the Lord Jesus his rightful place. Now, before you're saved, you might possibly let some Christian come in and talk to you for 15 minutes or half an hour. It might be a little bit more, but you might be polite enough to let that pass for half an hour. But I'm quite sure that if you're not safe, you wouldn't like it to have three preachers staying in your house. Know you feel pretty uncomfortable because they just might be talking about the Lord in the morning. And in the afternoon. The meal table and if you're not saved, you're just couldn't enjoy that at all. But you see what happened here. Why as soon as she say she wants different companions when you're saved, you do want different companions. You're born into a new family and it isn't just because we're forced to do these things. What I enjoy about reading this chapter is that we don't agree about Paul asking her to be. We don't read about Paul saying, would you open your home and let us come in? But this was just the voluntary result. In her heart, she had been saved. Now she wanted to bear the name of Christ. She wanted the company of those who love the Savior. What a wonderful thing this is. All friends, I say again, it's a real thing to be saved. It's not joining a church. It's not just a literal question. Some special words that you repeat and somebody pronounces. You say no friends. It's a work in the heart. It's what God does. I couldn't say. Yeah. One time Dr. Moody was visiting in a place, I was told, and there was a man who had to profess to be saved at his meeting. And as we were walking down the street, this man was walking down the staggering here and there.

Evidently quite drunk and someone said to Mr. Moody, there's what I'm your convicts. But it looks like one of my converts, your friend, is when God does the work, it's an abiding work. Anything that we do might be just like that too. But when God works, he gives a new life. The blood comes from sin. And we see this lovely change that took place in the life of Lydia. Now we come to the next one. Here there was a girl, and she was possessed with an evil spirit. It says here a spirit of divination. Evidently she was forced to tell her margin says a Python. And Python, as we know, are this name, and Satan is called a serpent. So this poor girl, she was under Satan's power. And just it's surprising for us to see what she did. She started shouting and she started when they were going down to this little prayer meeting, she started showing these men are the servants of the Most High God, which shown to us the way of salvation. I wonder, well, how could this be? And that she was possessed of an evil spirit and yet she was doing this kind of shouting. Well, you know, when you're reading the Gospels, you find that hello, men and women didn't always know who Jesus was. The devil's always did. They always knew. It says they said to him, We know thee, who thou art, the Holy one of God. And Satan is not. He deceives people by he's not deceived himself. He knows how to deceive them. He's had almost 6000 years of experience with human nature. He knows this pretty well and the kind of people that we are. And so he just knows how to receive. And sometimes he deceives people in one way, some in another. And this poor girl, perhaps she was deceived religiously, perhaps because she could shout this out. I sounded very, very nice and. No, it's a sad thing to think that Satan sometimes tries to mix with even the work of God. You've got to beware. Some people think that as long as you have a Bible under your arm, everything must be all right. But I want to tell you there's a lot of false prophets in the Bible under their arms. There's a lot of people that tell the Bible and they don't believe that Jesus is God. They deny the blood. They don't believe in the finished word, all the. Things that I could say, and yet they carry the Bible. You know, Satan knows how to mix himself up with a little God. And our decision will be your friends to be careful. When Paul came to Berea, the people searched out to see if what he said was so. It didn't say, well, he's a preacher, we ought to know what he's talking about. No, they got their Bibles and they searched it up. And nothing would make me happier than to think. That someone said, I want you to show it to me from God's word. It would make us very happy if you asked that we would remain behind the story from God's word because your friends is only by resting upon this precious word that you can really know that you're saying Jesus said heaven and earth shall pass away. But my word shall not pass away. Table by the name of the Lord Jesus and cast out this evil spirit. But it's made quite a stir as we see how the people in that city didn't like it that this girl was delivered from Satan's power. And you know, the world is going on its way and it doesn't like any disturbance. And you know that pretty well. If they were going on their own way and not the place to work just this past weekend and they didn't like me get here, they didn't like you to tell them that you belong to Christ and the two ones that would begin the new year by acknowledging Jesus as your Lord, that you wanted to get a permit instead of us gathering for revelry. They didn't like that. That upset them and the people here got upset. When this girl got delivered from Satan's power. And so, dear friends, the world is going on its own way. My Bible says this will arise in the arms of the wicked lion. There's one who's stronger, one who's come in, one who can deliver from Satan's power. Well, he stood up the whole city, and it can't fall in Silas.

Drew them to the marketplace under the rulers and the and they said these men being Jewish. Do exceedingly trouble our city and teach customs which are not lawful for us to receive neither to observe being Romans. And the world is just the same today. As I was saying, they don't like to be disturbed. And they don't like your way away. If you're living like a Christian, they're very likely to say that the customs of your life are so contrary that you're stood on this 5th, that you're just different. Well, we are different. We're a peculiar people. We're in the family of God. And the Bible says the world more of us not because it knew him. Not So here were Paul and Silas. And if I might say it, they hadn't met the man yet. They. Today here have I done some blessings. They see this girl and they can't have the evil spirit of perhaps we have a business. We came over here, we remained around for today. We haven't met the man yet. They knew there's been some blessing, but here it tells us that now they're cast into prison. Well, God still had his way. He had a man there in that prison. And as I'm there that this jail keeper is probably a very hardened, indifferent kind of a man from a day after they had laid all these stripes on the back of Paul and Silas, they told the jail keeper to keep them safely. And it says when he received this charge, he thrust them. No subtle expression, he thrust them. Get it in a prison. It seems to me indicate that. He just was a very hard hearted person because there wasn't any particular need for him to thrust them into the inner prison. I'm quite sure that they weren't offering resistance to him The whole way they were acting and the way they sang in the prison shows that they weren't the kind of prisoners that had to be treated roughly. But here was his jail keeper. But we don't find. The wrong silence showing any of these weapons at all. Isn't it lovely to see? Spirit of Christ manifested and let me say, you've got many Christians in this room. Sometimes we all get a very fair deal and the world is pretty rough with us. Maybe the boss of work isn't very nice because we're Christians. I know a brother who worked in a place and there were several Christians working there and the particular man was over. The section said we could do without all these Christians we don't want. Around here, well, that's the way the world often feels toward those who love the Lord Jesus. And so here for Small and Silas now they're thrust into the inner prison, their backs bleeding, their feet made fast in the stocks. Oh, it didn't seem like they had accomplished what they would like to accomplish. But isn't it good to see that they were happy in their souls, they were enjoying. The Lord, and as another one has said in our testimony to the world, is our joy in the Lord. I'm sure as the prisoners

heard the singing that night, they thought, why, whatever has happened in the prison of Philippi, they didn't have comfortable prisons like they do today, where often there are many, many things that are quite pleasant for prisoners. Oh no, these were miserable places to be and here were fallen Silas, not growling that they didn't get justice. Not totally the truth, but they didn't seem to have accomplished their desire. No, instead of this, they pray and they sang praises to God. Oh, a triumph of faith. It's lovely to see, uh, God working here in the hearts of his servants. And I just want to say that sometimes in our lives as Christians, when you try to do things to serve the Lord, there are a lot of reverses.

There are a lot of disappointments. Maybe remember Apollo 5 this year. They prayed and they sang praises to God. They accepted their life as from him. Later on, when Paul was in prison at Rome, he called himself the prisoner of Jesus Christ. Those beloved attitude. No wonder there was a testimony. There, in that person, no wonder the jail the prisoner didn't fled. Finally, doors were all open. Well, it says here in the 26 birds and suddenly there was a great earthquake. Now we know that this was a little earthquake. The ground actually shipped, the prison doors flew open, the stocks became loose on their feet, and they were actually kind of released by this little earthquake, but do not like to apply it in a spiritual way. But very often, dear friends, God stands an earthquake into a person's life in order that he might be saved. I don't know if you mean that you're the earth I'm actually shaped. But there's some illness thing to match. You know, you can have such a thing as your whole home getting it out. You can have such a thing as losing a job and having a whole lot of financial obligations over your head. And it just seems like an earthquake. Everything seems to go to pieces. And you can go to the doctor and he can give you some bad news. That really very much like, I think it's worse than an earthquake. It just really shakes you up, really, don't you? Don't, you know? Dog has his hand with all kinds of things. He has to use things like this very often to bring people to himself. I mentioned this perhaps before, but there was a dear brother. I call him a brother because he died in the Lord. He was throwing a tree down in Kentucky and there was a tree. This tree fell down in the back and broke back. Wasn't too long after his back was broken that I am accurately just going and visiting him while he sat in a wheelchair. He remained in that wheelchair for about 20 years but it was just shortly after when I visited them and I still remember our space brightened up and he said this. The water had to break my back to save my soul. Dear friends, going to do this sometime and if there's someone here has gone. Taken out of your life, he's shaken up your health and perhaps you feel just like this man did. What did he do? Just what a lot of people are doing today. It's a lot of it's not worth working. I have to put a man to do it all. And just exactly the thought that came into the mind, he said life's not worth living. I know that tomorrow morning the woman's prisoners have escaped. My life's going to go over there and I'll be a dead man. And I really kill myself that have I had been decoupled yet by his powers, the authorities. And so he drew sword, and he thought he was going to put an end to it all. But I want to warn you, dear friends, that death is not the end. Death is not the end. If you die without Christ, it is appointed unto man who wants to die. But after this. The judgment. Perhaps when that rich man died in the 16th chapter of Luke, if you had died in a Funeral Home, the people would have been saying, well, all these troubles are over now. You don't have to worry about bridges anymore, doesn't have to worry about things anymore. It wasn't so. It wasn't so it was a good thought after he had died and while he was living here in this world, even he did have some problems because the scripture says in hell. He lifted up his eyes being in front. And I want to warn you, dear friends, that the idea that people have that death is the end of all in the greatest illusion of Satan. I say to you again, Satan is not deceived, but he deceives men. The Bible tells us in the book of James, thou believers, if there is one God, thou of Jewish, well, the devils also believe and sinister and verbal. And when the Lord Jesus was here, they knew. God, but they knew he was the best and they said to him on one ourselves come together to the tormentors before the time they knew the judgment was coming. They knew he was the judge, even though blind man is called and they recognized him an old friend that the 1:00. But when another day will have to be the judge wants to be the state.

He wants to be the savior tonight. You're one of the Savior. Suddenly earthquake to make him put an end to his life. He didn't send the earthquake to make him. It wasn't worth living. I'm glad I was born because I have a glorious future ahead of me. If you die in your sins, the Lord Jesus said it was better for you. That's. Far, far better. But all that you're saying, it's well worth it all friends, to have the joy of celebration in this life and eternity with Christ. At the end of the journey I say it's 1000 times worthwhile, even if life is difficult. Well, Paul saw it was going to happen and he prevented this suicide. Yes, he he saw probably up to the shadow of the door. He looked where the door was flung open and there was the jail keeper in the door at the balls, as Paul would tell. He saw it was going to happen, cried, shouted and said do thyself no harm for all dear, no one's bled. You don't need to do this. Well, this jail keeper must have been. Greatly surprised because ordinarily such an occasion would give them an opportunity to all run for their lives. But God kept them from doing this, and especially Paul. He didn't want to run away. I suppose he was well acquainted with Roman law and he knew what would happen to that jail keeper. So he stayed right there. Perhaps this was the man in Macedonia that needed help. I think he was, yes, at last, Paul admitted now. And he called. And this man, Jo Kiefer, calls for life, and he comes in trembling. And astonished, he falls down. From Paul and Silas says, Sirs, what must I do? Say the most important question of your whole existence. You say, where am I going to find a job? What do I do when I go to school? And all these kind of questions may rise up in your mind. Did you ever ask that question, What must I do to be saved? That's far, far more important. I know the teachers at school. Will be perhaps help you in the guidance class to get you into some work that you can earn a living. But I want to say, dear young people, your children, the most important question is what must I do to say are the same? What does it mean to be safe? Boy came to our Sunday school some years ago. He had been to a number of other Sunday schools and then he came to the little Sunday school that we have and he said, I've done to quite a few Sundays clothes. I never heard about these say if this is the only place to talk about being saved. What do you mean? Well, your friends, the Bible uses that word a great deal. People don't like it because. They don't like to acknowledge that they're lost. Y'all, everybody knows what it is that he saved from a burning building. Everybody knows what it is to be saved from drowning, but people don't know what it is to be saved from hell. But I thank God that I've been saved from hell and I've been saved for heaven. Yes friends, it's a real thing that he's saying, and this man wanted to know how. And I think it's nice the way Paul and Silas must have both spoken together because it says and they said that's the way Christians are. They just can't get the answer quickly enough. And usually when you get talking and someone's interested, you find sometimes have a couple of Christians can't help but speak at once. It's so wonderful to see somebody that wants to be saved in full set together. Believe on the Lord Jesus Christ and. Thou shalt be saved. They lie to that man to be saved. Well, they could have said, oh, that guy that treated us that way last night. Oh, no, he had a precious soul. They wanted him to be saved and. So in this block, dear friends, I want to try to make this very simple for your soul to. And he didn't tell them to wash their backs. He didn't say that they had to, that he had to make right some of the wrong things that he had done. No, they just chorused this lovely answer they leave on the Lord Jesus Christ. And thou shalt be saved. I ask you, what do you believe in one writer?

Why is a man an infidel? Said because he believes in himself. And he said, why is a man a Christian? And his answer was because he believes in Christ and not in himself. And firm don't want to tell you that's why I'm a Christian, because I don't believe in myself. I don't believe in my filthy rags. They're not good enough for God. I don't believe in my feelings because I find that they change from day-to-day. And even

Christians, when they trust their feelings, they get full of deaths. No one will believe in my feelings. I don't believe in my words. I don't believe in a church for salvation. I believe in the Lord Jesus Christ. I rest everything on a person. A person who died for me on Calvary, a person who settled a question of my sin. If there's anyone here tonight and you're resting on anything else, I know that you don't have peace with God because there's absolutely nothing in yourself that you can rest on. It's like, as they say, trying to lift yourself by your own shoelaces. You just can't do it. And there's absolutely nothing in yourself. Nothing. Friends, you've got to have a power outside of. And I to say to you to look away from yourself, look to Jesus tonight, God's beloved son, believe on the Lord Jesus Christ, and thou shalt be saved. Where they say I have believed in him, but I'm still not sure. Makes me think about a lady who came to the gospel meeting. And she said, well, I believe on the Lord Jesus Christ, but I couldn't say that I'm saved. And this dear brother was speaking to where he said that. Well, let me read the verse again. Believe on the Lord Jesus Christ and thou shalt be saved. And he said, you say you believe on the Lord Jesus Christ and you're not saved, but this verse says believe on the Lord Jesus Christ and thou shalt be saved. He said, did you make a mistake with God? Make a mistake All she said, I said, I'm saved. Thank God she was saved. And here, Frank, it's that simple. It's that simple because the Lord Jesus did the whole work on Calvary and for you tonight in the greatest simplicity, just come and believe. Not of yourself, not in your feelings. Your feelings don't mean a thing. Sometimes there somebody came and questioned whether I owned my house or not. Thankfully, I do own my house and so if somebody came and questioned that, I certainly wouldn't start talking about my feelings. If they questioned it, I'd probably say, well, I have the papers and if you wish to check it, you can go down to the registry office and it's all recorded there. I wouldn't even mention my feelings. I wouldn't think of saying that. If I feel pretty good about it, you know, I've been in this house quite a while. I feel quite sure. I feel so good about it. No, I wouldn't talk like that. I rested on something outside of myself. I've got some papers. Instead of red seal on it too, a red seal tells tell me. Now that my title at the Glory is By the Precious Blood of Christ, and my name is written in the Lamb's Book of Life, and yours will be too if you believe on the Lord Jesus Christ. Well, something happened in that man's heart. Something happened in his home. He too like the like Lydia, he gets baptized and Paul didn't ask him said now you should wash our backs. They're awfully sore on the fruit of grace immediately began to show he was a preacher. He washed their backs. He sent me before them. He also invited them into his house and his. Said I want you to tell everybody in my family about this wonderful good news. This is the way God works, my friend. This is the way I wonder. All and Silas were rejoicing inside the jail. Now there's rejoicing in the House of this jail keeper, and there'll be joy in heaven tonight. If you take Christ as your Savior, there'll be joy in your heart and will be joy in your home too. Oh, may the Lord grant that you will. How many Simplicity? As I say, we find different kinds of people, and I'm glad the Lord saves different kinds of people because we're just not all alike.

We all have different personalities brought up in different homes and in different ways, but the Lord says all kinds, but they're all sinners. They all need a Savior. And if you just are willing to acknowledge tonight that you're one of the sinners that Jesus came to save, while He's willing to save you and Christ has done it all. And so I just can't make it any more simple or anymore blessed than those precious words. Believe on the Lord Jesus Christ that thou shalt be saved and I just want to have that little expression that's in the verse and the thy house. Now I say that because I've heard people say boy, when you come to the meeting, it seems. So many families or friends that's God. That's the way God works. He always works in families he'll find back on me. Art was a preparing Noah prepared an art for the saving his house. When God told him to prepare a lamb, he said a lamb for a house. When he saved the jail keeper, he said believe on the Lord Jesus Christ and thou shalt be saved and thy house and I met so many Christians and they say perhaps. But my brother was the first one that got saved. But God truly works in our family and there's quite a few of them say now, or perhaps they say I was the first one, and now there's quite a few more old friends. God delights to work in this way. And I want to say to those who have families, this is a very wonderful thing. Come upon the Lord, look to him, present Christ to the children and the Lord, He likes to work in this way. He delights to bless families and the Bible says. Inhabitant Violet says I pull every family in heaven and earth is made. What a wonderful city here he is. When May God grant that blessing will come to your soul tonight. It may be the beginning, a blessing to others too. Don't put it off though. Tomorrow may be too late. Now is the unaccepted time. Behold, now is the. May installation.

Conference: 1978, Justified from All Things

Address—G.H. Hayhoe

See it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which he could not be justified by the law of Moses. And another verse in the First Epistle of John. First Epistle of John and the. 2nd chapter and verse 12 I write unto you, little children, because your sins are forgiven you for His namesake. Well, first of all, and we have forgiveness brought before us through the Old Testament. There was number one that really had the conscious knowledge of judicial forgiveness. You know when David sinned by the prophet said to him, the Lord hath forgiven my sins. But it wasn't something that could be enjoyed as a present thing and knowing that the whole question of sin had been settled. So that they could say at any time in their whole Christian or believing history. And that their sins were all forgiven, but when the Lord Jesus accomplished that blessed work on Calvary's cross. Then the groundwork, righteous groundwork, was laid so that every believer is entitled to know that as a present thing our sins are all forgiven. We don't need to come to the Lord over and over again and ask Him to forgive, forgive us. But as it says in Colossians chapter one, giving thanks unto the Father who hath made us meet to be partakers of the inherent inheritance of the Saints in life. Who? Delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son, in whom we have redemption through His blood. Even the forgiveness of sins. This is something that even the youngest child in the family of God is entitled to know, that all his sins are forgiven. I don't speak in the way of future sins, but in another way it's true. Because God never speaks of future sins in the life of the believer. He always tells us that if any man sin we have an advocate. That is when a believer sins. It's not normal Christian life. But nevertheless it is true that the whole question of sin was settled once and for all. And all our sins were future when the Lord Jesus died and he's not going to die again. And if he didn't settle the question of our sins at Calvary, they never will be settled. So everyone of us here tonight who have received the Lord Jesus as our Savior and say with assurance, like it says there in First Epistle of John in the second chapter, your sins are forgiven you for his namesake. You can give thanks that at every moment in your whole Christian life, this is true of you and you never need to come and ask for the forgiveness of your sins again. Judicially. That has been settled. The whole judgment of sin fell upon the Lord Jesus. He bore all the judgment and he exhausted it. And so let me say again, your sins are forgiven. You. Everyone of us are entitled to enjoy this. And that's what Paul preached in Acts 13. This was a new thing to those at Antioch as they listened to him preach. This man is preached unto you the forgiveness of sins. He said that couldn't be sold through the law of Moses, but it is so now that we can know and enjoy this. But then he also said, and by him, or as the new translation is in him, all that believe are justified from all things from which he could not

be justified by the law of Moses. Now it's more to be justified than to be. Forgiven. If I were to do something very, very unkind and you forgave me, I still might not feel at ease in your presence. I might feel, well, that person's forgiven me, but I wonder what they really think of me. So that God has not only forgiven us, but when it says He has justified us, it means that He has brought us into a new position before him. And so he sees us not only. Forgive them, but as justified from all things, you as a believer are before God in a position as though you had never sinned at all. And more than that, because Adam was in the Garden of Eden and he had never sinned up to that point, but he had a life that was capable of sinning and he did sin. So if you and I were only put in the position as though we had.

