

John - Commentaries by Gordon Henry Hayhoe

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Address—G.H. Hayhoe

Shall we turn first of all to the 8th chapter of John's Gospel, John's Gospel chapter 8 and verse 32? And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in ***** to any man. How sayest thou ye shall be made free? Jesus answered them. Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And to serve and abide us not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, he shall be free indeed. I was on my heart tonight to speak of some scriptures that bring before us the assurance that we can have as believers. I believe we could say that the characteristic word of Christianity is KNOW no. Not to be an uncertainty, but to have assurance. And so here we find that when the Lord Jesus was speaking to his followers here, he said, ye shall know the truth, and the truth shall make you free. What a blessed thing it is that the one who is the truth came into this world. When the Lord Jesus was talking in the 14th chapter of John, He said, I am the way, the truth, and the life. No man cometh unto the Father. But by me He is the way to the Father, He is the truth from the Father, He is the light to show us the way. And no man cometh unto the Father, He said, but by me. And so He wants us to have assurance in our souls. And if we look at a few scriptures, we'll see how that we as believers are entitled to have this assurance. And then we can, as we have this little hymn that we were singing, puts it, a mind. At perfect peace with God. Oh what a word is this? Now you know Mr. Einstein, who I suppose was perhaps one of the most intelligent men that lived at least in the last 100 years, and yet do you know that that man, after all his wonderful research and all the things that he discovered and invented, he made this comment. He said I know less than one 100 to 1% about anything. Just think of a man with such a mind as that. And to be able to. Say that after all his discoveries and after all the things that he had found, that he knew less than one 100% about anything. And yet to think that the very important things of life, every believer is entitled to know that we can be absolutely sure. And why can we be so sure? Well, because God has spoken and it tells us twice in the Bible it says it is. Possible for God to lie another verse says God that cannot lie promised eternal life before the world began so God can't lie and he has given us his word in order that we might have the assurance that he alone can give us Well when the Lord said this some of those who were listening said that we were never in ***** they resented the Lord saying that they would be made free they didn't believe that they. Or but what? They were already free? How about he said, whosoever committeth sin is the servant of sin. So every time we commit a sin, we come under the ***** of sin. And what a sad thing to know, as it tells us in the Scripture, all have sinned. So we do need to be set free. And who can set us free? Well, here's the lovely answer in this 36th verse. If the Son therefore shall make you free. He shall be free indeed. Yes, there's one who can make us free. And who is it? It's God's beloved Son. The Lord Jesus came down into this world to seek and to save that which is lost, to set us free as one put it in a little poem that he wrote. Free from myself, Lord Jesus. That's a great deliverance. We're our own greatest enemies, He said. Free from myself, Lord Jesus. Free from the thoughts of man. And chains of thought that had bound me never shall bind again. Only thyself, Lord Jesus conquered this wayward well, but for thy love constraining I had been wayward still. So there's one who is able to set us free. There's one who is able to give us assurance and peace. And it's the Lord Jesus himself. And here when he was speaking to these people, He longed to set them free, to give them peace, to give them assurance and he.

Each one of us in this room to know and enjoy this blessed assurance in our souls. Now let's turn over to the third chapter of Romans. Romans in chapter 3 and verse 19. Now we know that what things soever the law saith, it saith to them who are under the law, that every mouse may be stopped. And all the world may become guilty before God, therefore, by the deeds of the law. Shall no flesh be justified in his sight? For by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. For there is no difference, for all have sinned and come short of the. Glory of God. Here again we read that little word, No, we know that what things soever the law says, it says to them were under the law. You know, the law was just like God's mirror. If I have a dirty face and you want to prove to me that it is dirty, why you probably would put a mirror in front of me and say, now look, can't you see? What did the law prove? The law proved just that, it proved that man was guilty. Men asked that God would make his. Demands known to them, and then they said, whatsoever the Lord has spoken, we will do and be obedient. But what happened? Did they keep God's law? Well, Moses went up on the top of the mount to get that law written on tables of stone, and while he was up there receiving it from God, the people were breaking the first commandment in the camp below. And no one since then has ever kept God's law. It tells us here in this 20th verse, by the deeds of the law, there shall no flesh be justified in his sight. So God's holy law never justified anyone, but the law condemns us. It shows us how far short we've come of God's requirements and God's demands. It's given in order that man might realize his inability to live up to God's holy requirements and so. Says that every mouse may be stopped and all the world become guilty before God. I hope each one of us here tonight realizes that we in our natural state are guilty before God. I know that I had to come to the point where I acknowledge to a holy God that I was a lost guilty Sinner deserving his judgment because that's what he says. If I stand up at the in accordance court and I'm. Convicted and found guilty Why when I have gone to the highest court and there's no further appeal, if I'm honest, what do I have to do? I have to say, well, I've been found guilty. Well now the courts could possibly make a mistake but could God make a mistake? Does he know whether I'm guilty or not He's told me that I'm guilty and in order to convict me, he's given me his holy law, which shows that I. Am guilty and saw that every mouse may be stopped. That is that no one would speak of his own righteousness before God. For it says in the 64th chapter of Isaiah on the 6th verse, all our righteousnesses are as filthy rags. That's what God thinks of our very best. He doesn't say all our sins are as filthy rags, but all our righteousnesses are as filthy rags that is. Attempts to do something to maintain for ourselves a righteousness before God. Paul said in the 10th chapter of Romans, Christ is the end of the law for righteousness to everyone that believeth. And then he spoke about those who were trying to establish their own righteousness. And this is what he says in the 10th of Romans. He said they being ignorant of God's righteousness. And going about. To establish their own righteousness have not submitted themselves unto the righteousness of God. If we go about to establish our own righteousness, it only shows now that we don't realize what God requires now. That is, he requires something that we cannot give. That is, we're sinners and what he wants us to do is to acknowledge our guilt before him. It tells us in the.

33rd chapter of Job. He looketh upon man, and if any say I have sinned and perverted that which is right, then he is gracious unto him. Deliver him from going down to the pit. I have found a ransom. O dear friends, God looks down not for man to plead his own self righteousness, but to say I have sinned. And then do we have to find the ransom? No, God found the ransom. God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. So it tells us here in this 22nd verse, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. Notice this distinction unto all. Because that is, God is offering salvation to whosoever will. There's no one can say, well God wasn't willing to save me, because it's unto all. That lovely verse in John 3:16 says that whosoever believeth in him should not perish, but have everlasting life. God has offered salvation to whosoever will, but it's only upon all them that believe now, just as if someone offers you a gift. It's offered to you. It's for. If you'll receive it, but you can't say it's mine until you've received it. And so here I stand in the presence of God, a guilty Sinner, and God has provided A righteousness for me, a righteousness that fits me for his presence. And now the question is, am I going to accept it or am I going to cling to my own righteousness? Here it says. The 21st verse. But now the righteousness of God. Without the law is manifested, there is not a righteousness that I could establish myself about righteousness which God offers for it tells us in Second Corinthians chapter 5, He hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him. So this verse, the 23rd verse, is like God's verdict upon everyone of us. All have sinned and come short of the glory of God. There is the way God sees us and it tells us in this 19th verse. We know. We know it because God, who is the judge, has found us guilty, were convicted before him and we accept what he says. You remember the Lord Jesus told the story of two men who went up into the temple to pray. One was a Pharisee and the other was. Publican. And one of them stood there, and this is what he said to God. God, I thank thee that I am not like other men are extortioners, unjust, or even as this publican and he drew attention to this publican standing beside him. He said, I fast twice a week. I give tithes of all that I possess. And he went along, justifying himself, talking about all the good things that he had done. But when he was finished, then the publican. Prayed. And what did the publican say? It says he wouldn't even lift up his eyes to heaven. He just looked down and he smote on his breast and he said, God be merciful to me, a Sinner. And the Lord Jesus said that man went down to his house justified rather than the other. What did he do? He took his true place before God. And dear friends, that's what God wants every one of us to do, to know that we're convicted. In His presence to know that we're guilty. In His presence to know that He is the one who must judge sin. For it tells us plainly in Hebrews chapter 2 That every transgression and disobedience receives a just recompense of reward. There is absolutely no escape from this verdict that God has brought in. All have sinned, or as says earlier in this same chapter, there is none. Notice the 10th verse as it is written. There is none righteous, no, not one. There is none that understand us, There is none that seeketh after God. Some years ago there was a servant of the Lord who went to see a young man in the hospital and he wanted to speak to this boy about salvation. But he knew the boy was quite satisfied with his own self righteousness. He knew he didn't think that he needed to be saved because he thought he was a.

Quite a good living fellow, and he thought God would accept him just as he was. And so this brother opened his Bible at this third chapter of Romans, and he started to read in this tenth verse. And his mother was standing right beside the bed. And when he read this as it is written, there is none righteous, No, not one. There is none that understand us. There is none that seeketh after God. They are all gone out of the way. They are together, become unprofitable. There is none that doeth good. No, not one. She said stop, stop. That's not my boy. Well, he said, I guess I'll have to change it because that's what God says, but you say it doesn't apply to your boy. So he said I'll change it a little bit just to please you. So he started again at the 10th verse. As it is written, there is none righteous. No, not one except Robert. There is none that understandeth except Robert. There is none that seeketh after God except Robert. They are all gone out of the way except Robert. Oh, she said stop, stop. I didn't want you to change the Bible. Well, he said that's what the Bible says. And our place is just to acknowledge that we're guilty, that what God says about us is true. God has passed a verdict, and we know that the verdict that he has passed. Is true but dear friends, if that was all I had to say it wouldn't be worth standing here tonight it's a terrible thing to be found guilty in a courtroom especially if it's a serious crime but it's much more serious to be found guilty in the presence of a thrice holy God I say if that was all I had to say there would be no good message for you here tonight but all the wonderful message of the gospel is that when we're. Guilty. The judge himself becomes the one who has provided for our salvation, who wants to justify us and not condemn us. And so notice this next verse, the 21st. I read the 23rd verse. For all have sinned and come short of the glory of God. And it's not even the end of a sentence. It's just a semi colon. Being justified freely by His grace through the Redemption. That is in Christ Jesus. Here in the courtroom, a man is found guilty and then the court pauses to find out what sentence is going to be passed. But God brings in the verdict that we're all guilty, and then he doesn't even stop. There isn't even an end to the sentence. As soon as he says we're guilty, he says being justified. Freely by his grace. What a marvelous expression this is. What does it mean to be justified? That's even more than forgiveness. To be before a holy God as though we had never sinned at all. Justified. How much does it cost freely? Did we deserve it? It says by his grace. What is grace? The undeserved favor of God. How was it accomplished? By the redemption that is in Christ Jesus? Oh how wonderful. Were you ever in a courtroom where after the person had been convicted and found guilty, the judge himself said, I'll pay the fine so this man can go free? O dear friends, how wonderful the very judge himself has himself. Gone to Calvary and I'd like you to turn with me now if you would. The Epistle of John you turn over to the First Epistle of John. And the second chapter. Pardon me, the 3rd chapter, first epistle of John and the third chapter. And the fifth verse And ye know that He was manifested to take away our sins, and in Him is no sin. That verse we read in Romans 3 says being justified freely by his grace through the redemption that is in Christ Jesus. And now here it says what God has done. It says, ye know that He was manifested to take away our sins. Why did the Lord Jesus come into this world? Oh, He came to take away our sins. That was the purpose for which He came. We know His pathway of love. He went about doing good, healing those that were oppressed with the devil. He opened blind eyes, but that pathway of love was to tell.

