Genesis - Commentaries by Albert Cecil Hayhoe

Conference: 1977, Where Art Thou

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Address—A.C. Hayhoe

I'd like you to turn with me please tonight to the third chapter of Genesis and the ninth verse. And the Lord God called unto Adam and said unto him. Where art thou? Where art thou? Usually this verse is applied in the Gospel, and I feel responsible to present a word of warning and of entreaty in the Gospel at the beginning of this meeting. For here we have the voice of God addressed to man long ago, when man had sinned and tried to hide his nakedness from the presence of God, and to hide himself behind the trees of the garden. But let us remember this, God's Word solemnly declares. All things. Are naked and open under the eyes of him with whom we have to do. That means that absolutely every one of us in this company, whether we mock or ridicule, whether we refuse to believe or whether we neglect, every one of us will meet. God and meet the God who knows all about us. And has faithfully told us long before that day, when we shall meet him, that all things are naked, and open unto the eyes of him with whom we have to do. And I hope, my friend, as you hear these words, where art thou, that you will answer them right now in the sight of God. Are you sheltered by the precious blood of Christ? Are your sins blotted out? The eye of God now looks down upon you and me by wondrous grace, and sees us redeemed, cleanse from all that guilt, and on our way home to the glory. But I believe there's something else in this question, and it really touches my heart. With something that stirs very, very deeply. It seems to me as though the Lord so delighted in the company, the communion, the fellowship of his creature, that when he comes down on this occasion to walk with him in the cool of the day, Adam is nowhere to be found. And it seems to me that there's a tender outreach of love in these words. That I've just seen but lately. In fact, just today, as I looked at this verse today and as it came up again at the supper table, I believe I see in it a tender yearning in the heart of God. Adam, where art thou? As though I came home expecting to find my loved one there, and the place was empty. Would there be accusation in that cry? Art thou, would there not be something of a yearning, a longing, a desire for the company, the fellowship that had meant so much to me? I believe I see that in these words the Lord God in the cool of the day, comes to this garden, where I doubt not, he had enjoyed fellowship with Adam and Eve. And he cries out Adam. Where art thou? To me it means Adam. I want your company, Adam. I miss you. All beloved brother and sister in Christ, there's something so precious to my soul about the fact that God wants my company. He wants. Your company and He has paid the fullest price possible in order that He might have that yearning desire his heart realized for eternity. But I'm not telling you anything new when I say that God doesn't want to have to wait until He has you home to enjoy your company. He wants your company. Now, day by day. Did you give him that pleasure today? Did I give him that pleasure? Oh, I know you and I naturally think about the pleasure that we receive in the sweet company of the Lord Jesus. But remember this, the love, the yearning, the desire, the seeking, it all originated in His heart and has been made known to us in this wonderful book.

I believe all that we see in Scripture concerning anything that might come from our hearts. Is but a response to that which originated in his Oh, I think of that when I read those words in the 27th Psalm. One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. But step by step, as I slowly go through that verse, I see. That every one of those steps originated in the heart of God. Who did the seeking? Did I seek Him? Who did the yearning, the desiring? Did he or did I? Oh, it all originates. Fill of it in His heart. And it's going to be realized. Here we are at Genesis chapter 3. Suppose we turn to Revelation chapter 21. Verse 3 where we have a glorious picture of the wonder of that which shall exist for eternity. Revelation 21 verse three and I heard a great voice out of heaven saying. Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people and God Himself. Shall be with them and be their God. This question. Where art thou betrays, I believe, a yearning and a longing in the heart of God that is going to be gloriously realized in a coming day. Would you turn with me, please to the 25th chapter of Exodus? Exodus 25 verse one. And the Lord spake unto Moses, saying, verse eight. Let them make me a sanctuary that I. May dwell among them. All this is beautiful to my soul. Here for the first time, the Lord speaks of a desire to dwell with His people. I believe He visited and communed with Adam and Eve in the garden. I believe he visited and enjoyed the hospitality of Abram and Sarah at their tent, but now he speaks of a desire to dwell with his people. For the first time he looks down upon a redeemed company and expresses this desire to dwell among them. How well did he know them? Did he know that which would be seen in their journey? Did he know about the murmuring and the complaining and the rebellion of their hearts? Yes, indeed he did. But he loved them, and he wanted. Dwell among them. You know you have to love someone a great deal to want to dwell with them. A visit from time to time might be very pleasant with some folks, but to want to dwell with them indicates a very real depth of love. And it's a delight to my soul. And I say it again, I trust with reverence He had in mind bringing them across the sands of the desert and establishing them in that land that flowed with milk and honey. And he promised them that when they arrived at that land, he would choose a place to put his name. There he would dwell with them. But all I say once again with the eagerness of love. He would not wait until that day. He wanted their company along the way. Oh, dear brother, dear sister, he wants your company and mine, and wants it with such earnest yearning that he went to the cross in order that you and I might be with him in Yonder glory, to the delight of his own heart. But once more, I say, and oh, let us remember it. He wants our company from day-to-day along the journey homeward, and you know as well as I do that the happiest Christians you've ever met in your life. Are not those who necessarily have the biggest bank account, but those who know the most about the company of the Lord Jesus Christ. Do I speak the truth? You know I do. Those who know the most of the company of the Lord Jesus Christ are the happiest Christians, young or old, that I've ever met in my life. And I've met quite a few. I've met them in varied circumstances, adversity.

Bereavement, poverty and plenty. And I say again, that which brings joy and gladness that really abides is the company of the Lord Jesus. Let's go on with verse 10 of this same chapter. And they shall make an ark of Shittim wood. 2 cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold within. And. Shalt thou overlay it, and shall make upon it a crown of gold roundabout. And I shall cast four rings of gold for it, and put them in the four

corners thereof. And two rings shall be on the one side of it, and two rings in the other side of it. And thou shalt make staves of **** and wood, and overlay them with gold. And I shall put the staves into the rings by the sides of the ark, that the ark may be born with them. The stays shall be in the rings of the ark, they shall not be taken from it. And thou shalt put into the ark. That testimony which I shall give thee. And thou shalt make a mercy seat of pure gold. 2 cubits and a half shall be the length thereof, and a Cuban and a half the breadth thereof. And thou shalt make 2 Cherubim of gold of beaten work. Shalt thou make them in the two ends of the mercy seat, and make one cherub on the one end, and the other cherub on the other end. Even of the mercy seat shall he make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings. And their faces shall look one to another toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark. And in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee. And I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark, of the testimony of all things which I will give. Commandment unto the children of Israel. I read these verses because I believe it's most important for us to see. That the company of the Lord Jesus, the company of the God of Israel, was not that which was lightly enjoyed. God immediately gave specific, detailed, careful instruction as to what was necessary in order that He might have the joy of dwelling in the midst of that people whom He loved so dearly. We won't take time to turn to many another Scripture, but you remember that Moses was called up to the top of that mountain that smoked and burned with fire, and there upon the top of that mountain he received from the Lord those commandments and ordinances which he was responsible to entrust to Israel. You remember too, that when he came down from that mountain. Israel was already. Breaking the very commandments that the finger of God had written upon those two tables of stone, what could Moses do if he were to carry those two tables of stone into the midst of the camp? I believe the presence of God. Would have been such that guilty Israel would have been smitten before the presence of Jehovah. Moses casts then upon the ground, and they are broken to pieces. What can God do? If I had never read the story before, it would certainly be a dilemma. What can God do? Will he reduce the severity of these commandments? Will he reduce their number to 9:00 or 8:00 or 7:00? Perhaps man might be able to keep them if they were not so severe, if they were not so many of them. But God's holiness is not going to be adjusted to man's guilt. And here is the wonderful, the glorious answer to this. Surprising question. The commandments of the Lord remain unalterable, but they are to be placed in this arc. This wooden box covered completely with gold and covered over with a lid spoken of here as the Mercy seat. And on either end of that covering lid, there where these cherubim.

