

Ecclesiastes - Commentaries by James (Jim) Hyland

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Gospel—J. Hyland

Is a savior on high in the glory, a savior who suffered on Calvary St. a savior as willing to save now as ever? Is Almighty his love, great and free going to suggest that we stand up to sing this hymn #10? And if someone would, please start it? Let's ask God's help and blessing our blessed God and Father how thankful we are this evening for the Lord Jesus Christ. And we thank thee that tonight there is a Savior on high in the glory. We thank Thee that He did indeed come into this world, go to Calvary's cross, and offer Himself without spot to Thee. We thank Thee for that precious blood that was shed that cleanses. From every stain of sin. But we thank thee, too, that he is now risen, ascended, seated at thy right hand, and glorified. We look forward to many of us in this room to that moment when he's going to come forth and call us home to the Father's house. But now we are solemnized this evening, as another gospel meeting is before us, to consider that there may be somebody in this room who is still lost, still in their sins, And we pray tonight. That as thy word is opened and read, that Christ might be presented in all His loveliness and beauty, and that there might be a work of grace and a work of Thy spirit to open the eyes of the blind and to turn souls, draw them to the Savior. We know that the work is vine, but we know that thy delight is to bless and to bless the Sinner. So we pray Thy blessing wherever the Word is going forth around this globe tonight, And by the many means that Thou art using to spread the glad tidings, we pray for much fruit. But we look to thee, and beseech thee particularly on behalf of this time before us. We own we have no might of ourselves, but we look to thee and beseech thee for blessing. We ask it in the name of the Lord Jesus Christ and for his glory. Amen. We're going to begin this evening by connecting a number of portions of the Word of God. And perhaps I could just say before we do that, that as we read these portions of God's precious word, God's living Word. Do open your ears tonight to listen to what God has to say. And as we read these verses together, if there is someone here who doesn't know the Lord Jesus Christ as their savior. You've never come to that point where you've realized your need and His great provision for you. Oh, tonight our prayer is that these scriptures that we read would be driven home in all their living power and in the power of the Holy Spirit. They might burn into your soul that your conscience might be awakened, that your affections might be opened to receive God's wonderful salvation through the Lord Jesus Christ. Because it's not our ability tonight to present the word of God that is going to cause blessing. It's not what we say, It's not the illustrations perhaps we use tonight. But it is the word of God in all its glorious power. And he that hath ears to hear, let him hear, because faith cometh by hearing and hearing by the word of God. And I love that verse at the beginning of Luke, Gospel chapter 15, it says, Then drew nigh unto him all the publicans and sinners, for to hear him their ears were opened. They were listening to what he had to say. And no doubt blessing ensued. And so as we read these verses. Listen to them as the very voice of God to you. This is God's word. This is God's voice to you. He's speaking, and he wants you to listen, and he wants to bless your soul. Tonight, let's turn first of all to Ecclesiastes.

Ecclesiastes, Chapter 9 The book that sometimes the boys and girls have a little difficulty pronouncing and finding in the word of God. But if you go Psalms Proverbs, then you'll come to Ecclesiastes. We're going to read a little incident here in the end of the ninth chapter of the Book of Ecclesiastes. Starting with verse 13, Chapter 9 and verse 13. This wisdom have I seen also under the sun, and it seemed great unto me. There was a little city, and few men within it. And there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by wisdom delivered the city. Yet no man remembered that same poor man then said I Wisdom is better than strength. Nevertheless, the poor man's wisdom is despised, and his words. Are not heard. Let's go to John's Gospel chapter 3. John's Gospel chapter 3 and verse 16. 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. Acts, Chapter 13. 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 she could not be justified by the law of Moses. One Timothy, Chapter 2. First Timothy chapter 2 and verse 5. Where there is one God and one mediator between God. And men, the man Christ Jesus. One more verse, 2 Corinthians chapter 8. Two Corinthians chapter 8 and verse 9. For ye know the grace of our Lord Jesus Christ. That though he was rich, yet for your sakes he became poor. That ye through his poverty might be rich. Well, I suppose these verses that we have read together in the New Testament. Are very, very familiar verses to most here. And perhaps if we were to go up and down these rows and even ask the youngest boys and girls here to quote at least some of these verses. No doubt these verses have been learned over and over and over again in Sunday School. They are what we refer to as so often Gospel verses because they bring before us the glorious gospel message, the message that we have to present this evening of the Lord Jesus Christ. If we were to go to the first chapter of the book of Mark, where we have in Mark's Gospel the Lord Jesus brought before us as the perfect servant. It's remarkable how that gospel, that gospel begins, that book begins, the gospel concerning the Lord Jesus Christ, the Son of God. Oh, because tonight it's a person that we have to offer to you. Maybe there was someone here, and you sat in the reading meeting this afternoon and you heard something of the glories of that blessed person, the man who lives at God's right hand, the man who we were singing about, who's on high in the glory as the savior of sinners. Was your heart touched this afternoon as you sat and had those verses read in your ears?

Or did you sit with no feeling at all as we have read these precious Gospel verses in the New Testament here together? Has it touched your heart? You know, I know I look into the faces of just so many who thrill as we speak of the glories of Christ, many who thrill as we go over and over the simple gospel story. There's a precious hymn we sometimes sing. I love to tell the story. For those who know it best, seem hungering and thirsty to hear it like the rest. And when in scenes of glory we sing the new, new song, it will be the old, old story. That I have loved so long, and I know there's just so many here who love the simple gospel story. We love to go back and remember the pit from whence we have been digged. We love to go back to the cross. We love to in our mind's eye. Picture that scene where the Lord Jesus hanging between heaven and earth. Gave himself that scene where a soldier after the Lord Jesus had bowed his blessed head and dismissed his spirit. A soldier came

and pierced his side, and forthwith came there out blood and water. And if you sit here in this meeting tonight and this doesn't touch your heart. I don't know what goes on within your heart tonight, but oh may. The love of God, so touch your heart and constrain you that you would get a glimpse of that blessed one. And that you would realize two things tonight. Your great need and His great salvation. But we turned back to the Old Testament and, you know, as we turn back to the Old Testament. It all speaks of Christ because God has no other way of blessing tonight. Other than the Lord Jesus Christ. And when the Lord Jesus was here, and he spoke to his own, it says, Beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself. And so we can go back. And by picture, by foreshadow, by type, we see the glories of the person of Christ. We have His work brought before us in various aspects. And we read this little incident. And before I commented, I'm going to tell a little story. Because, you know, sometimes God allows circumstances and instances to come up in our life that make the word of God very real and precious to us. First time I ever had opportunity to visit in Belgium. We sat down on Lord's Day morning, I suppose 10 or 12 of us. In men in Belgium. To remember the Lord. Tomorrow morning, if we're left here on the table in the middle of the room, there will be a loaf. And there will be a cup and many of us will have that wonderful privilege. There are just in the country of Belgium, about 10 in fellowship at the Lord's table and we sat down together. To remember the Lord in the breaking of bread. In the afternoon, we enjoyed some portions of the Word of God and some Christian fellowship together. And as the afternoon wore on, some of the brethren asked me if I would like to take a drive. To Flanders fields. John McCrae, who wrote in Flanders Fields, The Poppies grow, was a Canadian, I believe, born in Guelph ON not very many hours from where I live, and I had learned his poem in school in Flanders Fields. The poppies grow between the crosses, row and row. And so I said yes, I would like to visit Flanders Fields. It wasn't a very long drive and. If we could go there this evening, we would be astounded at how big a piece of real estate Flanders Fields really is. I was told that if we were to drive very slowly around the perimeter of that graveyard or graveyards, it would take approximately 1 hour and a half.