He was going on to Calvary's cross. What was he going to do? There are Calvary's cross. Oh dear friends, He was He came to take away our sins. How could He do it? There was only one way. God had said that sin must be punished. And who could exhaust the judgment of God against sin? The Lord Jesus Himself, the only sinless victim in Him is no sin, the blessed holy Son of God, God's own Son, the second Person of the Holy Trinity, there on Calvary's cross. How marvelous God Himself, as it says in the 53rd of Isaiah, the Lord hath laid on him the iniquity of us all. All we, like sheep, have gone astray. We have turned. Everyone do his own way, and the Lord hath laid on him the iniquity of us all. Some years ago a Christian man was preaching over in England. After he was done he had been speaking on that verse. All we like sheep have gone astray. And a young man came up to him, and he said, I'd like to talk to you a little further about. What you were saying I'd like to be saved? Well, he said. I've come from a distance and I have to catch a train to night. And he said, I'm sorry, I haven't got time to talk to you here, but he said I'll just give you one word, I must go. He said. He said look up the 53rd of Isaiah yourself, go in at the first stall and come out at the last stall and you'll be saved. So he remembered the passage Isaiah 53, verse 6. So he looked it up and he read it again. All we like sheep have gone astray. Yes, he said, that's me. I have gone astray. I know I have. We have turned everyone to his own way. Yes, he knew.

He just turned to his own way. He had lived to please himself. And then. And the Lord hath laid on him the iniquity of us all. The first begins with all and ends with all. The first part of it says what we had done. The last part tells what God has done. Oh, isn't it wonderful, dear friend? He was manifested to take away our sins. Did He finish the work? Yes, he finished the work because on Calvary's cross he cried out those wonderful words. It is finished. There is nothing left for you and I to do, dear friends. It's not Christ and something else for salvation, it's Christ only. He did the work, says in the 10th chapter of Hebrews. By one offering he hath perfected forever, and that matter sanctified this. This man, after he had offered one sacrifice for sins forever, sat down at the right hand of the majesty on high. There's one up there who'd settled the question of sin. And isn't this lovely here? He know that he was manifested to take away our sins. Friends, I like to make that personal. It says our sins, but I like to do just like that preacher said. I like to come out at the last all if it's true that I went. And it was, if it's true that I turned to my own way, and that's true that I also believe that the Lord laid on Him my sins, my sins. And so it says He was manifested to take away our sins. I like to say He came to put away my sins, who His own self, they are our sins. In his own body, on the tree, that's all we find first of all, and that we know that we're. Centers now we find we know what God has done. He came, His beloved Son, I should say, came to take away our sins. Now turn over to the next chapter, the 4th chapter, and the 17th verse. Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world. There is No Fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. Now the next chapter in the ninth verse, if we receive the witness of man, the witness of God is greater, for this is the witness of God, which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Isn't this blessed here? These words here in this 13th verse that I've just read, These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life. Isn't it wonderful that we can actually know, and that God's perfect love is cast out our fear so that it tells us here that we may have boldness in the day of judgment? Because as He is up, there is the Lord Jesus, the one who paid my debt of sin, is now at the right hand of God, and as He is, so are we in this world. Do we have to wait till the judgment day to find out? It says as He is up there. So are we in this world. So it tells us we have boldness in the day of judgment. His perfect love casts out our fear. Whose perfect love? Why his perfect love? The love that he had toward a Sinner like me. So that I might know His heart of love He gave His Son. He was manifested to take away our sins, and He wants us to have boldness in a day of judgment. Now He brings in something very serious and yet very wonderful. In this 5th chapter He tells us that if we don't believe what He says, we actually make him a liar. If I spoke to somebody in this room and I said, how many children do you have? And we'll say the person replied and said, well, I had five children. And so someone meets me outside and said, how many children do they have? I say I don't know. They said they had five, but I really don't know. Wouldn't that be making them a liar? Wouldn't that be as good as saying, well, I can't rely on their words, so I really don't know. Now, that's just exactly what God says here. And it's a pretty serious thing to make God a liar. I remember going to see a young man, His name was Howard. And he was. When I went out to see him with my wife, he was quite busy. He was putting the roof on his. He was putting the roof on his shed of his. House where he lived and it was so busy that he didn't have time to come down. So I climbed up the ladder and started to talk to him a little bit about the things of God. And he said, well, he said, Gordon, I believe, but I couldn't say that I know I'm saved. Well, I read in these verses and kept on. Way working away at his roof all the time but I was talking to him and I said well you tell me that you believe and still you say you can't really say that you're saved and you don't think you can really know that you're saved and. I read these verses and I said, do you know that if you really believe on the Lord Jesus Christ that God says that you have everlasting life? And if you say that you can't know it, you're really making God a liar? And I read that verse again that God wrote these things specially that we might know that we have eternal life. In the way of those nails never stopped at all. I came down and I said to my wife, I don't think he was very much interested. He just kept on hammering. Well, it was some time afterwards I found out that he was saved. He had he had accepted the Lord as his savior and he had told somebody else about it and he said, he said, I didn't want to make God a liar. I. I'm saying now, well, that's a good many years ago and he's gone on happily in his soul. What gave him assurance? Was it Gordon Hayles word? No, Gordon Hale's word didn't do it. No, it was God's word and he just took God at his word and to use his own words. I didn't want to make God a liar.

God says that if I believed in the Lord Jesus Christ as my Savior that I am saved. O dear friends, how wonderful. These words are written specially for the purpose that we would know. Do you think God wants you to go along in doubt? I've heard people say, well, it's presumption to say you know you're saved. Would you call it presumption on my part to tell somebody? After this person had assured me that he had five churches. Assured me that he had five children and I went outside. Would it be presumption for me to say I know he has five children. He just told me. Would that be presumption? No, I say that's taking the person at his word. And dear friends, if I looked in as we found in those scriptures that we have read, I know that I'm a Sinner. I'm no exception. I'm guilty as far as myself is concerned. I have no righteousness of my own, but I know that God sent. Son to put a woman in my sands, He was manifested to take away my sins and he said it is finished. And now God says, I want you to know that believing in me, believing in the Lord Jesus Christ, that you have everlasting life. Can I take God at His word? Am I really entitled to say that I know I have everlasting life? Dear friends, it doesn't depend on anything that I have done. It depends on what? Did and my part was only the sinning. I was a Sinner. God's part was to take up the question of sin and settle it. And blessed be his name, that's just exactly what the Lord Jesus did. And He has taken His Son back, and He has seated him at His own right hand. It tells us in Romans chapter 4 He was delivered for our offenses and was raised again for our justification therefore. Being justified by faith, we have peace with God. My mind is at peace about it all now, because the only person now that could ever condemn me is God, and he has told me that I was guilty. And now in the 8th chapter of Rums it says it is God that justifies. Who is he that condemneth? It is Christ that died, yeah, rather that is risen again. Who is even at the right hand of God, who also maketh intercession for us? So these precious words give us the simplicity of salvation. Just notice that 12TH verse There He that hath the Son hath life, and he that hath not the Son of God hath not life. There are only two positions. If you have Christ, you have eternal life. If you haven't got Christ, you do not have eternal life. You may have all the righteousness. That man can provide, but the only righteousness that God accepts is the righteousness of God in Christ. That's what God accepts. And he that hath the Son hath life. There are only two positions. I say, friend, you're either in Christ, you're out of Christ. The Bible speaks about two ways to die. Either die in your sins or you die in Christ. Jesus said that if you die in your sins where he is, you cannot come but. Tells us blessed are the dead which die in the Lord. Oh, what a wonderful thing then, to be absolutely sure to know. And it's not presumption to believe God, It's simple faith. It's just taking God at His word. Oh, but you say, what about our feelings? Well, dear friends, our feelings are not the important thing. The important thing is what God said. Let me ask you a simple question. If you own a poem where you live. And your neighbor next door said to you, I don't think you own that home at all. I think you're just fooling yourself. Would you start and

talk about your feelings? Would you say, well, I feel so good about it, You know, I really feel sure it must be mine because I've had such good feelings for a long time. I don't think it would. I wouldn't. I'd say, well, I've got the papers to prove it and it's registered in the land titles office. That's what I'd say. It isn't a question of my feelings, a question of whether I've got the. For it, it's a question whether it's it's registered or not. And here I've got God's record that I might know just the same as when I bought the property and the papers are put in my hands. What did the lawyer do that for? Why did he bother to give me the papers? He wanted me to have assurance that the property was mine. And as God wants you to know, indeed he does. And he wrote these things.