Which looked downward upon, but God's word declares to be the mercy seat. Isn't that a lovely? Isn't that a precious word? The mercy seat? There beneath that mercy seat, where those two tables of stone, they had not been reduced in their severity nor in their number. God is determined that he will indeed dwell in the midst of his people, guilty though they were, but he has. Found a way, He has provided a means whereby, maintaining His Holiness, his righteousness, he is able to dwell in their midst in this most beautiful picture of our Lord Jesus Christ. I'd like you to turn with me, please for a moment to the Epistle to the Hebrews. Hebrews. Chapter. 9 Hebrews, Chapter 9. First one. Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. For there was a Tabernacle made the first, wherein was the Candlestick and the table, and the showbread, which is called the sanctuary. And after the second veil, the Tabernacle, which is called the holiest of all, which had the golden sensor and. The Ark of the Covenant. Overlaid roundabout with gold, wherein was the golden pot that had manna and Aaron's rod that budded, and the tables of the covenant. Three things were in this arc. The tables of the Covenant, that holy and solemn and unreduced series of commandments. That God gave to his servant Moses. But in there with those two tables of stone was a golden pot of Manor and Aaron's rod that budded. There were rings on either side of that ark, and staves through those rings so that this arc could be carried on the shoulders of the priests. In all their journeys through the wilderness. Until at last they reached that land of promise. All that. It is a delight to my soul to picture this in a limited little measure, in which I can see the wonder and the beauty of it. I see the Person of my Savior, the Lord Jesus Christ, in all the holiness and wonder and perfection of who He is and beloved. Let no one ever tarnish that. Marvelous image. It grieves. It saddens my heart from time to time. To hear of those who would dare to suggest that Jesus Christ, God the Son. Could have sinned but didn't. Perhaps you've heard that. Let me warn you solemnly and faithfully, beloved, that the Lord Jesus Christ, your Savior, my Savior, is none other than God, the Son in whom is no sin. There was no possibility of sin in that holy, blessed, precious Son of God. I say this because I know that such teachings are becoming more and more prevalent and are heard too from the lips of those who are supposedly sound in the Gospel. An advertisement came round to our home just before I left on this trip, advertising a series of 24 lectures in our town. The titles of those lectures seemed so very, very interesting, and I feel quite sure that many questions in our town would be swept away by their interest in the topics that were to be discussed. But I laid my hands on the literature of those who were presenting this message. And I found these words. The nature possessed by our Savior Jesus Christ is that which is described in Romans chapter 3.

I almost dread to repeat it to you, beloved friend. Isn't it a marvelous thing that in this arc, made of wood covered with gold, the perfect blending of the humanity and the deity of our Lord Jesus Christ, there within it where those two tables of stone? A marvelous picture of the holy and wondrous Person of our Lord Jesus Christ. Lest some here may not have heard the illustration that I heard in the days of my boyhood concerning the significance of the temptation in the wilderness, I would like to repeat that illustration. For I remember one time talking with a young fellow who seemed to love the Lord so much. But he said, of course the Lord could have sinned, and he didn't. Oh, I said Clifford. No, no, the Lord Jesus was God the Son. Why do you say he could have sinned? Well, Albert, if he couldn't have sinned, I see no point, no purpose whatever in the temptation. The temptation indicates a possibility of failure and of sin. Thank God he didn't. But surely you admit he could have. And I used the illustration that many of us have heard repeatedly. Suppose I see someone here wearing a ring. And he mentioned something about his fine gold ring, and I say I don't believe it. That's only brass. No, no, he insists. That's real gold. No, I don't believe it. It's only brass. How are we going to settle this? Well, I don't know anything about how metals are tested, but come with me and use our imagination. We go to a jewelry store. You take off that ring and you tell the jeweler about this discussion. The jeweler says, well, I'll show you whether it's gold or whether it's brass. Or a little bit of both, and he immerses this ring in a vial of acid, leaves it there for a period of time, brings it out again, and says pure gold, in no way tarnished, in no way tainted by the test that demonstrates pure gold. If I were honest, I'd turn to you and say you were right. What was the purpose of that test? Was there any possibility that your ring might have been damaged or tarnished by that test? None. Whatever. It demonstrates the truth of the claim that you made for it. Pure gold. Adam came into this world. Sad to say, he promptly fell under the test to which he was subjected. But the Lord Jesus, the last Adam. The eternal Son of the living God comes into this world, is presented to man, and is subjected to that test which proved Him to be. Pure gold, all that God claimed for him and all that he claimed for himself. I'm very thankful to say that having used this illustration. Clifford's eyes lit up with gladness. And he said, oh, I'll never say that again, for I wouldn't want to say anything that would lower the beauty of my precious savior. Oh, friend, when I see this ark, when I look within it and see those commandments there, when I see that pure gold that. Blending of the gold and of the wood, I see a

marvelous picture, but it's only a picture of the person of God's beloved Son, our Lord and Savior Jesus Christ. But also in that ark I see a golden pot that had manna and Aaron's rod that budded. And this accompanied the children of Israel all through their wilderness journey. Oh, what wonderful provision is ours. Not only the wonder of the person of our Lord Jesus Christ in all his worthy deity, but the golden pot of Manor, that wondrous and faithful promise that. All the way through our journey homeward. The faithful, unchanging grace of God will be with us. We'll meet our need every step of the journey until we reach home. Ah, as those children of Israel went across the sands of the desert, day by day that heavenly manner was ministered to them until at last they stepped into the Promised Land. And so is golden pot of Manor.

A memorial of the faithfulness of God's changeless grace accompanied them. Day by day in that ark. And from whence does all this grace flow for you and for me? Is it not also from the heart of Him whose faithful presence delights to be with us along the way? Oh, how good it is from day-to-day to magnify the grace of God that accompanies us until at last we reach home. You remember those precious words in the 23rd Psalm. Surely goodness and mercy shall follow me all the days of my life. And I will dwell in the House of the Lord forever. We won't need that grace of God when we reach home, but we surely need it day by day as we journey home, don't we? You know, I remember back home in Ottawa. There was a dear brother whose name was RJ Watson. And he was straight from Ireland and you could tell it every time he had something to say. He was telling us about that precious verse and what it meant to him, he said. You know, years ago when I was a boy in Ireland, I used to love to go out and watch those rare occasions when the Squire rode past with his beautiful coach and team. There up in front of that coach where the I guess you'd call them the horsemen who handled the team. And there in that beautiful coach sat the Squire, and there on a platform behind him, where 2 foot men who stood one-on-one side and 1:00 on the other, keeping their eye on the Squire and on everything around them, that all might go well. And he said, you know, as a boy I just admired the pleasant situation of that Squire. So well cared for. And then he said, one day as I was reading the 23rd Psalm, and I came to that verse, Surely goodness and mercy shall follow me. All the days of my life, all, he thought, I have two faithful footmen too, and at the end of every day I can look behind and say they followed me again today. Goodness and mercy, not just once in a while, but all the days of my life. All beloved brothers and sisters, you and I have ended some of our days with tears. Our bereavement, our sorrow of one kind in another. Did that wonderful mercy, grace, goodness fail us that day? Ah, no, perhaps already you and I have looked back to some of those tears that we have shed and thanked God for them with all our heart. But now not only did this golden pot of manner go with them in this arc, but also there was Aaron's wrongs. That budget, now I'm sure there are various ways of looking at that rod, but I believe one way would be for it was given at the time of the rebellion of Cora Dathan and Byram. One way would be a reminder of the government of God, and you and I will experience both. All the way home. Perhaps we're rather thankful for the grace of God. And perhaps we rather resent the government of God. Should we? Dearly beloved, what is the government of God? It is because you are his child and because He loves you, and because He wants you to be happy here and an abundant entrance and a full reward that he. And there were times. When in rebellion. I doubted my father's love, and I resented my father's discipline. But I just want to pass on here little thought that I hope may be a help to all of us. In the 15th chapter of Romans I read these words. I also am persuaded of you, my brethren, that you are full of goodness, filled with all knowledge, able also to admonish one another. That's the last statement in the verse, not the first one. What was the first one? Full of goodness.