And as you look out over the green fields, there are rows and rows and rows of crosses almost as far as the eye can see. Of those who gave their lives in service for their country. Buried. At that spot in Europe? We were taken to Hill 66 because I was told that when you stand on Hill 66 and look out towards Deepers, France, you are standing on Canadian territory. It was designated as such because. The bravery and the persistence of the Canadian troops who held in those trenches. The enemy for, I believe, four months from coming in. And overrunning Belgium. And it stirs your soul to look across those mounds. Mile after mile, and to think of what it must have been to spend those months. There, in those trenches. But that didn't stir my soul half as much as what took place next. Because we were told that if we hurried, we could go into ether. To what they call the Men and Gate, because it looks back towards men in Belgium. And at 6:00 every night. 2 Knights have been missed since the First World War, and they were two nights during the Second World War. When there was too heavy a shelling, too heavy a fire in that area to have this ceremony. But every night except two since the First World War and since that gate was erected, there is a very short ceremony. I don't suppose it lasts more than 10 or 15 minutes. And the Last Post is played in memory of those whose names. Are engraven on the plaques the stone plaques? That make up the walls of the meningit. And I was astounded to know that there were 56000. Who were never found to be buried in Flanders fields. And whose names are there as a memorial. And we were told to that there has never been a night. When there isn't at least two or 300 people for that ceremony, and as we looked around that evening, there were about 400 people present on that Lord's Day evening to remember those who had given their lives in the two great wars. In sacrifice for their country and for humanity. It stirred my soul to the very depth. To think that just a few hours before. Twelve of us, by the grace of God, had remembered a far greater victory. Than was ever accomplished by anyone else in this world. And 400 people would show up that evening to remember those who had died in Bath. And it brought home to my own soul this story, this little incident tucked away here in the book of Ecclesiastes. Because here we find, first of all, there was a little city and few men within it. And as we trace through the pages of the Word of God, we will find. That a city in Scripture is often brought before us as a type of this world. And particularly a type of this world going on in its independence of God. Man has built a great system of things in this world that has left God out. Oh sure, he has religion. Lots of religion. There will be lots of religion practice tomorrow in the city of Mayfield. There will be lots of religion throughout the United States. But this world is going on on a course that leads to judgment. And man has built a great system of things, of which Satan is the head. And we had in our chapter this afternoon that religiously, he's the God of this world. We find 2 That politically he's the Prince of this world. We get that in John's gospel.

There was a little city. All this world is just a speck in God's great creation. It's just a marble. Men are finding out today something of the vastness of the universe, and as they. Get stronger and stronger probes and telescopes. They are finding out that there is much more beyond than they ever thought or considered. You know, it tells us that God is stretching out the heavens. Man might get a probe, that he can stand farther into space. He might get a telescope that can look out farther and farther, but he'll never reach the end because God is stretching out the heavens and He measures them with a span. Men are finding out the greatness of the heavens, but they're not bigger than God's hand, and God is the Creator. And sustainer of this universe. Let's impress that upon our souls for a few moments. A brother was telling me just last week. That he wants to get out of teaching. Because he feels it isn't very long until in this very state. The state of Kentucky. He is going to be forced. To teach evolution not as a theory, but as a fact. Isn't that solemn? Men trying to set aside the Genesis account of creation. Because if you can set aside in your mind the Genesis account of creation, then you have no responsibility to God, You have no responsibility to your maker. But all I want to impress upon our souls that the Genesis account of creation. Is true. Oh, it's true. God hasn't answered all our curious questions. Because if he did, we wouldn't need faith. And by faith we understand that the worlds were framed. By the Word of God. And it tells us in Colossians concerning the Lord Jesus. That by him all things not just consist, that's true, but all things subsist. This world works under his direction. Everything is sustained in its proper orbit because it says he's upholding all things by the word of His power. And you have to do with your Creator. You're going to have to meet God whether you like it or not, whether you believe it or not. Whether you wipe away the fact that there's a creator God or not, this book declares that it is appointed unto man wants to die, and after this the judgment not a solemn statement. After this, the judgment, you are going to meet God. Tonight, he's the savior. He's a great God and our Savior Jesus Christ. But if you refuse God's offer of mercy tonight. If you refuse his offer of salvation, let's make no mistake about it. There is a day of judgment coming. Men would like to discredit the thought of hell, wouldn't they? Men would like to tell us, well, this is hell now. Hell on earth. They have no idea. What hell is really like? And the Lord Jesus when he was here? And when he traversed the dusty streets of Palestine over and over and over again, he warned about coming judgment. He warned about the realities of leaving this world to enter a lost eternity, flee from the wrath to come. Were those just idle words? No. They were spoken in solemn mourning to those who were going their own way. And every day we had a clock here. That could clock the number of souls that are going into eternity every minute. I'm sure we would be astounded. Souls going over the precipice. Souls going into eternity. Lost souls to lift up their eyes being in torment. And to desire, like that rich man, momentary relief. One drop of water, you know he never got it, and he never will. How solemn. There was a little city. And few men there in it. We read that gospel verse.