Sin, by then we might lose that, because Adam lost it, if that was all that we have. But oh, isn't it lovely that we have more than that it says in him? And so where is the believer seen in Christ, and how blessed to know? As it tells us in John's epistle, whosoever is born of God does not commit sin, and his seed remaineth in him, and he cannot sin. He is born of God, or again, as it says we are, He has made us holy and without blame before Him in love. So I want each one here, every young believer, to know that you're not only forgiven, but right now and in perpetuity that is. For all the rest of the time and for all eternity, God feeds you in Christ. And this is a very wonderful thing to know that really gives liberty and the soul to know that God is looking at every young believer and every older one in this room tonight as before him in a life that never sinned and never could sin the same life that you'll have in glory so that this is where God has placed you forgiven them and justified from how many things from. Things, as it says in Romans 8, it is God that justifieth. Who is he that condemneth? Well, it's very precious for us to lay hold of these things. Anyone who enters into this truth would never think of accepting the doctrine. You could be saved and lost again, because if that's the way God sees you, why then you can rejoice in the place He has put you in and just thank Him for it. So it tells us too that we are before him in this way. And this is what sets the heart at ease in His presence. For I quote the verse again in Romans 8. It is God to justify us. Who is he that condemneth? We have been justified in the highest court, and no charge could possibly be laid against the one who has been justified, so that we're entitled to know this and rejoice in it. And as it tells us in John's epistle again. It says as He is, so are we in this world. Where is the Lord Jesus now? He's there in glory. He's there as the one who has settled the whole question of sin and sins and is there and we are seen in him. And as He is, so are we in this world. We we can know this and we can enjoy it right now, here in this world. Will not have a better standing before God when we get home to glory than we have right now. So how blessed to enjoy these things. Now let's turn to a couple of verses about sanctification. First Corinthians chapter one. And verse 2. The Church of God, which is at Corinth to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. And then in Hebrews chapter 10 verse 14. For by one offering he hath perfected forever them that are sanctified. Well, here we have what I could perhaps speak of as positional sanctification. Now He's spoken about forgiveness. We all understand how a person can forgive us. But God does more than that. He puts us before him in a new life, in a new position. We are seeing in Christ the righteousness of God in him. But now the truth of being sanctified simply means that we are set apart and you know this world in which we live is under judgment before the Lord Jesus went to the cross, he said now is the judgment of this world. Just like a man who is in the death cell the the sentence has been pronounced upon him. He's just waiting for the day of execution. That's the position in which this world is and God at the point of the day in the which he will.

The world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, and that he hath raised him from the dead. So this world is under judgment. We're living in a doomed place, but we have been set apart. We don't belong to it anymore. As the Lord Jesus said in the 17th chapter of John, they are not of the world, even as I am not of the world. We're set apart. We don't belong to this world anymore. And this is our position as before God and as we were noticing the other night in First Corinthians Chapter 11. The Lord may deal with us as those who have been willful in our ways, but it says when we are judged, we are chastened of the Lord, that we should not be condemned with the world. We're just not part of this world at all. We belong to heaven. We are. Sanctified and those at Quorum. Addressed as being sanctified in Christ Jesus set apart. And then what we have in Hebrews chapter 10 is very precious, because by one offering he hath perfected forever them that are sanctified. This is a place that we have been brought into because of the completeness of the work of Christ, because God has been perfectly glorified. And then we're not just sanctified till we sin again, but. He has perfected forever them that are sanctified. So positionally every believer has been sanctified or set apart. Paul speaks of it too, in Hebrews. As being set apart from all those things that they went on with before. That is, when they sinned, they had to bring a sacrifice and the sacrifice had to be offered. If they sinned again, they had to bring another sacrifice. It wasn't possible that the blood of bulls and goats should take away sin. So he brings in sanctification there as being set apart from all those things that were only types and shadows of good things to come. And that's why he says forever, because in the Jewish ritual, as we know, there are many sacrifices. The Day of Atonement rolled around every year. The question of sins was brought up and it says it was constantly before them. It was, It says in those sacrifices there is a remembrance of sins every year just constantly went on. But now. Since the Lord Jesus has accomplished this work. Set apart not only from a world under judgment, but no longer having to go on with anything that has to do with putting away sin before God. We're set apart from all that. It's complete and we can rejoice in it. But now there's the practical side of sanctification. When we speak about being forgiven and justified, that is what God has done for us, but when it speaks about sanctification now it is brought before us in a practical way. Let's turn to John chapter 17 where the Lord Jesus prayed. And the 16th verse. They are not of the world, even as I am not of the world. Sanctify them through thy truth. Thy word is truth. And now let's turn over to 1St Thessalonians chapter 5 and verse 23. And the very God of peace, sanctify you wholly. And I pray God, your whole spirit and soul and body. Be preserved, blameless under the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Now here the Lord Jesus in his prayer the 17th of John, says that we're not of the world, that is, we're positionally sanctified. But then he also says and prays to the Father, Sanctify them through thy truth. Thy word is truth. So Paul brought before the Corinthians that they were positionally sanctified, but he brought before the Thessalonians. That he was praying for them, the Lord was praying for his own that they might be sanctified through the truth, and Paul was praying for those at Thessalonica that they might be practically sanctified. Now there's a difference between being positionally sanctified and being practically sanctified of sometimes use the illustration. Perhaps they've mentioned it before that if you went into a store and there were some baskets of apples on.

Floor and you picked out one of those baskets and bought that basket and paid for it and you said to the store keeper, now I'm coming back in an hour and I'll pick that up. So he writes your name on the handle and marks it paid and that really belongs to you. In his mind, it has been set apart for you. It's not for sale. It's been set apart, I say for you. And there exists, but it's with the other nine baskets now on the floor. And so a little while afterwards, some person comes in and says, I'd like to take that basket of apples. Well, he said, see the name on the handle that's been sold and I can't sell you that one. And a little while later, someone else comes in, picks the same one. And so he realizes there's a little bit of confusion there. And so he takes that basket with your name on it and Mark paid and he puts it out in the back of the shop. Now it isn't anymore yours when it's out in the back of the shop than when it was sitting there. It had your name on it. Was Mark paid? But there's no confusion now because it's in a separate place. And I think perhaps you can see the point that. We're sanctified by the offering of the body of

Jesus Christ once for all. He's paid the price and in God's account we have been set apart and set apart for glory, no longer part of this world, and we belong to Him. But you know, we can mix with this world and we can go on with this world and we can. Make choices in life that are not according to God's will. And if that is so, we're not acting like those who have really been set apart. As we notice, the Lord Jesus said that we're not of this world, but Peter said whosoever will be the friend of the world is the enemy of God. I believe it was James said that. Whosoever, therefore, will be the friend of the world, is the enemy of God. That is, when we go along hand in hand with the world, we're not really acting as though we have been set apart as belonging to the Lord. Now I'd like to speak a little bit, dear young people, about the practical application of this because I believe it's very important in our lives. The decisions that we make in life are so very, very important and many a dear Christian can be like poor Lot. He belonged to glory and I'm quite sure I'm going to meet Lot in heaven, but he wasn't practically sanctified. He chose the well watered plains. He. His family under the sad influence of things down there in Sodom, and he had a saved soul, but a lost life, if I can speak of it in the way I'm talking of it tonight. He was positionally sanctified, but not practically. And so how needful for us in making our decisions in life that we should seek the Lord's guidance so that we would make them. In the way that would acknowledge that we are not our own. We are bought with a price. We belong to him. Now let's turn to this passage that we read in. First Thessalonians chapter 5 and verse 23 and the very God of peace sanctify you wholly. This is a lovely expression, the God of peace. In my mind, I connected with that verse in Proverbs. Where the Father is laying before his boy the path of wisdom in this world, so full of confusion and sin. And this is what he says. He says her way, wisdom, ways, that is, her ways are ways of pleasantness, and all her paths are peace. How many a dear Christian has followed the wrong path and has found anything but peace in it? He may have found some of the supposed fun of this world, but I'm sure. That you don't find peace in that kind of a path. And so here it says the very God of peace sanctify you. Holy dear young people, the Lord wants you to go on in your Christian life with joy and peace. He says earlier in this chapter, first Thessalonians 5 and the 16th verse, rejoice evermore, pray without ceasing, so you can see how He wants us to be happy.

And he also wants us to walk in peace. And so here he says, sanctify you fully, not just in some things in our lives, but in all things. God has a positive will for us in everything. And the Christian is to seek the positive direction of the Lord. When I'm traveling, I don't just try all the different roads and then finally hope that I'll light on the right one. I like to look at the map and start out in the right one and follow the. One, I like to have positive direction that sometimes we say before we start out, let's look at the map before we start so we won't make some bad turns and then have to retrace our steps. And so this is what he's telling us here. And the very God of peace sanctify you wholly. And I pray God, that your whole spirit and soul and body be preserved blameless. Now you know a man is a triune being. When I say a triune being, I mean just what it says here. He has three parts to his being. He has the spirit and the soul and the body. When God speaks of the lower creation, he never speaks of the lower creation as being spirit, soul, and body. He speaks to the lower creation as having breath and life and a certain amount of emotions. And they have bodies, certainly, but the lower creation? Has no God conscious part to their being, but God has made man's soul. Animals have instinct, but they're not intended to be directed by God-given commands. You notice when God placed all those animals in the earth and and birds and so on. He didn't. He didn't tell them what to eat and not to eat as a command that they might obey or disobey. Gave them some instincts which certainly control their lives to a very large extent. But with man, he wasn't intending to have him governed by instinct, but instead that he might listen to the voice of his Creator and obey him in obedience and love. And so he spoke to Adam, and he told him that he might eat of all the trees of the garden, but one tree. Not to eat of and he warned him what would happen if he did. So he gave him intelligent direct direction for his pathway. And as Christians too, God has given us in his word direction for our pathway. And it says. Blessed is he that I'll read it. It's in Proverbs 8, Proverbs chapter 8, and verse 33. Hear instruction and be wise and refuse it. Not blessed is the Mass watching daily at my gates, waiting at the posts of my doors. So here he shows that there is a blessing and just waiting for instruction from the Lord for our pathway. So I wish to speak about how man, men and women, young people too, are made-up in this way, spirit, soul and body. And this is the way the Lord directs us and sanctifies us wholly, that is in a practical sense. And we ought to make every decision in our life in this particular order that's given here if we would be preserved. Pathway for God's glory. Let us suppose now that here's a young person, he's thinking about what kind of employment, what job he would like to have in life. If the Lord should leave him here, why isn't it nice that he can turn to the Lord in prayer and instead of saying, well, I'd like to be this and that. He can ask the Lord to direct him. And that's why the Spirit comes first, the intelligent God conscious. Part of the being. Sometimes you hear people say they like something, and then after they've spent a lot of time preparing for it, then they wonder if they can really honor the Lord in that particular thing they thought they liked so well. Wouldn't have been much better to have asked the Lord in the beginning and said, Lord, what wilt thou have me to do? He has something for you to follow In life. I've seen young people who have spent a lot of time.

Preparing and then been very disappointed afterwards because they found that they had prepared themselves for something that they weren't really sure the Lord wanted them to be in. Well, I believe it's very, very important, dear young people. The spirit then is the intelligent God conscious part of your being and God has given you to know whether you have first of all been fitted for a certain line of work. Secondly, whether you can honor. Glorify Him in it. And now if I haven't the ability to make certain grades, well then I realized that perhaps the Lord has something for me other than trying to go on with something where I might require a great deal of mental training. So God fits each one to fill a certain place in life. Just as in our bodies, God sets in the body as it hath pleased him. He didn't intend that my hand would fulfill the same function as my feet. He gave to each a place in the body. And so in the Lord Jesus went away. It says He gave to every man his work and commanded the Porter to watch. And so I just want to say in a very simple way to you, dear young people, before you think of making that kind of a decision. Pray about it. Consider it well if there's some way of finding out. What's going to happen if you graduate in this? Are you going to have to belong to some association or union that will give you a bad conscience then? Or is it worthwhile spending years preparing for this and then finding out when you're done that you're going to have to have to do something with a bad conscience? Why isn't it much better, as the Scripture says, about counting the cross, thinking beforehand, and God has given you He? Direction and his word and he has given you intelligence. There are two things that we need. As we were noticing the other night when the Lord directed the children of Israel, it was the commandment of the Lord and it was also looking up, which corresponds to prayer. And so I ask you, when you make these kind of decisions and search the word of God, see if you can really honor that. Honor the Lord in that particular work. And then you can fulfill what first Corinthians 7 says that every man abide in the same calling for any is called with God. That's very happy. That's why he says the God of peace. It's very happy when you go to work day by day to feel that you're in a position where you can honor the Lord. And it really gives you peace in your soul. And do you think the Lord is interested in this? By the Lord Jesus said, sanctify them through thy truth, and what is his truth, thy word, his truth. And then Paul prayed for these Thessalonians who once lived to do their own wells, that now they would be set apart wholly as blind to the Lord, sanctified, holy. So there's first the body, and then the next is the soul. And in the Bible the soul is the state of the emotions or desires. So it says, the desire of our soul is to thy name. And the remembrance of thee, hungry and thirsty, their soul fainted in them. The soul is always looked at, as the emotions says about the soul of Jonathan was knit with the soul of David. You'll always find the soul when spoken out by itself in that way. It's always the emotions in US. And so before you say, well, I like it, I'm going to go into it,

say now I want to ask the Lord about this. I want to search his word about this. And then you let your emotions go next. And then you hear Christians say, Oh, I like my job and. They if they prayed about it and they have really thought the Lord's mind, then how happy you can be. And doing that job as the very job that you have the consciousness that the Lord intended you to be in. Oh, that's a very lovely thing, dear young people. And this will make your life a happy one, and it will also make your life a blessing to others. Because I've seen young people prepared for something. Then when they got into the profession, there was something about it. They just felt they couldn't honor the Lord and their mouths were shut. They couldn't say anything.

Anybody else? Because there was this little question mark about the things they were doing themselves. And so they not only weren't happy themselves, but they spoiled their testimony. So you can see there's first the spirit, the God conscious, intelligent part of your being, and then there's the soul, the emotions. And that you can say when you find that work and that niche in life God intends you to fulfill, you can say I like doing this. I really feel this is where the Lord wanted me. Be and there's a sweet piece in that. And then of course, the last one is the body. In other words, you have to be there physically to do the job. But you first of all thought of it before God. Then you have said I, I, I'm sure I can like that. And to allow your emotions to go and then you're there physically, the place where you are in your body. Well, that refers to your job. That also refers to your friends, you know. We can see how that sometimes a person might get into bad friendship. You meet some likable person in the world and maybe he's a very likable character because there are many people that you could call nice likable people in the world. Jesus looked at a man who wasn't saved and as the Lord spoke to him, says Jesus looking on him, loved him. But he said you like one thing and so you can see. Traits in people you can be very thankful at all. The world isn't so miserable and impossible that it's hard to live with. I'm very thankful if a man who works beside me or lives next door to me is a kindly man. I'm glad all the animals aren't wild animals. Some of them are tame. And so God hasn't allowed us to see the full results of the fall in this world. But remember. That if that person is not saved. Why if you make a friendship with that person, why you're making a friend of someone who's really an enemy of the Lord in his heart. Whosoever, therefore will be a friend of the world is the enemy of God. And here's a verse that gives you direction about choosing friends. 119th Psalm on the 63rd verse it says, I am a companion of all them that fear thee, and of them that keep thy. Sex and so when you're thinking of choosing friends way and intelligently before the Lord. Don't just allow yourself to get carried away. With some nice person who perhaps is not saved when they lead you away from the Lord. Like Peter going and warming himself at the world's fire. And then it wasn't long. He was denying his Lord, and perhaps those men talk friendly to him, was rather comfortable on a cold, cold day to sit down by the fire there. But it wasn't the right place for Peter to be. He might have to work with the ungodly, but it's another thing to find your relaxation with them. So there he chose the wrong kind of friendship and it ended in disaster. And so there's first of all, I am a companion, first of all, the spirit. You see those first of all, who are the Lords and those who keep his word. And then you say, then you let your emotions go. Then you're willing to make those those persons your friends that you can share many things with and. Of course, the body then goes last. You become their friend, you perhaps go out with them and have nice times of fellowship together. And then there's also the thought of where the Lord would have us to be gathered. Now I And when you speak to people in the world and ask them where they go and what group they fellowship with, you'll often hear them say, Oh well, we have such a nice group and we have a nice minister. They're doing a good work and I just feel so happy down there. And you say, well, but is it according to God's Word? Well, I think they're doing the good work and I think there are a lot of people being saved and it's really a nice place to be. Is that the way we should be guided? No, I believe, dear young people, we should go to God's Word. And in God's Word, we find God has marked out a path. You remember what the Lord said to Gideon. He had 10,000 people with him. Nice to have that many helpers, 10,000 and they all were willing to go with him and fight the Lorde battle. But the Lord said Gideon, whom I say shall go with thee, the same shall go with thee. Whom I say shall not go, with thee, the same shall not go.

That must have been very disappointing to poor Gideon to see that 10,000 meltdown to 300. That's all he had left when the Lord showed him who was to go with him. And sometimes when we follow the path of obedience to the word of God. Now see, I'm trying to bring before you spirit, that is the intelligent God conscious part of your being, searches the Word and says, where does the Lord want me to be? What is the path of obedience to His Word? You pray about it and you go there. There's not a big crowd. There's not 10,000 or anything like that. There's often less than 300 that Gideon had. It really may get down to pretty small numbers. But Gideon, Gideon was with the the group of people the Lord intended them to be with. And so you and I and making the decision with whom we'll have fellowship, with whom we'll be identified, with, whom we'll gather to remember the Lord Jesus. Are we to be guided by our emotions? Or are we to be guided by the word of God? So you see. The Word of God is our intelligent direction for our pathway says in Romans 12, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable or intelligent service. And I hope that you can say, I hope I can say that I'm gathered with those that I am gathered with, because I believe that that's where the Lord would have me according to his words. Sometimes we get disappointed. But we learn to love the people who are walking in the path that God has laid out in His Word. We allow our emotions to go then, and we are associated with them because we believe that that's the path. And many of their Christians at the end of his life is very, very thankful the Lord has preserved him. In the past. He's had disappointments and trials. But there's the spirit and then the soul, the emotions, the desires. You find your friends and let your emotions go. You love those who are gathered to the name of the Lord Jesus. Just like those who went out to David in The Cave of Adelaim. Why are those men loved David informed about band? They weren't there because they were the nicest group, because it says they were discontented people there. There were people that were in debt. There were people that were distressed. And that's what you always find among mellows that are gathered or rejected. Christ. You'll find us contented people, you'll find distressed people, and you'll find people that are in debt too. But they gathered to David, and if you'd asked any of them, why did you go there? Did you choose that crown? I'm sure that any one of them would have said. But we believe that David is God's king and that's why we're there. And you know, they had great devotedness to David. They it tells us that when he just asked for a drink one time, some of them risked their lives to go on distraught. I drink for David. Their emotions were there. Their bodies were there. They were in that cave, The Cave of a Dome with David. Well, we see this order then as to. Those with whom we would be identified. In in being gathered to the name of the Lord Jesus. And now we come also, perhaps we could say, to service for the Lord. I won't say a great deal about this because we talked about it last night, but sometimes as Christians we might think there's certain things that we would like to do to serve the Lord. But sometimes the Lord gives us things to do that aren't just exactly the things that we would choose. Maybe the Lord puts you in a place where it isn't just exactly where you would want to be, or gives you a work that it isn't exactly what you would choose. That was the way it was with Paul, if Paul had the choice. He would much prefer to serve the Lord among the Jews. They were his own people. He understood them better and they understood him. And every line of reason would have said, well, he would make a good servant to the Jews because he loved them so dearly. But the Lord said, Paul, I have something different for you. I want you to be the apostle of the Gentiles. I want you to go at my call. So he was to be directed now by intelligent direction from the Lord. And did he learn to love these people or just read? And you'll see he spoke to them as my beloved, dearly beloved and longed for. And whenever he could, you find him with the people He was down by the Riverside embracing them before he went on his journey, when he had a little stop, he sent and called for the brethren. You see, he, his emotions were there. He loved them and.