Filled with all knowledge, able also to admonish one another. Just let me pass this on, beloved brothers and sisters, as that which I believe can be so helpful in family discipline and in assembly admonition too, for the verse begins with full of goodness. I hope you don't mind these personal references, but I'll tell you this that when my father punished me very very severely so that I had to go off to my room and sit there alone, if I could even sit down, for he was pretty severe in his punishment. I would try to work up a real case of resentment against my dad. He didn't love me at all. He took great pleasure in administering that punishment, but I wasn't there very long till the memory of his love, his kindness, his goodness. Would melt it all away. And I'd come out submissive. Knowing that my father loved me. Fathers and mothers, remember this. Dear brothers and sisters in the assembly, remember this where there is the liberty and the opportunity to show that love, show it abundantly, so that its admonition is called for. It's made, we trust, be accepted. So I see in His ark that which speaks of the holy and wondrous person of our Lord Jesus Christ. I see that which reminds me of His grace. Faithful mercies toward me all along the way. And then I see that Rob all beloved. Let us thank him for that. Rob. Let us remember that there is a hand and heart of love and faithfulness. Behind every occasion when the rod is ever felt upon us. If I were to see two boys out in the streets arguing and the argument gets fierce and it turns into a real scrap with some bad words used, and one of the boys is my own son and the other is the neighbor boy, what do I do? Go out and scold the neighbor boy and chase him home? I hope not. I hope I would go out and lay hold of my own son. A neighbor boy is not my affair, but my son is. Will bring him in. And chastise him for what I saw out there in the street, beloved friend, Because you and I are. And we're thankful for it. We're his. Were his by choice, were his by adoption, were his by birth, were his for eternity. And because he loves us so much. That rod will accompany us all the way home. But notice, please, if we turn over for a moment to I believe it's First King, First Kings chapter 8 and verse six. And the priest brought in the ark of the covenant of the Lord unto his place, and the Oracle of the house to the Most Holy Place, even under the wings of the cherubim. For the cherubims spread forth their two wings over the place of the ark, And the cherubim covered the ark and the staves thereof above. And. They drew out the staves at the ends of the staves, were seen out in the Holy place before the Oracle, and they were not being without. And there they are unto this day. There was nothing in the ark, say the two tables of stone, which Moses put there at Horrid, when the Lord made a covenant with the children of Israel when they came out of the land of Egypt. Here we find the Ark has arrived at its resting place. The two stays are drawn out and they are placed in a particular location so that those days could be seen. And they are there until this day. Oh, when I read this description, I am reminded of that glorious day that awaits us, beloved brothers and sisters, when we are safely home at last. The staves are drawn out, the wilderness wandering is ended, but those days are placed where they can be seen. And I have no doubt that you and I in the glory will have a glad memory of our journey home. The glad. Recounting of His faithfulness, His care, His presence, His mercy toward us all along the journey, all. When Israel recounts this in the Psalms, we read a pause after every statement with these precious words. For His mercy endureth forever. Oh, what a day that will be, when from the glory we look back to His goodness.

His faithfulness, His the manner, and the rob. But they will no longer be needed up there. There will be no more need of the grace of God up Yonder in the glory. There will be no more need of the rod of government up there in the glory. And so when that ark is set down in His final resting place in the temple, there was nothing in the ark save the two tables of stove. That which speaks of that unchanging, perfect holiness of our Lord Jesus Christ. The one who is the same yesterday and today will remain the same forever. I say what a precious memory it will be in the glory that you and I will be able to look back and recount in a fuller way than we can ever recount along the way, the perfection of his faithful journeying with us all the way through the sands of the desert. Perhaps we should turn back for a moment to the Book of Leviticus. To see that this mercy seat, where the Lord promised to meet and commune with His people, was stained with blood. Leviticus chapter 16. And verse. 14. And he shall take of the blood of the Bullock, and sprinkle it with his finger upon the mercy seat eastward. And before the mercy

seat shall he sprinkle of the blood with his finger 7 times. We won't go into this in any more detail, but I'm sure you and I realize that in order for the Lord to dwell in the midst of His people and confess as they were with infirmity and with iniquity, there must be the stain of blood there on and before the mercy seat, And in order that you and I might be able to draw near and enjoy the sweetness of fellowship. One who loves to have our company. There must be, and there has been that shedding, that sprinkling of the precious blood of our Lord Jesus Christ, so that as the eye of God looks down this very evening upon those who are gathered together, He looks. At your heart as he looks at mine, and if the precious blood of Christ. In all its wondrous power has been applied by faith, that part of yours and this heart of mine have been cleansed forever from the stains of sin that once were there. But I paused once again to ask you, every one of you, For I see boys and girls here tonight, and I know that much that has been said is not very easy to understand. But this I hope you will understand that the Lord Jesus loves you so much. That He died on the cross. He shed his precious blood. And you and I are invited to accept the Lord Jesus Christ as our Savior, to know that that precious blood that was shed there upon the cross was shed for you as well As for me. And as I look at that ark and realize that in that arc there are those two tables of stone, and I see that ark completely covered. By that blood sprinkled mercy seat I look up and with all my heart I thank God for the yearning love of His heart that so desired my company, that He would go to such depth in order that I might be privileged. Yeah, invited to draw near you remember in the days of Moses. At that burning Bush, he was told, put off my shoes from off my feet. Draw not my hitter for the place where on our standards is holy ground. But you and I are privileged to draw near. Is the ground any less holy than it was in the days of Moses? Indeed, it's no less holy. Why then, can you and I draw near? All, beloved, the blood has been shed, it has been sprinkled, and by God's matchless grace, you and I are now fitted, invited to draw near with a true heart, in full assurance of faith.

When we turn, please, to the book of Joshua. Chapter 6. And verse 4. And seven priests shall bear before the ark 7 trumpets of Ram Horn, and the 7th day ye shall compass the city 7 times, and the priests shall blow with the trumpets. Just a very brief look at this, but it's a beautiful picture to me. Hear this same arc with its covering the blood stained mercy seat and all of it I believe covered over with a cloth of blue, was carried around that guilty doomed city of Jericho once a day for six days and then on the last day seven times that city was encompassed by. This arc and its blood stained mercy seat, this covering of blue as though to suggest. The origin of this matchless display of grace came from up Yonder, from the very heart of God. And I believe all I believe with all my heart, dear Saints of God, that we're in the very last moments of His long-suffering, lingering grace. And I thank God for every effort that is being made to surround this poor, doomed world with the message of God. Matchless love and grace with the story of a blood sprinkled mercy seat with the tail of a grace that came from heaven's glory down here to meet us in all our needs. And I would say to my own heart, as I would say to everyone here. Hyundai knew that tomorrow was a day that we were going to be called home. What would we do? Would we just have no heart for those who are still in this doomed Jericho in which we live? This poor heart of mine is so indifferent to the loss that are all around me. And when I see the doomed city of Jericho and I believe, and I see it all around me today, and I see the ark of the Lord, the blood sprinkled mercy seat, the symbol of heavens. Wondrous offer to man surround that doom city 7 times on the last day. It stirs my heart that this message that I see beginning with his cry, Adam, where art thou tells me of a heart of love that yearn. To bless man, to seek him out wherever he may be hiding, but for to point the accusing finger at him and bring to mind his guilt. All because God loves. Because God desires a company and a fellowship of man that you and I know that it must. Must be based upon the unchangeable holiness of the person of our Lord Jesus Christ and upon the blood sprinkled mercy seat. Could we turn please to yet another scripture in Second Samuel, Second Samuel chapter 6? As you realize, I'm just reading a verse or two here and there and I would suggest that you might wish to go home and read in a little more. Setting of these verses. But time doesn't permit this evening. Second Samuel 6, verse three. And they set the ark of God upon a new cart, and brought it out of the House of Abinadab that was in Gibeah, and other and Ohio. The sons of Abinadab Dre the new cart. And they brought it out of the House of Abinadab, which was in Gibeah, accompanying the ark of God. And Ohio went before the ark, and David and all the House of Israel played before the Lord on all manner of instruments. Made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornice, and on cymbals. And when they came to Nacon, freshing for other, put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against other. And God smoked him there for his error, and there he died by the ark of God.