So that we might know. And then he tells us more. Rejoice that your names are written in heaven. He's not only given us the assurance here, but just like those papers that I have, they're also recorded in the titles office. And so in God has given us His precious word for assurance. He also tells us to rejoice that our names are written in heaven. Well, He wants us to know, doesn't he, that ye may know that ye have eternal life. Let's turn over to 2nd Corinthians chapter 5, Second Corinthians chapter 5, and verse one. For we know that if our earthly House of this Tabernacle were dissolved, we have a building of God, and house not made with hands eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven, if so be that being clothed, we should not be found naked. For we that are in this Tabernacle do groan, being burdened not for that we would be unclothed, but clothed. Upon that mortality might be swallowed up of life. Now he that hath wrought us for the self, same thing is God, who also hath given unto us the earnest of the Spirit. And therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. For we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body. And to be present with the Lord. In this wonderful passage, if Paul had said I know, then we might have said, well, but he was an apostle. He was the only one that could really talk that way. But isn't it lovely, dear friends, that he doesn't just say, I know, he says, we know. Who is he writing to? He's writing to these Corinthians believers, these ones in that city of Corinth who were once idolaters, who had been saved, who had. Their trust in the Lord Jesus. And now he gives them too, to share in this wonderful assurance. He talked about His body that he lived in as the earthly House of this Tabernacle. Because you know, we're not in this world to stay. I don't need to tell you that. Because we all know that we're not here to stay. We all are reminded constantly by sicknesses and troubles that we have that after all, we're not here to stay. Friends are taken away suddenly. Loved ones are taken from us. We have sicknesses and perhaps go to see the doctor and he perhaps tells us something that's not very pleasant about our condition. And so we're constantly reminded now that is just the earthly House of this Tabernacle. But what about the future? Was Paul in doubt about this? Did he want the Corinthians to be in doubt? No, he said. We know that if our earthly House of this Tabernacle were dissolved, we have. That we hope to have, we have a building of God and house not made with hands eternal in the heavens. Just as if someone said, are you afraid you might lose your house? And you say, well if I do lose it, I've got another house on another St. and it's better than this. And so, dear friends, that's the way we as Christians feel here in this world. I went to see a dear young man just on this trip when I was over in Canada. There he is, very, very. Not expected to get better. And as I saw him getting weaker, it was a wonderful thing to know that perhaps the next time I see him, he's going to be up there in glory with the Lord Jesus, with a body of glory like Christ. Do I need to doubt this? Do I need to say, well, it couldn't be, I'm not. You can't be sure about that. We know we have a building of God and how it's not made with hands eternal in the heavens. He said in this we groan, not that we would be unclothed. This is a lovely thought dear friends. The Christian never looks for death as his hope. Not that we would be unclothed. Now that is when he talked about death, he simply talked about it as being unclothed. That is his spirit separated from his body. He said that's not what I'm looking for. But he said if it does come. If death does come, he said. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Isn't that marvelous? There? I could talk to that young man, and I could tell him that perhaps the Lord would come and take him before he goes through the article of death. But if he does, he he knows that death for him is to be absent from the body and to be present with the Lord.

Paul was a prisoner under Nero in the Epistle to the Philippians, and he said to depart and to be with Christ, which is far better. Was he confident? Did he have to go through a process that would finally fit him for heaven? No, he could say. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Isn't it marvelous, dear friends, that the Spirit of God should take up these words? No, we're confident. And then it says we are always confident, not just up one day and down the next, not hopeful one day and wondering the next. We are always confident. Why will he tells us in the fifth verse? Now he that hath wrought us for the self same thing is God, who also hath given. Unto us the earnest of the Spirit. I'm not too well acquainted with business deals here in this country, but when you're going to buy a piece of property in Canada? Why? You put down a sum of money, and that's called the earnest money. And that money is the pledge that you're going to complete the deal. You put down a sum of money on the property. If it's a certain piece of property, you decide to buy it. Then the agent says, well, how much will you put down for earnest money? Will you put down a certain sum of money? And that's the pledge to him. You're going to complete the deal. You're going to carry it through. Well, let us suppose now that. You're going to buy a piece of property. He names the price. He said, well, this is \$25,000. How much will you put down for the earnest money? Will you say I'll put down \$50,000? What? He said the price is only \$25,000. Why did you say it put down \$50,000? Well, I want to be sure I get it. So you give them \$50,000 and the somebody comes along the next day and said, do you think that fellow is going to carry through the deal? Carry through the deal? He put down more on the property than it's worth. Do you know what God did to assure me that he was going to complete what he began? He gave me the Holy Spirit of God to indwell my body. What was I worth in comparison to the earnest that he has given? A little hymn says, If such the earnest thou hast given, what must thy presence be? Dear friends, how could we help but be confident when God has given such an earnest? He's given us his word, and it says, The love of God is shed abroad in our hearts. By the Holy Ghost, which is given unto us, so he says, He has given us the earnest of the Spirit. Therefore we're always confident. All how wonderful. That's why it tells us now is our salvation nearer than when we believe. Now that is, when you get saved, you have the salvation of your soul. But God's going to do more than that. He is going to give us the salvation of our bodies too, and He's given us a pledge that He's going to do it. The Holy Spirit of God. And so in another day we're going to have bodies of glory fashioned like unto Christ's own glorious body. We know we are confident. We are always confident. Why we're such good people? No, never. But because of what the Lord Jesus has done and because of that glorious work that he completed, God is satisfied with Jesus. We are satisfied as well. Let's turn over to Romans chapter 8. 26. Likewise the Spirit also helpeth our infirmities, where we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that her searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to the will of God. And we know that all things work together for good to them that love God to them who are the called according to. His purpose, For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that we might be the first born among men, that He might be the first born among many brethren. The 38th verse. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from.

The love of God which is in Christ Jesus our Lord. Now in this passage also we find 2 expressions. In the 26th verse he says we know not. In the 28th verse he says we know. I call attention to this because there are some things in our life that we know not now. That is, we often get in problems as Christians. We often get in sickness and we don't just know how we should pray. We're sure of our salvation, we're sure that heaven is our home, but here it says the Spirit helps our infirmities. We know not what we should pray for as we ought. And sometimes a Christian has got into a difficulty and he has prayed, and perhaps the Lord hasn't taken him out of the difficulty. Well, we don't always know what's the right thing that we should ask for. It isn't that we have any doubt about our salvation, but there are. Times in life where we may not know just what is the mind of the Lord for us in our prayers, but the Spirit makes intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Just a little example of this. Paul had a thorn in the flesh. We're not told just what it was. Perhaps it was some physical infirmity he had. He asked the Lord three times to take it away, and the Lord didn't take it away. He didn't know, just Paul didn't just know what was best for himself. But the Lord knew what was best for Paul, and so it says that the Lord makes intercession for us according to the will of God. And so sometimes he may leave us in trials and difficulties in his wisdom. But here's something we do know, the 28th verse, and we know that all things work together for good. To them that love God, to them who are the called according to his purpose. Once we are saved or brought into the family of God, we know that heaven is our home. We know we possess eternal life. And we know that even though there are things in life we don't understand, this is something we do know that God knows what He's doing. We know that all things work together for good. To them that love God, to them who are the called according to his purpose. Paul thought that he could serve the Lord better if he got rid of that thorn in the flesh. But God knew that it was best for Paul to still have that thorn. And he said to him, My grace is sufficient for thee, for my strength is made perfect in weakness. And what I want to remind you of, dear friends, is that God in His wisdom doesn't always take us out of all the difficulties of life. But one thing you'll find with a Christian who is going on with. The Lord that no matter what happens, he is content to say we know that all things work together for good. When I visited that dear young man that I was speaking of over in Canada, there he is. I'm getting weaker. He feels deeply that he's going to be separated from his wife and from his family. But I quoted that verse to him, We know that all things work together for good. That he frowned on. He smiled. He said. I know. Wasn't it lovely? Dear friends, we have confidence in the One who loved us, as it says in this same chapter, He that spared not his own son, but delivered Him up for us all, how shall He not with Him also freely give us all things? I have often commented that in order to get the full blessedness of this 28th verse, we should also read the 29th with it. Because the 29th is really an explanation of what we read in the 28th. Perhaps to make it clear what I mean, I could choose a little illustration, and I think you'll see the point at once. Did you ever pick up a storybook? And you came to a very, very sad chapter in the storybook, so sad that the tears come into your eyes, perhaps rain down your face. The story was so sad, and at last you couldn't bear it any longer. So you turned over to the end of the. To see how the story ended. And then when you found out the story ended all right, you went back and you read that chapter with confidence and you kept saying to yourself, it's going to be all right. I know how the story is going to end, but it's pretty sad right here. Well, dear friends, isn't God gracious? He says, we know that all things work together for good. And he said, I'll tell you how you know because you know the end of the story. And what is it to be conformed to the image of his son.

So in the very next verse, knowing how at times it's hard to see how things work together for good, He actually tells us that the story is going to end in full conformity to Christ, our blessed, precious Savior. Isn't it wonderful that God would have us to know these wonderful things, to be in the enjoyment of them? He doesn't intend to leave us in uncertainty. He's made provision for our weaknesses. He has shown that when we fail, we can come back to God as our Father in confession and be restored. He's shown us that sometimes things come in life that we don't understand and we don't know how to pray. But never, as someone has put it very nicely, never let the things you don't know spoil the things you do know. And God has told us such wonderful things that we do know. And if there are things that we don't know, we can leave them. There are a lot of things. Life that I don't know. I'm going to find out someday because the Bible says that in a coming day we shall know, even as also we are known. We're going to find out then. But down here in this world, I am rejoicing in the things that I know. There's a verse that says in the 29th chapter of Deuteronomy. The secret things belong unto the Lord our God, but those things that are revealed belong to us and to our children forever. So if there's things that God has kept in His own secrets, we're content to let Him keep them in His secrets till His time comes to let us know. But He's told us a lot of things that He wants us to know, that He wants us to be sure about, that He wants us to be confident about. And now I must just say in closing that He. Also given us a warning in the 2nd chapter of Romans. It says we are sure that the judgment of God is according to truth. And dear friends, just as we can know with assurance that we're saved, we must also say that God has told us that we are sure that when he judges, He is going to judge according to truth. And if there should be anyone in this room. Who rejects the Lord Jesus as your Savior? Who closes your heart to that wonderful work of redemption that Christ has accomplished? There is a coming day of judgment. Who is it for? For those who have rejected His grace, Those who would not have Christ as Savior. It says in the 3rd chapter of John, He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God. Enlighteneth on him. And just as I stand here to tell you that we can be sure of all these wonderful things, I also must tell you that I am sure that if you reject Christ, there is judgment ahead. There is judgment. And let me repeat again what I said last night, because I really enjoyed what this dear old brother said to me. I visited him in the hospital just before the Lord was going to take him home. He was so weak he could hardly speak freely, but he looked up. With a smile and said to me, Gordon, isn't it lovely to know that judgment is behind you and not ahead of you? And that's what gives us who are saved such assurance. Judgment is behind us because the Lord Jesus bore the judgment at Calvary's cross and trusting in Him, we can say it's past for us, but for those who reject him, judgment is ahead. O how solemn, how tremendously solemn, but all these wonderful things that God. Revealed in His Word, He wants us to know, He wants us to enjoy. May God make Him good to each one of our hearts through His Word and by His Holy Spirit.