There is one mediator between God and man, the man, Christ Jesus. Isn't it wonderful to consider tonight that the Lord Jesus came down into this world? Came to this very planet, walked on this globe as a man, it says. He humbled himself. He was made in the likeness of men. He humbled himself, and became obedient unto death, even the death of the Cross. He came to this little city, so to speak. He came to this world. He was born here, a man, and we find here in our story. That there was an enemy as well. That came and built. Great bulwarks against the city. Who is that enemy? That enemy is Satan. You know there's an enemy here tonight. There's someone who doesn't want you to listen to the gospel message. There's someone who would rather have you talking to the friend beside you. There's someone who'd rather have your mind off 1,000,000 miles away and thinking about what's going to happen when you go back to school or work next week. But Satan's not your friend. Satan's your enemy. And it tells us your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour. He wants to devour you. He wants to drag you down to hell. This enemy came. He had no care for the people of this city. He besieged it. He built great bulwarks against it. But in that very city there was found a poor, wise man. This is the man Christ Jesus that we read about. This is the man that we have to present to you tonight. And all if you could just get one glimpse of the Lord Jesus Christ. If you could just get one taste of His love and of His mercy. If you could just have some inkling of his desire for your blessing. Do we have to wonder tonight if God loves you? Do we have to wonder if God desires your blessing tonight? No, indeed we do not. And if the verses we read in the New Testament are not enough to confirm that, we could go on. And I challenge you to go on in your Bible. From page to page, in this blessed book, it's God's will that all men be saved. And come to the knowledge of the truth. The Lord Jesus, when he was here, said, Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Ho everyone that thirsteth come ye to the waters. Jesus stood on that last day, that great day of the feast, and cried, If any man thirst, let him come unto me and drink. He desires your blessing. God loves you. We read that verse. God so loved the world. That he gave his only begotten son. Does the full import of a statement like that stir our souls tonight? I don't have any sons, but I do have two daughters. And I know I wouldn't send them out. If I knew that they were going to be harmed, or if they were going to die, or if they were going to be treated cruelly. By their classmates or people in the neighborhood or anywhere else. I'd keep them home. God sent his Son. The one of whom it could be prophetically said, I was daily his delight, and he sent him into this world, knowing what the result would be. And the Lord Jesus came in obedience and love to his Father knowing. That the end of the story would be Calvary's cross. Just go in your mind's eye to that scene. Lord Jesus, after his agony in the garden, after he had sweat, as it were, great drops of blood falling down to the ground. And prayed, If it be possible, let this cup pass from me, and he rises.

And he goes forth, and they come, and they take him, and they put him on trial. They mark him. They spit in his face. You ever been spit on? Probably the most degrading thing that can happen to a person. They spit in the face. The Son of God. The one who was giving them their breath. He allowed them, He gave them the strength to reach forth. And it doesn't say they plucked the hairs of my beard, but they plucked the hairs of my cheek. When my children were little, I realized very quickly that when those little fingers were wrapped around my beard. That it didn't seem to matter too much if it was on my chin. But the hairs of the cheek, the most sensitive part of the face. They plucked the hairs of my cheek. They beat him. They scourged him. They made their furrows. One night in Port Harquar, Nigeria. I saw the army March across the tarmac, the airport to Kuala Riot. They had scourges in their hand poles with long pieces of leather on the end and in the end of those pieces. They were tight, jagged pieces of metal. You never saw a riot squash squash so fast in all your life. It was a solemn sight I'll never forget. They took that scourge and they beat my blessed Savior. They took a crown of thorns, that which was part of the curse. And they made a crown, and they didn't place it gently on his head. They beat it into his blasted brow. They bowed the knee and they mocked him. They said, Hail King of the Jews, did he, They believe he was the King of the Jews. Indeed they did not. They said we have no king but Caesar. And after they had abused him in every conceivable way. They took him, and they led him outside the walls of Jerusalem. That holy city that had deteriorated to such a point that it had religion without Christ because it is possible to have religion without Christ. They took them outside those walls. And he allowed man. To take his blessed hands and his feet. And to nail him. To a cross of wood, to a Roman gibbet. Little did those ones that swung the hammer realize that the very strength to lift that hammer was given to them by the one that they nailed to that crowd. There were those who passed by that crossroads. They reviled him. They shook their heads. They said, Save thyself, and us, if thou be the Son of God, come down from the cross. There were those who sat down and watched him suffer in his agony. And where is the heart so hardened? And who is so vile as he? If the Savior suffer and says it is nothing to me. They gave him vinegar to drink. And when man was finished abusing the blessed Son of God. God shrouded the scene in darkness. Because all the physical sufferings of the Lord Jesus, as awful as they were, they never atoned for one sin. But this world was shrouded in darkness. The eye of man was shut out. And my sins were laid on the blessed Lord Jesus, and I can stand here tonight on the authority of God's word. To say that in those hours of darkness he bore my sins. In his own body on the tree. Can you say that tonight?

At the end of those hours of darkness, he cried with a loud voice, and said, My God, my God, why hast thou? He cried. It is finished. He bowed his head, and he gave up the ghost because he had said. Of his life no man taketh it from me. I have power to lay it down, and I have power to take it again. This commandment have I received of my father. A little later, they came to that cross. And that soldier broke the legs of the malefactor, the thief on one side of the Lord Jesus. He broke the legs of the thief on the other side to hasten their death. Because they didn't want those bodies to remain on the cross on that Sabbath day, for that Sabbath day was on high day. Did I say they had religion without Christ? Indeed they did. And when they came to Jesus and saw that he was dead already, they break not his legs, but one of the soldiers. With a spear pierced his side, and I love these glorious words, forthwith came their out blood. And water. If it said there came out blood and water, that would be enough to rest my soul on. But it's forthwith God was in a hurry to bless. And as it were, that crowning act of man's hatred against the Lord Jesus Christ was the very Ave. the very moment that God was waiting for so that he could reach out in blessing to mankind and all. How glorious that we can turn and read. The blood of Jesus Christ. His Son cleanses us from all sin. He's made peace through the blood of His cross. They took him down from that cross, not those wicked men who had nailed him there. Not that soldier who had pierced his side. But as the scriptures had prophesied. Loving hands took him down from that cross. And gently and lovingly Nicodemus St. Joseph of Arimathea. Laid him in a new tomb. But all Aren't we thankful tonight that that's not the end of the story? Aren't we thankful tonight that we can go on from that point and we can again go in our mind's eye to that scene so early in the morning, the first day of the week when those who, out of affection, came early to the Sepulchre? Heard those glorious words, And I don't suppose there are many more glorious words than these in the Scripture. He is not here. He is risen. Come see the place. Where the Lord lay, oh, we boast tonight of an empty tomb. It's true, the Lord Jesus died, but he died and was buried, and he rose again the 3rd day according to the Scripture. And we want to tenaciously hold on to the precious truth of the bodily resurrection of the Lord Jesus Christ. He could say to his own Handle me and see for a spirit hath not flesh and bone as you see me Have the Lord Jesus didn't just rise in spirit, he rose bodily from the dead. He came forth, and he remained on earth. Before his ascension, to give ample testimony to his own that he had bodily risen from the dead. Even appearing to about 500 brethren at one time, Because if Christ be not raised, our faith is in vain and ye are still. In your sins. But oh thank God, he's risen,

and not only is he risen. But there was a moment in time when his feet left the Mount of Olives. And he was taken up from them, and the cloud received him out of their sight. The Lord Jesus is no longer in this world like he was 2000 years ago. When he walked amongst men, no. The work of redemption is accomplished or Jesus has died. The blood has been shed, God is glorified, He's satisfied. And now the Lord Jesus is in the glory. And we were singing about him tonight. A Savior on high in the glory.