Why did that story permit me? Please speak a word that burdens my heart Sometimes there were very, very careful instructions given. As for the honor that was due to this arc, perhaps the Israelites didn't realize why, but you do. You realize as you read about this arc and its wonderful content and a blood sprinkled mercy seat that covered it over that we have here a marvelous display of our Lord and Savior Jesus Christ. And all almighty work of redemption that has caused that blood stained mercy seat to be available. Or whosoever will. But there was carelessness in the way in which this ark was handled. There was an imitation here of the manner of the Philistines, who didn't know any better. God had given them careful instructions concerning the honor that was due to this sacred arc. It was to be born upon the shoulders of the priests, to be exalted above them. Not to be set upon a cart, and the names of those who accompanied and drove that ark given to us. Beloved, just let me speak a word of caution. I believe we live in a day when there is an increasing attempt to imitate. That which I feel has been introduced by the Philistines. Do you understand my expression? Is there not a singular honor, beloved, that is due to our precious Savior, the Lord Jesus Christ? What difference does it make whether the ark is carried on those shoulders lifted above all those who surrounded it? The names of those who bore it are not known to us. What difference does it make whether it's handled that way or placed with every good intention on a new cart driven and conducted by men whose names are given to us? They went before the Ark. There is a little bit too much preeminence here given to man, and there is an unintentional, I repeat that and unintentional dishonor to the Ark. Because they had seen the Philistines do it that way. God was grieved about it. God spoke to them about it. And thank God David recognized the significance of that rebuke. And we find the ark being carried where it truly belonged, upon the shoulders of those faithful priests. Oh, beloved, once again, as I briefly recount this evening. The wonder and the significance of this art and of its content and that our souls. Lay hold of this lesson, that this is a yearning desire of God Himself. This was not the thought of the Israelites. It was not very quest that God would please dwell among them and on their terms. It was God's desire, It was God's request, It was God's provision and all. How honored they were, as we look back upon it, to carry there through the sands of the wilderness that which exalted Jehovah. Which spoke of the preciousness and the significance and the worthiness of the Lord Jesus Christ and the value of His finished work of His precious blood. All honor will be His in that day. Your voice and mine, by matchless grace, will resound throughout the endless ages of eternity in praising and in thanking the One whom God belies to honor. But we're not going home yet. We're still going through the sands of the desert. And he disappointed in us. No, beloved, He loves us. He wants your company. All of it that you will grant to him. He wants my company. Let us remember that the company of the Lord Jesus brings with it that marvelous, endless, matchless grace. And also the rod of his government. And let us remember that there is an honor that is due to him. And do all that is attached to him, until at last we reach home. Could I ask you please to turn to one more verse? A very solemn verse, I believe. In Revelation Chapter 11. Revelation Chapter 11, verse 19. And the temple

of God was opened in heaven, and there was seen in his temple the ark, the ark of his testament, and there were lightnings and voices, and thunderings, and an earthquake, and great hail. Why all this? Here is the ark, the last mention of it that I know of in the word of God.

But notice no mercy seat. No Mercy seat. The Ark, Yes, but without a mercy seat. If that mercy seat were listed and removed from the Ark, what would be seen within those two tables of stone? The men of Vashemish listed that mercy seat to take a look within, and many of them were smitten. Death. Oh my friend, there is a day coming when the blood stains Mercy seat will no longer be available. The holy Person of the Lord Jesus Christ will be exalted in that day, and you and I, made fit to be there by virtue of that precious blood, will rejoice to be there, worthy to be there, by matchless grace and because of the work of Calvary. And when this temple of God is opened in heaven, when the ark of God is seen there without its covering mercy seat, what do we hear and what do we? Thunderings, lightning, earthquakes, great hail, There is a day coming, and it's very near in hand when the mercy seat will no longer be available. And that holy and unchanging one will act according to his true character, injustice and righteousness and holiness upon his poor world that has spurned the provision of the mercy seat. The Ark of His Covenant without the Mercy seat. Friend, where will you be in that day? The mercy seat. The blood stained mercy seat is available tonight and the invitation to you is offered to come and avail yourself of that which cost God, the giving of His own Son, which cost the Lord Jesus the shedding of His own precious blood. But perhaps. Perhaps before tomorrow morning, this Mercy seat will no longer be available. The Ark. A table of stone, that which speaks of the unchanging character of our Lord Jesus Christ will abide forever. But woe to this world when the mercy seat is no longer available. Let's just go back over it then. First yearning cry of the heart of God, Adam. Where ourselves would you like to put your name in there? I feel happy to put my name in there. My name. As though the Lord actually looked down at me and said, I want your company. I want your company. Oh, I thank God for the day when I stepped out from behind that tree and stood there at all my guilt. And founded Lovely found that the blood of Christ was shed for me. But I wondered if He has said those same words to me from time to time, because I have turned aside to go my own way, because I have not granted to Him. Shall I dare to say it the privilege of my company? Just think of it. Isn't that a wonderful thing to say, to spend a day without the enjoyment of a company of the Lord Jesus? How does he feel about it? How does he feel about it? He would say to you, Where are you? He loves you, He wants your company. And as I trace it through the word of God, as I see him, look down upon rebellious Israel and say, Let them make me a sanctuary, that I may dwell among them.