He wanted to be with them. That was his service to the Lord. And he found peace in that service. Even the Lord brought imprisonment. Well, and there's also the thought of marriage, you know, and this comes in our lives as young people and do we just look around for someone that serves our emotions and, and is the kind of person that really, as the world would say, seems to excite us and this kind of thing. There's lots of young people that think this is the deciding factor, but you know, I see that the. The happiness that really abides begins a different way. And that is intelligence, it says. Your spirit and your soul and your body. I've often said to the young people, when you think about somebody, why always think of it that person? If it's a question of marriage, always think of it in that order. Think first. Is this really the person that the Lord has for me? And weigh it well before the Lord. Can you share life together? Are you suited to one another? Can you really share the burden of life together? Are you both willing to walk in the truth? Is 1 rebellious against the truth and the other willing to walk in it? Well then there won't be oneness of mind. And the Bible says how can two walk together except they be agreed? Can you can a husband fulfill a place God intends in the home? And is the wife willing to fulfill the place God intends all these things? The thoughtful young person considers always that I like the person. Let that come second, consider the other first. Ask the Lord 1St about those things that you decide intelligently before Him. Now, I'm not saying that you look for perfection because no one's perfect and certainly we're not perfect ourselves and we don't expect or shouldn't expect any other person or our partner in life to be perfect. We're always going to have to bear with things that only brings out. Character, but while I'm Speaking of is a general way that we should be guided in these decisions. And if I have shortcomings myself, then it's foolish for me to expect a perfect partner. I've seen some young people and they have a lot of shortcomings themselves, but they're always looking for a perfect partner. If they're a little more conscious of themselves, they would often find that someone else could would be a very happy partner to share a life with them because. They were suited to one another and so, you know, this is the intelligence part of making those kind of decisions. Go to the Word of God and consider what He tells you about what to expect in one another, boy or girl. See whether the person is suited to you. As I say and as we know, the Lord didn't form. A partner for Adam from his head. He didn't form a partner for Adam from his feet, he formed a partner from his side. And so the person needs to be someone who can be at your side. Not someone that's above you or below you, but someone who's at your side, someone that you can share things together. Well, this is first of all, and the spirit, the intelligent part of the being. Then the next one comes, the soul. That's as we would use the expression falling in love, then you let your emotions go. You say, well, I I really been before the Lord. I really believe that that's the partner for me and. Now you allow your emotions to go, and there needs to be those two things. My father always used to say to us as children, remember the two important things in marriage. Of those two things, respect and love, those two come before the body. So the respect, it says that the wife is to reverence her husband. It says about the husband, he's to give honor to his wife. And so this is the intelligent part of the being. And then love, the emotions. There needs to be emotions by there has to be, because love is an emotion. But it's best to face these things intelligently first because I've seen young people fall in love and then you couldn't tell them anything because they had decided it before they even considered the first part. They had started at the second part, the emotions, instead of starting in God's way that were sanctified.

Spirit, soul and body. And yet I've seen many, many happy marriages that went the other way. There was the spirit and there was the soul and there was real love and that love was an abiding love. And in God's plan it starts in the heart of the man because it was Christ that loved the church. We our love is a response of love to his love. And then the body doesn't go until the marriage. And then if the marriage, the body goes. So you have spirit and soul and body. Well, that's in connection with marriage and. One other thing I could say, and that is the place that you would live, you know, you could look around and think of places where there's a lot of pleasant things, nice climate and perhaps a lot of things that you would enjoy an easier way of life. But is this to be the thing that besides our where we live, the Lord doesn't want all his people living in the places where it's easiest and most pleasant and where the weather is always the nicest? He wants people saved in places where there's not much rain and places where it's cold, all kinds of places around this globe. The Lord Jesus said to his disciples, go into all the world and preach the gospel to every creature. Supposing they said all but we just hate those kind of climates and the customs of those people. Why I just couldn't live there. No, the Lord was to guide them. And dear young people, when you make the decision where you're going to live. Remember, the Lord can plan that for you and you can be perfectly happy in a place that may not have all the kind of climates and all the environment that you'd like. What you feel, it's where the Lord wants you to be. You feel like that's where he chose for you to dwell. And so he sent you there and he, he, he wanted you to be there and. You were a light for him, a help, a blessing in that assembly where he wanted you to be. And so first of all, then ask the Lord where he wants you to be. And then you just say, well, I like it here. A brother that I know back at home, he, he lived in a place where things were perhaps a little easier. And then he moved to another area where I don't think things were just all together as nice. And someone said to him, well. Brother, did you like it better where you were? Or where you are here, Dwelly said. One place is good, a waiting place is the other. He was waiting for the Lorde return, and if the Lord wanted him in that other place, that was where he wanted to be. And so we think of the. Of the Brazilian or Idi rather and. David said to him, Why did you come here, Eddie? I you're just a stranger in exile and we have to walk up and down here. This is no place for you. And he said, where you are, David, that's where I want to be in life or in death. Well, how grand it is then, young people, that we can choose even the place where the Lord wants us to live, that we can settle there and be happy there. We can let our go and say, well, I just love this place because I believe that's where the Lord wants me to be. I heard of a missionary and someone said do you like the dirt and the mud and all those things? Now he said, but he said, I do love being where the Lord wants me to be. And so this is it, the emotions and the body. Well, it's it's interesting to see here in the practical side then of sanctification, a very God of peace, sanctify you wholly and I pray God, your whole spirit and soul and body. The preserved, blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Is the Lord able to give us this sweet peace and confidence and joy? Yes, He is. And we're not here to stay. We're just waiting for his coming. Certainly United States has ambassadors and a good many different countries, and I don't think those ambassadors choose where they're going to be. The government makes a choice for them and sends them and so.

In a certain sense, you and I are ambassadors in the in this world, and we ought to be. Ready to just be in the place where the Lord wants us to be, and He wants us in a certain place just to be there. Because we're really waiting for His coming. We're not in this world to stay. We're just passing through. And so, dear young people, this would be my desire for you. This was the desire of Paul for the Thessalonians, and this is my desire for you. It's certainly my desire. I trust, at least for myself. And that as I gland through this life and that I would be preserved spirit, soul and body. Preserved in our thinking, preserved in our emotions, and preserved in where we allow our bodies to be. And I think of what Paul said when he was talking to the elders at Ephesus in the 20th chapter of Acts. He said that he had two desires, that he might finish his course with joy and the ministry that he had received the Lord Jesus. That testify the gospel of the grace of God and applying it to each one of us here. I believe those two desires ought to apply to everyone of us. Every Christian doesn't have a happy ending to his life, but if you seek the Lord guidance, then I believe when the end of life comes, it's like it says in the Psalms. Behold a perfect man, behold the upright. The end of that man is peace. So that Paul said there's just one thing that I desire. Two things, rather, he said. I want to have a happy ending to my life. What I did, although he died as a prisoner and I believe his head was chopped off, that was the way he ended. But he called that a happy

ending. He could say I've fought a good fight. I have finished my course, I've kept the faith. I believe if you had talked to Paul at the end of his life and said, Paul, would you like things to have been different? I believe you would say I'm glad the Lord has brought me. This is the happy ending to my life. He has given me grace to at least seek to follow Him, not perfectly, but seek to follow Him. To honor him, to stand for him and for his truth. And he said this is a happy ending to my life. And did you accomplish what you wanted to accomplish in life? Yes. He said my responsibility was to keep the faith. And he said by God's grace, that's what I have sought to do. And dear young people, those are two happy desires in our lives now that we might fulfill in this world what the Lord wants us to accomplish. For He has something for every one of us to accomplish, and also that we would fulfill a little service. That he wants us to do. Finishing it with joy, well, this is a this is a great blessing and it isn't how long we live, Bobby said. John the Baptist was taken at 30 years of age. If I had been living at that time, I might have thought it's not a tragedy a young man like that so devoted to the Lord, The Lord said among those born of women, there has not arisen a greater than John the Baptist, and at 30 years of age he was beheaded. Was this a calamity? No, he finished his course. He had been sent to witness to the nation of the coming of Christ. And so when he had completed that work, then the Lord comes and appears on the scene, and John is given a martyr's crown. There's no mistakes in God's ways. But, dear young people, we can have a happy. Path We can know that we're forgiven. We can know that we're justified. We can know that we're positionally sanctified. And we can pray that we will be practically sanctified, set apart in all the decisions and plans of our life, to do what is pleasing to the Lord and to have the sense in our souls of His approval, in what He would have us do through life.

Claremont Conference: 1987, Serving your generation

Address—G.H. Hayhoe

Felice is often called the Now generation, and in a certain sense that's true. We only have this very present time. We're looking for the Lord Jesus to come, and we have the privilege of enjoying His love and living for Him now until that blessed moment when faith is changed to sight. And I just like, with the Lord's help, to look at a few things in connection with how we can go on for the Lord in the midst of present situations. And I like to look at some of these different situations. But first of all, I'd like to just read 3 scriptures first in Acts chapter 13. Verse 36. For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. And then if you'll turn to Ecclesiastes. Chapter 7. Ecclesiastes, Chapter 7. And the tenth verse. Lazy Estes Chapter 7 and verse 10. Say, Art thou What is the 'cause that the former days were better than these? For thou dost not inquire wisely concerning this. Then one more verse in Romans chapter 14. Romans chapter 14 and verse 12. So then every one of us shall give account of himself to God. Well, first of all, I'd like to say again how much we owe to the Lord Jesus for what He has done for us. Everyone of us here who have put our trust in Him can just consider a little bit of the wonderful love that led Him to pay the price of our redemption and that we can say we are not our own. We are bought with a price. We belong to Him and He's looking forward to the day when He has us with Himself. When all his own will be supremely blessed. If we're looking forward to the time when we'll be delivered from all these things that hold us downward, how much more our precious Savior as He longs for that time when He'll joy over His own with singing and rest in His love, and He wants our hearts to be in fellowship with Him. He wants us to to have wisdom and guidance that we might walk in this present world for him because we have only a little time left. That's why I said it's the Now generation. And we can apply that in a very practical way that we only have such a little time left. And just as the gospel is, behold, now is the accepted time, behold, now is the day of salvation. I believe that each one of us should. Say, well, seeing the Lord has brought me to himself, I want to live for him now. In glory everything will be perfect. We'll serve Him as we ought. But here and now we have this privilege. And my purpose in reading these three passages is that we, it tells us here David after he had served his own generation by the will of God, and we live in this generation. This is 1987. The Lord leaves us here a short time. It's going to be 1988. It's not 1888. Situations may have been and were quite different in 1888 than they are now, but the Lord can help us to. Live Christ and serve Him in this generation, in this year. And I believe it's important that we should realize this. And I'd like to look at a few passages that show people that under sought to live for the Lord in the generation in which they lived. It wasn't 1987, but it was a time when things weren't the easiest for them. Through the goodness of God, we have great liberty in this country that we can meet together in this way. It hasn't always been so. And if we think our lot is difficult, if we think it's trying, let us think of others, even at this time in other lands, who couldn't come together as we are. There isn't any time even in the Bible where there could be an assemblage like this, with everyone having a Bible on his knee and having the whole revealed mind of God. Rather than we're greatly blessed and yet our hearts response as we have to acknowledge is not as it should be. And now I'm not asking you to measure the response of your heart. I'm just asking you to look at the Lord Jesus. And if you look at him, I'm sure you won't feel like measuring the response of your heart. It will be too small. It'll be so little and compared comparison to his great love to us. So let's think of serving the Lord in this generation.

In this very time in which we live. Then the second verse that we looked at in Ecclesiastes, it says not to inquire why the former days were better than these. For thou dost not inquire wisely concerning this. It's very easy for us to live in the past, to have a sort of a set of ifs. If it had just, if the assembly was just a little different, if home life were just a little different, if jobs, if schools were just different, it would be much easier. But it says not to inquire. Why the former days were better than these. God didn't place you in that situation 10 years ago. He put you in this situation in 1987. And He would have us to realize that in this very year, in this very month in which we live, He can supply all the grace and all the help that we need for our pathway. Oh, how encouraging this is. As it says that our God is a present help in trouble. A present health and present health means the same in 1987 as it was in 1887. And so how good it is. And so let's just face up to the present, to the place where we live, to the school situation, to the job situation, to the assembly that we're living in. Is it possible for us to live Christ in this generation? And then sometimes we're prone to be like. Like one of the disciples in the end of the Gospel of John, and when the Lord was commissioning Peter and saying, feed my lambs and so on, then he turned and he said, and what shall this man do? And it's very easy for us, isn't it, to look around. Well, I just hope somebody next to me will listen to this, because what should he be doing? But I hope every one of us will just point the finger at ourselves. The Lord said to Peter in response to that question. And what shall this man do? And the Lord's answer was, if, if I will that he tarry till I come, what is that to thee? Follow thou me, follow thou me. And that word thou is intensely personal. It never is used to address a company of people. The word thou is always individual. So the Lord was talking directly to Peter when he said, Follow thou me. And brethren, may each one of us speaker included. Point a finger at ourselves and hear the Lord Jesus saying, well, now just leave that other person out. Every one of us shall give account of himself to God. You're not going to give an account for somebody else, or what somebody else did, or the unkind things they did, or the way they live. You won't have to give an account for them. You will have to give an account whether you help them or whether you hindered them, but you won't have to give an account for what they did just for yourself. I'll

have to give an account for what I do. And when we think of what the Lord has done for us, why surely the little return is so small and we have the privilege. And that's why the Lord has left us in this world. He could have taken us to glory the very day He saved us. We will never be any more fit for the glory than we were the day He received us as sinners and put our sins away in His precious blood. We were perfectly fit then and were just. Fit now, and we won't have any better title when we get home to glory, the little hymn says. I stand upon his merit. I know no safer stand, not even where glory dwelleth in Emmanuel's land. So that's all. That part is all settled, but there is the privilege of living in this time for him. It also says in Second Corinthians chapter 5 that we should not live henceforth unto ourselves. Perhaps I should quote the whole verse. It says the love of Christ constraineth us, that we should not live unto ourselves, but unto him who died for us and rose again. I've often commented that it does not. Say that the love of Christ should constrain. It simply states that as a fact. Some of us might say, well, I just don't quite understand why it is that love doesn't seem to have its impelling force in my life like I would like it to have. It just doesn't seem to touch my heart like I know it should. Well, I've often just used a simple illustration. Supposing I had some nails here and I had a magnet in my hand and I held it up and I said, now listen, this magnet should move those nails. I wouldn't.

Then the word should. I would just say this magnet moves nails. Why isn't it moving them? Why are those nails not being moved? Well, you know the answer. It's just because the magnet's not close enough. But bring the magnet down close. It isn't a question of should there is enough power in the magnet to make those those nails move. And where will those nails go? Well, just wherever the magnet takes them. And that's our. Brethren, if we could only realize this. There's plenty of power in that precious love of Christ. There's plenty of power by the Holy Spirit to live for Him. And So what is the answer? Well, we just need, as James said, draw nigh to God, and He will draw nigh to you just to come, as it were, close to him, and He will receive you in His arms of love as one of his own. Because the eternal God is thy refuge. And underneath are the everlasting arms. And that love will constrain you because there's enough power in it, The same love that is always toward us. Having loved his own, which were in the world, he loved them under the end and what is often said that. That love is a continuous love. It goes on, and those assurances of that love in the Scripture are often at times when we would least expect it. You know, even in our home life, there's nothing that means so much as when somebody's done something wrong and the person that you've wronged puts your arms around you and says, oh, I love you. That didn't change my loved one bit. And that's what the Lord is doing here was Israel and they had sinned against him. And the prophet Jeremiah is telling them they're going to be carried into captivity. And he says, I love thee with an everlasting love. Therefore, with loving kindness have I drawn me. And so in the very last church in Revelation, the first one, it says I was left I first love, and the last one is as many as I love. I already you can chase them. He's speaking to us, brethren. He wants us to know that even if he administers correction, it's because He loves us. Well, I'd like to look at a few instances, as I say, in connection with the Lord's love. First in connection with a young person, and then in connection with those who are older, and then in connection with family life and in connection with assembly life, and then in connection with a man in prison. So that whatever the varied circumstances of life, we can see how that God has not only given us exhortations in his words, but. As Paul said when he was preaching in a place and they thought he was something different from other people and they were going to worship him as a God, he said for men of like passions with yourselves. And so I'm no different from you and you're no different from me. And God has allowed people in the past. To be in situations, real people, people in situations very similar to what we face. And he has enabled them to go on faithfully for him even when things were adverse and difficult. Well, perhaps the first one we look at is is about a young man in First Timothy chapter 4. First Timothy, chapter 4. And verse 12. Let no man despise thy youth, but be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity, till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which his gift was given thee by prophecy, with the laying on of the hands of the presbytery, or the older ones. Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine. Continue in them, for in so doing thou shalt save thyself and them that hear thee. This was addressed to a young man whose name was Timothy. Every could look a little at the background of this man. His grandmother was a true believer and so was his mother. Her name was Eunice, and I often thought it must have been a tremendous sorrow to that grandmother when her daughter married a Gentile. That was a flagrant disobedience to the word of God, that.

A believer among the Jews should marry a Gentile. So this young man could have said, Oh well, I have a bad background, I can't help it, and my life can't be the same as some others who have a better place of privilege than myself. But he didn't. Instead of this, he had a mother who in spite of it all. May I just say a little word to those who are parents too? Perhaps you may feel disappointed in what happens when your children get married. Keep on praying. This must have been a very great disappointment to Poor. To poor Lois when her daughter married a Greek. But I think she must have kept on praying because Eunice was faithful and she brought up her family and Timothy got saved and Timothy wanted to go on for the Lord. So let's not give up. Even if the background does seem difficult and even if we sometimes hear it talked about a lot today, well, you know, it's a bad family background. Well, let's not use that for an excuse, brethren. The Lord is able, everyone shall give account of himself to God. And so whatever your family background, people have had good family backgrounds and turned out very badly. And people who have had bad family backgrounds have often turned out brightly for the Lord. So remember, you're responsible to the Lord yourself. And so this Timothy, it tells us about this young man that he was well reported of in the book of the Acts. He was a young man who. Grown up and the Lord had worked in his heart and he had thought to go on. He had made a friend of the Apostle Paul. He had listened to this man who had a Commission from the Lord to do a work. May I encourage you, dear young people. It's a wonderful thing to take time to listen to the ministry and read the precious ministry. As Paul exhorts Timothy, he says give attendance to reading. It's a good thing to establish yourself in the things of God. I'm a little bit older now, and when I read things, I can't remember them like I used to. If I can quote verses to you, it wasn't because I learned them yesterday. I had to learn them when I was younger. And you, dear young people, I want to encourage you. By what Paul says here to Timothy, he's addressing this young man. He says, let no man despise thy youth. In other words, don't think that just because you're young that there isn't an important place for you to occupy in the things of God. A path of usefulness here is always respect for age, but there's certainly a great place of usefulness for those who are young. And so we find here that Paul exhorts him. He says be thou an example. This shows that first of all we apply the word of God to ourselves. May I say this not only for young people, but for us all. Always read the Bible for yourself. Never read the Bible for other people. Read it for yourself. You read it for yourself, you'll get a blessing, perhaps you can be a help to other people. But it always starts with ourselves, doesn't it? And so it tells us here. Be thou an example of the believers in Word in conversation. The word conversation means a certain manner of life that people could see in this young man. And then in charity, that's love. There was a loving young man, a man whose heart I'm sure, went out to other young people because was young himself. And so young people can be a great blessing to young people. I look back and I think of people who are close to my own age and what a help they were to me. And learned a lot from older brothers. But young people who really wanted to follow the Lord made a tremendous impression upon me when I was young because I felt that since the Lord was sufficient for them, that He was sufficient for me too. And so here we find this young man. He was to be an example in Word, in manner of life, in love, in spirit. You know we have to watch our spirit. I have a little pamphlet at home that's called The Provoked Spirit, and the writer goes on to say what is a provoked spirit? And he

answers that a provoked spirit is a wrong attitude about wrong things. You know, that really strikes me a wrong attitude about wrong things. See, there's a lot of wrong things with young people. There's a lot of wrong things. But our attitude is important here, Moses. There was, there were wrong things that were going on in his time. The people certainly weren't going on with the way they should. But it got into his spirit. It got into his spirit, and he spoke unadvisedly with his lips.

And it spoiled a lot of the after usefulness in dear Moses life. Oh, let us let us be careful that we don't let the wrong things that we see get into our spirit, and that we develop a wrong spirit about it. How wonderful that the grace of God is that can enable us to go on and show the right spirit even though things might be wrong. And that in faith, that's confidence in God, confidence that God is able for every in any situation in which we can find ourselves. And then he says in purity, well, that's so important in this day. Many young people can ruin their lives just by not being careful, as the Bible says. I just pass on the simple little warning, keep thyself pure. Keep thyself pure. You can spoil your usefulness very easily if you don't watch that. And there's a lot of temptations about today. And God's Word warns us, and it warns us in love, in love. When you get a little older perhaps, and you look back, you'll just say, I'm so thankful the Lord kept me. I could so easy. I got turned aside and spoiled my youthfulness. So these things are given first all applications to himself. Then about reading exhortation doctrine, Timothy evidently had a gift. Lot of young people have gifts too and nice to see the gift developed. The school takes up your abilities and uses them for advancement in this world. But if the Lord has given you something, what a privilege to be able to use what He has given you for him. And if he has given you any special ability that you can do something for him. Remember, Paul, exhorts Timothy. He says to. Another man and say to our Keep us, take heed to the ministry that thou hast received in the Lord, that thou fulfill it. The world's going to make a big bid for your ability, but the Lord wants you to use what He has given you for Him. What a joy it is to see young people, perhaps like Timothy, who are seeking to go on. And then he talks about meditation. That's an important thing too. Someone says meditation is a lost art. Well, it is very hard to meditate today because life is so extremely dizzy. And those who go to school know that so much of their time is taken up. Those who have jobs, they know how much of their time has taken up. And quite often you can't even relax driving to and from work because the traffic is heavy. But it it takes effort. It takes effort. And the scriptures tells us that if we're going to have this kind of time, why we need to take time. Little Song says take time. To be holy, speak OFT with thy Lord to myself. That's the little picture that is presented in connection with Martha and Mary in the Bible. Some people seem to feel that. Mary might a little been a little bit lazy and Martha was the energetic one, but I think that's a misrepresentation of the story. I think, according to the way the story reads, that they were both busy when the Lord came because the complaint of Martha was my sister hath left me, left me to serve alone, which suggests that they were both busy but when the Lord came. Into the house that day, Mary said. We're going to have to let something go. I want to hear what the Lord has to say. And she took time to step. You'll never have time for reading. You'll never have time for prayer. You'll never have time for meetings unless you leave something. I would say that many who are here at these meetings, there was something you really wanted to do, but you left it so you could be here. A lot of things. The enemy probably said, well, you just can't get away. There's too much. It'll always be that way. But you have to leave things to have time to sit at Jesus feet. You have to leave things to have time to serve Him. So let's devote our time, meditate upon these things, give thyself wholly to them. That is, let our very thoughts be formed by the Word of God.