And so we find here this poor wise man, he delivered the city. There's a little difference here, though. You know, these types, these illustrations, they always in some way fall short, which only magnifies what we have in Christ, the one of whom these are just pale reflections and feeble foreshadows. Because while this man here delivered the city through his wisdom, and while it's true, the Lord Jesus's wisdom itself. He didn't just deliver the city through his wisdom by weakness and defeat. He won the meat and crown trod all his foes beneath his feet by being trodden down, he gave himself. He had to give his life. At Calvary's Cross. And yet no man remembered that same poor man. Have you thought about the Lord Jesus today? How many people in the city of Mayfield around us today have stopped for a moment to consider not just a victory like we were speaking of in connection with those who gave themselves? In one of the great wars. But a victory that was won at Calvary's cross. How many people have really stopped to think about that, to think about the poor wise man? And by the way, when was he poor? He was poor here in this world. You know, you never read of the Lord Jesus handling a piece of money. He had to say, show me a penny. Says the foxes have holes, the birds of the air have nests, and the son of man hath not where to lay his head. I was struck last night, the home I was staying in. My Hostess offered me two pillows. To see which one I would find the most comfortable. I thought of the Lord Jesus. The only time we read of him asleep in his pathway here. Was with his head on a borrowed pillow in a borrowed boat. Every man went to his own house. Jesus went to the Mount of Olives. He was poor in his pathway here, and ye know the grace of our Lord Jesus Christ. That though he was poor, yet was rich though he was rich. All He was rich in a past eternity. There he dwelt with the Father. There he was in the glory. There he was in those ivory palaces. But though he was rich, yet for your sakes he became poor. That ye through his poverty might be rich. Are you rich tonight? I don't mean do you have a large bank account. I don't mean do you have some large tracts of real estate? But are you rich? Some of us have had opportunity to visit in other parts of the world. And it stirs your heart to sit down. Amidst what we would think of as abject poverty. And perhaps a few broken chairs or some crates hastily assembled so you have something to sit on. Poor as far as this world is concerned. But rich in faith. Just in the enjoyment of the person and work of Christ. Counting on the Lord Jesus every day to provide their needs. Looking forward to the Father's house at the end of the journey. And when you enter a home, Oregon, a situation like that, there's nothing else to do but get out the word of God and enjoy the unsearchable riches of Christ. And there aren't the distractions that we sometimes have here in this country. And in Canada, where I come from, and I'm not saying we despise the many mercies that God has given to us. But sometimes they can be a distraction in our enjoyment. Of the things of Christ.

Ye through his poverty might be rich. I've had several opportunities over the years to visit on a little island in the lower Caribbean. Called the Island of Bakui. Just a dot on the map 2 towns. You land by boat at a place called Elizabeth Town. You go over the mountain and on the other side there's a little village called Padgett Farm. And there are some real believers. And nice opportunities for the gospel. But one time I was there and I had my family with me and my girls had read in a Journal or geographic of some sort. About a turtle sanctuary on the island of Bequeath. And my wife suggested to me that we take some time from our busy schedule for the sake of my girls and we. Go out to this turtle sanctuary. I wish I could describe the road to get out of there, out there. I thought I was going to ruin the vehicle I was driving, but we finally got out to the end of this island and. There is a turtle sanctuary, a refuge for an endangered species of turtles. Called the Hawksbill turtle. Very interesting to go through that turtle sanctuary and see how they hatch and care for hawksbill turtles until they are able to be released back into the Caribbean. But as I stood there and looked in those tanks, I thought of a story. An incident that took place down in that part of the Caribbean some years ago. Two men, a father and a son. They were fishermen, as many are in that part of the world. That's how they made their living. And it was in the days before there was a ban on the harvesting of Hawksville turtles. You can't harvest them now. It's highly illegal. You'll be fined, put in prison. But this father and this son, they were out looking for hawksbill turtles and as I understand it, they're very hard to secure even. In those days they were hard to secure and they brought a great price. A large sum of money, and so it was worth spending some time. Trying to get catch even 1 Hawksbill turtle. They spotted a hawksbill turtle and they worked for some hours at trying to secure that turtle, but it had slipped under some rocks. And they were not able to secure it. And so they returned to their village that night. And the next day they went out and they tried again. And for two or three days this went on without any success. Finally, the 4th day. The father had had enough, he said. It's hopeless. We'll never secure our prize. But the sun wasn't about to give up. He went out that 4th day and four hours under the beating sun. Worked until he had secured safely in his boat. The prize that he knew would bring a great sum of money. But let me back up for a moment. Before he went out that day, he had pleaded with his father to come. They were poor and he knew that this catch would secure a great deal of money that would be a great help to them for some time to come. And he had pleaded with his father to join him, and his father had refused, and they had made a bargain. That if the son without the father secured the turtle. The Father would enjoy none of the proceeds. It was the sons and the sons alone. And when he returned, word had gotten to the village already. That he was returning with a Hawk, spelled turtle, and there were many, including this father. Down on the Wharf to welcome him home and to see his prize. And his father was upset all he said. Why didn't I? Why didn't you ask me to go with you today? Son, said Father. I did ask you. I implored you to go. The father said. You should have forced me to go. You know, tonight we can't force souls to be saved. The Spirit of God is striving and compelling sinners to come in that God's house might be full.

We can't force souls to be saved, nor could that son really force his father to go out on that occasion. And all what he missed because he didn't persist and go out. But oh, tonight we're not talking about some monetary gain, something for time. Because what shall it profit a man if he gained the whole world and lose his own soul? Or what shall a man give in exchange for his soul? But we're speaking tonight of the unsearchable riches of Christ. He wants you to have an inheritance, incorruptible and undefiled, that fadeth not away. Is this your portion? Are you saved tonight? Are you truly saved? Are your sins washed away in the blood of the Lord Jesus Christ? Are you looking for the Lord to come at any moment because? God's Word solemnly declares that the coming of the Lord draweth nigh. And many of us look up here up tonight in this room with glad anticipation, and we say from the depths of our heart Even so come Lord Jesus, but all the coming of the Lord Jesus will mean. Door of mercy and salvation is forever closed. The master of the house is going to rise up and shut to the door. And people will come and knock and they'll be in earnest, but there will be no more opportunity. That door will of Mercy will never be opened again. Then said I, wisdom is better than strength. Nevertheless, the poor man's wisdom is despised. And his words are not heard. You know, when the Lord Jesus was here, it could be said of him. He was despised and rejected of men, a man of sorrows, and acquainted with grace. And while it's true the Lord Jesus is no longer the man of sorrows here in this world, yet he still despised. He is despised. I trust there's no one here who despises the precious Savior, the one who to so many of our hearts is precious unto you, therefore which believe he is precious. His words are not heard. Isn't that true? Today? They have shut the pages of God's word. They don't read it in the schools. They don't want its light. How