Conference: 1977, Ground of Gathering Part 1

Address—A.C. Hayhoe

Last evening we endeavored to trace through the pages of the Old Testament something of a wondrous desire of the heart of God for the company of His people. Oh, I hope something of this stirred within our hearts as we share that hour together. Never, never to forget that this desire originated in the heart of God and that His purposes will not be frustrated. No matter how sadly we have failed, no matter how vigorously the enemy has tried to rob him of the fulfillment of that purpose, yet the purpose remains, and it will be fulfilled. And as we came toward the end of the Old Testament, we found a little remnant if we not having returned from captivity. Having built the House of the Lord and having had their hearts encouraged by the wonderful words of Haggai the prophet, that threefold resource which was intended to gladden their hearts and give them courage, and then they're pointing onwards to the promise. That the latter glory would be greater than the former. If we had turned to the very last book of the Old Testament, we would have found there that Jehovah looked down upon that very company and found that there had crept in among them a coldness and indifference, a carelessness, and beloved brothers and sisters, as we read the word of God tonight. Let's bow our heads and admit that this is true. And I can only lay my hand upon my heart. He loves me, He loves you. But forgetfulness of His love has crept into our poor hearts. We notice in the opening words of the very last book of the Old Testament. The burden of the word of the Lord to Israel by Malachi. I have loved you. Set the Lord. Those words are particularly dear to my heart because I remember long ago searching that word love in the Old Testament. I discovered I know you have enjoyed the same, but it's mentioned for the very first time in connection with Abraham. With these words, take now thy son, thy only son Isaac, who thou lovest and offer him up for burnt off. The preeminence of love in all of the Bible is the love in the heart of that father toward his only Son, whom he's about to lay on the altar of sacrifice. Or how beautifully it points to that preeminent love of all, the love in the heart of God toward His own beloved Son. And yet He sent that Son to Calvary for you and me. And the second mention of loving all the Bible is a lot of that very same son. Having been received back again from the dead in pictures, and he takes to himself a bride, Rebecca, and she became his wife, and he loved her, for how beautiful is the picture. The second mention of love in all the Bible is the sun having been laid on the altar of sacrifice. Having been received back again takes a bribe, and you love that bride. Oh, there we find the love that so stirs our hearts. A lot is not part of the Lord Jesus Christ. Who loved his pride and gave himself that he might enjoy her affections and her love for all eternity. And I remember as I traced it, I thought to myself, I wonder where I will find the last mention of love in the Old Testament. Well, I was too pessimistic to think about Malachi. I thought, I know I won't find it there because Israel had by that time. So far dishonored the Lord, so far departed from his ways. So I won't find mention of love there. But where will I find it? Well, I better start at Malachi and I'll go back and see where I find it first. And I started at Malachi and I just choked up as I read that. The very last message to the very last prophet. Go and tell them. I still love them. And what do they say? Wherein hast thou loved us? That was their response. All beloved, when I come to the end of the Old Testament and I see that love so coldly rejected, I think I would naturally say to myself, what I'm going to do, Is God going to give up? Is he going to say, if I can't get any better response than this, I'm not going to display my love any further? Turn to Matthew love.

Matthew One, verse 23. Be fully virgin, shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. Isn't that wonderful God with us after all those centuries of man's cold ignoring of God's love, turning away bail Ashtaroth idols of all kinds, and he pleads with them, with one prophet after another. And it seems to be of no avail. And at last God comes down in the person of his well beloved side, and in the person of the Lord Jesus Christ we see those words fulfilled. Emmanuel, God with us. Why did He do this? You know the answer. It was that love that would not be turned aside, that love that still yearn over 4 fallen sons of Adam. If he comes personally, he comes, and there in Bethlehem lies God, manifest in the flesh, here to display before men the wonder of that love, not only to tell it out, but to display it. Deeds of kindness and miracles of love. And truly, that heart was displayed before men, displayed in a wonder of love that thrills us as we read again and again through the Oscars. Will you turn off me please to Matthew 6? Matthew 16. Or in outlining in the New Testament the desire and the purpose of the heart of God to enjoy the company of His people. I

believe we'll find it focused particularly in this wonderful provision that was so dear to His heart that you and I, by the grace of God and joy, that is the truth of the church. The wonder of the Lord Jesus. In the midst of his people here in Matthew, he says in verse 18 and chapter 16 And I say also unto thee, that thou art Peter, and upon this rock I will build my church at the gates of hell shall not prevail against it. Aren't those wonderful words? Upon this rock I will build. My church at the gates of hell shall not prevail. Against it I will build. He does not say I have built, nor does he say I am building. But he points ahead to that which is future, that which had not yet begun. He says I will build what? My church. Now we may go into this a little more fully as we go through the pages of the New Testament. But here we notice when it's mentioned for the very first time, what does he call it? My church? Isn't that something very, very wonderful? Whose church is this? Who is the builder who claims it as his own Emmanuel, God with us, whose name was chosen before ever he was conceived in the world? Jesus. Oh, feel Well, it is a joy in my heart to look at you tonight and realize that each and everyone of you, sheltered by the precious blood of Christ, constitutes a living stone in this church, so dear to His heart that as we shall find presently, He gave Himself for it. Oh, I tell you, that's a wonderful. Precious reality. It is not just simply a point of doctrine to be read and then forgotten. I was visiting some time back. With a very dear brother in Christ. I'm glad to say that every time we treat it was brother and Angel Brother Warren. He was a minister of a sizable church in our town. He really loved the Lord very dear. A born again believer in the Lord Jesus Christ.

And one day I was visiting with him in his thoughts adjoining the church. And as we were chatting, he said to me, by the way, that little he hesitated. That little church that you go to on George St. What church is that anyway? And I said, Brother Ward, you and I belong to the same church. I belong to the same church you do. He looked quite taken aback. And then he all of a sudden smiled. Oh, I know what you mean. I said, Brother Ward, What do I mean? He said, well, you probably referred to that church that is spoken of in the Bible that cuts across the bounds of all denominations. I said to him, Brother Ward, is there any other? Now he's just kind of squirmed around it and changed the subject. May I ask that question tonight? I will build my church. Are you part of that church? Of course you are. You are a living stone in that church if you have accepted the Lord Jesus Christ as your Savior. And I simply ask the question, is there any other? It's true that the imagination of the hand of man has changed and has to the precious beautiful. Left which we find in the Word of God. I am a living stone in the Church of God, and so is every other redeemed believer on the face of the earth. From every kindred and tongue, and people and nation, those stones are being gathered together to be formed into an inhabitation of God through the Spirit. And here before ever it began the Lord Jesus with delight. Mentions I will build. My church, well, some people of course reading this say well. Doesn't this rock refer to Saint Peter? And of course, reading this verse, we might have casual reading think, well, it could, you know it could. But suppose we turn to a couple of witnesses, that we turn to 1St Corinthians. First Corinthians chapter 3, verse 11. What other foundation can no man lay? Then that is lay which is Jesus Christ, who is the foundation of this church, which is spoken of in the Word of God as my Church, the words of the Lord Jesus. None other than the Lord Jesus Christ himself. This is the testimony of the Apostle Paul, who was caught up to the 3rd heaven in order that he might receive that glorious revelation, that you and I might know the manager of this church so dear to the heart of the lower field. If we were to turn over also the first Peter chapter 2, we would find the testimony of the very one to whom these words were addressed in Matthew 16. First, Peter. Chapter 2. First quarter to whom coming as under a living stone disallowed indeed of men, but chosen of God and precious. He also has lively stones are built 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 inside a chief cornerstone elect. And he that believeth on Him shall not be confounded Under you, therefore, which believe, He is precious, but none of them which be disobedient. The stone which the builders disallow, the same is made the head of the corner. To whom does Peter point as the chief cornerstone? To whom does Paul point as the foundation? None other than the Person of our Lord Jesus Christ. Well, what a grand thing it is to know that the desire of the heart of God, of the Lord Jesus Christ is fulfilled in the forming of this which He speaks of in Matthew 16. I will build my church. I'm going to mention something now, and I may repeat it more than once before the evening is over. This can be.