And then again he warns him to take heed to thyself and to the doctrine. Doctrine is important. A lot of activity today. We rejoice even if Christ is preached of contention or even of envy and strife, we rejoice, can't help but be glad. The gospel is preached. The brethren doctrine is important. And young people, there's a deposit that was committed to us like there was to Timothy, and we are responsible to hold it. We are. Responsible not to give up. It's not brethren's truth. It's not our truth. It's God's truth. And we are responsible. It's something committed to us to hold. And then it says continue in them, for we need grace to go on. For in doing this, thou shalt both save thyself and them that hear thee. It's not the salvation of our souls it's talking about here, but rather saving ourselves from a lost life. It's possible to have a saved soul but a lost life. Job had Al mean a lot. I should say Lot had a saved soul but a lost life. And how sad it is when the Lord has done so much for us, when he has saved us from our sins and brought us to himself. How sad it is that we should just for the way our time and not speak to recognize that we belong to Him, that we're his, that he has. Just us at so great a cost with his own precious blood. Well, this is a young person. Then let's think about Timothy, a man who, as I say, didn't have an easy background. His father probably pulling one way and his mother pulling another way, and a lot of things that he might have said no use coming from a home like that, but he loved the Lord. He listened to the apostle Paul. To go on. And now we see what a useful young man he became. Though I'd like to turn to an older man in Daniel. The Book of Daniel. Daniel, Chapter 6. Verse 7. All the presidents. Of the Kingdom, the governors, the Princess, the counselors, and the captains have consulted together to establish a royal statute and to make a firm decree that whosoever shall ask a petition of any God or man for 30 days save of thee, O King, he shall be cast into the den of lions. Now, O King, established the decree, and sign the writing that it be not changed according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house, and his window being opened, and his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks unto his God as he did aforetime. Well, here was Daniel. This was in the reign of Darius and Daniel was carried captive. So I would say was a man past 70 at this time. And what is the great lesson that I would seek to draw from this? I believe it's very wonderful. Here was a man from his youth because if you read in the 1St chapter of Daniel, he had to go to school in Babylon. He sought to be faithful to his Lord and through the book you see that he had gone on faithfully. What is the danger of old age? Well, it's the danger of becoming complacent, becoming perhaps self satisfied that we sort of have come somewhere and we're liable to settle down. I think what is the real lesson, at least I want to take it to my own heart, was that Daniel remained dependent on the Lord. Isn't this lovely? Here was a man. He could have said, well, the Lord supported me through all these years and I can handle different situations that arise now because I've had a lot of experience. I know how these kings act and I know all about them because he had worked in a civil service, we might call it, for many, many years. He understood the pride of these kings. But what does he do in this situation? He doesn't try to handle it in his own wisdom or strength at all. And this was a very mean plot that was carried out upon him. Sometimes things like this happen and I've seen those who get older and the other part of their life, they get so discouraged because something is said and done that hurts. And here was something very hurtful. This was a positive lie that these people told about him.

Because they told King Darius that all the counselors and all these people had agreed to make this decree, and Daniel was one of them. So that was really not true at all. You say, well, people say unkind and mean things about me and it gets me down. I'm just going to give up. Daniel didn't give up. Daniel got on his knees. Nano got down not just once a day, but three times a day. This man could have rested upon his past experience. He could have said, I think I'll be all right because I've had a lot of experience. Well, dear, Mr. Darby said when difficulties arise. Experience, maybe some help, but he said don't lean on it, it's God we need. It's God we need. And brethren, let's never forget that there are no two situations exactly alike. We find in King David's time that the Philistines came against him and he asked the Lord and the Lord said go out and battle with them. He could have said the next time they came, I know the answer because it worked the last time. But

the next time they came again he inquired as the Lord. The Lord said don't. Go out against them. There'll be a different way of handling this situation, and situations may look alike. It's God we need, and it doesn't matter how old we are. And so I say a few words to the dear young people about Timothy, who was a young man. But here's an old man probably, if not in his 80s, pretty close to it, because they were in captivity for 70 years, so he must have been a very old man. Isn't it nice to see a man like this? This and a man who was faithful too, a man who wouldn't give in and although the king wanted them to stop and sometimes said he could have just said, well, I can pray with my eyes open. Nobody needs to know I'm praying. But now there was a pattern of godliness in his life. He sought to go on with it. He loved the people of God. Just read in the chapters afterwards and you see him interceding for God's people. In all their departure. But here I say again, the great lesson, and may I say it to those who were older, because this isn't especially for young people today. It's for all of us. And the lesson for us as we get older, let's always be dependent. Let's learn no matter how much experience we have had in the things of God and in things that may come up in our personal lives or homes or whatever. To always look to the Lord. And here Daniel three times in a day, goes to his room, gets down on his knees and asks God to undertake for him in this difficult and trying situation. He found the Lord a present help. As I said, he didn't think of the past. He said this is the year this has happened. God can give me the help and the strength that I need and He can give you the help in 1987. And if 1988 comes with a different set of. Circumstances. He's a present help in time of trouble, so perhaps this is a lesson for those of us who are older and that is to be constantly dependent. Now let's turn back, turn over to Hebrews. Chapter 11. Hebrews, Chapter 11. Earth 7. By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. Perhaps you could also look at First Timothy or Second Timothy rather chapter 1. And verse 16. The Lord gave mercy unto the House of Onesiphorus, for he offered refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day, and then how many things he minister unto me at Ephesus thou knowest very well. Well, we've looked at, we've looked at Timothy as a young man. We've looked at Daniel at a different time, a very difficult time as an older man. Perhaps in this one we see two families brought before US1 in the Old Testament, the other in the new. Here was a very, very difficult time. The earth was filled with violence and corruption. That's the way it is today. The Earth is filled with violence and corruption.

And God takes this man Noah, a man of faith, and instructs him to build an ark for the saving of his house. And I've often looked at this household. I like to picture things as though I could see the actual things happening. And I think of this family singled out in the whole world here. Somebody told me there were close to 1000 people together. But if we were to gather together all the believers in Noah's time, as far as we know, there were only 8. What you say in the whole world, that's all we know about. It seems that was the only ones in the whole world. Is it possible to stand alone, one family stand alone with no support, no health, I shouldn't say no support. They did have the most wonderful support. They had the Lord. But I've often pictured these boys. Can't you imagine all the other young people saying, what do you think? Your dad's the only person that knows anything in the world and there's never been rain and he's building that great big boat and are you going to put in your. Help him and you'll never find a wife in a world like this. But God provided 3 wives for those girls, those boys, three wives that were willing to go into the ark. Our God cares. He cares about families. It's difficult. It often is here, of course, we're a large number and we have a lot of young people. Lovely to see them. But perhaps you say when I go back to my meeting, there's nobody. There's nobody. We just feel so alone. But here was a family, it couldn't go to a conference. They couldn't find any others in the whole world and yet these found this family was sustained by faith. Is God a present health? Is he able in a world like that? Could he find 3 girls? Of course he could. He knows the hearts of all men and he provided the ones who were necessary for those boys and they went into the ark and. The Lord took care of them, as we know, and brought them through that terrible flood. That's all I want to say, a little word of encouragement as I look at young people and young families, I feel for them. It is a difficult day, but not as difficult as it was in the time of Noah. And here is a man moved with fear, prepared an ark. Nice expression, isn't it, for the saving of this house. He looked at those boys, I'm sure, and he said, what a world. But my God, I can trust in Him. He's faithful even alone. I can't see any way out. He knows the way out. The Lord know how to deliver the godly out of temptation. He knows how. I don't know how and I don't know how for some of you dear young people, but the Lord knows how and he's able for every situation. And I think of this family of. Odysseus, the father, came down to Rome and. And there wasn't a nice place like this. If he wanted to find the apostle Paul, he had to hunt around for the prison in Rome and say, if you've got a prisoner there named Paul, I'd like to go and visit with him. And I think it's very touching to see the Spirit of God realizing that children are identified with the position their parents take. And here's this man looking for Paul, a prisoner. And you can understand other young people saying, where did your father go? Well, he's looking for a man in prison and he he wants to break bread with him. He wants to remember the Lord because he dwells in a hired house with a couple of guards and. We'd like. Go. Oh, that, that was a reproach to the young people, wasn't it? Paul thought about that. He said, the Lord grant mercy unto the House of Onus Ifras, for he OFT refreshed me, and was not ashamed of my chain. Dear young people, it may be that you bear a certain reproach because the company is small. There's not very many. Is it worth it to go on for the Lord? 1000 times. Mr. Darby once said the path of faith is well worthwhile, even if it were 1000 times happier than it is, 1000 times more difficult than it is, and so I just want to encourage you to go on, no matter how difficult the path is. But then we have the assembly, if I could just look briefly at. This and 3rd Epistle of John.

The third Epistle of John. I just like to look briefly at this here. About this household tells us here. In the third verse I rejoice greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walked in truth and then. The 9th. I wrote unto the Church by the autrophies, who loveth to have the preeminence among them, receiveth us not. Well, here is a little picture of assembly life. Here was a family. The man's name was Gaius had a family, and his children were walking in the truth. But what was the condition in the assembly? Well, it was a man there that was putting himself forward, a man named Diotrephes. He loved to have the preeminence. But isn't it nice to see this household going on even though things weren't just as they should be in the assembly? And I've often had young people say, well, so difficult to go. There's a lot of tension in the assignment assembly. Things aren't as happy as they should. Be and I just don't feel like going to the Bible reading or the meetings because there's somebody that's always putting himself forward and it bothers me. Oh, isn't this lovely. Here we find a man he's writing Paul rather John writing and encouraging Gaius to go on and his children were walking in the truth and it tells us that he was doing faithfully what he did to the Lord and the strangers and then he said follow. Not that which is evil, but that which is good. Oh, may I say there's a little problem in your assembly. Don't let it get you down. Don't let it hinder you from following the Lord. Follow that which is good, not that which is evil. It's true we have to be exercised about these things, but isn't it good to know that the Lord is sufficient? And here's a here's a family going on in an assembly where things weren't just in the order that they should be. And John writes a special letter to encourage this man, Gaius. Oh, Gaius, don't give up. Bring your children on. How often? If I'm just going to tell you a little thing that my father used to say, he said, I've watched very often. Just when the family comes through a very important stage in life, the devil will bring a problem into the assembly. The parents will get upset. They'll get so upset that perhaps they leave and then maybe a few years. Down the road they get restored. But the devil accomplished what he wanted. He scattered

the children. He scattered the children. Oh, let's go on the midst of difficulties. Let's not get under them. Let's see Grace as Paul, as John sought to encourage Gaius here to go on blocking the truth. Safe to bring up our children in that path. Well, I won't turn to the last one, for you know it very well. It's in Philippians chapter 1. Here was a man in. Prison. He was a man who had tried faithfully to devote his life to the Lord. I don't suppose there was a servant of God so devoted as the apostle Paul. And at the end of his life, instead of things being easy, he is in prison. Maybe I hear somebody here say, well, I've tried to go on to the Lord, but things just seem to have gone into reverse in my life. I really feel as if I was in prison and. It just seems that I get so discouraged because why has the Lord allowed this problem to come? Because I did try to go on with him. Did Paul take that attitude? Did he say, well why has the Lord let this happen to me? I think I could be a lot more youthful if I were more free to go about that. Lovely. What is his answer? It tells us here that as he got close to the end of the journey. He said having a desire to depart and to be with Christ, which is far better for to me to live is Christ and to die is gain. And if things have been adverse in your life and the devil is trying to get you discouraged and say why has this happened to you? You've tried and why has the Lord allowed all this to come upon you? I just want to encourage you. You can. Live Christ in the midst of that difficulty. He'll give you grace. There's nothing that has spoken to my heart as much as to see someone who has sought to go on for the Lord and then he gets into a situation that I can't explain or understand. And to see that person just showing the loveliness of Christ that gives joy to the heart of the Savior. That's the triumph the Lord can give.

Well, I say again in closing, and I'm saying it to myself as well as to you. We can serve our own generation according to the will of God. We can also not be reflecting and saying, oh, I wish it was 10 years back down the road, But we can say the Lord will give me grace to live for him today. He'll help me and He will sustain me. And let's not point the fingers at others instead. We're going to give account of ourselves. Let's leave others with the Lord and seek to live our own lives. For Him and for His glory. You can't tell the blessing it may be to others just because you sought to go on for the Lord and live for Him in what was very adverse. I hope you'll pardon me for going a few minutes over. I wasn't watching the clock very carefully. But I hope the Lord will speak to our hearts and draw us after Himself.

Buena Park Conference: 1997, Going on for the Lord Today

Address—G.H. Hayhoe

Phyllis is often called the Now generation, and in a certain sense that's true. We only have this very present time. We're looking for the Lord Jesus to come, and we have the privilege of enjoying His love and living for Him now until that blessed moment when face is changed to sight. And I just like, with the Lord's help, to look at a few things in connection with how we can go on for the Lord in the midst of present situations. And I like to look at some of these different situations. But first of all, I'd like to just read 3 scriptures first in Acts chapter 13. Verse 36. For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. And then if you'll turn to Ecclesiastes. Chapter 7. Ecclesiastes, Chapter 7. And the tenth verse. Lazy Asthes Chapter 7 and verse 10. Say not thou, what is the cause that the former days were better than these? For thou dost not inquire wisely concerning this. Then one more verse in Romans chapter 14. Romans chapter 14 and verse 12. So then every one of us shall give account of himself to God. Well, first of all, I'd like to say again how much we owe to the Lord Jesus for what He has done for us. Every one of us here who have put our trust in Him can just consider a little bit of the wonderful love that led Him to pay the price of our redemption and that we can say we are not our own. We are bought with a price. We belong to Him and He's looking forward to the day. When He has us with himself, when all His own will be supremely blessed. If we're looking forward to the time when we'll be delivered from all these things that hold us downward, how much more our precious Savior as He longs for that time when He'll joy over His own with singing and rest in His love. And He wants our hearts to be in fellowship with Him. He wants us to to have wisdom and guidance that we might walk in this present world for Him. Because we have only a little time left. That's why I said it's the now generation. And we can apply that in a very practical way that we only have such a little time left. And just as the gospel is, behold, now is the accepted time, behold, now is the day of salvation. I believe that each one of us should say, well, seeing the Lord has brought me to himself. I want to live for him now. Now in glory everything will be perfect. We'll serve Him as we ought. But here and now we have this privilege. And my purpose in reading these three passages is that we, it tells us here David, after he had served his own generation by the will of God, and we live in this generation. This is 1987. The Lord leaves us here a short time. It's going to be 1988. It's not 1888. Situations may have been and were quite different in 1888 than they are now, but the Lord can help us to live Christ. And serve him in this generation, in this year. And I believe it's important that we should realize this. And I'd like to look at a few passages that show people that under sought to live for the Lord in the generation in which they lived. It wasn't 1987, but it was a time when things weren't the easiest for them. Through the goodness of God, we have great liberty in this country that we can meet together in this way. It hasn't always been so. And if we think our lot is difficult, if we think it's trying, let us think of others even at this. Time in other lands who couldn't come together as we are. There isn't any time even in the Bible where there could be an assemblage like this with everyone having a Bible on his knee and having the whole revealed mind of God. Brethren, we're greatly blessed and yet our hearts response as we have to acknowledge is not as it should be. And now I'm not asking you to measure the response of your heart. I'm just asking you to look at the Lord Jesus and if you look at him, I'm sure you. Won't feel like measuring the response of your heart. It will be too small. It will be so little in comparison to His great love to us. So let's think of serving the Lord in this generation, in this very time in which we live.

Then the second verse that we looked at in Ecclesiastes, it says not to inquire why the former days were better than these. For thou dost not inquire wisely concerning this. It's very easy for us to live in the past, to have a sort of a set of ifs. If the assembly was just a little different, if home life were just a little different, if jobs, if schools were just different, it would be much easier. But it says not to inquire why the former days were better than these. God didn't place you in that situation 10 years ago. He put you in this situation in 1987, and He would have us to realize that in this very year, in this very month in which we live, He can supply all the grace and all the help that we need for our pathway. Oh, how encouraging this is as it says that our God is a present help in trouble, a present help and present help means. The same in 1987 as it was in 1887. And so how good it is. And so let's just face up to the present, to the place where we live, to the school situation, to the job situation, to the assembly that we're living in. Is it possible for us to live Christ in this generation? And then sometimes we're prone to be like one of the disciples in the end of the Gospel of John. And when the Lord was commissioning Peter and saying, feed my lambs and so on, then he turned and he said, and what shall this man do? And it's very easy for us, isn't it, to look around. Well, I just hope somebody next to me will listen to this, because what should he be doing? But I hope every one of us will just point the finger at ourselves. The Lord said to Peter in response to that. Question. And what shall this man do? And the Lord's answer was, If, If I will that he tarry till I come, what is that to thee?

Follow thou me, follow thou me. And that word thou is intensely personal. It never is used to address a company of people. The word thou is always individual. So the Lord was talking directly to Peter when he said, Follow thou me. And brethren, may each one of us, speaker included, point. At ourselves and hear the Lord Jesus saying, well, now just leave that other person out. Every one of us shall give account of himself to God. You're not going to give an account for somebody else or what somebody else did or the unkind things they did or the way they live. You won't have to give an account for them. You will have to give an account whether you help them or whether you hindered them, but you won't have to give an account for what they did just for yourself. And I don't have to give an account. For what I do. And when we think of what the Lord has done for us, why surely the little return is so small and we have the privilege. And that's why the Lord has left us in this world. He could have taken us to glory the very day He saved us. We will never be any more fit for the glory than we were the day He received us as sinners and put our sins away in His precious blood. We were perfectly fit then, and we're just as fit now, and we won't have any. Better title when we get home to glory, the little hymn says. I stand upon his merit. I know no safer stand, not even where glory dwelleth in Emmanuel's land. So that's all. That part is all settled, but there is the privilege of living in this time for him. It also says in Second Corinthians chapter 5 that we should not live henceforth unto ourselves. Perhaps I should quote the whole verse. It says the love of Christ constraineth us, that we should not live unto ourselves, but unto him who died for us and rose again. Have often commented that it does not say. That the love of Christ should constrain it simply states that as a fact. Some of us might say, well, I just don't quite understand why it is that love doesn't seem to have its impelling force in my life like I would like it to have. It just doesn't seem to touch my heart like I know it should. Well, I've often just used a simple illustration. Supposing I had some nails here. And I had a magnet in my hand and I held it up and I said. Now listen, this magnet should move those nails. I wouldn't put in the word should. I would just say this magnet moves nails. Why isn't it moving them? Why are those nails not being moved? Well, you know the answer. It's just because the magnet's not close enough. But bring the magnet down close and it isn't a question of should there is enough power in the magnet to make those those nails move and where will those nails go? Well, just.

Wherever the magnet takes them. And that's our life, brethren, if we could only realize this. There's plenty of power in that precious love of Christ. There's plenty of power by the Holy Spirit to live for Him. And So what is the answer? Well, we just need, as James said, draw an eye to God, and he will draw nigh to you, just as calm as it were close to him. And he will receive you in his arms of love as one of his own. Because the eternal God is thy refuge, and underneath are the everlasting arms. And that love will constrain you because there's enough power in it. The same love that is always toward us. It says having loved his own, which were in the world, He loved them under the end. And what is often said that. That love is a continuous love. It goes on, and those assurances of that love in the Scripture are often at times when we would least expect it. You know, even in our home life, there's nothing that means so much as when somebody's done something wrong and the person that you've run puts their arms around you and says, well, I love you. That didn't change my love one bit. And that's what the Lord is doing here was Israel. And. They had sinned against him and the prophet Jeremiah telling them they're going to be carried into captivity and he says I've loved thee with an everlasting love. Therefore with loving kindness have I drawn thee and so in the very last church in Revelation, the first one it says thou hast left I first love and the last one is as many as I love. I already view can chasten. He's speaking to us brethren. He wants us to know that even if he. Administers correction. It's because he loves us. Well, I'd like to look at a few instances, as I say, in connection with the Lord's love. First in connection with a young person, and then in connection with those who are older, and then in connection with family life, then in connection with assembly life, and then in connection with a man in prison. So that whatever the varied circumstances of life, we can see how that God has not only given us exhortations in His Word, but as. Paul said when he was preaching in a place and they thought he was something different from other people and they were going to worship him as a God. He said we're men of like passions with yourselves. And so I'm no different from you and you're no different from me. And God has allowed people in the past to be in situations, real people, people in situations very similar to what we face. And he has enabled them to go on faithfully for him even when things were. Adverse and difficult? Well, perhaps the first one we look at is about a young man in First Timothy chapter 4. First Timothy chapter 4 and verse 12. Let no man despise thy youth, but be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity, till I come. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery or the older ones. Meditate upon these things, give thyself. To them that thy profiting may appear to all, take heed unto thyself, and unto the doctrine continue in them. For in so doing thou shalt both save thyself and them that hear thee. This was addressed to a young man whose name was Timothy. If we could look a little at the background of this man, his grandmother was a true believer and so was his mother. Her name was Eunice. And I thought, I've often thought it must have been a tremendous sorrow to that grandmother when her daughter married a Gentile. That was a flagrant disobedience to the word of God, that. A believer among the Jews should marry a Gentile, so this young man could have settled well. Well, I have a bad background, I can't help it and I my life can't be the same as some others who have a better place of privilege than myself. But he didn't. Instead of this, he had a mother who in spite of it all. May I just say a little word to those who are parents too. Perhaps you may feel disappointed in what happens when your children get married. Keep on praying. This must have been a very great disappointment to poor.