Conference: 1977, Gospel (8:30)

Gospel—G.H. Hayhoe

John's Gospel chapter 8 and verse 30. And as he spake these words, many believed on him. Then said Jesus to those Jews which believed on him. If he continue in my word, then are ye my disciples indeed? And ye shall know the truth, and the truth shall make you free. And then the 36th verse. If the sun therefore shall make you free. He shall be free indeed. I'd like to speak tonight on that little word so well known to us all, a little word KNOW, no, you know, we're living in a world that is so full of uncertainty. And not only this, but the information that we

receive is so often untrue, inaccurate. What a wonderful thing it is to have a message from God, a message of assurance and certainty so that we don't have to go on through life. Not knowing what life is all about. Not knowing where we came from and where we're going to. There was one great man who said, I've spent all my life trying to find an answer to two questions, where I came from and where I'm going to. To think of the millions of dollars as people search through all the rocks and rubble of the earth to try and find out where they came from. And then all the religions with which the world abounds, people trying to find out where they're going to. Dear friends, as God left us in total uncertainty about these things. Has he not given us any message so that we would know where we came from and know where we're going to? Indeed, he has, Dear friends, He has not left us in uncertainty. Perhaps one of the wisest men that ever lived in this country, Mr. Einstein made this comment at the end of his life. He said I know less than one 100 to 1% about anything. That's not very much, is it? Less than one 100th of 1% about anything? Yet I suppose any of us would envy such a gigantic mind as that man had. And yet now that was what he had to say. And yet I know there are children here in this room tonight. Who have peace with God, who know where they came from, who know where they're going to have an anchor that keeps the soul and amid all the uncertainty and upheavals of life, as they can say, Christ is mine. There's the one whom perhaps some of us know down in Southern California, Marjorie Fiedler. And she went to the doctor, of course, she has often visited him with her affliction. But recently, he said. Marjorie, how is it you are always happy? You are always smiling? The poor girl can't talk very much because of her condition. I bought in her difficulty to speak, she said. I have the Lord. Oh, dear friends, that's what I want you to have tonight. That's what you need. And it's the only thing that will give an anchor for your soul. It's the only thing that will give you peace in a world that's so full of unrest, so full of uncertainty. And people say on every hand, you don't know what you can believe. But, dear friends, there is one who has given us a message. And that is God himself has spoken, it says in the Bible here earth, for the Lord has spoken. And when the Lord Jesus was here, he said, heaven and earth shall pass away, but my word shall not pass away. Now this precious book, this message from God is going to abide. And at the great white throne those who die in their sins and stand before God. Are going to have to meet God's message to man and be judged according to how they treated that message for it says the Lord Jesus said the word that I have spoken the same shall judge him in the last day and at that great white throne it says the books were open. And another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books. According to their works, you may say I don't care, I'm not interested. But dear friends, that's only your loss if you say that perhaps when the beginning of the year comes, you get your tax papers. You can throw them in the basket and say I'm not interested in taxes, I don't care. But that's a very easy thing to throw them in the basket. But that's not the end of the matter, and you know it.

You know very well that if you don't care about taxes, the government cares about them and you're responsible to them. And God has placed you and I in this world. He breathed into man's nostrils the breath of life, and man became a living soul. And man is responsible to God, and you're responsible to God. And no matter how hard you may try or how much you say I don't care, you are going to have to answer to God another day. How wonderful it is though. And that you can meet this Blessed 1 as your Savior, and then you'll know. They'll never have to meet him as a judge. If you meet him as your savior, you won't have to meet him as your judge. And that's why the gospel is presented here tonight. That's why God's message comes to man, because God is not willing that any should perish, but that all should come to repentance. And so the Lord Jesus came into this world, the Son of God came down, sent by the Father in love down into this world. And he said, ye shall know the truth, and the truth shall make you free, and you'll never be free. Friend, until you know the truth, how often you have formed an opinion on something where you didn't have proper knowledge and then you found out you had to change because you didn't know all the facts. But when you take your stand upon this precious book. Then you have the truth, and the truth sets you free because it's God's truth. And there's one thing that God can't do. The Bible tells us what it is. It says it's impossible for God to lie. Another verse says God that cannot lie promised eternal life before this world began. Oh, isn't it wonderful to have such? Reliable authority to rest upon the Bible is the only reliable history in the world. Sometimes when you read a history book in this country and you read a history book telling about the same thing in another country. You find it's entirely different and yet it's history, but it's presented from a different slant altogether. And you wonder if it's the same event you're reading about. And that's the way man is. But when God gives the facts, he gives them perfectly. He gives them so that you and I will know just what we are in his presence and just what He is. And you know the word repentance and the Bible says God now command. Man everywhere to repent. You know what the word repentance means? Why it means a change of mind. That's simply what the word means, a change of mind. And naturally we have wrong thoughts about ourselves. And that is the natural heart thinks he's not too bad, that he's not half as bad as God says he is, that he's a little better than many of his neighbors. A natural heart will always have some kind of self righteousness of its own. But what happens when we get into the presence of God? Our thoughts are changed. We realize that the great Physician, the one who knows all about our condition, has told us just what we are. And so I say that repentance is a change of mind. And what gives the change of mind? I might think I was perfectly well and in good health. And I go to the doctor. He examines me. He discovers the condition I didn't know anything about. And he tells me how serious it is. My mind is changed at once. I thought I was in good health, I tell my friends. Well, I thought I was in good health, but the doctor tells me I have a serious condition. And yet you believe the doctor. He sometimes makes mistakes. But the great physician is looking you and I over tonight, and he tells us in the third chapter of Romans just exactly what he knows about our condition. Not what he thinks about it, but what he knows about it, because he knows just exactly what. We are in the light of his holy presence and he describes us from head to foot and he says all have sinned and come short of the glory of God. And so we know the truth. We know what our condition is, but we don't like the doctor to tell us that, you know, but it's it's not so bad if the doctor says, but I have I have a medicine and this medicine will make you well again in a week. Why, you say? I'm greatly relieved. Well, dear friends, we not only don't know our own true condition before God. But you don't know how wonderful a remedy is that God has provided. Man has wrong thoughts about himself, and he has wrong thoughts about God.

But when he believes the gospel, his mind is completely changed. He finds out that God describes his condition. But wonder of wonders, God loves us. God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. So it tells us here in this 36th verse, If the sun therefore shall make you. You free, He shall be free. Indeed, it isn't just some thoughts and ideas that we have, but we know the truth and we know the person. If the Son therefore shall make you free, it's a person who can set you free. And the Lord Jesus came into this world to save sinners. We often sing in little hymn. Long I was chained in sins darkness. Now, by His grace, I am free. Who is it that can set us free? Can a man set himself free? No. You decided that you were going to give up sinning and you were going to have perfect Peace of Mind from now on. You might have the finest kind of intentions, but you know very well, now that you find yourself doing things you don't want to do, you find also that you have. That you have a. Capacity to sin and you can't stop the things that you want to stop. You need someone to set you free. And the Lord Jesus is the one and the only one who can set you free. Well, that's what we want to announce in the glad tidings of the Gospel tonight. Let's turn to a verse that tells us about our condition in Romans Chapter 7. For we know that the law is spiritual, but I am carnal, sold under sin. The 18th verse. For I know that in me that is, in my flesh dwelleth no

good thing, for the will is present with me. But how to perform that which is good? I find not here. We find that God speaks about the law. We know that the law is spiritual. I call your attention to that little word no, because God gave his holy law. Yet He tells us in the third chapter of Romans, By the deeds of the law there shall no flesh be justified in his sight. Why did God give the law? Well, it tells us also in the third of Romans, by the law is the of sin. Supposing my face were dirty here tonight and I wouldn't believe you when you told me it was dirty. And so you said. Well, here, Gordon, here's a mirror. Look at yourself and you'll see. Well, what does the mirror do? Make my face all of a sudden perfectly clean? No, all the mirror does is show what it really is, and it shows it to me. Now God knew what man's condition was. He looked at him and told him just exactly what his condition was. He says in the 17th of Jeremiah, the heart is deceitful above all things, and desperately wicked. Who can not I, the Lord, search the heart. I try the. He looks underneath the skin. He looks underneath all the pretense and sham that we put on and how we like to make other people think we're better than we are. He looks underneath it all. And what has he got to say about us? He says our hearts are deceitful above all things, and desperately wicked. And what did the law do? Just what that nice mirror did. The better the mirror, the more it showed up the dirt. And God's law was wholly just and good. God's law was spiritual, but I'm carnal. And by the law is the knowledge of sin. It showed what we were. It showed that we couldn't live up to God's requirements because when God gave that law in Mount Sinai. Before Moses came down with the tables of stone, with God's law, written by the finger of God. I say, before he came down into the camp, the people were breaking the first commandment, and yet before Moses went up they had said all that the Lord has spoken, we will do and be obedient. They promised they'd do it, but before He came down from the mount they had broken the first commandment. All, dear friends, you and I are lawbreakers. We're sinners. We're guilty before God. And you say, but I think I can do better if I really tried. But here it says in the 18th verse, for I know there's that little word again. K&OWI know that in me that is, in my flesh dwelleth no good thing. That is, man's premise is entirely wrong. He says that he's not as bad as God says he is, and that he really can improve.

But God tells us that in me that is, in my flesh dwelleth no good thing. I don't think that if the doctor discovered a condition that was serious that you would very likely argue with him if you have any kind of confidence in the doctor. You wouldn't start arguing with him, you would be asking him what he could do to help the condition. And you know, when God shows us what we are, isn't it strange that we start to argue with God and start to tell him that we're not quite as bad as he says we really are, and that we do have some kind of self-righteous robes? And as Job said, my heart shall not reproach me as long as I live. Were something like the Corinthians, and it says they measuring themselves by themselves and comparing themselves among themselves are not wise. Well, we compare ourselves among ourselves. We measure ourselves by ourselves. Like, there was a place where they wanted to hire a policeman and the requirement was the policeman had to be 6 feet tall. And so Can you imagine a few people here, a few men, and one is 5 foot 11 and the other is 5 foot nine and the other is 5 foot six, and they're arguing who's got the best chance to get the job. Well, you'd say. None of you have got any chance at all. Don't you know the requirement is 6 feet? Well, but this man says I'm 5 inches taller than that guy. He's only 5 foot 6 and I'm 5 foot 11. Don't you think I got a better chance? But the requirement is 6 feet. He's one inch short. And all have sinned and come short of the glory of God. They were measuring themselves by themselves, but God's standard was that we have come short of the holiness that God requires and some of us. Little boy and he wanted to be a policeman and he had a novel idea all of his own. He just measured off 6 feet like this, you know, and then he took a string and measured it and he was rejoicing that he was 6 feet tall because he was measuring by six of his own feet. And that's what some people do. They're just as stupid as that boy. They measure themselves by themselves. They they accept the standard of their own that they have made and dear friends, God's not going to change the. Because we would like him to. Here is this passage as clear and plain as God can make it. And that the law is spiritual. God's requirement is holy, just, and good. And you say, well, I want to do better. But have you come to the point, my friend, where you have said, I know that I'm sold under sin. I know that in me that is in my flesh dwelleth no good thing? Someone has said that the first step in blessing for the Sinner is unqualified self condemnation. Have you ever condemned yourself? Have you ever taken your true place in repentance before God and said, well what God says about me is true? I am a Sinner in His holy sight. Well, it's a very blessed thing when you do that, because God has provided the remedy. He has a remedy and there's no uncertainty. The doctor might say, well, we'll try this and it may have probably heard those words from a doctor. We'll try this and it may help you. But God doesn't talk like that. Turn over to the first Epistle of John. And the third chapter. First Epistle of John and the third chapter and the fifth verse. And ye know that he was manifested to take away our sins, and in Him is no sin. Notice these words. He know that He was manifested to take away our sins. And another verse says the blood of Jesus Christ, God's Son, cleanses us from all sin. Well, why did the Lord Jesus come into this world? He came to save sinners. He came to accomplish a work of redemption that would glorify God, that would settle the question of sin. He was manifested, that is, he came into this world. What for?