To you and me. Either a theory or a very precious reality. Now that dear man that I was speaking to. Knew full well the things that I'm telling you. He knew that if he inspired, tells us Christ also loved the church and gave himself for it. And he wouldn't waste time trying to argue that that referred to the Church of which he was an ordained minister. Oh no. He quickly recognized and freely admitted that this referred to as sort of. Theoretical Church. That crossed the boundaries of all denominations. All my heart is stagnant, beloved, when I see that around me continually. This is only a theory. This need have no present claim over you or me. It's only a theory. Let's make our own arrangements. All the love of the heart of God is great when we speak that way. The heart of the Lord Jesus is saddened when men speak this way. I address myself to the husbands who are present tonight. And I'm going to ask you a strange question. Do you know where your marriage certificate is? I won't ask you answer, but I wonder how many husbands here know where your marriage certificate is and when did you last look at it? We probably don't know where it is and you wonder when you last looked at it. Well, I'll ask you this is it to you. A piece of paper with a few words and a few signatures, and that's all it can be put out of sight and forgotten. It need have no blame upon you. It's only a piece of paper with a few names. It's only a theory. It really doesn't have any claim on you. Or does it? So you say. Indeed it does. It has brought us into a relationship that has meant a great deal and means more and more all the time. Am I speaking the truth? You husbands know that I speak the truth, and I know, I know that your heart will be very, very green if your wife treated it merely as a piece of paper, as a theory that had no claim ever upon her. Oh, how sad of you or I would be if such were the case. We have up there in the glory the one who was. He was yet here said, I will build my church, and as we go on with the subject, we will find how costly, how dear, how precious it was to heal. Why so precious? All because it afforded him with joy and privilege of being in the midst of His own. It unfortunately joy of looking forward to the moment when He will have united to Himself in the glory. That church for which he gave himself. How dare I or anyone else treat this as a theory that needs have no claim whatever upon me. There are two ways in which my wife publicly proclaims her relationship to me. One is he wears a ring whereby anyone will recognize a married lady. But that ring wouldn't tell anyone to whom she belongs, it would identify her as. The married lady thank you enough to sort of ask her her name. What? She hesitate, which he fumble and say, well, it's kind of a queer name. Or would she gladly say my name is Missus Hackel, that's all she needs to say. And you would promptly say, oh, I now know the name also of your husband, the one who loved you and chose you to be his wife. What a privilege. What a privilege, I say. To be gathered to the main and around the personal high, the Lord and Savior Jesus Christ. A despised privilege. Yes, I know it is because it doesn't honor man at all. It only honors him who loved us and went to Calvary to redeem us. But don't you really walk through him? Now? How would I feel? My wife hesitated a moment and said, well I, I'm Mrs. Smith 1St and I'm Mrs. Halo second. I would be very disappointed. Or even if she put it the other way around and said, well I Missus Hale 1St and Mrs. Smith second. I heard people talk that way when perhaps they realize the action that I would like to hear them give. They say, well I'm a Christian first and a so and so 2nd and they will identify one of these names that men delight to honor.

That really honor our Lord Jesus. Oh, what else can we say but to say I belong to the one who loved me, who died to redeem me, and I am gathered to his precious name alone. Let's turn just briefly to Matthew 18, verse 20. This verse was gone into a happy detail back to the meetings in Regina, but I would like to read it after 18 verse 24 where two or three are gathered together in my name. There and I in the midst of them. Isn't that most delightful? Two or three? Why doesn't the Scripture say two or more? Have you ever heard of that before? It says two or three as much as to say that it is that the light of the heart of the Lord Jesus to be her. Even two or three are gathered together. More than three is something most delightful to see. But he didn't say two or more, as though it would be natural and expected that there would be great crowds right down to the minimum #2. Oh no, he says. Two or three. And leaves it at that. But I want to tell you that I know you've experienced it too, that when you sit down to remember the Lord Jesus and there are but literally two or three, you feed yourself disappointed. Do you feel as though you're missing something? I think everyone here who has had that experience will just say there's something so special. There's something so precious and wonderful about being where 2. Are gathered around the first under the precious name of our Lord Jesus Christ to feel that he wants his delight in being there all what a joy. I want to add this thought, brethren, because it's so dear to my heart. If your heart feels gladdened. Privilege of being where He is given it. If your heart is stirred with joy because you know that He has gathered around himself, remember that His joy far exceeds your own. You remember those words in Hebrews chapter 2. In the midst of the church, will I say praise under Thee Now I read that often and thought of it. Oh, what a privilege to be around the Lord Jesus and to sing. Raises In the midst of the church, will I sing praise under thee? But that's not what it's really saying. If you leave the context, you'll find that it's the Lord Jesus Christ himself who is speaking there. Not me, not Paul. In the midst of a congregation, the church will I, the Lord Jesus, sing praise unto thee, my God, my Father. His doing, yes. His singing, yes. What brings about that joy, that song? The joy of being surrounded by his own. It's such a joy to his heart that he, the Lord Jesus, sings for very gladness of heart in the midst of the church. Will I, the Lord Jesus, sing praise unto me, as you know, dear brother, dear sister, that you bring joy to his heart. You remember when the Queen of Sheba came to visit King Solomon, she stood in admiration at the privilege of those who were there before him, the sitting of his servants, the attendance of his ministers, the meat of his table, his cup bearers. Let's pause there for a moment. His. Cut there. The Queen of Sheba watched them with admiration, and her admiration is recorded in a word of God. Why are the cup bearers singled out? Because it was their privilege to present to King Solomon that which was a picture of joy. That which was intended to gladden the heart of so great a man as Solomon, the king. Oh, and the queen of Sheba saw this. She looked upon him and said, happy, are these by him? Oh, a privilege to be a cup bearer to King Solomon, to present to him that picture of joy. Now, dear brother, I'm going to make this personal, dear sister. This can be your privilege. Can you? Can I be a cup bearer?

To the King of Kings, yes I can. Can I bring to him that which will gladden his heart? Yes I can. Do you know that as you leave your hope and come to share in the joy and privilege of being gathered around himself? That in itself brings joy to him. Just to see you here, gladden his heart with joy. May I use an illustration? My father never spoke very much about the recording days, but I remember he did tell us that years ago in Toronto when he was visiting Irene, who became his wife and my mother. I think about two evenings a week he used to share the joy of walking from his home, which was quite a long way over to her home. It was no other way of getting there in those days but. And he did tell us that one night as he opened the door to go out, there was a howling Blizzard flow. Yes, they had blizzards in Toronto as well as in Saskatchewan. So what did he do? Oh, I think I'll stay home tonight. No, he didn't. And he pulled his hat down tighter, had a scarf around his neck, put his hands deeply down in his pockets and took off the visit. Irene. And when he got there, he said I knocked at the door and I reopened the door and she took one look at me and said. Harry, I didn't think you'd come to see me on a night like this, he said some. That was about the happiest evening we ever spent together. He didn't give me any more detail than that, but I think you know what he meant. All she thought is Harry would come to spend an evening with me through a Blizzard like that. I know he must love me and remember this dear brother and sister, remember of a prayer meeting. On five a leading night. He loved your company. Yes, he does. You know, my father said one time he met my brother who had not come to Beans for a long time. And when my father went to visit him, he said, look, I can enjoy the Word just as much at home as I can in the meeting. My father said. Not all of it, brothers. Yes, I can, brother Hagel. I can enjoy my Bible just as much at home as I can in the meeting. Not all of it, brother. Yes, I can enjoy all of it right here at home, father. Brother, can you sit at home and enjoy that verse, not forsaking the assembling of yourselves together? His head went down. He had to admit that he couldn't stay home and enjoy that. And I want to say this, did you want to be a cup bearer for the King of Kings? What a privilege, what a privilege 7 days in the week. I will admit you can enjoy the wonder of His company, you can give Him the joy of your company, but there is something special about being where He is in the midst. If you were to think back to Calgary, we find those very words used what we might have on either side, one or two manufacturers and Jesus. In the midst of the Spirit of God chose that word in order. I believe that it might stand out in our memory. And I look back and you look back to Calvary and you're saying I was one of those. Who would ascribe to the Lord Jesus that very treatment? My heart is no better. My heart is no different. I was numbered among those who would see Him in the midst of this world's manufacture and approve of it. But then we turn and look in the future, and we think of Revelation 5, where we read of the worshipping host of heaven. And what do we find in the midst? A Lamb. And it had been slain. Now I ask you. What would you think of me if I look back to Calvary? And I said, I'm so glad that he took my place in the midst of those manufacturers and there died for me. And I'm so glad that in the coming day when he's in the midst of the worshipping host of Adam, that I'll be there tumbled among them. But I don't know that I'm very greatly interested in being here. He is in the midst here on the way home. Or wouldn't that be a strange attitude? And then when I turn to John chapter 20 and I see him with the cross on his back. And he has been tried before, Pilot. And the Scripture says He bearing his cross, went forth out of a place called Golgotha. And you read that, and I know your soul says, I'm glad He went forth for me. And then he turns around, and he says, Let us go forth therefore unto him again. What would you think of me if I said, Oh, I'm so glad that He went forth for me, if he.