Lois when her daughter. Married a Greek, but I think she must have kept on praying because Eunice was faithful and she brought up her family and Timothy got saved and Timothy wanted to go on for the Lord. So let's not give up. Even if the background does seem difficult and even if we sometimes hear it talked about a lot today. Well, you know, it was a bad family background. Well, let's not use that for an excuse. Brethren. The Lord is able. Everyone shall give account of Himself to God. And so whatever your family background, people have had good family backgrounds and turned out very badly, and people who've had bad family backgrounds have often turned out brightly for the Lord. So remember, you're responsible to the Lord yourself. And so this Timothy, it tells us about this young man that he was well reported of in the book of the Acts. He was a young man who had grown up and the Lord had worked in his heart and he had. Sought to go on. He had made a friend of the Apostle Paul. He had listened to this man who had a Commission from the Lord to do a work. And may I encourage you, dear young people. It's a wonderful thing to take time to listen to the ministry and read the precious ministry. As Paul exhorts Timothy, he says give attendance to reading. It's a good thing to establish yourself in the things of God. I'm a little bit older now, and when I read things, I can't remember them like I used to. If I can quote verses to you, it wasn't because I learned them yesterday. I had to learn them when I was younger. And you, dear young people, I want to encourage you by what, Paul? Says here to Timothy, he's addressing this young man. He says let no man despise thy in other words. Don't think that just because you're young that there isn't an important place for you to occupy in the things of God, a path of usefulness. There's always respect for age, but there's certainly a great place of usefulness for those who are young. And so we find here that Paul exhorts him. He says, be thou an example. This shows that first of all. We apply the word of God to ourselves. May I say this not only for young people. But for us all, always read the Bible for yourself. Never read the Bible for other people. Read it for yourself. If you read it for yourself, you'll get a blessing. Perhaps you can be a help to other people. But it always starts with ourselves, doesn't it? And so it tells us here. Be thou an example of the believers in Word in conversation. The word conversation means a certain manner of life

that people could see in this young man. And then in charity, that's love. Here was a loving young man, a man whose heart, I'm sure, went out to other young people because he was young himself. And so young people can be a great blessing to young people. I look back and I think of people who are close to my own age and what the help they were to me. I learned a lot from older brothers, but young people who really wanted to follow the Lord made a tremendous impression upon me when I was young because I felt that. Since the Lord was sufficient for them, that He was sufficient for me too. And so here we find this young man. He was to be an example in Word, in manner of life, in love, in spirit. You know we have to watch our spirits. I have a little pamphlet at home. It's called The Provoked Spirit and the writer goes on to say what is a provoked spirit? And he answers that a provoked spirit is a wrong attitude about wrong things. Strikes me a wrong attitude about wrong things. See, there's a lot of wrong things with young people. There's a lot of wrong things. But our attitude is important. Dear Moses, There was, there were wrong things that were going on in his time. The people certainly weren't going on with the way they should. But it got into his spirit. It got into his spirit, and he spoke unadvisedly with his lips. And it spoiled a lot of after usefulness and dear Moses life. Oh, let us. Let us be careful that we don't let the wrong things that we see get into our spirits and that we develop a wrong spirit about it. How wonderful that the grace of God can enable us to go on and show the right spirit even though things might be wrong. And that in faith, that's confidence in God, confidence that God is able for every and any situation in which we can find ourselves.

And then he says in purity, well, that's so important in this day. Many young people can ruin their lives just by not being careful, as the Bible says. I just pass on the simple little warning, keep thyself pure. Keep thyself pure. You can spoil your usefulness very easily if you don't watch that. And there's a lot of temptations about today. And God's word bourns us and it warns us in love. And when you get a little older perhaps, and you look back, you'll just say, I'm so thankful the Lord kept me. I could so easily. I got turned aside and spoiled my usefulness. So these things are given first all applications to himself. Then about reading exhortation doctrine, Timothy evidently had a gift. Young people have gifts too, and nice to see the gift developed. The school takes up your abilities and uses them for advancement in this world. But if the Lord has given you something, what a privilege to be able to use what He has given you for him. And if He has given you any special ability that you can do something for him. Remember, Paul, exhorts Timothy, he says to another man. And say to Archippus, Take heed to the ministry that thou hast received in the Lord, that thou fulfill it. The world's going to make a big bid for your ability, but the Lord wants you to use what He has given you for Him. What a joy it is to see young people, perhaps like Timothy, who are seeking to go on. And then he talks about meditation. That's an important thing, too. Someone says meditation is a lost art. Well, it is very hard to meditate today because life is so extremely busy. And those who go to school know that so much of their time is taken up. Those who have jobs, they know how much of their time has taken up. And quite often you can't even relax driving to and from work because the traffic is heavy. But it it takes effort. It takes effort. And the Scriptures tells us that if we're going to have this kind of time, why we need to take time? Little song says take time to be holy, speak OFT with thy Lord to myself. That's the little picture that is presented in connection with Martha and Mary in the Bible. Some people seem to feel that. Mary might have been a little bit lazy and Martha was the energetic one, but I think that's a misrepresentation of the story. I think, according to the way the story reads, that they were both busy when the Lord came because the complaint of Martha was my sister hath left me, left me to serve alone, which suggests that they were both busy, but when the Lord came to the house that. Today Mary said we're going to have to let something go. I want to hear what the Lord has to say. And she took time to step. You'll never have time for reading. You'll never have time for prayer. You'll never have time for meetings unless you leave something. I would say that many who are here at these meetings, there was something you really wanted to do, but you left it so you could be here. A lot of things The enemy probably said, well, you just can't get away. There's too much it'll. Always be that way, but you have to leave things to have time to sit at Jesus feet. You have to leave things to have time to serve Him. So let's devote our time, meditate upon these things, give thyself wholly to them. That is, let our very thoughts be formed by the Word of God. And then again, he warns them to take heed to thyself and to the doctrine. Doctrine is important. A lot of activity today, we rejoice even if Christ is preached of contention or even of envy and strife, we rejoice, can't help but be glad the gospel is preached. But brethren, doctrine is important. And young people, there's a deposit that was committed to us like there was to Timothy, and we are responsible to hold it. We are responsible. Not to give up. It's not brethren's truth. It's not our truth. It's God's truth and we are responsible. It's something committed to us to hold. And then it says continue in them, for we need grace to go on. For in doing this, thou shalt both save thyself and them that hear thee.

It's not the salvation of our souls it's talking about here, but rather saving ourselves from a lost life. It's possible to have a saved soul, but a lost life. Job had, I mean a lot. I should say lot had a saved soul but a lost life. And how sad it is when the Lord has done so much for us, when He has saved us from our sins and brought us to Himself. How sad it is that we should just for the way our time and not seek to recognize that we belong to Him, that we're His, that He has purchased us. So great a cost with his own precious blood. Well, this is a young person. Then let's think about Timothy, a man who, as I say, didn't have an easy background. His father probably pulling one way and his mother pulling another way, and a lot of things that he might have said no use coming from a home like that. But he loved the Lord. He listened to the apostle Paul. To go on. And now we see what a useful young man he became. Now I'd like to turn to an older man in Daniel. The Book of Daniel. Daniel chapter 6, verse 7. All the presidents. Of the Kingdom the governor is the Princess. The counselors and the captains have consulted together to establish a royal statue and to make a firm decree that whosoever shall ask a petition of any God or man for 30 days save of thee, O King, he shall be cast into the den of lions. Now, O King, established the decree, and sign the writing that it be not changed according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house, and his window being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks unto his God as he did aforetime. Well, here was Daniel. This was in the reign of Darius and Daniel was carried captive. So I would say was a man past 70 at this time. And what is the great lesson that I would seek to draw from this? I believe it's very wonderful. Here was a man from his youth because if you read in the 1St chapter of Daniel, he had to go to school in Babylon. He sought to be faithful to his Lord and through the book you see that he had gone on faithfully. What is the danger of old age? Well, it's the danger of becoming. And complacent, becoming perhaps self satisfied that we sort of have come somewhere and we're liable to settle down. I think what is the real lesson, at least I want to take it to my own heart, was that Daniel remained dependent on the Lord. Isn't this lovely? Here was a man. He could have said, well, the Lord supported me through all these years and I can handle the different situations that arise now because I've had a lot of experience. I know how these kings act and I know all about them because he had worked in a civil service, we might call it, for many, many years. He understood the pride of these kings, but what does he do? In this situation, he doesn't try to handle it in his own wisdom or strength at all. And this was a very mean plot that was carried out upon him. Sometimes things like this happen and I've seen those who get older and in the latter part of their life, they get so discouraged because something is said and done that hurts and here was something very hurtful. This was a positive lie that these people told about him. Because they told King Darius that all the counselors and all these people had agreed to make this decree, and Daniel was one of them. So that was really not true at all. You say, well, people say unkind and mean things about me and it gets me down. I'm just going to give up. Daniel didn't give up. Daniel got

on his knees. Daniel got down not just once a day, but three times a day. This man could have rested upon his past experience. He could have said, I think I'll be all right because I've had a lot of experience. Well, dear, Mr. Darby said when difficulties arise. Experience may be some help, but he said don't lean on it, it's God we need. It's God we need. And brethren, let's never forget that there are no two situations exactly alike. We find in King David's time that the Philistines came against him and he asked the Lord and the Lord said go out and battle with them. He could have said the next time they came, I know the answer because it worked the last time.

But the next time they came again, he inquired of the Lord. The Lord said, don't go out again. Them there will be a different way of handling this situation, and situations may look alike. It's God we need, and it doesn't matter how old we are. And so I say a few words to the dear young people about Timothy, who was a young man. But here's an old man probably, if not in his 80s, pretty close to it, because they were in captivity for 70 years. So he must have been a very old man. Isn't it nice to see a man like this? And a man who was faithful, too. A man who wouldn't give in and although the king wanted them to stop, I sometimes said he could have just said, well, I can pray with my eyes open, nobody needs to know I'm praying. But now there was a pattern of godliness in his life. He sought to go on with it. He loved the people of God. Just read in the chapters afterwards and you see him interceding for God's people in all their departure. But here. I say again the great lesson, and may I say it to those who are older, because this isn't especially for young people today. It's for all of us and the lesson for us as we get older, let's always be dependent. Let's learn no matter how much experience we have had in the things of God and in things that may come up in our personal lives or homes or whatever, to always look to the Lord and hear Daniel three times in a day. Goes to his room, gets. Down on his knees and ask God to undertake for him in this difficult and trying situation. He found the Lord a present help. As I said, he didn't think of the past. He said this is the year this has happened. God can give me the health and the strength that I need and He can give you the help in 1987 and if 1988 comes with a different set of circumstances. He's a present help in time of trouble. So perhaps this is the lesson for those of us who are older, and that is to be constantly dependent. Now let's turn back, turn over to Hebrews. Chapter 11. Hebrews, Chapter 11. Verse 7. By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. Perhaps you could also look at First Timothy or Second Timothy rather chapter 1. And verse 16. The Lord give mercy unto the House of Onasipharas, for He OFT refreshed me and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day, and then how many things he minister unto me at Ephesus thou knowest very well. Well, we've looked at, we've looked at Timothy as a young man. We've looked at Daniel at a different time, a very difficult time as an older man. Perhaps in this one we see two families brought before US1 in the Old Testament, the other in the new. Here was a very, very difficult time. The earth was filled with violence and corruption. That's the way it is today. The Earth is filled with violence and corruption. And God takes this man Noah, a man of faith, and instructs him to build an ark for the saving of his house. And I've often looked at this household. I like to picture things as though I could see the actual things happening. And I think of this family singled out in the whole world here. Somebody told me there were close to 1000 people together. But if we were to gather together all the believers in Noah's time, as far as we know, there were only 8. The lot you say in the whole world, that's all we know about. It seems that was the only ones in the whole world. Is it possible to stand? One family stand alone with no support, no help. I shouldn't say no support. They did have the most wonderful support. They had the Lord. But I've often pictured these boys. Can't you imagine all the other young people saying, what do you think? Your dad's the only person that knows anything in the world and there's never been rain and he's building that great big boat and are you going to put in your lot and help him? And you'll never find a wife in a. World like this, but God provided 3 wives for those girls, those boys, three wives that were willing to go into the ark. Our God cares. He cares about families. It's difficult. It often is here, of course, we're a large number and we have a lot of young people. Lovely to see them. But perhaps you say when I go back to my meeting there's nobody. There's nobody. We just feel so alone. But here was a family. They couldn't go to a conference. They couldn't find any others in the whole world.

And yet this family was sustained by faith. Is God a present health? Is he able in a world like that? Could he find 3 girls? Of course he could. He knows the hearts of all men, and He provided the ones who were necessary for those boys. And they went into the ark, and the Lord took care of them, as we know, and brought them through that terrible flood. That's all I want to say. A little word of encouragement. I look at young people and young families. I feel for them. It is a difficult day, but not as difficult as it was in the time of Noah. And here is a man moved with fear, prepared an ark. It's nice expression, isn't it, for the saving of his house. He looked at those boys, I'm sure, and he said what a world. But my God, I can trust in him. He's faithful even though I can't see any way out. He knows the way out. The Lord knows how to deliver the godly out of temptation. He knows how. I don't know how and I don't know how for some of you dear young people, but the Lord knows how and He's able for every situation. And I think of this family of Odysseus, the father came down to Rome. And it wasn't a nice place like this if he wanted to find. The apostle Paul, he had to hunt around for the prison in Rome and say, if you've got a prisoner there named Paul, I'd like to go and visit with him. And I think it's very touching to see the Spirit of God realizing that children are identified with the position their parents take. And here's this man looking for Paul the prisoner. And you can understand other young people saying, where did your father go? Well, he's looking for a man in prison. He he wants to break bread with him. He wants to remember the Lord because he dwells in a hired house with a couple of guards. And we'd like to go. Well, that was a reproach to the young people, wasn't it? Paul thought about that. He said, the Lord grant mercy unto the House of Onasipharas, for he OFT refreshed me and was not ashamed of my chain. Dear young people, it may be that you bear a certain reproach because the company is small. There's not very many. Is it worth it to go on for the Lord? 1000 times. Mr. Darby once said the path of faith is well worthwhile, even if it were 1000 times happier than it is 1000 times more difficult than it is. And so I just want to encourage you to go on, no matter how difficult the path is. But then we have the assembly. If I could just look briefly at this and 3rd Epistle of John. The third Epistle of John. I just like to look briefly at this here. About this household tells us here. In the third verse I rejoice greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walked in truth and then. The ninth verse. I wrote unto the Church, But the autrophies, who loveth to have the preeminence among them, receiveth us not. Well, here is a little picture of assembly life. Here was a family. The man's name was Gaius. He had a family and his children were walking in the truth. But what was the condition in the assembly? Well, there was a man there that was putting himself forward, a man named Diotrephes. He loved to have the preeminence. But isn't it nice to see this household going on, even though things weren't just as they should be in the assembly? And I've often had young people say, well, so difficult to go, there's a lot of tension in. Things aren't as happy as they should be and I just don't feel like going to the Bible reading or the meetings because there's somebody that's always putting himself forward and it bothers me. Oh, isn't this lovely? Here we find a man he's writing Paul rather John writing an encouraging Gaius to go on and his children were walking in the truth and it tells us that he was doing faithfully what he did to the Lord and the strangers. And then he said.

Said Follow not that which is evil, but that which is good. Oh, may I say, if there's a little problem in your assembly, don't let it get you down, don't let it hinder you from following the Lord. Follow that which is good, not that which is evil. It's true we have to be exercised about these things, but isn't it good to know that the Lord is sufficient? And here's a family going on in an assembly where things weren't just in the order that they should. And John writes a special letter to encourage us. Oh, Gaius, don't give up. Bring your children on. How often? If I'm just going to tell you a little thing that my father used to say, he said, I've watched very often. Just when the family comes to a very important stage in life, the devil will bring a problem into the assembly. The parents will get upset. They'll get so upset that perhaps they leave and then maybe a few years down the road they get. But the devil accomplished what he wanted. He scattered the children. He scattered the children all Let's go on the midst of difficulties. Let's not get under them. Let's see grace as Paul, as John sought to encourage Gaius here to go on blocking the truth, seek to bring up our children in that path. Elohim turns the last one for you know it very well. It's in Philippians chapter 1 Here was a man in prison. Here was a man who had. Tried faithfully to devote his life to the Lord. I don't suppose there was a servant of God so devoted as the apostle Paul. And at the end of his life, instead of things being easy, he is in prison. Maybe I hear somebody here say, well, I've tried to go on to the Lord, but things just seem to have gone into reverse in my life. I really feel as if I was in prison. And it just seems that I get so discouraged. Because why is the Lord allowed this problem to come? Because I did try to go on with him. Did Paul take that attitude? Did he say, well, why has the Lord let this happen to me? I think I could be a lot more useful if I were more free to go about. That lovely what is his answer? It tells us here that as he got close to the end of the journey, he said having a desire to depart and to be with Christ, which is far better. For to me to live is Christ and to die is gain. And if things have been adverse in your life and the devil is trying to get you discouraged and say why has this happened to you? You've tried and why has the Lord allowed all this to? Come upon you. I just want to encourage you. You can live Christ in the midst of that difficulty. He'll give you grace. There's nothing that has spoken to my heart as much as to see someone who has sought to go on for the Lord and then he gets into a situation that I can't explain or understand, and to see that person just showing the loveliness of Christ. That gives joy to the heart of the Savior. That's the triumph the Lord can give. Well, I say again in closing, and I'm saying it to myself as well as to you, we can serve our own generation according to the will of God. We can also not be reflecting and saying, oh, I wish it was 10 years back down the road, but we can say the Lord will give me grace to live for him today. He'll help me and He will sustain me. And let's not point the fingers of others. Instead we're going to give account of. Ourselves, let's leave others with the Lord and seek to live our own lives for Him and for His glory. You can't tell the blessing it may be to others just because you sought to go on for the Lord and live for Him in what was very adverse. I hope you'll pardon me for going a few minutes over. I wasn't watching the clock very carefully. But I hope the Lord will speak to our hearts and draw us after Himself.

Walla Walla Conference: 1995, Your Path of Faith

Address—G.H. Hayhoe

Tune my heart to sing Thy Grace streams of mercy, never ceasing Call for ceaseless songs of Praise #5 in the appendix. Come the. I'd like to start by looking at a verse in First Samuel chapter 12. I'll read the two verses before, that is particularly the 24th verse I had in mind. First Samuel 12, verse 22. For the Lord will not forsake his people for his great namesake, because it hath pleased the Lord to make you his people. Moreover, As for me. God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way only. Fear the Lord and serve him in truth with all your heart, for consider how great things He hath done for you. Well, brethren was particularly that expression. Consider how great things he hath done for you. We're very forgetful people. We know what to the Lord has done for us. But as we get involved in things that go on about us, and perhaps in our family life and business life, we forget what the Lord has done for us. But isn't it blessed that as Spirit of God is the remembrance there? The Lord Jesus said, when the Spirit of truth is come, he shall bring all things to your remembrance, whatsoever I have said unto you and Peter writing by the Spirit of God. Said to those to whom he was writing that he would tell them of the things though they once knew them and had been established in the present truth. And So what I may speak about may be very familiar to some of us, but I hope that it will touch our hearts afresh. We eat the same things over and over again, and if they're dishes we especially enjoy, we don't mind having them quite a few times, because they're specially nice to us. And how can we think of how richly we are blessed in Christ?