To take. Away our sins? Have your sins been taken away? Can you say he came to save me and I have accepted him as my savior? I know I can sing the little song that says you asked me why I'm happy and I'll just tell you why because my sins are gone. Can you say that he has taken away your sins? Well, that was the purpose for which he came. Did he do the work that he came to do? Yes, on Calvary's cross he was lifted up, and it says in the 53rd of Isaiah, The Lord hath laid on him the iniquity of us all. Who was it that took up the question of our sins and settled it? It was God himself. Who took my sins and placed them on my substitute? God required a payment for sin. Hebrews 2 Says every transgression and disobedience receives a just recompense of reward. God must punish sin. He never passes over sin. But what has he done to settle the question of my sins? Why He took them, and he placed them upon the Lord Jesus, and then he brought down upon him the judgment, and that my sins deserved. As it says in that same 53rd of Isaiah, thou shalt make his soul an offering for sin. Another verse says who? His own self, they're our sins. It is own body on the tree. Oh, isn't it good to know that when God tells us how bad we are in his holy sight, and that then he like the great physician says, but I've taken. The whole question I have a remedy for sin, the Lord Jesus. Did the work and at the end of those three hours of darkness, he cried out those blessed, wonderful words. It is finished. There's nothing left. You hear people say, well, I'm trying to be a Christian. Dear friends, there's no use trying to be a Christian because until you receive the Lord Jesus as your Savior, you're still dead in your sins. But when you accept him. You're immediately born into the family of God. And you can say in the authority of God's Word, the blood of Jesus Christ His Son cleanseth us from all sin. Oh, how grand it is to know how that the question of sin has been settled. The Lord Jesus bore those sins upon the cross for all those who trust in Him and will trust in Him as their Savior. Have you done it? You say, well, I know I'm a Sinner. Can you take the second step and say, well, I know He came to put away my sins. Oh, thank God for everyone in this room who can say, well, I know that too. He came to put away my sins and I know He finished the work that God gave him to do. I know that He has a risen Savior because it says in First Corinthians chapter 15, Christ died for our sins. He was buried and He rose again the third day. To the Scripture, because I must tell you this, that if your sins weren't laid upon the Lord Jesus, they're still on you and you're going to have to bear them in a lost eternity. Because if, if Jesus wasn't punished for your sins, then you must be punished for them. Oh, how terrible to have to meet God in your sins. There are only two ways to die. Either die in the Lord, and the Bible says blessed are the dead which die in the Lord. Or you die in your sins, and the Lord Jesus said that if you die in your sins where I am, you cannot come, you

can't be in the Father's house, you can't enter heaven with your sins still upon you. It says of heaven, there shall in no wise enter into it anything that defile us, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book. Life so you can't enter heaven with your sins upon you. Not even one, not even one lie. One lie would shut you out. But he was manifested to take away our sins. And again, I want you to notice that little word. KNOW it says, and ye know that he was manifested. Do you know that? Do you believe it? Can you say yes, I know that the Son of God loved me.

And gave himself for me. Now if you turn over to the fifth chapter of first John, there's something else here in the ninth verse. If we receive the witness of men, the witness of God is greater. And this is the witness of God, which He has testified of his Son. He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar. Because he believeth not the record that God gave his son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. Notice this 13th verse. We have this little word, No. Here again these things have I written unto you, that believe on the name of the Son of God, that she may know that she have eternal life, and that she may believe on the name. Son of God, now you know there are some people and they will admit the first two things. They'll say, yes, I know I'm a Sinner and I know the Lord Jesus came to put away sin, but I wouldn't like to say for sure that I'm saved. I wouldn't like to say for sure that I have eternal life. You know, I don't like to be so presumptuous. I don't like to be so sure. Well, dear friends, it's not presumption to believe God. If you told me something after this meeting and I said I'm not so presumptuous as to believe you, wouldn't you be kind of insulted? And you would say, why don't you say what you really mean? You don't believe what I say? And dear friends, when you say that it's presumptuous to say you know you have everlasting life. You're practically saying it's presumption to take God at his word. It's not presumption to believe God. It's only what we should do. It's only what we should do. He that hath believed his testimony has set to his seal that God is true. I remember many years ago there was a brother preaching the gospel and he told about talking to a young man and this man said, oh, but I just can't believe it. And his brother said that you can't believe who. He said I just can't believe it. He said you can't believe. Who always said I hadn't thought of it that way. Well, that's the way it is, friend. If you say you can't believe, you're really saying you can't believe God. And God charged you with something very solemn here. He says he that believeth not God hath made him a liar. God tells you if you don't believe. What he says about his son. And about God's way of salvation, that in reality, you're making God a liar. You're practically saying that you can't take God at his word. And yet hundreds of times in your life you have taken some fellow man at his word. You have said, I know it, and you said Joel Smith or somebody told me, and you had enough confidence in your fellow man to believe that it was the truth because you relied on that man's word. And yet, can it be that you're afraid to take God at his word and say, I know I have eternal life. I know I'm saved, all you say, but I don't always feel saved? Well, dear friends, it's not a question of your feelings. Supposing you own a piece of property and someone comes along and says, I don't believe that you own that piece of property at all. I don't believe that it's yours. You're only talking that way. Would you start and tell them about your feelings? Would you say, well, you know, I just feel so happy about that piece of property. I'm sure it's mine because I felt so happy about it for a whole month. I'm sure it must be mine. You wouldn't think of talking that way, You would say to him, well, I've got the papers and I could show them to you. And more than that, it's registered in the titles office. And so if you want to check it, it's it's you can find out. Well, your friends, God has given us his word like the the title leads to the property and then he's told us more. He says rejoice because your names are written in heaven. So there's the registry office and God speaks in this way in the 12th of.

He said the Church of the first born, which are written in heaven. Some people talk about having their name on the church roll, but that's not enough to fit you for heaven. But if it's written in heaven, that's something to rejoice about. That's something to be happy about. And so if there is anyone here and you are perplexed with doubts, I tell you, don't look in for feelings. Feelings change. You never think of that about the piece of property. Why should you think about it when you have God's own word to assure you that you're a Sinner, that Christ came to save sinners, to put away sin? And then you have his word saying these things. Have I written unto you that believe on the name of the Son of God, that she may know that she have eternal life? And then God has done more than that. It tells us here, He that believeth hath the witness. In himself because when you accept the Lord as your Savior, you know the Holy Spirit of God comes to indwell the body of the believer and he's spoken of in this way. He's the earnest of our inheritance until the redemption of the purchased possession. I think most of us who've done business with property at all know what earnest money is that when you're going to buy a piece of. And then the real estate agent will probably say, well, how much will you put down as earnest money? What is that earnest money? Well, that's the pledge that you're going to carry through the deal. And so he usually asks you for perhaps 10% or something, and you have to put down this earnest money. And that's the pledge that you're going to complete what you have begun. Now God has given an earnest too. God has given an earnest, and I sometimes use this illustration. Supposing you were going to buy a piece of property and it's worth \$25,000 and the real estate agent says, and how much will you put down for earnest money? And you say, well, I'll put down \$50,000. Fifty thousand. It's only a \$25,000 piece of property. What do you mean? Well, I really want to get that property, so you give them \$50,000. And somebody says the next day, do you think that man's going to carry through the deal? Why is this carry through the deal? He gave me far more than the property is worth. He'll never back out of that deal. Well, dear friends, what has God-given as the assurance that He's going to complete the work that he began? Where was I? A poor worthless Sinner. I wasn't worth 25,000 But what did God do? He gave the Holy Spirit of God as the earnest. He that believeth hath the witness in himself. The Spirit of God comes to indwell the body of the believer. Does God want you to be sure? Does he want you to be uncertain if the man only put down \$500? Perhaps he might say, well, he might back out and let the \$500 go, but certainly not if you put that much on it. And friend, God has given the witness, the earnest, the Holy Spirit of God. He wants you to know if there's anyone here that's uncertain. Could God have done any more to make you sure? Could he have? Oh, you save it. Why do I have doubts? Well, that's just because the devil doesn't want you to be happy in your salvation. He doesn't want you to be a rejoicing, happy Christian. But he cannot rob you of salvation. If you have received Christ by them, you belong to him. And so I beseech of you not to think about your feelings. Think of what God has said. And so. Doubts come. I'm always glad that the Bible doesn't say that we know that we're saved because we don't have any doubts, because that would disqualify quite a few Christians, because sometimes doubts come to real Christians. But isn't it grand that he doesn't say that? He just speaks about the worthiness of his beloved son, the fullness of his work, the testimony that he has given, and then he says. All that we do is to believe. Oh, how grand it is that he has given. Such assurance, these things have I written unto you, that believe on the name of the Son of God.