many people respond to an invitation to come to a gospel meeting and to hear the precious word of God read? Not very many in this day and age. His words are not heard but out. Tonight, at the end of this gospel meeting, I want to plead with you. God is pleading with you tonight. He loves you. Little chorus we used to sing in Sunday school. He loves you. He wants you. He died to redeem you, only believe His word. Have you believed? Believe on the Lord Jesus Christ and Thou shalt be saved. Its repentance toward God and faith in our Lord Jesus Christ. Oh, I say, look up. The Lord Jesus has his arms extended wide. The invitation is going forth tonight. What more can we say? But He loves you. He wants you. He's ready and willing to pardon you, to forgive you, to bless you, to give you the unsearchable riches of Christ, to take you to his happy home in heaven when he comes. To call his redeemed ones to himself. What more can we say tonight? Oh, come, we're going to pray now. And if there's someone here and you don't know the Lord Jesus Christ as your Savior, our prayer is that just where you are sitting in your seats, you will quietly, in your heart, talk to him. And if you receive him tonight, then tell someone. If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead. Thou shalt be saved, and there would be just so many here who would love to hear a confession from the lips of the boys and girls and the young people here, to have the assurance that you're saved and that you're on your way to glory. And I would like to make one final comment to those of us who know Christ as our Savior.

Brethren, we've had some very solemn things before us from the word of God this evening. And as surely as I pray and say Amen, the enemy is going to be busy. To pluck away the seed that has been sown and to introduce every kind of thought and activity. To distract the minds of those who are lost. And may there be a conduct with us and a solemnity as we rise from these chairs. Eternal issues are at stake. Souls are on their way to eternity. May we do nothing that the enemy can use to pluck away the good seed that has been sown. That there might be much fruit tonight for God's glory and honor and for the eternal salvation of the lost. Let's pray. Our blessed God and Father. We thank thee for the Lord Jesus Christ. And we pray for blessing tonight. There's someone here who's lost. May they not rise from their chair before they have settled the question. Of where they will spend eternity. We pray that thou blessed thy word tonight. May there be much fruit. We ask it for thy glory, and in the name of the Lord Jesus Christ.

Pella Conference: 2016, Walk In

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

Address—Jim Hyland

Like to begin the meeting this afternoon with 278? Savior, we long to follow thee daily, thy cross to bear and count. All else, whate'er it, be unworthy of our care. 278 I'm gonna suggest that we stand up to sing this might be helpful for those who can and if someone would please start it. Savior way long. Holiday. My God. Ecclesiastes, Chapter 11. Ecclesiastes, Chapter 11 and verse 9. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth. And walk in the ways of thine heart, and in the sight of thine eyes. But know thou that for all these things God will bring thee into judgment, and then go over to the book of Romans, Romans chapter 6. Romans chapter 6 and we'll begin reading at verse one. What shall we say then? Shall we continue in sin, that grace may abound? God forbid? How shall we that are dead to sin live any longer therein? Know ye not that so many of us as we're baptized into Christ Jesus Christ, we're baptized into his death? Therefore we are buried with him by baptism and to death, that like as Christ was raised up from the dead by the glory of the Father. Even so, we also should walk in newness of life. I have before me this afternoon a very, very practical subject, brethren, something that I trust will be of a help to each one of us, no matter where we are in our Christian life. I realize that there are many here in this room who are far farther along in the path of faith and service than I am. There are many here who are raising families.

There are many young people, there are many boys and girls, and God has something to say to each one of us from his living word. And what I have before me this afternoon is this little expression walk in. And it's a very practical expression. And we're going to see as we turn to a number of scriptures that God has given us, that which would encourage us to walk for his glory, for the glory of the Lord Jesus, and as a testimony to others while we're still here in this, in this world. God has said, as we've had before us already in these meetings, a path of faith and service before us. And God has given us everything we need for that path of faith and service. And so I remember our brother Bob Brimlow, when he used to bring practical things before us in meetings like this. He would say to us now this is where the rubber meets the road and what we have before us this afternoon, I trust, will be where the rubber meets the road. Because I realize there are many of us here who are facing real difficulties and problems. Twists and turns in our Christian life, facing things that we have to say like those of old. We've not passed this way heretofore. But God, I say, encourages us, and it gives us many instructions in His word as to our spirit and attitude, and as to those things that he would have us to be occupied with and take up in the path of faith. But before we touch on some of those things, I read in the book of Ecclesiastes, because here he speaks of walking in the ways of all thine heart. And when you read the verse, at first you might think he's telling us to just live it up. To just live and follow the appetites and desires of our natural heart and to make this, this world, a playground in which to indulge ourselves. But then he qualifies it, doesn't he? He says if you walk in the ways of all your heart, if you just live for yourself, there's a day of judgment coming. God is going to bring you into judgment. Now, for the unbeliever, how solemn it is. And if there's someone here who doesn't know the Lord Jesus as their Savior, it's a very solemn thing to realize. That if you go on and walk in the ways of all that the natural man desires and would have you do all, there's a day of judgment coming. There's a day when you will be taken and banished from the presence of the Lord Jesus in a lost eternity. But even for those of us who know the Lord Jesus as our Savior, well, we'll never be judged for our sins. In that way, Heaven is secure. Thank God, because of the mighty work of Calvary. Yet you know we are going to stand as believers at the judgment seat of Christ. And we are going to have to give an account of those things done in the body. Whether they were for God's glory, whether they were for the blessing of others. Or whether we just lived for ourselves. Oh, I want to encourage each one of us. You know, this is the selfish, selfish age. We talk about taking selfies. Everybody's taking selfies as I travel. I see in the airports, the train stations, wherever you are, everybody's taking a selfie. I'm not saying there's anything wrong with that. Don't misunderstand me. I've done it myself with my wife and I. But I'm just saying, isn't that the spirit of the age when it comes right down to it? It's a selfish age. It's the me first stage, it's everything rotating around myself. But that's not the way it's to be in the Christian life. And that's why I read in the book of Romans. Because here we're exhorted to walk in newness of life. If we were to back up in these chapters, we would find not only what we are and we're naturally speaking and God sentence on the 1st man, but we would find what God has brought in by grace. And at the end of the previous chapter, the 5th chapter, he has said where sin abounded, Grace did much more abound. And then he raises the question, what

shall we say then? In other words, in light of this, are we just going to go on now and live for ourselves? Are we just going to go on and do everything for self? You know, we often quote the verse later on in the 12th chapter where it says not to be conformed to this world.