Without being encouraged in the path of faith. Well, brethren, with the Lord's help, I'd like to just speak of these things. And notice that verse again. Consider how great things. The Lord has done for you well, He has done great things for us, not only in that glorious work that He accomplished on the cross of Calvary, but even since we have been saved, has He not proved himself to us over and over again? And as we learned more of His truth, He became increasingly precious to us. And so I would just like to speak a little of those. Perhaps we might say simple things. I wonder if we could turn first of all to Acts, Chapter 13. And verse 38. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things from which he could not be justified by the law of Moses. Well, it's a blessing and glorious thing to know that when we receive the Lord Jesus as our Savior, we can rejoice that our sins are forgiven, says that whom we have remission or forgiveness through His blood, the forgiveness of sins. It's something that we possess and I hope every person, young and old in this room can say. I know my sins are forgiven. God is the only one who can do that and he does it righteously. He doesn't pass over our debts. I heard of a judge and it was near the festival time of the year at the end of the year, and when a number of traffic cases came before him, he said, well, this is the festival time of the year, so I'm just going to let you all go and you won't have to pay any fine today. Well, that seemed very kind, but it wasn't righteous. But if that judge had put his hand in his pocket and he said, I'm going to pay everyone of these fines for you, that would have been righteous as well as kind. And that's what God has done. He didn't pass over any of our sins. No, the Lord Jesus paid the debt in full. We have redemption through his blood, the forgiveness of sins. He paid the full penalty. We know that. But we need to be reminded of it. It's what we're going to sing about for all eternity in the in the glory above, it says thou was slain and has redeemed this to God by thy blood out of every kindred and tongue and people and nation. But this passage in Acts 13 goes a little farther than the forgiveness of sins, because God delights to add up the blessings. We might say that to know our sins are forgiven is like the very starting point of Christian life. To know that they've all been blotted out in the precious blood of Christ. But the word justified is a very precious word too. And it says here by him all that believe are justified from all things. Now there are many people I believe who have a mistaken idea of justification. I've heard people say justified means just as if I'd never sinned. But you know, if that's all God did for me, I would be in the same position as unfallen atom. He hadn't sinned, but he was capable of sinning, and he did sin, and he forfeited everything. So justification must go in Christianity farther than just be in the position of unfallen atom and his very beautiful expression in the 5th chapter of Revelation, a fifth chapter of Romans that says justification of life, justification of life. For when your

sins are forgiven and God justifies you, he places you before him in a life that never sinned and cannot sin. Tells us in Colossians 3 when Christ, who is our life, shall appear. Then shall we also appear with him in glory, It tells us also in John's epistle.

That we may have boldness in the Day of Judgment, because as he is, so are we in this world. In 2nd Corinthians 5 it says He hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him. And just to show, perhaps my little illustration, how much more it is to be justified justification of life. Than just to have our sins forgiven. Let me suppose such a thing as this. Now that I had stolen some money from you, perhaps a large sum. And you and your kindness, You forgave me. You forgave me, you said. Gordon, I forgive you everything. Well, I I'm sure I would be, I trust most grateful for what you had done and forgiven me. But I'm going to tell you this. I would never feel thoroughly at home in your presence. I would think, down in the bottom of my heart that perhaps every time you looked at me, you said, Well, I've forgiven him. But I look upon him as a forgiving thief. I wouldn't trust him. God's forgiveness is not of that character. When God Forgives, he places you before him in the very life of praise. Who is your life and sees you as though you had never done that deed. Isn't that a wonderful thing? I can lift up my eyes and my heart to God my Father. And say he's not only forgiven me, but he sees me the righteousness of God. In Christ he sees me in that precious position. That as Christ is before him, with all the judgment behind him, so are we in this world. I hope that every young believer is in the enjoyment of this. That'll give you great peace in your soul To know this. It's blessedly true. It's what God says it. It may be very simple, but some of the blessed things in life are very simple. The complicated things aren't always quite as enjoyable. It's the simple things in life that are often the most precious. And so. We are forgiven and we are justified. And So what a wonderful thing that is that we are justified and then God has done more. He has also given us His Holy Spirit. And now if he turned with me to for Second Corinthians chapter one. Verse 18. For as God is, as God is true, our word towards you was not yay and nay for the Son of God Jesus Christ, who has preached among you by us, even by me and Sylvanus. And to Bothius was not gay and nay, but in him was yay, For all the promises of God in him are yay, and in him a man unto the glory of God. By us Now he would establish up with you in Christ, and hath anointed us is God. Who also has sealed us, and given the earnest of the Spirit in my in our hearts. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto corn. Not that not for that we have dominion over your faith, but our helpers of your joy. For by faith you you stand. I'd like to just mention that last verse, not that we have dominion over your faith. And So what I'd like to bring before you is not that I am trying to have dominion over your faith, but I would like to help your joy. Because I believe our joy increases in the measure in which we lay hold of these great things the Lord has done for us. Well, a new nature. The new life that He has given to us is the very life of Christ. I could read in Colossians one. I'll just quote it though. It says when Christ, who is our life. Shall appear. Then shall we also appear with him in glory, so Christ himself. Is the believer's life, and that life has a certain character. What was true of the Lord Jesus? He did no sin. In him is no sin. He could not sin well you and I. Are partakers of the divine nature. It tells us. It tells us whosoever it is born of, God does not commit sin, and his seed remaineth in him, and he cannot sin because he is born of God. Do you know that the new life that God has given to you when you receive the Lord Jesus as Savior is, as we said, the very life of Christ and cannot sin? But you know we also need power.

And. Just before the day of Pentecost, the Lord Jesus was talking to the disciples, and he said, Ye shall receive power. After that the Holy Ghost is come upon you, and ye shall be witnesses unto me. So we need power. And what is the power? That we have the Holy Spirit of God. After that she believes you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance. Until the redemption of the purchased possession. So we have a new life, the very life of Christ. And we have power because the Spirit of God indwells us, and it tells us in John's Gospel, chapter 3, God giveth not His Spirit by measure. Our translation adds the words unto him, but you'll notice through an italics, and they're not in the new translation, Mr. Darby's. And so God doesn't give his Spirit by measure, because the Spirit of God is a person. How would it be possible for him to give us? Shall I say apart? The Spirit of God is a person. Your body is the temple of the Holy Ghost, which is in you, which you have of God. So you have the power. Never say I haven't got the power to please God. I'd like to. Yes, the Newman would like to please God, but never say I don't have the power because we have the power that is given to us and how wonderful this is. You know the reason we fail. I might have a very good car and a very powerful engine under the hood, but I could stall on the hill if I don't step on the gas. I could come to a steep hill and just stall. And it's not because I don't have available for me all the power, but I'm not using the power. That's what so often hinders us in our Christian life, is that we are not using the power that has been given to us. Well, I just like to read these verses here again it says our word towards you is not yay and nay. I believe what he is referring to was what took place when the children of Israel entered the Promised Land. There were two mountains. One was a mountain where there was to be blessing. And the other where there were to be curses and the blessings depended on the people. It said the blessings were consequent upon them keeping God's holy law. The curses were If they dissipated, well, our blessing is not dependent on us at all. And So what Paul is saying our word toward you is not yay and nay. All the promises of God in him are yay and in him Amen. Or let it be established to the glory of God by us, because if man could keep God's holy requirements, he would have something he could glory in. He'd be able to say, I did it, I did it just like the rich young ruler our brothers spoke about. Who wanted to know what he would do? And if he were able to do it, he would have boasted and said, I did it. But it says by the deeds of the law there shall no flesh be justified in his sight. But in the gospel it's not yay and nay, because it all depends upon what Christ has done. And in order to make all these things good in our souls, God has given to us that divine guest your body is the temple of the Holy Ghost. And I'd just like to notice these little points that are brought out in the 21St verse. It says, now he which establisheth us with you in Christ and hath anointed us is God. Well, I believe in Scripture The anointing has spoken of in two different ways. That is, in Acts chapter one, it's spoken of as the power he shall receive power. After that the Holy Ghost is come upon you in John's epistle. It's the capacity to understand the things of God. You know God has written the book that cannot be understood unless he gives to the one who's born again the Holy Spirit of God to indwell him. That's what it means in First Corinthians, where it says what man knows the things of a man, say the spirit of a man which is in him. Even so the things of God knoweth no man but the Spirit of God.

Now we have received not the Spirit which is of the world, but the Spirit which is of God, that we might know the things. That are freely given to us of God. If you hand this book to an unsaved person, he'd say, well, nobody can understand that book. But after you are saved, you have the capacity by the Spirit of God to understand it. Now our wills may hinder our hindering into it, but we do have the capacity God give us, not His Spirit by measure. So we have the power and we have the capacity to understand God's precious word. I'd like to say to those who are younger, if you come across a verse that you don't understand, we'll just ask the Lord by His Spirit to show you. You may be very surprised how soon he'll open up that verse to you and make it clear and precious. You have the anointing and he teaches us all things and then it says. He has sealed us. You know, if you have a piece of property and you have a document that says it's yours, it's not an official document until it has a seal on it. And the seal makes the document official. And so, you know, when God gave us this rich inheritance, the unsearchable riches of Christ, it says he has sealed us. He's we have the seal, thy spirit, to the present seal of all the Father's love dwells in our hearts and does reveal. His glorious rest above. So the ceiling is the fact that it actually belongs to us. And if neighbor says you don't own that property, you say, Well, I can show you my official document. It belongs to me. Isn't that wonderful? We God wants us to be sure. He doesn't want us to

have doubts, and He wants us to know His mind. If there's any hindrance in knowing his mind, it is never on God's part. If any man will do His will, he shall know of the doctrine. I've heard people say, well, if such great man as Mr. Darby and Mr. Kelly did not agree on certain things, who are we to understand them? I'm nobody, neither are you. But the Spirit of God is willing. If any man will do his will, he shall know of the doctrine. God on his part is willing. But you know we need to have broken wills to this man. Will I look to him that is poor and of a contrite spirit. And it trembles at my word. And so there's something. You read a verse in the Bible, and it makes you a little uncomfortable. Maybe it's because your will or my will is at work. God is willing. We have the anointing. We have the ceiling. We have the earnest. What is the earnest? Well, I think we all know in business dealings. It's really the pledge that a deal entered into is going to be completed. And isn't that wonderful? God has given the earnest in our hearts. And if you know the Lord Jesus as your Savior, God has given you the pledge or the promise that he's going to complete what he has begun. That was not a sure answer for those who deny eternal security. And I would just mention too a verse that they sometimes try to spoil is in John 10. I give unto them eternal life, and they shall. Never perish, neither shall any man pluck them out of my hand, but sometimes they will say that you can pluck yourself out. But did you ever notice the verse has a double assurance? They shall never perish, is one thing. Neither shall any man pluck them out by hand, is the other. And then my father and me are one. So God wants us to have the assurance of eternal salvation through what Christ has done. He's given us this earnest. And what a wonderful earnest. You never heard of a person going to buy a piece of property and putting down more earnest money than property was worth. You're going to buy a piece of property for $50,000? And you put down earnest money of $100,000. Well, everybody know you don't intend to back out of the deal when you put down double what it was worth. But you know that to assure you that you're going to be in glory, God has not given you any less earnest than the Holy Spirit of God, one of the persons of the Holy Divine Trinity, to indwell your heart. Oh, you know, Satan wants to get doubts into our minds. There may be young believers. He's trying to get you doubting, looking in for feelings.

If your neighbor says I don't think you own this property, would you say I feel pretty good? I think I must be mine. I enjoyed it so long. No, you'd say I can show you a piece of paper that shows it belongs to me. Never rely on your feelings, but rely on the word of God. It's given the earnest of the Spirit in our hearts. And so it says. Not that we have dominion over your faith, but our helpers of your joy. For by faith he stand. I think that's a beautiful verse. I don't have dominion over your faith. If I told you what to do, and you just did it to please me, it would have no value before God. It's what you do to please the Lord. And if this afternoon your heart, and my heart too, is stirred up in affection for the Lord Jesus and a appreciation for what he has done, then it won't be because I told you you should do something. I believe the response of your heart will be, Lord, what will thou have me to do? What will thou have me to do? So he's given the earnest of the Spirit in our hearts. And so we have the Spirit of God indwelling us. But he has also given us. As I say, we are partakers of the divine nature. But I just like before we end with this portion, I'd like to go on to the end of the. 3rd chapter. Perhaps I could read here. The sixth verse. Of the two Corinthians 3 who also hath made us able ministers of the New Testament, Lot of the latter, but of the Spirit. For the letter Killeth, but the spirit giveth life, then going on to the. 17th verse. If you have a Darby translation, you will notice that from the seventh verse to the end of the 16th is a parenthesis. And so I'll read that sixth verse again, who also has made us able ministers of the New Testament, not of the letter, but of the Spirit. For the letter Killeth. But the spirit giveth life. Now the 17th verse, now the Lord is that spirit, and where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding the glory of the Lord, beholding us 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. Here's how the change takes place in our lives. He brings in in this chapter I won't read all the verses how that Moses received a law written on tables of stone and the people broke that law. But he said Christianity is not writing upon a table of stone but on the fleshy tables of the heart. Why was the law written on tables of stone? Because stone is cold. It doesn't respond and telling the people what they should do. Didn't create any response in their heart. Telling you what you should do won't create a response in your heart. But if it were possible to write something right into your flesh, then there would be a feeling associated with it. And that's what he is showing. That when the Lord makes his desires known to us, He's writing upon the fleshy tables of the heart. I trust everyone here can say he's won my heart. He died for me. He's my savior. And now writing on the fleshy tables of the heart. Creates a response and Paul is saying we're not sufficient of ourselves. But our sufficiency is of God, and so he brings before them the secret of Christian growth. Where the Spirit of the Lord is there is liberty. We don't do things in Christianity because we have to do them. We do them because we want to do them because we have the very life of Christ, created in righteousness and true holiness, the life of the Blessed One who said I do always those things that please him.

And then we have the power by the Holy Spirit of God, and So what he is saying, occupation with Christ in glory will make us like him down. Then he came to the Jordan, the river of death, And when they had passed over little picture of the end of the first man in the death of Christ, he passed over. Then Elijah said to Elijah, what shall I do for thee before I am taken from thee? And Alicia said, I pray that a double portion of thy spirit may be upon me. He said, I want to be like you when you're gone. I want to be like you. You've gone up there, and I want to be like you. And when you're gone, a devil of you, if you want to put it that way. And he said, if you see me when I'm taken up, it shall be so. But if you don't, it shall not be so if we lose sight of the Lord Jesus. We won't be like him down here. We need to have him. We love our brethren, but the object before our souls is to please the Lord and dear brethren and young people. I say, if you get your eyes on your brethren, or me or anybody else, you may be disappointed, you probably will. But if you have your eye upon that perfect man, your beloved Savior, it will be so. And that's what he's telling him, he says. Here we all. Be holding the glory of the Lord are changed into the same image. And so after he had seen him go up, he, you know what he did the very first thing? He took his own garment and rented in two pieces and picked up the garment of Elijah, his mantle that fell from him. It was to me as if he said that this is the end of old Alicia, Alicia. But I want to be like the person that's gone up there. And he put on his garment, and this is what we'll see in connection with the new life. That God has given to us. And I'm quite sure that every real believer in this room wants to be more Christ. Like, I believe that when you go home from these meetings, if your heart has been touched, as I'm sure it has in some little measure with the thoughts of what the Lord has done to for you and what He means to you, there's going to be a desire to be like Him. And so he says, if you see me when I am taken up, I'll be like him. But you say. I have within me. An awful urge to do what's wrong sometimes, and I can't understand, I do love the Lord Jesus, but that is within me, you know? God takes up that question too. And I'd like to say a little bit about we spoke briefly of it yesterday. Perhaps we could see in Romans chapter 6 what God has done about that. Fallen nature within us that has that kind of an urge. You know, there are many Christians that rejoice and know that the Lord Jesus bore their sins. But they don't see that his death was the end of the old man of our position in Fallen Adam, and I believe it's good to see that. Perhaps you've read the story of John Bunyan called Pilgrim's Progress and this was a comment my father made about John Bunyan's pilgrims progress. There's a lot of good and helpful things that I'm not saying this to discourage anybody from reading it, and I have enjoyed many things in it myself. But he said John Bunyan when he was going to the cross with that load of sins on his back. And he came to the cross and saw the Lord Jesus dying For him his bundle of sins rolled off into the sepulchre. And he knew that his sins were gone, but he didn't see the end of John Bunyan. And he had a sad time the rest of his life because he didn't understand that his old man was crucified with Christ. Not only his sins, but the very nature that produced those sins, came to an end in the death of Christ. And he used to say, if he'd rolled

into the Sepulchre himself, sins and all, and come out a new man, he would have been a happy man. Because he would have seen what Christ had done was not only accepting the question of his sins.

But the question of the nature that produced those sins, and that's what we have in the 6th chapter of Romans. Let's notice this. Verse 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed. That henceforth we should not serve sin. Verse 11. Likewise, reckon ye all see yourselves to be dead indeed unto sin. That's the nature, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield you your members as instruments of right unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness. Unto God. The death of Christ was not only. Putting my sins away, it was the end of my Adam standing before God. And God gives me the privilege of wrecking myself dead, indeed unto sin. And now he tells me, these members, these hands, these feet once were, shall I say, controlled by that fallen nature within me. I did what the old nature wanted to do, wanted to do something. Well, who's going to stop me? I'm going to do it. I want to do it. I'm going to get some pleasure in it. There are pleasures in sin, and so go ahead. But God says I put an end to that old man at the cross. Don't let him reign in your body. But let the Newman reign in our body. Heal your members. Saw here my hands are to do what's pleasing to the Lord, and He's given me the very life of Christ. For Christ is my life that wants to please Him. And he says, don't let the hands do what the old fallen nature likes to do. Don't do those things that the old fallen nature wants to go perhaps, but heal your members as instruments of righteousness unto God. And as those that are alive from the dead, and your members of instruments of righteousness unto God. What a wonderful thing that we have this privilege. Now. If we turn to the 7th of Romans, we see the conflict that is described by one who does not understand this wonderful truth. And I'd like to just point out some little things that are developed in the end of this chapter in Romans 7. It says here in the 18th verse for I know. That in me that is in my flesh, dwelleth no good thing. But how to perform that which is good, I find not. Perhaps there's some young person who's in this conflict. I was in that conflict, so I think I perhaps understand a little bit of it. He says here I know that in me that is in my but to will is present with me. But how to perform that which is good? I find that you say, I really want to please the Lord, but I don't know how to handle this because I find those impulses constantly wanting to take control of my body. Well, isn't it good for us to see here this one thing God did not improve the flesh tells us in the 8th chapter and the UH. Third verse, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Because if one doesn't understand the truth of these two natures, the old man and the new man, they don't understand that they can't understand how after they are saved there is still the desire to do what's wrong. But I won't say. Again, God himself didn't attempt to improve the old man. That which is born of the flesh is flesh. Can't be improved in me, that is in my flesh dwelleth no good thing. Who said that? The beloved apostle Paul. He had that fallen nature and there was nothing good in it. The flesh profiteth nothing. It says in another place, and it's good for us to get hold of that. And so maybe that explains why you say, I thought I wouldn't have any more of those desires. The old man has not changed. It came to its end of the death of Christ, and we're to count that that is the truth of God.

And live in the enjoyment of it. And so he says how to perform that which is good. I find that he doesn't realize that God has made provision in connection with that old man. So I want to say this. To any young Christian here, you say, well, I find that continually I thought after I was saved, those impulses would be gone. No, that which is born of the flesh is flesh in me, that is in my flesh dwelleth no good thing, and God is showing us the way of deliverance here. Then he says. In the 20th verse. Now if I do that I would not. It is no more I that do it but sin that dwelleth in me sometimes. This chapter you'll notice that in one breath he seems to call the old man eye, another breath he calls the new man eye, as though he were acknowledging the old man which has been crucified with Christ. But he says here it's no more I could. I put it in a very simple way so you'll understand. Maybe there's something that I did in my unsaved days, and a friend comes along to me and invites me to come to something or someplace to practice those old things that I used to do. And I say, no, I'm a Christian. I don't want to go there anymore. But after my friend is gone, the enemy says to me, Gordon, you didn't want to go. You said you didn't want to go, but you did really did want to go. And there's a great conflict that is set up well. No, I didn't want to go because I don't recognize the old man at all. And the new man could I use the expression. The new man was answering the door. Did the new life want to go? Did the life of Christ within me want to go? You didn't tell anything. False. The old man, of course, wanted this deal. It hadn't changed. It was still corrupt according to deceitful lust. Always answer for the Newman. The Newman does want to please the Lord. The Newman has created in righteousness and true holiness. What a step, not expecting anything good from the old. It hasn't improved since we're saved. And then that we have this new life, the very life of Christ. And we can say it's no, the old man is no more I. It's sin that dwelleth in me. It has come to its end before God, in the death of Christ. Isn't that a wonderful deliverance? Not a grand thing to know. You didn't tell a lie, but you let the right man give the answer. The new man did want to please the Lord, but then he goes on to say in the 22nd verse, I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind. That's what it says in Galatians. The flesh lusteth against the spirit, and the spirit against the flesh. And these are contrary, the one to the other. So that you cannot do the things that you would bring into captivity to the law of sin, which is in my members, O wretched man, that I am Now notice who shall deliver me. He looks outside of himself. That's very important. He didn't say what, but who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin. Maybe some of her views this illustration, but perhaps it bears repeating both and I was going to build a garage on my property and I have a pile of lumber that I've been storing for a while, hoping to use it in this garage that I'm going to build. And I hire a Carpenter and I ask him to build this garage for me and I say I'd like to use that pile of lumber out there. And he goes out and he looks the pile over and he says, well, I guess I have bad news for you. That pile is all rotten. We can't use that lumber. I say, well, that is bad news. I was so counting on that. And now you tell me it's no good. But he said I bring good news to you today. Also, he said I've brought a new pile of lumber. Every piece is sound, and it's good lumber. We'll use that. It'll cost you nothing. We'll build it out of that. Oh, you see, I feel so badly about the old pile. I thought it was so good.