That she that she may know and that she have eternal life. Now let's turn back to 2nd Corinthians chapter 5 and the first verse. For we know that if our earthly House of this Tabernacle were dissolved, we have a building of God and house not made with hands. Eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven. The fifth verse. Now he that hath wrought us for the self, same thing is God, who also have given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight. We are confident, I say, and willing

rather to be absent from the body. And to be present with the Lord. Well, here we find 2 expressions. Here we know in the first verse and in the sixth verse we are always confident. Here we find something else that we can really have assurance about. Paul knew that the time was going to come when he was going to put off the earthly House of his Tabernacle. He talked about the body in which he lived as the earthly House of this Tabernacle. The real you is not what I can see. It's something a tenant inside that body. Perhaps death may come and the body will be taken and laid away in the grave. But the real you will not be there. But Paul said, when the earthly house is dissolved, when it's taken and laid away, isn't it lovely, He said, that we have a building of God and house not made with hands eternal in the heavens. Did Paul think of death as a leap in the dark? You hear people say sometimes, well, we just don't know. Death is just a leap in the dark. Many years ago, Doctor Woolston went to see a man and speak to him about his soul. And he said to Doctor Wilson, he said, well, nobody knows. Death is just a leap in the dark. And Doctor Wilson said. But wouldn't you like it to be a leap in the light? Friends, it can be, it can be a leap in the light and I've known many, many dear Christians and to them it wasn't a leap in the dark at all. There was a leap into the light. They knew how that they were going to be with the Lord. But however I want to say this, that the proper hope of the Christian is not death. And that's why when Paul speaks of it in the beginning of the chapter he talks about. The earthly house being dissolved. And then he carries us right on to the coming of the Lord, because he says we have a building of God and house not made with hands eternal in the heavens. And that is the proper hope of the Christian we were saved are looking for the Lord to come at any moment and when he comes these bodies in which we now live will they'll be changed when they made a shot to the moon and they had to make that capsule and those men were put in there and food was put in and all kinds of things to protect them against the elements to feed them to supply oxygen. Because. They had what the Bible calls terrestrial bodies. They had bodies suited to this earth and they couldn't live in. If they had stepped out of those space suits, you know very well they couldn't live because there wouldn't have been oxygen to sustain their bodies, the pressures wouldn't have been right, and so on. So they had terrestrial bodies. But you know, when the Lord comes, God solves that whole situation, not through a number of scientists working for years. This is what he says, and we shall be changed, caught up in a moment, in the twinkling of an eye. Isn't it very wonderful to know that when the Lord comes, that that moment? Our bodies will be fashioned to Christ, glorious body, and will be caught up and we'll go up with Him. We won't need any capsule or something to go up him. No, to your friends, we'll be like Christ. We'll have bodies of glory fashioned like unto his glorious body. I always marvel at the simple way the Bible speaks. It says there are bodies terrestrial and there are bodies.

Celestial and it says we shall be changed. Oh, how wonderful to know such a God. And so we know we have assurance, but he said death may come. We don't look for death, we look for the Lord to come. But if he does, if he doesn't come in our lifetime and we should have to pass through death, then he said we are confident, I say. And willing rather to be absent from the body, and to be present with the Lord. Yes, you don't know when this may come. Dear little nephew of ours was called suddenly without I expect a moments warning to leave this world and be immediately in the presence of God. But he knew the Lord as his Savior, and so there was his lifeless body left behind. But he's absent from the body. And present with the Lord if it had been you, some of you boys and girls, if it had been you. Would your parents be able to say, well, he knew the Lord, he's absent from the body and present with the Lord. Have you ever told anyone that you're saved? I remember we had a boy back at home in our Sunday school and he was out to the Sunday school, out to the gospel meeting Sunday night just like this. And he went home and that night there was a fire in their home and he was burned to death. And we got the news at 6:00 in the morning. Frank had been burned to death, but what made me so sad was I didn't know whether he was saved. He never had confessed the Lord. He came to the Sunday school. He came to the gospel. I hope he was, but wouldn't have been nice if he had told us, if he had said to his Sunday school teacher, I have accepted the Lord Jesus as my Savior. How glad we would have been to say Frank. Is with the Lord. I wonder about you. Have you ever confessed the Lord? If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. That boy that I speak of, his name was Phillip. He had confessed the Lord. Have you? And so his dear parents, although they mourn over him, they know that he's with the Lord. How about you? Are you sure that you have taken him as your Savior? Have you confessed him? Don't go to bed tonight without confessing him, you say. Well, I have him in my heart, I'm sure. Well, then confess him. Tell your friends, tell your father, tell your mother. I've taken the Lord Jesus as my Savior. So it tells us here that death for the believer is not an uncertainty. We are confident, I say, and willing. Rather. To be absent from the body and present with the Lord. He didn't say, well, I'm afraid to die. No, he said, I'm confident. And if the Lord comes, he knew that he had a building of God and house not made with hands. Or Are you ready? Do you know Christ is your Savior? Take him tonight. If you don't, now is the time. What have you got to lose by receiving Him? Well, you lose your sins. Isn't it good to get rid of your sins? And what do you gain? Oh, salvation, pardon, eternal life, a home in heaven, all this for you in receiving Christ. Let's turn over to another passage in Romans chapter 8 and. Verse 26. Likewise the Spirit also helpeth our We know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. And we know that all things work together for good to them that love God. To them who are the called according to His purpose, for whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. The reason I read this 26th verse is because there's something that it says here we know not. Now, that is there are many times in our lives that situations arise and we don't know just how we should pray. But that doesn't mean that we don't know we're saved.

As someone said, never allow the things you don't know to spoil the things you do know. And there are many things in life that I don't know. If you asked me about many things that happened, I'd have to say, well, I don't know why the Lord allowed that to happen. There are many things that we just don't fully understand in life. There's a verse in the in the book of Job that says, why dost thou strive against him? For he giveth not account of any of his matters. You know, God doesn't always have to tell us why he does things. We'll find out another day. So sometimes we don't know what we should pray for, but that doesn't mean that we don't know that all things work together for good. This is another one of the things that we know as believers. We don't know what we should pray for, but we do know that the Spirit makes intercession for us. We do know that all things work together for good to those that love God. Now that is when we have received Christ as our Savior. And then he is the captain of our salvation, is bringing us home to glory. Does he know what he's doing? Does he make any mistakes? Sometimes you I ask people for directions and sometimes the directions aren't always just accurate and it's a little hard to find the way, but. It's not that way when God undertakes to bring us home to glory. He knows what he's doing. He never makes a mistake. The Bible says, As for God, his way is perfect. And isn't this lovely here? It says we know that all things work together for good. And you know many dear parents who have seen their child go through some sickness or some trouble. Over and over again they have quoted this verse. We know that all things work together for good. Some sorrow comes into their life. What a consolation to know that God is in control of everything, that nothing happens by chance, and we can say we love Him and He loves us and He knows what he's doing. This gives us

confidence for our Christian life. I'm speaking now to those that know the Lord, and I know that through my life, and many Christians I'm sure would be happy to say that's certainly true. I proved it over and over again. The Lord gives you confidence in Him. When the trouble comes, He just stands right beside you and you know that He's working out his own purpose, even perhaps while the tears. Rundown your cheeks. And that's why, dear friends, I read the next verse. Because notice what the next verse says. For whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. The Lord knows when trials come in our lives, how it's often difficult to see how this could really work for good. And so I read the next verse to show that God has a purpose that He is working out in our lives. I've sometimes used this illustration. Perhaps it helps to bring home the point that I'm speaking of. Did you ever start to read a storybook and you came to a very sad chapter in the story? And oh, it's just you didn't see how it could possibly workout. Everything looks so dark and so sad. Perhaps the tears come into your eyes and you couldn't for bear any longer. What did you do? Well, I guess we've all done it. You'll look over to see how the story ended and when you know how the story ends. And then you go back and you read the sad chapter with confidence, don't you? You've done it, haven't you? Solve I And is that what your life is like? And you say, well, I'm in a sad chapter. I don't see how this can ever work out for good. God says, I'm going to tell you the end of the story. What is the end of life story for the Christian? We're going to be conformed to the image of his Son and he knew all about it beforehand. He was working out his own purposes. What a Savior. We have all friends. I commend them to you. He's a wonderful Savior to know. He knows about you now, and if you're not saved, He knows all about your sins. The Bible says he set our secret sins. Light of his countenance. We can hide them from father and mother and friends, but not from God. But the God who knows all is the one who took up the question of sin, the one who settled it for his own glory. The one who wants to be your Savior. The one who wants you to know that you have eternal life. The one who wants you to know that heaven is your home and that you're going to be in that home another day. And he wants you to know that through life.

He's working things out for good. Oh, how wonderful that he gives us all these assurances. Oh, you say the world song full of so full of uncertainty. So it is. But the Christian life is full of certainty. The Christian life is all God's assurances. And when there's something that we don't know, like in that 26th verse, and then we trust God about it because the things that we do know can never spoil the wonderful things that we don't know can never spoil the wonderful things. We do know they are just so wonderful. It fills our hearts with rejoicing. Well, I must turn to another passage before I close, and that's the second of Romans. The second chapter of Romans. And the second verse. But we are sure that the judgment of God is according to truth against them which commits such things. And thinkest thou this old man, that judges them to do such things, and do us the same, that thou shalt escape the judgment of God, or despise us, thou the riches of his goodness and forbearance, and long-suffering, not knowing that the goodness of God. Leadeth thee to repentance. But after thy hardness and impenitent heart treasures up unto thyself wrath. And against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds all friends, isn't it remarkable that God changes the word when He talks here about judgment? He doesn't use that beautiful characteristic word of null, but he does say we are sure, we are sure that the judgment of God is according to truth. You know, in the courts of the land, you may not always get justice. Among your friends, you may sometimes be misjudged when you really were not at fault. Now these things happen constantly in life and that people make mistakes in the judgments they form. But God will make no mistake. He is going to execute righteous judgment about if you go on in your sins, remember. You're despising the riches of his goodness and forbearance and long-suffering that wants to lead you to repentance. Seeking to lead you tonight to the point where you'll take your place as a Sinner and receive Christ. Are you despising His goodness? He's kept you alive till this day in 1977. Are you going to despise His patience? Are you going to walk out of this room another time unsaved without Christ and say, I don't care? I say to your friend, you're really despising His goodness and His. Forbearance and his long-suffering. He's left you here to this night that you might be saved. Why don't you accept the Lord Jesus? I say again, what have you got to lose by receiving him? Yes, you would lose something. Thank God for it. I lost my sins. They're gone in the blood of Christ. But I received all that God delights to bestow the unsearchable riches of Christ. Will you have this blessed Savior tonight? But you'll receive him and rest upon his word and have these assurances that God wants you to have and walk out of this room and say, thank God, I have Christ, I have peace with God. And then you can say, I, like Marjorie Feeder could say I have the Lord. Oh, it's wonderful, friends. It's not just a feeling, it's a person. Have you got him? He wants to be your Savior tonight. Receive him this moment. And peace shall be dying.