But to be transformed by the renewing of your mind, I believe that really in the context, to be conformed to this world is just what we've been saying to draw a circle, as the natural man does, to put himself in the center of that circle and do to do everything for himself. But that's not the way it's to be in Christianity. And so are we going to continue on in this way? And there's much we could say. And he speaks of baptism. Baptism is really. Figure of death. It's the recognition that we have died with Christ. It's the end of the old man. And as to the end of the old man and the recognition of it, we are to walk in newness of life. There's to be a new center in our life now. That new center in our life is to be Christ and his interests. And how much is it true in your life and mine? I can only point the finger at myself. But what exercises my own soul, perhaps exercises your soul? Are we really living for Christ and for others? Are we walking in a way that is exhibiting the new life? Because you and I, who know the Lord Jesus as our Savior, we are now the possessors of divine life. We've been given a new life. It's the very life of Christ. It's a life that delights. It's a life that can do nothing but please God and please the Lord Jesus. But are we walking in newness of life? Because this is really, as he says, in another place, what really life is. It's what life is really all about. It's faith, as we were saying earlier, that gives substance that gives reality to our life. To live for the moment, to live for self, is not reality. It's not reality. Oh, it may seem so, but it is really. It is not what life really is. It's to live for Christ. And his interests. And I want to encourage you. You know, I've appreciated about Caleb in the Old Testament. It says he wholly followed the Lord from the time he was a young man for his whole life. Wouldn't you like that commendation after your name? Wouldn't you like that commendation in the coming day that you wholly followed the Lord? I say this is what life is really all about. And just talk to those. Who've walked with the Lord for years. In fact, suppose we were able to talk to. Enoch this afternoon who walked with God for 300 years and say. Enoch wasn't really worth it. 300 years. That's a long time. Oh, I'd say it was worth it and more. And you talked to an elderly St. of God here who's followed the Lord, who's walked for the Lord, who's walked in newness of life and asked them has it really been worth it? Or they'll tell you if they're honest that there's been all kinds of problems and difficulties, ups and downs in the believers life, but they'll tell you too. It's really worth it. This is what really what life really is. And so we're to walk not in the lusts of the flesh and so on, not following the appetites and desires of the flesh, but to walk in newness of of life. Oh, I say again to my own soul, is this really true in your life and mine? And so were to walk first of all in newness of life. But now I want to go on to the book of Galatians. To take this just a step further, Galatians chapter 5. Galatians chapter 5 and verse 16. This I say, Then walk in the Spirit, and you shall not fulfill the lusts of the flesh. And then notice the 25th verse. If we live in the Spirit, let us also walk in the Spirit, only spoken of walking in newness of life. But now we're exhorted to walk in the Spirit, because the Spirit of God is the power for the divine life. It's often been pointed out, and rightly so, that the divine life that you and I have in Christ.

Is again a perfect life, but it is a life that must have power. And the power for the divine life is the spirit of God. I'm going to repeat an illustration that I know we've often used, but I think it's helpful in understanding this. We'll suppose that out in the parking lot this afternoon you have a vehicle with the best engine that money can buy, the best engine that will say Mercedes can put in a in a vehicle and you go out and you turn the key. And there's no power, you say. But they told me this is the best engine that money can buy. Well, it may be, but you're not going to have power to drive down the road with that engine in your vehicle unless you put gasoline in that engine. There has to be something inside that engine, as, if I can put it this way, an unseen commodity that gives power to that engine. And so we fill it with gasoline. And you go out and you turn the key and now there's a spark and the engine roars the power. You put it in gear and you press on the gas pedal. Now you've got all the power you need. To drive down the road. And so we are the possessors of divine life, but the power for that life. Is the spirit of God because there's no excuse in your life and mine. We mentioned earlier in the Reading meeting that we have far more resources at our disposal to live for the Lord today than all those who were listed in the 11th chapter of Hebrews. We have the full light of God's Word. We have the revelation of the Lord Jesus Christ in coming into this world. We rest on the finished work of Calvary. We have a hope, sure and steadfast. And I know they had hope in the Old Testament, but it wasn't in the same way that you and I have it in Christianity. And So what resources we have, we have divine life, We have the Spirit of God, and all these things are ours now to utilize. And so we can, we are to walk in the power of the spirit of God. I've enjoyed it in connection with the blessing of Asher. You can look it up, but in the 33rd chapter. The book of Deuteronomy. It speaks of Asher. There it says, Let Usher be blessed with children. That's fruit. You want to bear fruit for God. I suggest that every believer here deep down wants to bear fruit for God's glory. It says to let him be acceptable to his brethren. And then it says and let him dip his foot in oil. Oil, invariably in the word of God, is a figure of the Spirit of God. The foot would of course speak of our walk. And how are we going to have a meaningful powerful walk with for God through this world? We've got to dip our foot in oil. It's a walk in the power of the spirit of God. And then it says thy shoes shall be as iron. That's power. And then it says and as brass that's endurance, because it tells us let us run with endurance the race that is set before us. And then it says the part of the verse we often quote. And that I often see on the walls of the homes of the brethren that I have the privilege of visiting. And as thy days, so shall thy strength be. You want strength for the day. You want power and endurance in your Christian pathway. It's a walk in the power of the spirit, and it's going to be one or the other. As he says here in Galatians, we're either walking in the spirit or we're going to fulfill the lust of the flesh. We're going to go back to those things that once characterized us. And in Ephesians chapter 2, if you read carefully the 1st 3 verses of that chapter, it tells us what we once were. We were walking according to the course of this world. The Prince of the power of the air. We were the children of disobedience, the children of wrath we were fulfilling. The lusts of the flesh and of the mind. But to walk in the power of the Spirit is to be under the full control. Of the Spirit of God. Again, how much is that true in your life and mine? We're told in Ephesians not to be drunk with wine, but to be filled with the Spirit. Because again, to be drunk is to be out of control. But to be filled with the Spirit is to be under the control of the Spirit of God. And it's the Spirit of God then to be led by the Spirit, to walk in the spirit we're going to be.