He said you're just making yourself unhappy for nothing. Why aren't you giving thanks for the new one instead of making yourself unhappy because the old pile is rotten. Just reckon this is what I said. It's rotten. And just give thanks for this sound pile of lumber. Well, after he's gone. That's what it means. God sending his own Son and in in the flesh condemned sin. In the flesh the Lord didn't attempt to improve it, He did just what the Carpenter did. He condemned it and he put an end to it. And baptism. Beautiful figure. Puts it right out of sight. Because in baptism it's under the water. It goes out of sight. What a wonderful deliverance. Can't you see the difference? He's a wretched man. In the next verse, he's giving thanks, just like I was wretched when the man told me my pile of lumber was rotten. And I'm giving thanks when he tells me that there's a new pile and we're going to use the new pile. Dear Christian. And you made yourself wretched about that bad plow. Well, let's go a little further in the story. He goes home. And I say to my wife, I can't believe that. I think there must be some good pieces in that. And he's gone. He isn't there. So I started pulling the pile apart to find. I say to her, if I could just find a few good pieces, I'd feel a little better. And I start pulling it apart. And the Carpenter comes by and says, what are you doing? Well, I he's. I said I just didn't like to accept that

there's nothing good there. You see? You're making yourself miserable for nothing, putting yourself to a lot of trouble. It's no good. It's rotten. Why don't you just live your life giving thanks? And that lovely brethren, I got a pile of rotten lumber inside, but I can sit at the Lord's table. And I reckon that old pile of Lumber's dead. It came to an end in the death of Christ. And I sit there giving thanks that I not only have a wonderful Savior who bore my sins, but took care of that fallen nature inside and gave me a new life that wants to please him. And I want to say to every true believer. You can sit at the Lords table and justice, rejoice that you have that new life, the life of Christ within the Holy Spirit of God, and don't make yourself wretched about the old man. But now you say, what if I do let one of those pieces get into the building? Wasn't after he's gone home I I take a stick that I think looks pretty good and I put it in the building. Well, I have to tell him I'm sorry, don't I? Well, dear friends. We have also, because it was on my heart to speak of what we have in Christ. We have the priesthood of Christ and the advocacy of Christ. What is his priesthood for? It says, let us come boldly under the throne of grace, that we may obtain mercy and find grace to help in time of need. The enemy does come try and stir us up. Things happen. Temptations come. Someone says something unkind. We get stirred up, and the Lord says, I'll give you all the help that you need. You don't need to let that old man act. If you find that principle of sin stirring within, you don't have to give way to it. Ask me for help. His name is Wonderful Counselor, the Mighty God, the Father of Eternity, the Prince of Peace. He's living there 24 hours a day, all the help you need. Oh, you say that I failed. We have an Advocate with the Father, Jesus Christ, the righteous. And when we have failed, it doesn't change our standing. We have an advocate with the Father. God still my Father. And He's righteous in taking up my case because he paid for that. Samuel. I like that. It doesn't say if any man confesses sin. We have an advocate, but it says if any man sin, we have an advocate. And before you have ever confessed it, your advocate is before the Father saying, I paid for that sin of Calvary. You'll never lose your perfect standing. It's always in Christ. You are not restored until you confess it. But we if any man sin. But in the other, the chapter before it says, if we confess our sins, he's faithful and just to forgive us our sins as governmentally. When we confess it, we are restored.

And to cleanse us from all unrighteousness. So isn't that wonderful, Brandon? We have a new life, Life at Camp Sam. We're forgiven. We're justified. God's taking care of that old man that I was born with. And he it came to its end. He nailed it to his cross. It all came to an end in the death of Christ. He gives me the privilege of reckoning myself dead, indeed unto sin, but alive unto God. And he shows me how when these temptations and tests come, that he can give me the strength. And instead of constantly condemning myself, I can be giving thanks that he's given me the very. Life of Christ within me. And then when I do fail. He's my advocate when I need help. He's my high priest. Brethren. How wonderful. No wonder if Samuel could, say, consider how great things he had done for you. Surely we ought to consider how great things he's done for us. But then he's done more than this, too. He's invited us to his table. Isn't that a wonderful thing? He says. Now I've done all this for you. And I want you to find your place at my table. I just like to turn to 1St Corinthians 10. 1St Corinthians 10 verse 15 I speak as to wise men. Judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, one body, for we are all partakers of that one bread In our meetings. We've had quite a bit to do in meetings about the truth of the one body of Christ. And perhaps you have noticed that in First Corinthians 10 the subject that's taken up is the Lord's Table. In First Corinthians 11, it's the Lord's Supper. And that's why in the 10th chapter, the cup comes first. And then the loaf. In the 11TH chapter, the order is reversed. But in the 10th chapter, the cup comes first. What gives me title to the Lord's table? It's His Precious Blood. So it says the cup which we bless. Is it not the communion of the blood of Christ? That's what gives me a title. But I come there, and if I can put it in this way, I don't break bread merely as a forgiven Sinner. That's wonderful. But I break bread in the nearest possible place, as a member of the body of Christ, and at low from the table is symbolic of every true believer. We, being many, are one bread, one body. We're all partakers that that one bread, and so that loaf is a symbol of the one body. And I say again, I am a forgiven Sinner, but I break bread as a member of the body of Christ. And may I say to you, and especially you, dear young people, you will never really enjoy the Lord's table. As you should, unless you see that your position there is so near so dear it could not be dearer. Perhaps if I use a little illustration you will see the point. Rahab was a harlot. She had lived a bad life, but she put her faith in the God of Israel. She hung the scarlet line in her window, and she was spared when judgment fell upon the city near. And she was she was delivered. She doesn't. She didn't come under that judgment. But there's more to the story. We learn from First Corinthians chapter from first chapter of Matthew that she was brought into the royal line. And just to show you what I have in mind, supposing the time comes she just married, she sits down at the table with her new husband and she looks across the table and says it's wonderful to be a forgiving harlot. He says. Well, it's certainly true, You're forgiven, but that isn't the way I look at you. I look at you as the bride of my choice, and you will never really enjoy the Lord's table like you should unless you sit there and see that that loaf represents you and every other believer as a member of the body of Christ. I break bread in that blessed truth because God has taken up my case. He's not only He's not only put away my sins, but He has received me and I'm in the nearest possible relationship.

Could God have governed more? Would his love do less? No, He couldn't do more and his love wouldn't do less. It's going to take all eternity for him to show the exceeding riches of His grace. But he wants us to know these things. If you know these things, happier if you do them. I just liked it Before I close. I'd like to look at 2nd Corinthians 5. 2nd Corinthians 5. Verse 14 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 we as they which live, should not henceforth live unto themselves, but unto Him which died for them. And rose again. What is it that makes us want to live to please the Lord? Is it because we're under law? No, we're not under law, we're under grace. But it's because when we consider how great things He's done for us. And that his love tortoises ever the same. Doesn't that touch your heart? I've often compared this verse to some nails here on the table. And I have a magnet in my hand. And I don't say to you, now listen, this magnet should move those nails. I don't put in the word. Should I just say this magnet knows nails. And the Bible doesn't say the love of Christ should constrain us. It says it does. Why aren't those nails moving? If there's such power in the magnet, why aren't they moving? Well, it's just because they're not close enough to the magnet. And I bring down the magnet and I don't. I'm not saying, you know, this should happen. I bring down and say, what's what's going to happen? And then you see them begin to get close. The nails start to melt. Where do they go? They don't make a choice. They go where the magnet takes them. And that we should not live unto ourselves but unto him who died for us and rose again. And the Scripture doesn't say the love of Christ should constrain us. And if it doesn't constrain me brethren, it's not that there isn't power in the magnet. Is not that I am not a child of God. Praise his name, I am one of his children. But it's easy to do. Like dear Peter, he followed a far off and he didn't feel the pull of that love, but when he got close and the Lord looked on him. Mighty, mighty change took place in His conduct because He wanted and He spent the rest of his life living to please the Savior, who had done so much for him. Well may the Lord encourage us. He has done great things for us, brethren. And what will make us water? You can lay down a coat of rules, but quote of Paul said not that we have dominion over your faith. We're helpers of your joy. And you'll never find a real Christian who feels the love of Christ. Who knows where grace has placed him. Who would tell you that he didn't want to please the Lord? That would be just the natural desire of his heart. We do fail, brethren. God has made provision for that. Or where would any of us be? But what we need to do is just get back close to him. And get restored. And he hasn't changed. I am the Lord. I

change not. Therefore ye sons of Jacob are not be, are not consumed. It wasn't for his grace. I wouldn't be here. It wasn't for his restoring grace. I wouldn't be here. But He does. He does, and he will. And he is. The captain of our salvation, bringing many sons to glory. May he lead us brethren in the past. That's pleasing to him, and give us to understand, perhaps in fuller measure, the great things he's done for us. Could we sing that little hymn love Divine, all praise Excelling? I think it's 296 is it? He has 296. Joy of heaven to earth come down. Bless us with thy rich indwelling, all thy faithful mercies Crown 296.

Buena Park Conference: 1980, What is a Christian

Address—G.H. Hayhoe

Was on my heart this afternoon to speak of something perhaps very simple and that is what a Christian really is. And I believe it's very important and very blessed for us to realize this and what privileges belong to us as well as responsibilities because we are those who belong to another sphere. We are heavenly men by birth as we have been singing. Well, let's look at the first time that it's mentioned in the Scripture Acts chapter. Chapter 11. And verse 25 then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Well, as I said, it's a very blessed thing, and yet it's a very responsible thing to be a Christian, to be one who bears the name of Christ. We know there are many different religions in the world. That is, they're Hindus, there's Mohammedans, there are Confucianists, there are many who have some system that has been built up by man. Perhaps we could look upon them as philosophies because. All they do is follow the teachings of some particular man, but it's a wonderful thing to know. That when a person is a Christian, I mean a true Christian, that he has a living Savior, It's, it's not just to have a certain form of belief, but it's to know a person and that person, none other than God's beloved son, the one who accomplished that great work on Calvary's cross and who is now a living Savior at the right hand of God. So when we speak of a Christian, we speak of one who is truly a Christian. We know that. In these other religions there is no such thing as what is real and what is false because they are following the teachings of a certain man. But there is such a thing as what is a true Christian and what is only one by profession. You know, one could be a Christian by profession, and we probably meet many of such people day by day. You say to a person, well, are you a Christian? He perhaps would reply, well, we're all Christians in this country. I'm not a Mohammedan. I'm. Not a Hindu, but that doesn't mean necessarily they have been born again. They're just Speaking of a certain form of belief. And you know, even in Scripture it says in Galatians chapter 3, as many of you as were baptized unto Christ have put on Christ. And so in Scripture, baptism is looked upon as that by which the name of Christ is placed upon a person. His heart may be changed or it may not. He might be one who has received Christ, he might not, but if he is baptized in the scriptural order of things, he bears the name of Christ. That is the outward thing. But I am speaking particularly of what is real. And here we find that in this chapter there were those who were persecuted up in Jerusalem. They fled for their lives, and as they came down to. Antioch, they began to spread the good news that is to tell of this. Living, loving Savior, to tell of that one who was crucified on Calvary's Hill, that one who accomplished that work of redemption and has been raised again for our justification. And the result was that at Antioch there were those who believed, and they believed they received Christ. They in that outward way, they had His name based upon them. That is by baptism. And now Barnabas came down and. And he exhorted them with purpose of heart to cleave unto the Lord. We find then that Barnabas goes and seeks out Saul, and Saul comes down. And I might say, here you have the evangelist, and the pastor and the teacher. The ones who first gave them the gospel were like the evangelists. And then when Barnabas came down, he had a pastoral care for them. He sought to encourage them. And it tells us that. He exhorted them with purpose of heart. They would cleave unto the Lord, but he realized they needed teaching. And so he went, and he sought out Saul, and they came down. And it tells us here that the disciples were called Christians first in Antioch. It began to be something that was noticed because not only had they accepted Christ, but there began to be some evidence of it in their lives. Peter speaks about this in his epistle. He says, let none of you suffer as a thief or as an evildoer, or as a busy body in other men's matters. But if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. Now that is, it's a privilege.

Suffer for the one who has done so much for us. And so they could count that a great privilege, the early believers, it says they rejoiced that they were counted worthy to suffer shame for His name. And the more you and I appreciate what the Lord has done for us, the more we feel it's worthwhile it to be reproached for His name. If there's someone you love very much and someone perhaps begins to chide you. That you're a good friend of that person. You sound glad to be a good friend of that person. I think a lot of him or her, you're not ashamed if you really love the person. And so isn't it So when we think of what a wonderful savior we have, that we have the privilege of being called Christians, of those who bear his name here in this world. And that was what I was particularly thinking of this afternoon. What a privilege it is to bear his name here in this world. Quite sure a man who thinks something of his country isn't ashamed to have the name of his country on his shoulder when he goes to another land. And how much more in this world, beloved brethren, to bear the name of Christ, that altogether lovely name, that name that is going to be exalted another day above every name in that heavenly city. It says the Lamb is the light thereof. What name will we delight to exalt? More than the precious and worthy name of the Lord Jesus. Indeed, I want to sometimes said that you can make a simple test of any doctrine that is presented to you by just asking one question. Does this teaching exalt man or does it exalt Christ? It says in John chapter 16 that when the spirit of truth is come, He will guide you into all truth, and then it says He shall. Glorify me, that is, There are many teachings that are being put forward in this world today that don't honor Christ. They honor man, that give him a place. The truth of God honors and exalts that blessed name. For in Christianity, Christ must be. He is everything. And so may we start out with this wonderful fact that we bear the name of Christ. And then too, I'd like to say here that. It wasn't the people who called themselves Christians, but it was the people who watched and observed them who called them Christians. Means that as they looked on to what had taken place in the city of Antioch, they said, what are these people and who are they? And they attached the name of Christ to them. I believe that they saw the likeness of Christ in them. They saw that which was pleasing to him. And so they began to take notice of these people. The disciples were called Christians first in Antioch. So I hope each one here can say, yes, I am. True Christian, I have received the Lord Jesus as my Savior. I'm happy to bear His blessed name. I'm happy to honor him as the one whose name I delight to bear. So that brings before us what a Christian is. And now let's turn over to John chapter 17. John, Chapter 17. And verse 14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth. Thy word is truth as thou. Sent me into the world. Even so have I sent them into the world. Well, here we find what the Christian is in this world, as it tells us here. Perhaps we could say we're in it, but not of it. We're here like those who are to represent Christ here in this world. And so it tells us the

Lord Jesus, in this high priestly prayer. For these are the very words of the Lord Jesus himself. Aren't they very precious? When we read them and realize that we have the privilege of listening to the Lord Jesus praying for us, doesn't that touch your heart? I've often said if the Lord were praying in the next room for me, well, I'd certainly want to be at the door and see what He is asking His Father for me. Oh, I'd be so interested in what He desired for me. Did you ever think of the 17th of John in that way? The Lord Jesus is praying there.

Front of his disciples. He's asking His Father for those things that He desired for his disciples during His absence. And I believe these things ought to thrill our hearts as we think that we have such a privilege. He talks to them about the things that are given to us. He's given us eternal life. He's given us His word. And the glory which thou gavest me, I have given them. Oh, how richly we're blessed. We possess a life that suited to heaven. We have His word to guide us in our pathway here, and then too we can speak of the glory as belonging to us. It says the glory which Thou gavest me. I have given them, not merely that I will give them, but I have given them. And then He tells us here in this 14th verse, I have given them Thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. Brethren, we don't. Belong to this world any more than the Lord Jesus did. I have often been struck and exercised when I think of what the Lord Jesus said. He said that a disciple is not above his master. If they have persecuted me, they will also persecute you. In other words, if I expect better treatment from this world than my Savior, am I not putting myself above Him? If I say, well, I don't think the world should treat me like that. Why, How did they treat my Savior? Should they respect me a little more than they respected the one who loved me so much, who was perfect in all his ways, which I surely am not? Oh, how it speaks to us when we think of this. And so it tells us here that we must expect to have the opposition of the world. They will not appreciate the Christian. I've sometimes said the opposition will be in the measure in which we give Christ. His rightful place. When a person confesses the Lord is his savior, why the enemy is opposed, he doesn't like to hear one acknowledge Jesus as Lord. When you go a step further and you say I want to live to please the Lord Jesus and make him my object in my life, then you face a little more opposition. It was somewhat when you first said that you accepted him as your Savior, that now when you tell your friends you want to please him. Again, you get a little further opposition. And when we say that we recognize no other gathering center but the name of the Lord Jesus, we get still further opposition. Because the world opposes Satan is opposed in the measure in which Christ is given his rightful place, because it says What concord hath Christ with Belial, there is nothing in common. And the enemy is always opposed to giving. The Lord Jesus, his rightful place. So he tells us here, we're not of the world, and yet he doesn't pray that we should be taken out of the world, but that we should be kept. He could have taken us to heaven the very day He saved us. We'll never be any more fit for heaven than we are right now. If we know the Lord is our Savior, we're already as a righteousness of God in Christ. We could not be more suited to heaven than we are. If we know the Lord Jesus, but. Alas were our lives don't always correspond with this, and so the Lord has left us here. We're fitted for heaven, but he's left us here to be in this world. For him it does not speak to us. And so much so that he says here as thou hast sent me into the world, Even so have I also sent them. Into the world that is we have been sent into the world isn't it remarkable here is the Son of God sent from heaven down into this world sent down here for our salvation and now he is he is speaking as one for this verse looks on to accomplish redemption. He's speaking as one who has accomplished the work he's going back to his father and he actually says that we are sent into this world take. Taken out of it because we don't belong to it, and then sent back into it. And it says sanctify them through thy truth. Thy word is truth. The word sanctify means to set apart. So we're really set apart from this world. We don't really belong to it. There are two different lines of truth in connection with sanctification, and that is what could be spoken of as possessional sanctification.

Education and practical sanctification. Positionally, we don't belong to this world at all, but the Lord would have us to be practically acting and living as those who didn't belong to it. And as someone else has said, anything that makes a link between US and the world is a practical denial of the fact that we are Christians. We actually are heavenly men by birth, as we were singing. And so here we find that the Lord has taken us out of this world. We don't belong to it at all. And then he sends us back into it. Well, what a privilege to be in this world for Christ. Sometimes we might wish, oh, if the Lord would just take me to heaven the very day he saved me, that would be so wonderful. But you know, it's a privilege to be in this world for Christ. Won't it be a privilege now that thief on the cross he had, but of course a very. Very short time, I don't know, perhaps only a few minutes, possibly there to beside the Lord Jesus to acknowledge and confess him. I don't know just exactly how long he had, but he acknowledged Jesus as his Lord. But he only had a few minutes left to live, perhaps three hours. And yet the Lord took him straight to glory. But isn't it a privilege to have our lives to live here? In this world, for Him to have an abundant entrance, to know that whatever has been done in your life and mine for the Lord will never, never be forgotten. He doesn't forget anything that we do for Him tells us your sins and iniquities will. I remember no more. And he does that righteously, because those sins were paid for at Calvary. But He says that if we do something for Him, He says. God is not unrighteous to forget your work and labor of love which ye have showed toward His name, and that ye have ministered to the Saints and do minister does not touch your heart to think that He is righteously forgotten our sins. But he said it would be unrighteous if I forgot something that you did for me. What a gracious Savior we have then. Well, this verse makes it clear then that as Christians we are really not of this world. At all. And yet we have been sent into this world and sent into this world. I believe that we might be in this world for him. Let's turn over to First Second Corinthians chapter 5. 2nd Corinthians, chapter 5. Verse 17. 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. Mission Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead 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. Here we read about the apostle Paul and he says we are ambassadors for Christ. What a position man we have. He sent us into this world. What for? Well, Paul looked upon the position that he had been given to do as being like an ambassador. He even says in another place where he was in prison, I'm an ambassador in Bonn. the United States has some ambassadors in bonds right now. Paul counted. Privilege that he was an ambassador in bonds for such a wonderful country. He was representing heaven. And even if they did put him in prison, he said, but the word of God is not bound. And so he said we have a message to bring to this world. He said we have the ministry of reconciliation.