Toronto Conference: 1959, In the Midst (8:3)

Address—G.H. Hayhoe

I'd like you to turn your face to the. Gospel and the third verse. And the scribes and Pharisees brought unto him a woman taken in adultery. And when they have set her in the midst, they said unto him, Master, this woman was taken in adultery in the very act. Now Moses in the law commanded us that such should be stoned. But what sayest thou This They said, sensing him, that they might have to accuse him, but Jesus. Took down with his finger rolled on the ground as though he heard them not, Though when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone on her. And again he stooped down and bowed on the ground. And they were heard it, being convicted by their own conscience. When a one by one, beginning with the oldest. And Jesus was left alone, and the woman standing in the midst, when Jesus had lifted up himself and saw none but the the woman, he said unto her, Woman, where are those lion accusers? Half more than condemned thee. He said that more than Lord. And Jesus said unto her, Neither do I condemn thee. Dull and sin no more. This morning our brother read a few verses. Pattern those words in them in the mid, and it brought to my mind a few other scriptures, and I would like to just think a little about them this afternoon. Because, dear friends, dear young people, it's so important that we should find the Lord Jesus as the one who is the Center for our lives, the Center for everything in our lives, for parks. In Him we have nothing. And I have been said to know that innocent man had no object. Old man has many objects, but a regime man has one object. And so we would like to speak about that one who is the object for our hearts. But it may be that there are some here this afternoon who have not yet been brought to know him. You have never found yourself. This woman in their little story we have read here this afternoon, you have never found yourself alone with him. You have come. You have come with your friends and perhaps with your terms to the conference here. And perhaps you have enjoyed the time of fellowship with many other young people. And you said the companionship here is very nice. But I would like to ask you this plain important question. Have you ever had a personal dealing with the Lord Jesus? In order this story, there are two kinds of sinners. There was one who was not enough Sinner, one whose sin could not be his, one who was known before society as one

who had this great herself, and had sinned only against God, and brought trouble on herself by it. But. In the other case, we have another group of those who thought they were all right, took it point the fingers at others, but never had pointed the finger at themselves. As it may be that as you come here, you're not saved, some of you, dear young people, and get your point in the finger at the thought you see in other Christians. It's sad and one feels humiliated. There is occasion in all of us who are believers to cause others to point the fingers and notice our failures. But remember, pointing finger others is never going to bring blessing to your soul. Don't quite the same here at others. He could speak and say that he wouldn't put the fathers of those men who accused him with a dog on the slot, but it took him a long time. Before the figure was turned around and he said.

I am vile, so a lot of viles. He's already came to the point where he said I repent and abhor myself in dust and ashes. Well these others, thou righteous ones, are they listen to what the Lord said and then turn convicting their conscience. I turned and walked out and left the woman along with Jesus. Now as far as fixing is concerned, you probably would say those ones who walked out were perhaps more preferable kinds of people. But those people turned their backs upon the Lord Jesus Christ. They buried it back upon Him. But this woman, he was a Sinner, but she knew it. And he did not turn her back on the only one who could block her. All their friends, dear young people, has your conscience convicted? You haven't sat in these meetings, especially if the gospel meetings have seen what it is to be a guilty Sinner in the presence of God. Have you felt the arrow of conviction going home to your conscience? Oh, don't go home from these meetings without Christ. Don't turn your back upon the land. Who is the founder of Living Water? Jesus was writing in the ground, and it tells us in Jeremiah the fellows who forsake the Lord, their names would be written in the earth. And I wonder if the Lord was writing the name of those people who were walking out in the earth as they went out and to write. Your name may be written in the earth. Perhaps you may be making a success of life. And the world turns things. You may be making progress in your studies, you may have a better job than many of those who are believers, and perhaps you will rise to opposition of success if the Lord does not come in this world. But have you turned your back upon the fountain of living waters? Have you turned your back upon the Lord Jesus Christ? Are you going to go home from these meetings without him? And for personal Savior, I plead with you, with your young people. I believe some of you have come to these meetings unsafe and I fear perhaps some will go home unsafe. Oh, May God awaken you this afternoon, may find yourself alone with Jesus, convicted in your conscience, convicted by His presence, convicted by His words, and acknowledge your guilty for Him all. It will be a kind of blessing for your soul. You'll never forget this gathering in Toronto if it is the birthday of your soul when you find the Lord. Jesus, as your personal Savior, when you trust in Him, oh May God grant that you will find yourself alone with this blessed Savior and receive Him. And those wonderful words the Lord Jesus spoke to her, how they touch our hearts. Neither do I condemn thee. How could the Lord not condemn her when she was guilty? All because as we had this morning, and we'll see it a moment, He went to the cross to be condemned in her place. He went there and bore the condemnation that he might say to her, neither do I condemn these and precious facts that those who are saved rejoice in this moment is that the word of God says. There is now, therefore, no condemnation to them which are in Christ Jesus. Are you in Christ? You know Him as your own personal Savior. If so, May God bring home those sweet and precious words to your soul. And if there should be a young person here who is passing through a siege of doubt and the other? Seeing and filling your mind with uncertainty. May rest upon the precious word of God I know that all your sins so great, so many in his life are washed away or how precious it is to know that the woman you receive the Lord Jesus everything is gone before God and.

The Savior can say. Neither do I condemn thee. Indeed, we might say that that's what gave us power now to live for him. For the Lord follows with this remark goal and single more. Some would say, well, if you live the life, you won't be condemned. But here it starts the other way, doesn't it? He started with a sense in her soil that there was no condemnation. And now she has the power to live to please the one who had saved her. And when you lay hold his precious words and receive the Lord Jesus as your Savior, then you will have the power to live to please Him. Proximate dogs and the fairies of some sin, and you see unable to break it. But if you receive Christ as your Savior, as you trust in Him, he'll give you the power. Because when one is born again, he receives a new life. That's what it is to be born again, to receive new life from God. And so how precious of this one, where no single presence of the Lord now with a sweet pensioner soul, neither do I condemn these. And may you go home from this meeting with the knowledge in your soul that there is no condemnation for you. Because the Lord Jesus is your own personal Savior. How? Let us turn to the passage that was read in John 19 and verse 18. Where they crucified him. And to other with him on either side one, and Jesus in the midst. And the 30th verse, when Jesus therefore had received. Vinegar, he said. It is finished. And he bowed his head and gave up the door. Here was the blessed eternal Son of God, the Creator of the universe, come down in this world, nailed by his creature to a cross of blood, with a cease on either side. But that cross divides the whole world. But on one side was a thief who remains in his sins. Who revised the Lord, and never repented of what he had done. But on the other side of the cross was a man who acknowledged his sins, who acknowledged that he was getting exactly what he deserved, and turned and acknowledged Jesus as Lord. He said, Lord, Remember Me when thou comest into thy Kingdom. And the Lord thine for was today, verily I say unto thee. Today shall thou be with thee in Paradise. And so here we find the grand mayor by which God could come out in the richness of his heart in blessing sinners. For there was that there was that woman taken in sin. And Jesus said, neither do I condemn thee, but here one year of all wonders. Was the blessed the stimulus 1 nailed her like cross and in those hours of darkness. There, in the condemnation that we deserve, or he was looking for our transgressions, he was thrown for our iniquities. The judgment of our peace was upon him and with his right. We are healed. Oh how prices land. To see your Savior hearing your judgment, and I'm to hear those precious words. It is a all to know that all of us against us has been fully discharged. Christ has borne all the judgment, and God does not Passover sin because He wants to bless the Sinner merely, but because a righteous settlement has been made.

All through He does want to bless the sinners and he wants to bless you, but there must be a righteous settlement for sin and the Lord Jesus God blessed Savior, house born, the judgment that you might be saved. Don't like a dear old girl who had been to Sunday school and she had learned how the Lord Jesus had taken her place and brought her judgment in her place. And the teacher had impressed from the class that God would not be judged if he were punished her to when he had punished his blessed Son in her place. What else she took very sick. And she was dying. And. When the news was brought to the parents that she wasn't going to get better, her mother asked her what she was trusting in if she should be called away, and she said, Mother, I'm trusting in the justice of God. Well, the mother didn't understand the child's remarks and she said, dear, you mean you're trusting in the mercy of God? All as we said mother, that Jesus was punished in my place and God wouldn't be just if he punished me till all how sweet that dear little girl had laid hold of that which many many have not laid hold of, and that is that's a work of calorie has so completely glorified God with sin and has so completely satisfied. Claim that now God can come out in the largeness and richness of his heart of law, and say to a Sinner like me, neither do I condemn thee. Oh, how precious all they God makes to our souls. As I've worked that he did for us more precious may our hearts be filled with praise like a little hip we sing and says unless I forget the thine agony lead me to Calvary. All brethren young people, we need to get back to cowardly more often and see last practice

Savior and his dying love him taking our place. It is the true ground of peace with God, and it is the only true ground to for a walk that is pleasing to the Lord. Anything else will break down in time if you have anything else, the approval of your brethren, friends. Parents love, it may be before you even sooner or later it will breakdown, but if you see that blessed Savior dying in your place, all what a mortal gives to the heart to live to please Him, the one who loved us and gave himself for us. Well, now let's turn to the funniest chapter. And the 90s first, then the same day and evening being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and students amidst, and stuff under them. Peace be unto you. And when He had so said, he saw under them his hands and his thighs. Then worthy cycles glad when they saw the Lord. Then he said Jesus to them again. Peace beyond the youth, as my father has sent me, even though. And I, you hear this one who has completed the work, He said. It is finished. He died. He's losing again now, and he comes and appears in the midst of his own. But where were they, dear young people? Where were these disciples? Were they going along with the world? 3rd nails the Savior to the cross, all for the first time. We find them now in the place that the doors closed for fear of the Jews. All I say have a cross is, as it tells us, the heart of God and forms the true pieces of our whole Christian life. And when we see what this world has done to our saviors, why we see that our place is.