We're going to be LED in those things that again are for his glory and that path that he has for us. If we live in the Spirit, let us also walk in the Spirit. You know, when we got saved, the Spirit of God came to indwell us, and that's why we're told we're not our own. Our bodies are the temple of the Holy Spirit. Who are we letting have control over our bodies? The world says this is a playground. Use your body as you like. Fulfill the lust of the flesh. That's not the way it is to be with the child of God. Or to be under the full control of the Spirit of God. We're to glorify God in our body. And in our spirit, which are gods. So we're to walk in newness of life, and we're to walk in the power of the spirit of God. Now let's go to the book of Ephesians, Ephesians chapter 2. Ephesians chapter 2 and verse 10. For we are his workmanship, created in Christ Jesus unto good works. Which God hath before ordained that we should walk in them now if we were to back up in the previous verses. The Apostle Paul, writing by divine inspiration, has made it very, very clear to the Ephesian brethren and to us that good works never saved us from our sins. I stand here this afternoon, by the grace of God, to tell you that I am on my way to heaven. I have beyond the shadow of a doubt, salvation, the salvation of my soul. My sins are gone. Why? Because of any good in me, Because of any little spark of divinity that was placed in the proper environment. And flamed up into something wonderful. Not a chance. No scripture is very clear in these verses are very

clear that it's not by works of righteousness, but that we have done. But according to His mercy He saved us by grace. Are ye saved through faith and that not of yourselves? It is the gift of God. Works never saved a soul. We are justified by faith, however. Good works are part an intricate part of the Christian life. Now you'll notice here that it's not doesn't say, doing good works. That's true. We ought to do good works. But you know, even the man of the world can do good works. And I am thankful for those who have a charitable spirit and do many good things. I've been thankful for many of our neighbors back in the town of Smiths Falls who are very helpful and if there's a problem. In our community, there's those who are there willing and ready to help and to do many good works. But that's not what this is talking about here. Here he's talking about good works and working and walking in them. That is. Good works are to be what characterized the believer every day of our lives. It's not just that when things are. A necessity calls for it. We jump in and we give some money to some. Charity, or to even the work of the Lord or whatever it may be. It's not that we're just available in an emergency to do some good work and to help someone. But it ought to be the very breath of the Christian life every day. We ought to be characterized by good works. So he says we're his workmanship created in Christ Jesus. But now he has ordained that the Christian walk in good works again. He has a path for us, and we ought to get up every day. I'm speaking very practically. We ought to get up every day and not so much say to the Lord what good work can I do today but to pray that that might be what characterizes our life? So does others look on, whether it's the world or whether it's other believers that they see us walking in those those good works, You know, it's perhaps a little bit different, but we think of the Lord Jesus and his love and going to the cross and giving him self for us.

When we think of that, what it ought to be, the motivation, the springboard for us, giving ourselves in service to him and to one another, and we ought to present our bodies a living sacrifice. Not an interesting statement. A living sacrifice. You know, we spoke about Abel today, and you know Abel laid down his life. He he offered a sacrifice, a blood sacrifice. And he laid down his life because of it. His brother rose up in anger and hatred and slew him. At the end of Hebrews 11, we're going to notice others who gave their lives in one way or another because of their faith and their testimony. For God and for the Lord. And many of our brethren today are dying because of their faith. But you and I, though we may never be called to lay down our lives as a physical sacrifice. We are called to lay down our lives as a living sacrifice, to give ourselves in service to him and to one another. We ought to lay down our lives for the Brethren, it tells us. And so we're we're to walk in these good works that he has before ordained. We're looking at these verses, Brethren, very quickly this afternoon, in just a few minutes that are allotted to us. But perhaps before I go on, I would just say I trust that you will go back over these verses. You know, the really the purpose of oral ministry is to whet the appetites. Of the believer that we would go and search these things out further. This is just a little parenthesis in our talk, but I've often thought of it in connection with the Bereans. You know, the Bereans, like the Thessalonians, they had the privilege of listening to the oral ministry of the Apostle Paul. But the Bereans were more noble than those of Thessalonica. Now the Thessalonians were noble too, because they listened to the ministry of the Apostle Paul. But there were those who were more noble because they took what they heard and went home. And whatever parts of the word of God they might have had available at that time, they searched the scriptures to see if those things were so. What things? The things that they heard from the lips of the Apostle Paul. So we come to meetings like this. We hear many things. Perhaps we get just a little outline of something like we're seeking by the with the Lord's help to do this afternoon. But I trust you'll go back over these things and search them out for yourself. Now let's go to Ephesians chapter 5. Ephesians chapter 5 and verse two And walk in love as Christ also hath loved us and has given himself for us an offering and a sacrifice to God for a sweet smelling savour. Well here we're to walk in love again when we think of the Lord Jesus you know, it says having loved his own which were in the world, he loved them unto the end when we think of that great love of the Lord Jesus. And where it took him, Oh, I say again, that ought to be the motivation. It ought to be the springboard for you and for me. Because the Lord Jesus said if a man loved me, he will keep my commandments. And he also in speaking to the disciples in the upper room. I believe it's in the 15th chapter of John. He told them that they were to love one another with the same love. That they were loved by himself isn't that interesting. They were to walk in love. And he said to them, by this shall all men know that ye are my disciples. He didn't say, if you keep my words and walk in truth and so on, and we'll speak of those things in a moment. But he said, if you have love one to another, their love one to another was going to be a tremendous testimony after the Lord Jesus was gone. But I say again, the love that you and I are to walk in. And the love that we are to practically exhibit in our interactions one with another. And in our love for souls in the gospel too, is to be no less love. Then the love of God the Father and the love of the Lord Jesus Christ. I find that very searching for my own soul, I find that very humbling. You know, it's easy on an occasion like this to come together and to exhibit practical love. And I look around and I see brethren giving each other a Big Bear hug. And that's wonderful. And I love to give my brethren a hug and those I haven't seen for some time and so on. But what about when we go home to the little assembly that we come from?

Perhaps it's a lot more lot different there. Those that we know best, those that we rub shoulders with from week to week, those that we sit in the meetings with, and maybe there's just a handful. But is there that same love shown one to another? You know the Lord Jesus? When he gathered those disciples in the upper room, it was just a small company of them, just a few of them. But he exhorted them on Southeast in several ways. In the upper room, to have that love one for another, it's a very practical thing. We can talk about divine love. We can talk about loving one another, but again, it's that expression I heard from the brother some years ago. This is where the rubber meets the road. Do we really show that love in a practical way from day-to-day and week to week, amongst those we interact with on a regular basis? Now let's go to the Book of Colossians. Colossians Chapter 4. Colossians Chapter 4. And verse five, walk in wisdom toward them that are without redeeming the time. Well, here we're to walk in wisdom. You know, it's one thing to have knowledge, and knowledge is good. You know Peter at the end of his ministry, he said grow in grace and the knowledge. Because we need knowledge, there has to be a basis. It's often been said that sound principles are sound. Doctrine lead to sound behavior, and so we've got to have the knowledge. And I want to encourage everyone of us to read our Bibles every day to seek to learn more from the word of God. But knowledge is has often been pointed out is not enough. And often in Scripture, like in the first chapter of Colossians, we have three things brought together. Knowledge, wisdom and understanding if we were to go back to the book of Daniel. We would find that Daniel particularly, but I believe also in connection with his three friends. Shadrach, Meshach and Abednego, they not only had knowledge, but they had wisdom and understanding, and that's really what preserved them in the court of the king. And all those years you think of Daniel and all those years that he lived under those various kings with knowledge, wisdom and understanding. Because knowledge is information, it's the basis, and we need that. We need the knowledge. But then wisdom is the ability to take that knowledge and to use it in a proper way. I won't go into detail because some of you have heard me say this before, but you know, I never was very good with my hands and to get out of junior high I had to take a shop and it's the only year I had to take a shop and I opted for woodworking. I think the teacher gave me an A on the little project I struggled with all year and said don't ever send this guy back to a woodworking shop. But you know, I was able to open a textbook. And to learn the theory of woodworking, but to take that theory and put it into practice. I found was quite another thing. And so there's one thing to have knowledge, but then God can give the