Now, this world is an enmity with God. Scripture says if when we were enemies, we were reconciled to God by the death of his Son, we were enemies. When the Lord Jesus came down to this world, he came here to show what was in the heart of God. Someone might have a bad feeling towards you and you say, well, I'm going to do all the kindness I can to him to try to let him see that I really love him and I really think a lot. Of Him. So you go out of your way to show all kinds of kindness to Him, and he still doesn't pay any attention and remains your enemy. Oh, you feel badly now. That's what it means. In that 19th verse it says God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. And he came into this world and he went about doing good. A woman was taken into him who was found in sin. And the Lord said, neither do I condemn thee. It isn't that God doesn't hate sin. He does hate sin. But it says he came not to condemn the world, but to save. If you were showing kindness to the person but at the same time condemning him, he might say, well, he says he's kindly

toward me, but I don't know. Every time he speaks he condemns me. But here was Jesus in this world, and he went about doing good. A Sinner is brought to him, and he said, neither do I condemn thee. Why all. He wanted to show what was in the heart of God. He was going to the cross to bear the condemnation for that woman. He was on his way to Calvary to settle a question of her sins, and so he could be in this world showing out what was in the heart of God. So it says in the 16th of. Gone. If I had not done among them the works which none other man did, they had not had sin. But now they have both seen and hated both me and my Father. Here was a perfect revelation of the heart of God, and they rejected him. Oh, but the Lord Jesus said, I still want them to know what's in my heart. I'll go to Calvary, and I'll bear the wrath and judgment of God, so that they can be brought. Before me, in a righteousness not of their own. He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. How wonderful have we been reconciled to God by the death of His Son. And now the Lord Jesus is up in heaven. Who has the privilege of telling the world about this? The Christian? Are you a Christian? Whether you have a great message to this world, Anne, don't you? You have the privilege of announcing to this. This world, this wonderful fact of what Christ has done and someone has said next to the joy of your own salvation is the joy of bringing someone else to know your Savior. Oh, what a privilege we have in this world. The Christian that is God could have committed this message to angels, but who has he committed it to redeem man and Paul. Enjoyed this privilege so much that he said we're just like ambassadors in Christ's death. We're going to man and telling them of accomplished redemption, going to sinners and saying God's not asking one single thing from you. He just wants you to know what He's done for you. Will you just acknowledge you're guilty and everything that God's heart can give will be yours? Because the sin question was settled at the cross. Brethren, don't we have a wonderful message to this world? What a privilege, the Christian Are you a Christian? Am I a Christian? What a privilege we have. We forget this and we're not just in this world to get along and to get through it. Now I know God gives us all things richly to enjoy, and I'm sure we've enjoyed this nice day today, but our business in this world is something else. If an ambassador is in a country and it's a pretty country and the scenery is nice, he probably enjoys it, but he never considers it. It is his home and I'm sure he always has in the back of his mind. And I am here to represent my country. And oh, what a privilege then. Now then, we are ambassadors for Christ. We pray you in Christ's stead. Is not an expression, doesn't it? Doesn't it speak to our hearts when we think of it, that every time we speak to others, we're speaking in Christ's stead? Be ye reconciled to God, telling them the good news of what Christ has done, when they refused, when he came in grace.

Then he went to Calvary that we might be reconciled by his death, and now he's given to the Christian this privilege. What a place then, that we have in this world to speak of and represent him. Now let's turn to another passage in Acts 8. Second chapter. I just like to read the last verse of this second chapter. Praising God and having favor with all the people and the Lord added to the church daily such as should be saved. Now there are many people think that when you become a Christian, you should immediately then begin to think, perhaps first of doing something for the Lord. But then you think about now what church should I join? But I want to make this very, very clear that when you accept the Lord Jesus as your Savior. Why God does the adding to his church? There is no such thought in the Bible anywhere of joining a church. It's here. It says the Lord added to the church daily, such as should be saved. And if you are saved, you're already part of the Church of God. What a place. We have been brought into God has a people on this earth and those people are the church is the called out ones and that's really what we are. We are ones who have been called out from this world for what purpose? To become part of the bride of Christ. What a place. I believe that's the thought that Paul has in his prayer in the 3rd chapter of Ephesians where he says unto him that is. Able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. If God had come to me and said, now I've saved you, what would you like me to do for you? If I didn't have his precious word, Do you think I would think of asking about being part of the bride of Christ? Well, do you think I would ask to share with Christ? All the fruit of his toil and victory. I don't think I would have asked that, and I certainly don't think I would have even thought it. But He's not only planned this, but He's able to do exceeding abundantly above all that we ask or think. And if you're a Christian, you're already part of the church. You're going to be displayed another day when Christ takes His church as His bride in that glorious scene above and you are already part of. That company, as Paul said, I have espoused you as a chaste virgin to Christ. Oh how simple it is then to become part of the church. Simply by receiving the Lord Jesus as your Savior, you become part of the Church of God. There is no such thing in the scripture anywhere as joining the church. You may find and should seek to find those who are gathered to give. To that truth, but that isn't the way you become part of it. If we once discovered the way that the Lord would have us meet, then we want to be identified with those who are seeking to follow his word, but that's not the way we become part of the church. Notice this verse again. And the Lord added to the church daily, such as should be saved. I believe that this very day. January the 6th, 1900 and 1880. There are people going to be added to the church and the Lord is doing that. And so how very simple and blessed this is that the Lord does the adding. Then let's turn over to 1St Corinthians chapter 12. First Corinthians, chapter 12. Verse 12. For as the body is 1 and hath many members, and all the members of that one Body being many, are one body, so also is Christ. For by 1 Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

So we have been added to the church. And then it tells us that by one spirit we are all baptized into one body. Now this refers to every believer on the face of the earth. In God's sight there is one body. Ephesians chapter 4 says that we are to endeavor to keep the unity of the Spirit in the bond of peace, but it never tells us to endeavor to keep the unity of the body. We had nothing to do with forming that and we have nothing. Nothing to do with keeping it. There is one body. And how did we become part of the one body? Well, the one body is the church. Ephesians one says, and he is the head of the body, the church. That's Colossians 1. Pardon me. He is the head of the body, the church. So the Lord Jesus is the head and we are the members. And it isn't a question of nationality. You know, in Canada we have what's called a church. Of England, perhaps if you went over to Scotland, you might find the Church of Scotland. You might go to another country and find another. In Canada we have what's called the United Church of Canada. Well, people nationalize this thing, but is it so in the Bible? Oh no. Jew, Gentile, it doesn't matter what male or female, all have been made fellow members of the one body of Christ. So you don't have to do something to become part of the Church of God or to become a member of the body of Christ because it's by 1 Spirit that we're all baptized into one body and it is the work of the Spirit of God isn't a question of intelligence. It says it might be bond or free, might be a slave or it might be a free man. It doesn't matter when he accepted the Lord as his Savior. It was that was how he became a member of the body of Christ. Might just add a little word here about the baptism of the Spirit, because there are those who think that they should wait for the baptism of the Spirit. But previous to the day of Pentecost, before the Spirit of God came down as He did upon the day of Pentecost, they were told to wait in Jerusalem. And the Lord said that, as John had told them, they would be baptized with the Holy Ghost not many days hence. But never after that was anybody told to wait for the baptism of the Holy Spirit. Previous to the day of Pentecost, yes, because the Spirit of God had not come. Come. But when he came on the day of Pentecost, that was the formation of the Church of God on earth. That was when the Church of God began. And every time you read about the baptism of the Holy Spirit in the Scripture, you'll notice it is always in a collective sense. It's never spoken of as an individual. In an individual sense. It always has to do with that which had to do with the formation of the body of Christ on earth. And that is the operation of the Spirit of God. And so we are now members of the body of Christ. Let's turn back to First Corinthians

10. In verse 15. I speak as to wise men. Judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread. Now we've spoken about how the Lord adds to the church. We've spoken about how we become members of the body of Christ, but now we have the practical expression of it. I'm a Christian. Whether I display it in my walking ways or not, it's still true. If I have received Christ as my Savior, I am also. A member of the body of Christ, whether I manifested in my life or not. I am a heavenly citizen, although my life may look as if I was an earthly citizen belonging to this world. But God would have us as those who are Christians to show practically that we are Christians, that we are not of this world. He would have us if we know that we are members of the body of Christ, to give expression to this. And that's why I read this precious passage in 1St Corinthians 10.

Because in 1St Corinthians 10 in particular so subject. Is the truth of the Lord's Table. And to me this is something that's very interesting and instructive that the only mention in the New Testament about the Lord's Table is in connection with the truth of the one body. And I don't believe that according to Scripture I could call something the Lord's Table if it is not. Gathered as the expression of the one body of Christ, because that's what the Scripture calls the Lord. Table It is where the truth of the one body is expressed. And so when we gathered this morning, we didn't just gather as a group of Christians, but we gathered as those who desired to give expression to the truth that we are members of the body of Christ and is that one loaf was placed on the table that represented. In Scripture, and should represent to us the fact that. We are members of the body of Christ, and that there is only one body, and that every believer on the face of the earth who is part of the Church of God, who is indwelled by the Spirit of God, is equally a member of the body of Christ. Now it's a precious thing to give expression to it. On a wedding day there are certain things that are gone through and then the persons are pronounced man and wife. Well, that's the relationship they have entered their life afterwards is the expression of the relationship they live together. They they express in their everyday life following that something that took place. What would you think of a couple who got married and said, well, from this day forward we part, but we just went through the ceremony. You'd say, well, that's a very strange thing. And you know, my father used to have a little expression. He used to say. That a Christian who has never broken bread with a whole loaf as a member of the body of Christ is like a wife who never recognized her relationship to her husband. Even though she was in the relationship, she had never expressed it. And so isn't it, Isn't it a very blessed thing that we can gather in this way? Oh, you might say, but I don't feel worthy. But isn't it lovely that in this chapter where the Lord's table is talked about, that it speaks about the fact? Fact that the the cup is presented to us first, the cup of blessing which we bless, is it not the communion of the blood of Christ? Now people talk about taking communion, but let us remember that communion means common thoughts. And you can't take common thoughts. You can have common thoughts, but you can't take common thoughts. And there's no such thing in the Bible as taking communion. But we can enter. Into the meaning of that cup have communion with the thoughts of God about what is expressed in that cup. And that's a very precious thing to to think of that cup representing to us that precious blood that has cleansed us and fitted us to be in his presence. Oh, how blessed that is. And I believe that's why the cup comes first, because if anybody talk to me about being worthy to come and meet as a member of the body. Of Christ was such a high and holy calling. If I started to look in, I'd say, well, I'm totally unworthy of such a thing as that. But isn't it lovely that in this chapter, where we have the truth of the Lord's table brought before us, it presents the cup first, as though it were telling us like that the title that we have is the precious blood of Christ. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. And then that the loaf is a symbol to us in this chapter of the mystical body of Christ. I hope each one understands what I mean when I say the mystical body. I am speaking now of what the Scripture calls by 1 Spirit were all baptized into one body. That is the mystical body. That is every believer is a member of the body of Christ. Scripture says this is a great mystery. It is a secret. That we only lay hold of by faith. And so here isn't it lovely that that one loaf unbroken on the table represents every believer on earth who is a member of the body of Christ, and we have the privilege of partaking as members of His body? Well, to me that's very precious. I am not a member of brethren.

I'm not a member of some particular group. I'm a member of the body of Christ. I seek to gather with those who give expression to that truth, and in separation from evil, because we learn in this same epistle that the Lord's Table must be maintained in connection with its practical holiness. Put away from among yourselves that wicked person. But nevertheless the truth is here. As to this blessed and glorious fact, there is one body and that we give expression to. In the breaking of bread, there's another little thought that perhaps I might mention in connection with it that's exceedingly precious to my heart, and that is that we don't break bread merely as forgiven sinners, although that's true. We don't break bread merely as those who are children of God, although that is true, but we break bread as members of the body of Christ. I've often used the illustration. To help to make this clear about Rahab, Rahab the harlot lived in the city of Jericho, but she put her faith in the God of Israel. She hung the scarlet line in the window. Her home was safe when the judgment fell upon the city of Jericho. But there's more to the story than that. The scripture goes on to tell us that this woman who had been sheltered from the judgment that fell on Jericho actually married into the royal line of Israel. Her name is mentioned in the 1St chapter of Matthew in the royal line and have sometimes put it in this way. The time comes that she sits down at the table with her husband, who is now in royalty, and she becoming his bride, she becomes part of royalty, too. And so she sits down at the table and she looks across the table to him and says, oh, it's wonderful to sit here as a forgiven harlot. Oh, what do you think he'd say? Oh, he'd look back, say, oh, it's certainly true you're forgiven, but you're far more than that to me. I don't think of that. I think of the place that you are in, in my favor, in my affections and my love. And oh, brethren, it's true that we're forgiven sinners, but I hope we have entered into what it means to break bread as a member of the body of Christ. What a place of nearness, what faction, what thoughts of love are toward us that he could look across the table, as it were to us. And say, Thou art all fair, my love. There is no spot in thee. This is the standing. This is what a Christian is in this world. I say this is what a Christian is. He is 1 who's been brought into God's favor, into the nearest possible relationship, and has the privilege at the Lord's table of expressing this truth, expressing this wonderful fact, even though there may only be a few who desire the Lord. Jesus brought the numbers. So small that he said, where two or three are gathered together in my name, there am I in the midst of them. He said there might only be two or three that wanted to gather in that way, but still he is there in the midst. Do you and I value this privilege? You say, oh, I'm so happy to know that I'm part of the Church of God, that I'm a member of the body of Christ. All but what a privilege to sit down at his table. And give expression to this truth. Now let's turn over to first Peter chapter 2. First Peter chapter 2 and the. 5th verse. He also as living stones, or build up a spiritual house and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture. Behold, I lay in Zion a chief cornerstone elect precious, and he that believeth on him shall not be confounded unto you therefore which believe he is precious, but unto them which be. In the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offense. Even to them which stumble at the word, being disobedient, were unto also they are appointed. But ye are a chosen generation, a royal priesthood and holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness.

Into his marvelous light. Well, here we find something else that is perhaps still more wonderful, and that is that we are priests. You know, that is a wonderful thing. In the Old Testament, there was only one tribe chosen out of Israel to be the priests, and unless you were part of that tribe, you had no right to partake in the priesthood. And then there was the high priest, who entered into the holiest of all once every year. But isn't this very. Wonderful that every believer is a priest. And who is it that told us? It's none other than Peter himself, the very one whom people say, well, he was the he was the one who was the first head of the church. Well, he was given a wonderful privilege by the Lord of announcing the gospel to Jew and Gentile, but he was never the head of the Church. The head of the church is Christ. Again, I say Christ is the head of the body, the church, but Peter himself is the one. Who brings before us this wonderful and blessed truth that we are holy priests to OfferUp spiritual sacrifices? The The priest in Israel received the sacrifice from the man who brought it, and then he offered it for him. But isn't it wonderful in Christianity that every believer is a priest? We're spoken of in Revelation as being a Kingdom of priests. Isn't that marvelous a Kingdom? A priest. And as we gathered this morning to remember the Lord Jesus in his death, every believer was a priest. We sat there and we had the privilege of offering up spiritual sacrifices. It may not be that everyone took an audible part, but everyone was a priest and had that privilege. And we ought to think of ourselves in that way, that we have the privilege of sitting in his presence and offering up those. Spiritual sacrifices. Hebrews 12 Says 13 Rather by him therefore, let us offer the sacrifice of praise to God continually that is the fruit of our lips, giving thanks to his name. And so He had the privilege of sitting there as priests in his presence to OfferUp spiritual sacrifices and their acceptable to God by Jesus Christ. I'm glad it adds that. Expression because in the 28th chapter of Exodus where we have the Levitical priesthood brought before us, it mentions there that. The children of Israel might offer things, it says there was iniquity in all their holy gifts, but it said that the priest, the high priest in Israel, he had across his forehead holiness to the Lord, and because he was there as the high priest in Christ is our great high priest, than anyone who brought his offering. Why, even though there was iniquity of the holy things, only that which was? Acceptable ascended to God. And so perhaps an Israelite brought his offering of turtledoves or young pigeons, and there was the crop and the feathers, and that was not acceptable in sacrifice. And he watched the priest take the crop and throw it down in the place of the ashes. He watched him take the feathers and throw them down in the place of the ashes. And then the rest ascended as a sweet savor. I just want to say this to encourage anyone. On here, who says, well, I'm afraid to take part because there might be some crop and feathers in what ioffer. Maybe there's a lot of show in what I do. That's the crop and maybe I'm talking about things I don't fully understand. That's the crop, the undigested food. And so there's a lot of this in connection with things that we do. But isn't it lovely? It says in all their holy gifts as long as we're here in this world. Self is always ready to intrude. But we have a great high priest, brethren, let's be thankful that we have the privilege as holy priests to OfferUp spiritual sacrifices and oh, to thank they are acceptable to God by Jesus Christ. And then here we find royal priests. What is this, royal priests? Well, we have another privilege and that is before the world. Of as it says here, showing forth the praises of Him. Who has called you out of darkness into his marvelous light? As we came into His presence, we came as holy priests. But when we walked out and we met the world again, the world ought to see like they did with the early disciples. It says they took knowledge of them that they had been with Jesus.

If you saw the priest coming out of the Tabernacle after he had been offering sacrifices, wouldn't you expect that there would be something? About his way of life that would show that he was in such a position before God. And so we are royal priests. The world is looking on, and there is a testimony that we render not just in what we say, but our whole life can show forth the praises of him who hath called us out of darkness into his marvelous light. There was a Christian man. He was going on the train, and he sat down beside a man who was a. Recognized in this world as a priest, and he had a robe on, and this man sat beside him. He started to enter into conversation about the Lord's things with him and he had this man in the robe said to the other man, He said, what is your occupation? He said I'm a priest, a priest. He said, yes, he said I'm a priest. And it was Peter himself that told me, let's not forget this, brethren, we are priests. We ought to manifest in the Lord's presence and in our public dealings with this world that we are priests. We're kings another day. To reign with Christ. Well then, let's look. And there's one other verse I'd like to look at just before we close. Philippians, Chapter 3. Verse 20. For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Well, what is our hope as Christians? We don't expect to stay here when. The United States sends an ambassador to another country. He doesn't expect to stay there indefinitely. Now he's probably looking forward to the time when he's going to return to his own country. And brethren, isn't it lovely that as Christians, we have a hope? We have a wonderful hope. And that is, since we belong to heaven, we're going to be there. We're going to be in that glorious place. And that's what we're waiting for. Our citizenship is there. Our Calling is. Is there? We are already part of that glorious scene because we're already new creatures in Christ Jesus. But we're waiting for that. And our whole manner of life represents that fact, or should represent that fact that we are Christians, that we have such a calling. That we are heavenly men by birth, and it says He will change our vile bodies or body of humiliation, that it may be fashioned like unto His glorious body. We've been speaking about how in a practical way we ought to display this in our lives now. But as someone has put it, now we look like children of Adam, but we're really children of God. But when that time comes, we're going to look like what we really are. We're going to have bodies of glory fashioned like unto His own glorious body. Now God has put the treasure in an earthen vessel, that the Excellency of the power may be of God and not of us. I see children of God with all kinds of marks in their body of age and suffering, but oh, I know that another day I'm going to see everyone of them in the very likeness of Christ. With all his beauty all what a wonderful thing it is. To be a Christian and to have such a hope. The world is sitting in such a dangerous position. Everybody is wondering, is war going to break out or what is going to happen? How are these troubles going to be settled? Oh brethren, let us be so thankful that we are not of this world. We really do belong to heaven. But let us. Remember what a Christian really is. May our lives and our tongue show. Forth the fact that we are Christians, and so I might say, well, I'm a Christian, but again, I remind you that it wasn't what the people said of themselves, but it was what the other people said about them. The disciples were called Christians. I believe it means as they looked on and they saw that company of people in Antioch, as they said, these people are followers of Christ, they love Christ.

They're seeking to be those who represent him well. May it be so. Whether us. And may we not lose sight of this blessed hope. It says that it may be fashioned like unto His own glorious body. Is He able to do it? Man make promises, and they break down. They don't fulfill their promises. But all we have laid help on One who's mighty. He's not only promised, but He is going to do it. Shall He, as the Scripture says, Shall He purpose and not bring it to pass? Oh, He's going to bring it to pass. We're going to be with him. We're going to be like him. May that be our blessed hope. I'd just like to add a little comment here that's infiltrate, infiltrating Christianity in this world today to teach that the church goes through the tribulation instead of being caught home to be with Christ before the tribulation. What is behind this you say? Well, it's kind of hard sometimes to explain from scripture. But I'll tell you what is behind it. It's that the enemy wants us to lose the present hope of the Lord's return. That's what's behind it. Because if, if I told you the church is going to go through the tribulation, then I can't tell you that he might come today because we're not in the tribulation yet. So I have to tell you, well, my Lord delayeth is coming. What does God say about the person who says my Lord delayeth his coming? He calls him a wicked servant, doesn't he? My Lord delayeth his coming is to. Lose that hope,

Mr. Darby once said. I've given up preaching the Lord's coming as a doctrine. I preach it as something that affects every part of the Christian's life. Oh, May God grant that it will be so with us, and may we rejoice that we are Christians. May we count it a privilege that we're bearing that name. If any man suffer as a Christian, let him not be ashamed. We have a wonderful Savior whose name we bear. We have a wonderful calling. May we value the place of privilege that we have been brought into, and be more occupied with the privilege that we have now, of offering praise and Thanksgiving to Him as holy priests, and showing forth his praises as royal priests, till he comes.

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