So I would have been lost forever. I don't know that I want to go for him. For him. There's reproach involved. To bear the name of the Lord Jesus Christ alone brings reproach. I know it does. Precious privilege. That's what it is, precious privilege. You'll never be able to make up for it. When you reach home, you remember Mary took a pound of ointment and poured it upon the Lord Jesus. And what is said about that boy? It was very. It could have been sold for 300 pence, one year's wages. And the perfume of that white country filled the house, and stirred the soul of Jesus, as he experienced the tenderness of that love. But do you remember after it was too late, till I put it that way, Nicodemus came along with 100 pounds, 100 lbs. What does the Scripture say about it? Nothing. No mention of how costly nor how beautiful was the odor of those perfumes. He was dead. Mary brought it while he was yet alive. Nicodemus brought 100 times as much after he was dead. Beloved brothers and sisters, to know the wonder of his love who died, that he might be redeemed, is so precious. And we're going to see his face in a coming day, and our hearts are going to overflow in gladness. But are we going to be able to look down the little sign that was entrusted to us here? And have him say, I remember the the kindness of volume, the love of our espousal. For now it is after me in the wilderness. I'm

quoting from Jeremiah 2 verse two. Oh, what a day that will be when you and I see the Lord Jesus. And he remembers, and tells us that he remembers any little responsible part to the tenderness of his love, and to the privilege of his own most faithful providing. Could we turn please to Ephesians chapter 5? Verse 25. Husbands loved your wives, even as Christ also loved the church. Here it is again in the singular, the church and gave himself for it. Isn't that wonderful language? I remember years ago in Montreal, our brother James Mark Hill spoke about this verse. I think paused when he came to those words. Gave himself, he said. I believe that means his whole being. Went into that giving well, if you remember, brother, they are killed. You will remember that there was an illustration with every point rather in elaborate illustration. And he pictured a man reading his newspaper. And his boy came along and said that may I borrow your pen? So without looking up he continued to read and he handed his pen over to his boy. And then a little while later he wanted to make a note about something he was reading and. With my pen. He had given it to his son, but the giving was so casual that it scarcely registered. He soon forgot it. He said he wouldn't say that his whole being went into the act of giving that pen. But when I leave. Christ also loved the church and died for it. That would be true, but it's not what it said. Shed his blood for it. That would be true, but that's not what it says. Gave himself precious word. I'll never fathom the death of it. Gave himself for it. Oh, but my heart is saddened when I think of those who live there. All this and theory dare to suggest that it need to have no claim upon us. Their love of bread and the truth of the Church is in some little measure dear to my heart. It's not a barren doctrine that we discuss and turn to a lot of scriptures to explain. It's a wonderful, precious reality of nearness, of love, of relationships and. Unspeakable privilege. Christ also loved the church and gave himself for it. And then it's just relegated to the background, while men have asked their own ideas, their own theories, their own arrangements. If you don't like this one, try that one. If you don't enjoy that one, try another one. Whereas the Word of God presents to us.

In all the simplicity and wonder of his own loving heart that what he has provided, and I repeat, in order that he might have the door of a company of his own. He wants to be in the midst and He has made provisions for this to closely turn them back to First Corinthians chapter 10. And you know the short time is not possible to go through this very wonderful truth very thoroughly. But I know that practically all here are well aware of the background of what we refer to 1St Corinthians 10 verse 16. Let's have a blessing which we bless. It is not the communion of the blood of Christ. The bread which we break, and it's not the communion on the body of Christ. Now perhaps it's a little surprising when we read this, the part of the cup is mentioned before the bread, and that's not the order in which we remember the Lord. Why is the cup mentioned? 1St? I believe in Doctor family reading about the Lord's Table and your privilege to be there. What is the status of your village or mine to be there, the practice lifestyle by virtue of that shed blood and if that's location to my needy soul, I am redeemed and I am a member of the body of Christ and so is every other believer and my privilege to be at the Lord's table is one thing. Am I a member of the voice of Christ? Thank God I asked, and thank God you also are a member of that body. You have accepted the Lord Jesus Christ in your favor. Are you then entitled to be there at the table of the Lord and lead you off? There is no other requirement but to be a member of a body press, and this comes about by accepting the Lord being of Christ as Jesus. Now I believe that we leave elsewhere in Scripture that there are those things that would hinder and member of the volume fight from being there where he has his rightful place. You remember that in Israel every circumfined Israelite was foolish to partake of. A Passover. But there were a pain that caused a fire that required cleansing and those occasions where not to be treated. Likely you remember that that Israelites became defiled by anything that God called the firemen. He was not allowed because he had to go through the protesters and he might say that I'm an Israelite. And I'm fighting today. These older voices are no longer heard among us. You can think of many a brother who stood right here and opened up the word of God to us. They'll never be here again. They're gone, and there are among you here at Cravenette. Rejoin those who have stood for the truth over the years. And if the Lord leaves us here a little longer, they'll be gone too. But all my dear brothers, ancestors, particularly those who are yet younger, I feel absolutely. I look at you, I'm looking at the generation that will still be here. They hear that shout. Wouldn't you like to be gathered around the person under the precious name of the Lord Jesus Christ when that show comes? Now in First Corinthians 11. We find the actual Lord's Supper and the order of it, the breaking and the partaking of that look in remembrance of the very body of the Lord Jesus Christ given His death for us, and the partaking of that cup in remembrance of His precious blood that was shed, that we might be redeemed. You know, only once in the Bible do we find any mention of the Lord's Day. One mention of the Lord's Table. One mention of the Lord's Supper, the Sabbath day is repeated. I don't know how many times the Lords day, but once the Lords Table, but once the Lords Supper but once of these things are very precious to you, I hope. But they're only mentioned. Why? Why are they only mentioned once? Oh, I believe that to the the bonds of true love.

Every request has the power of a command. Every request just once mentioned has the power of a command. A strange illustration but I remember some years ago I was living in a Glendale, CA. That so happens that our China where came from a factory in Glendale was given to my wife for a shower before we were married and we still have. But she had broken a teacup as he wrote to me when I was out there in Glendale and said, my dear, if you have opportunity and are anywhere near the factory, see if you can get for me a replacement tea cup. And what would you think of me if I'd written back and said, is that a request or a comment? She would have wondered what had happened to her husband if I asked her a question like that. I went straight to that factory the day after I got the letter and I got two production sausage and brought them home. And you know when I opened my Bible and I find one mention of the Lords day, I say what a privilege, one mention of the Lords table, I say thank God for that privilege to one mention of the Lord's Supper, shouldn't I say? Thank God for that privilege too. He doesn't need to repeat it. He can't on our lives. I'd like, just in a little time that remains, to ask you please, to turn to the 20th chapter of Acts, for I believe we have there a lovely little picture of the testimony from the time of Pentecost, when the church was founded. Until the moment that we're called home. We certainly haven't had the time to start Acts chapter 2 and go through the truth of the Church and its establishments. Others have done this, I know, and you're well acquainted with it, but I believe in Acts 20. We have an interesting picture beginning at verse 7. And up on the first day of the week, when the disciples came together to break bread, Paul preached under them, ready to depart on the moral, and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Beautiful being fallen into a deep sleep. And as Paul was long preaching, he sat down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. Now permit me briefly to try to outline what I think I see in this little account. I see a picture beginning with. A company of people well separated. From all that was going on down there in this world, they were up there in the third lot that speaks of death and resurrection between US and all that pertains to this world, their religious world, the social world, the political world, all that's going down on down here. They were thoroughly separated from up there in the third law. They were listening to the ministry of the Apostle Paul and they were breaking bread. Three things characterized them. Separation. Valuing calls, particular ministry and breaking bread. And that's a happy picture. If we look our way back to that which we see in the days of the apostles, this was the picture.