wisdom to take the knowledge of the word of God and to utilize it in a proper way. And I believe it's the men of Issachar in the Old Testament. Then we read they had understanding of the times because we'll never really have understanding as to how to act and react in the day in which we live without knowledge and wisdom. We need those three things. And so again, we've often put it into a neat little formula, a little algebraic formula $K + W = U$. Knowledge and wisdom is going to lead. It's going to equal understanding in our Christian life. And so he speaks here of walking, not simply in knowledge, but he speaks of walking in wisdom. You know, I have known, sad to say, some of my own generation that I grew up with. And they had a lot of knowledge. They had a lot of scriptural knowledge. But sad to say, they didn't take it and apply it in a proper way. And sometimes it has led to very sad things in their pathway.

And so we need to walk in wisdom. Now let's go to 1st John. First John chapter one. In verse 7. But if we walk in the light as he is in the light, we have fellowship one with another. And the blood of Jesus Christ his Son cleanseth us from all sin. And then I want to read a verse back in Ephesians again in the 5th chapter. Ephesians chapter 5 and verse 8. For ye were sometimes darkness, but now ye are light in the Lord walk as children of light. Well, I want to be careful in commenting on this portion in First John, because what first what John is bringing before us in his epistle is that which is true of us, whether we recognize it or not, whether we walk in the good or enjoyment of it or not. And it's really the thought is, since we walk in in the light. As He is in the light that is you and I, who know the Lord Jesus as our Savior, we have been brought into the light. We've been brought from darkness into His marvelous light, as it tells us in another place. That is where we are positionally. And because we are there positionally, we are brought into fellowship with the Father, with His Son Jesus Christ, and as a result we have been brought into fellowship with one another. We have been brought into fellowship with the family of God. Nothing changes that. We are in the light, we walk in the light, but again, I want to make it very practical. And that's why I read the verse in Ephesians chapter 5, because that's the practical side of it. You know another has said we walk in the light, we are in the light, but we can choose to walk on the Sunnyside of the street or the shady side of the street. We can choose if we're not careful to walk in a way that we walk in the shadow. You know Jacob did that in the Old Testament. You know he wrestled with the Angel at Peniel and or he walked in the shadow for this it tells us the sunset and he walked in the shadow for 20 years. It doesn't tell us that the sun rose until he wrestled with the Angel at Peniel and then it says the sun rose. Isn't that solemn to think about. He walked in the shadow for 20 years because. He walked into a great degree in his by his own devices, by his own strength. He chose what he thought was best, tried to get the blessing by scheming, and so on. And so I suggest that you and I, while we have been brought positionally into the light, we can walk in the shadows if we're not careful. And so we are the children of light, and we need to be exercised that we walk in the good and enjoyment of that light. You know, it's interesting to me that Ephesians is such a practical book. You know, we think of Ephesians as this wonderful truth that is brought out in the first three chapters, and certainly it is. It's tremendous truth as to our position on our heavenly calling in Christ and so on. But it's also a very practical book, just a little homework. Go through the book of Ephesians and see how seven times he mentions our walk. Very interesting, very practical. Because there is a walk that is in keeping with those who have been brought into the light. Of Christianity Now just one more thought and we'll go to 3rd John. 3rd John. Chapter third, John, and just for the sake of time. Let's read verse three and four, for 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 walk in truth. I do want to read a verse in Psalm 86 as well.

Psalm 86. And verse 11. Teach me thy way, O Lord, I will walk in thy truth. Unite my heart to fear thy name. Well, here we are exhorted to walk in truth. John was writing to this brother Gaius. And John, it thrilled John's soul to hear that there was one who was walking in truth. That is, one who had not only heard the word of God, not only had had the truth of God set before him. But one who was seeking by grace, and of course it's only by grace, but with seeking by grace to walk in the good of what had been brought before him. And John said, I have no greater joy than to hear that my children walk in truth, and it is a thrill. You know, some of us are a little further along in the path of faith, and we look back and we see some of you who are younger and you're coming along in the truth. We see a real desire. And a real exercise to walk in the truth of God that thrills our souls, to see that that exercise in your in your life. And it's interesting with David in connection with this little prayer of his in the 86 Psalm, because you notice the title of the Psalm is a prayer of David. And he prays not only that he would know the truth, but that he would walk in it. Teach me thy way, O Lord, I will walk in thy truth. Is that the desire of your heart and mind? Because it's one thing to know the truth of God. It's quite another thing to put it into our footsteps. To walk in obedience to the word of God. To walk in the truth of God every day. And you notice too, David mentions the heart here, because I just want to say, at the end of the meeting, it is a question of the heart. We've spoken of our walk and all these things, but it comes down, doesn't it, in the end to a question of the heart? Because where the heart is, then the feet will follow. Where the heart is, the feet will follow. And we can talk about walking for the Lord and walking in these various ways that we've had before us, but if our hearts are not affected. Then it's not going to have the proper effect that it ought to have. It's not going to get down again. Where the rubber meets the road, we've taken up these verses. So very quickly I believe you'll notice there were seven things that we noticed in the New Testament that we are to walk in. It's that which qualifies our walk, that which has to do with our spirit and attitude. As to our walk for God and for the Lord, I trust that in some measure at least, they will exercise your soul and mind and that we will seek grace to walk in that way. That He has for us until we take that last footstep, and it can't be long, just another footstep or two. Just another few moments and we're going to hear the shout and we're going to sit down in His presence. And won't it be worth it all when we sit down in His presence and He comes forth to service and minister to our every happiness and joy for all eternity. To think back and to realize that by His grace and in the power of those resources given to us, we walked in the way. That he had forest down here.

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