They were a separated company. They value the particular ministry known as Paul's ministry, and they shared together the happy privilege of breaking bread. But what happened? Well, I was alerted in reading this by the words ready to depart on the Morrow. I thought, that's strange. Why does it say of any of us ready to depart on the moral? Why not today? Why tomorrow? Well, it occurred to me that this was a little miniature picture of the history of the testimony. For the Spirit of God knew a way back in that early testimony that they would not be going home that day. The Spirit of God knew that there would be a dark midnight, which we call the Dark ages. The Spirit of God knew that there would be a restoration again of the very truth and privilege that had originally been entrusted, and then we would be called home.

Notice what happens here. Midnight comes. There is a deaf ear to the ministry of the apostle Paul. There is an interruption to the breaking of bread. There is a fall right back down to the level that has been left by faith. And now we see midnight darkness and a lifeless form back down there and the level of the world. And I believe in that. We see what's commonly called the dark apes. It puzzled me when it said taken up there. Paul says his life is yet in him, which was I used to puzzle over. But I believe again, as you and I think of and read about the dark ages, we would be very much inclined to say license dead. But the deserting eye of the Lord could look down and say, I can see light there. And you and I know that all through those dark ages, even though it didn't sign out in a public testimony, there was indeed life there. But then what happened? Aren't we glad that the midnight was not the end of the story? Aren't we glad to see that original picture resumed again and accompanied back up there in that third law? All dear brethren, when we read about it, let it search our hearts. Is that where we are? Are we willing to be separated from this poor world without its boasting and its achievement and its arrangements contrary or added to the Word of God? We belong in separation from all this. And so here we see this restored privilege. The company up there once again with an open ear and heart for the ministry and trusted to the apostle Paul. The breaking of bread mentioned again. And this place of separation. And what does it say anything now about tomorrow? No, just a break of day. The break of day. And they love that. That's where we are. We look back to Pentecost and we see the history fade in the darkness and we see by the grace of God, a restoration of those privileges. And here we stand. What are we waiting for? The break of day, The break of day. All heart and joy awaits us. You love it if you had crime, those flights of stairs and appeared among. Room and said, what denomination is this? They would have looked at you in astonishment and you know that they would have said why we are believers gathered to the name of the Lord Jesus Christ. And that wonderful privilege, that desire the heart of the Lord Jesus expressed in so many ways and verses in the New Testament, passed by His sovereign and Maxwell grace been restored in this very year, 1977. Fine, the privilege still granted to us of being around on the person. And gathered under the name of our precious Savior, the Lord Jesus Christ. All beloved brothers and sisters. Let it not simply be a form to us, let it never be, but a theory. Let it be a precious reality that grows sweeter and sweeter as the years roll by, as the break of day draws near. I just got a quote from Ephesians 4, for you know it so well there is. One body, isn't that how wonderful truth. There are so many dear believers. Equally dear to my heart of the Lord Jesus Christ, who do not share in the privilege of being gathered the name of the Lord Jesus. There they are here, here Yonder, varying various names, upholding and building up the systems that men have established. Are they living stones in the church? Yes, they are. Are they members of that one body? Yes they are. There is one body. But that very same chapter says to us. Endeavoring to keep. The unity of a spirit in the bond of peace. Now as I close, I want to use an illustration that might help us because this is a challenge to us, beloved. I think perhaps we have seen something of the truth of it in a word of God. Let the challenge of it then search our hearts. What does it mean? Endeavoring to keep the unity of the spirit in the bond of peace? You have heard this illustration. It takes a bit of imagination, I know that. Here it is. Suppose a husband and wife have ten sons, and those ten sons always play together, plan together, work together in unbroken harmony. They never disagree, they never argue, they always get along perfectly together as your imagination. After this. And one day the father goes to the back door of his ten sons are out there in the garden, and he calls them and he.

Son, please come in here to father. Now listen carefully. Three of those songs slowly turn and start toward the door. And the other seven get quite disturbed and they say where are you going? Where are your real brothers? You don't love us very much. We wouldn't walk out on us like this. We've always done everything together and now you three are going to walk out on us and break up this unity. What are the neighbors going to say? You know how they've noticed that we were always together and now you three are going to turn your backs on if you just don't love us or you wouldn't do that. Tell me now. Would you recommend that those three should turn and say, you're right, you are our brother, we love you very much. We've enjoyed this unity. We're going to stay right here with you so that we can still all be together. Would you recommend that? I know very well you say immediately, no, that would be disobedient. What then can I do? I'll tell you what they can do. They can turn to their seven brothers and say, indeed we do. We belong to the same family you do. You are our real brother. But we're going to obey the call of our Father. Won't you obey it too? And then we can still all be together. We intend to obey Father, won't you obey him too? And then we'll still all be together. This is endeavoring to keep the unity of the Spirit in the bond of peace. How do I keep it? By opening up this precious word, By bowing before it's light and its guidance. The unity of the Spirit, that which the Spirit of God brings to us from the pages of this book that are adding to it without taking from it. I turned my back on that because it separates me from dear brothers and sisters in crops. I dare not, I cannot. I trust I never will. I trust I'll turn to those brothers and sisters in Christ whom I love, whom he loved, who are members to get a renewal meet of the same body and say, let's all obey the call of this precious word. Let's all find ourselves gathered around the same person under the same precious name. Then we'll. Seven, if they don't want to, if they don't accept it, what shall we do, beloved? Can't we just bow our heads and thank God for the wonder of His love And so desired our company even now that He has made this provision? And it's going to be realized what we read in Revelation 21. In closing, let's turn to it. It's too good to miss Revelation 21. Verse 3. This is the conclusion. You remember where it began. Exodus 25 Let them make me a Tabernacle, that I may dwell among them. Let them make the a sanctuary that I may dwell among them. And then come century of failure, coldness, forgetfulness, disobedience. How's it going to happen? Here it is. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, as God himself shall be with them and be their God, and lies ahead, beloved. He's not going to be frustrated. He's going to enjoy the wonder of his beloved people. You and I are going to enjoy the wonder of it too. But I just ask you this question. When we stand together in the presence of the Lord Jesus and see the gladness of His heart reflected in his countenance, the joy of having us around here are you, Am I going to have the memory up there in the glory? This is the one. Around whom I was gathered in the place of his reproach. This is the name I bore when it was the name of reproach. In the world of castimony. His name shall be in their forehead up there. I wouldn't want him to have to take some other name off in order to put his name on, Would you? What name would you like to bear alone? Oh beloved, as I see the desire of God's heart in the Old Testament. Again, the mule in the person of his beloved Son, desiring the joy of being surrounded by his people, as I see the provision for it in the Old Testament. And again, in a closer, sweeter, costlier way, in the new. My heart is overclothed with the joy of being gathered to the name of the Lord Jesus Christ. And I pray, dear brothers and sisters, that this joy, this privilege, may never become simply accustomed or accrued to anyone.

So that it may ever be as glad to be a light of our oxygen.