Separation from us. Separation. How can we go out of the world that crucified Christ? Very often young people will say, well what's the harm of this and what's the harm in that? Well, would it not be better to think of it this way? Supporting the people on the streets where I live murdered my wife. They put it to death in cruel, bitter hatred. And then next week they're going to have a little party and they send me an invitation and asked me if I wouldn't like to come. And I decline the invitation. And they say, well, now we know that you don't believe in. Playing cards and drinking and things like that, we know that you wouldn't go on with many things, but we're not going to do any of those things. It's just going to be a plain, simple little affair. Nothing wrong, nothing that you could condemn at all. We'd just like you to come along. I wonder what would you expect me to feel about other invitations? Wouldn't you be very much surprised if I could go and join myself in your company? Wouldn't it be very surprised if I could spend the evening in that way? Oh, I'm sure that you would be very surprised. A dear young person, if the world wants your company, it must be because you don't talk about the Lord Jesus Christ. And if you want their company, it must be because if you're talking, what's your Savior suffered at the hands of this world, be it respectable, like those who went out and turned their back upon Christ. Or being another wicked world. It's the same world. All various companies join hand in hand. The military world, the domestic world, the religious world they joined hand in hand were made friends together in the rejection of the Lord Jesus Christ. And your friend, I plead with you, dear young people, I ask you, when you're invited by the world, the door of wisdom, just to ask what place would my Savior have in this gathering? What place would my Savior have in this entertainment? And if the Lord Jesus. Is not welcome there. You're one whom he has redeemed to himself. An infinite cost. And when the doors were shut. The world shut down, the world had crucified his savior, and now here were a few of like mind together difference columns and life strolls. Fishermen. Matthew. One who was a servant of the government, and there were different occupations that they were engaged in. What was it brought them together? All they had a common law. For life, Savior, who had died on Calvary's cross. And they weren't disappointed. And they weren't disappointed. The Lord Jesus himself came and stood in the midst and showed them his hands and his sides, and their hearts were glad. All I'd like to urge upon you, dear young people. All seek the company of those that love the Lord Jesus. Safe care companies, don't be satisfied any place where your blessed Savior is unwelcome. As a little hidden says, no place can fully please us where thou, O Lord, art not in thee and with thee ever is found by grace or lost. So here are these disciples. In company with the Lord. And now the Lord says to them, as my father has sent me. He even saw stand by you. Now they're set out in the world. It'll be said sometimes, oh wow, that we have to, we have to meet the world. We have to dwell in contact and yes, we do. But do we go to contacting from the secret of his presence? Have we been in the station of his presence, enjoying his love?

Seeing his face in advance and reflection something of his laws and now go to them. Was the Lord Jesus at home in this world. He was never hopeless stranger. And here, here it's true, we are here. I was thinking of those who came out of their brains after Christ resurrection and went into the whole city and appeared under many, and I was thinking how that's just the way we should be, brethren. That is, the Lord lays us up and he would have us now to go through this world and appear to others as those who are the ones who are alive from the dead. Is Assad in Robin 6 as those who are the ones who are alive from the dead is exciting Robin Six. It says that we should live. As all into our lives for the dead. And so we are. Some of us, what happened to these people that I went into the holy city and appeared under many. Well, God has been pleased to tell us their names or what happened to them, because they didn't belong here at all. And you allowed to belong here. And it doesn't matter what our names are, we don't want them listening in the earth. The Lord had rejoiced for listening in heaven. And I'm quite sure that these unlaying people had their names. Heaven, I'm sure I'm going to meet them up there, May you. And I don't know. Among those of this world, perhaps. The unknown, perhaps. Paying a little attention to, but at least witnesses to the fact that we have been dead and raised again with Christ and now are in this world sent by Him to be witnesses for Him. In this Dark World where he was cast out. Well, now let us turn to Matthew 18, which was also read to us. Matthew 18 and verse 24 where two or three. Are gathered together in my name. There am I in the midst of them, well, the Lord Jesus. In the last passage we looked, thou had risen. He appeared physically among his own. But now he's asking. He has a son that he's caught up. He's up there in the glory now. But I'll order something that he has left for us, something very precious, something that ought to rejoice our hearts eventually, and that is that He has a gathering center. For his people. Thomas doesn't say where she were three gathered, but where two or three are gathered. And why the difference here? Why did it not say where two or three gathered? Well, any group of Christians might come together and claim to gather in his name, but this is a special action of the Spirit of God. And gathering souls together through the Lord Jesus Christ. And that's why I, dear young people, your parents don't ask you to come to the Lords Table and remember Him. Your friends and those who are interested in your blessings don't ask you. They will think you present the truth to you. They will think to encourage you by saying that there is such a place where the Lord is in the mid and does it not touch your heart and mind? That in the absence of our Savior, we can't see Him like the disciples in that upper room. We can't see Him now as we will in that coming day of glory. But we can be gathered around Himself and where two or three are gathered together in my name. There am I in the midst of them. And Justin Dahl had a senator from Israel. And only one. And when the 10 drives separated from the two, God never acknowledged the center. Among the 10 drives, he still only had one center, which he acknowledged, and that was in Jerusalem, the place where he had chosen to put his name there.

It through God's best prophets Elijah and Elijah down the pen drive. Because he would send the witness and testimony to them, but he did not acknowledge the standard. And so I would ask you, dear young people, and others here too, to be exercised about this. And the Lord has promised that there would be a gathering center, and His Spirit was gathering Christ during his absence. Until he comes again. Is that practice to your heart? Holy say, it's going to be wonderful to be up there all together around him. What brethren, young people, it's wonderful to be around and down here. And as our brother said yesterday when he was speaking, what is your answer going to be through

the Lord? When he asked you, why didn't they remember him down here? What will your answer be? What is saying? Well, I didn't like the people. My brother just said to me asking someone to come to me and always said I wouldn't come. All such and such a person there. He had some feelings. What a person. He wouldn't come while that person was there. He wasn't looking for the Lord, was he? He wasn't looking to see the Lord in the midst. He had his eye on someone else. Oh, May God give us. To see no man anymore. Say Jesus only to value the place and privilege of being gathered to Him. And he's, he's given us his old precious words that were two or three are gathered together in my name. There am I Mr. Them. I'd like to look also at Philippians chapter 3. Philippians chapter 3, verse 12. Not as though I had already obtained earlier, we're already perfect, but I follow after it, that I may apprehend that for which also I am apprehended with Christ Jesus, rather than I can't not myself to have apprehended what is one thing I do for getting those things which are behind, and reaching forth under those things which are before. I press for the mark. For the prize of the high calling or the calling on high of God in Christ Jesus. Now this particular passage we don't have the words in the mid, but the apostle Paul is looking up and he sees Christ in glory. And as we learn from Revelation 5, he's the one who is in the midst, in the throne up there. It is the Thunder of that scene of all. And so I believe we could speak of it in this way. Here is one who has found an object for his soul, and you may have come to these meetings and perhaps. You are a true believer. I was Speaking of the beginning of those who are on the same, but you will come to the meeting. You know, the Lord Jesus as your Savior, perhaps may be got into his precious name. You rejoice. It's a privilege of being able to remember him in his death. But all I'd like to ask you is Christ the center of your life. Is he the center of your life? Is he the one who is the object of desire before you? If you have come here thinking about others, you may go home disappointed. It may be that you've been hoping to meet some friends here and you're disappointed you haven't just met a friend that you'd like to meet. Perhaps you've had a few jars in this apartment. And your heart is going away a little bit sad because things haven't just turned out exactly the way you hoped they would. But all I'd like to say as you go home, there's not a player in the glory. And he wants to be your All in all. He wants to be the cheapest among 10,000 to your soul.

Where was the Apostle Paul when he wrote these words? He was in prison where his presence through the hills. Well, when he wrote this letter, he had decided to that that assembly of Philippi was the only assembly among all one for his priests who had even thought of those temporal needs. Not another one has sent him one thing to help him out. In a financial material way, he said no church communicated with me as a concerning giving and receiving, but she only he was last along. He was in prison. The people that he had wanted to see sage his earthly people Israel. They have that awareness that you followed on the earth. It's not speculation left. It's threatened to turn against him. Some of his brethren had turned against him and he had had many disappointments. And as someone remarked the other day in the meeting, he'd been in prison for years. Oh, what a lot of sorrow we've had. Was he getting sad here, young people? Was he going along with a sad heart? All he writes to tell these dear Philippian believers, he said rejoice in the Lord. Always rejoice in the Lord. Always. And the Lord knows the hearts of you, dear young people who come here. He knows the yearnings of your heart and how there are things that you look for, long for. And the Lord Jesus is the only one who can really satisfy. He's the one who satisfies the long soul and fills the hungry souls goodness. And Paul has found that one has the object. He didn't know many objects. He wasn't allowed an object, but he had one object, and that was that blessed one unseen up there in the glory. And now if you'll turn over with me to Revelation chapter 5. And verse 5. And one of the elders said unto me, Weep not. Behold, the lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loose the salmon fields thereof. And I beheld and wall in the midst of the throne and of the four beasts, and in the midst of the elders, that Alamos that had been flamed, having seven horns and seven eyes, which had the seven spirits of God. Sent forth into all the earth, and he came and took the books out of the right hand of him that sat upon the wrong. And when he had taken the books, the four beasts. And four and 20 elders fell down before the Lamb, having everyone of them Hawks and golden bottles full loaders, which are the prayers of plain. Now the 7th chapter in the last verse. Or the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears. From their eyes. Well, here's John. He's weeping. What is he weeping for? All he sees a hopeless tangle into which the world has been planned, and he weeped, he said. Who can straighten out the tangle? Who can unravel the mystery of affairs here? Evil seems to be progressing. And they were getting nursed instead of better. And John wet much? And it may be that disappointing those things, sorrows and trials have caused tears to come to your eyes. And you said, when is the tangle going to be straightened out? When are things going to be set light? Is God going to allow these things to go on? And it is not going to.

Investigate His own and straighten things out for His own glory. Yes, dear young people, He is. He is going to. And when that most comes, why, you'll see the same One who is in the midst of the cross, and there's anyone who was in the midst and told Him to His side. The same One who's up there. We are in glory, looking down at us. Will be in its presence then, and everything will be answered there. Everything will be answered there. And as it was pointed out to us in the meeting, the living creature said Amen, Amen. As they rejoiced, as they looked back and saw the way that they were led along the pathways, because the triumph, the glory, the Saviors blessed faith as He is in the midst of the throne. Where the artistic and theme of his peoples song fills every heart to all flowing. And how precious those words God himself, the Lamb, which is in the midst of the throne. Tells the Lamb, which is in the midst of the throne, shall feed them, and shall leave them under living thousands of waters, and God shall wipe away all tears. Their eyes whole house sweet and precious, that is. I'm sure there are many hearts here who have secret souls and trials, young people and old people too, and sometimes the enemy who would speak to tell us God quite as good as we expected Him to be, what they could turn us into the world. All dear young people, let me encourage you to fasten your eyes upon Christ. There are no disappointment in heaven, and that Savior will wipe away all tears from off of all faces. Solemn sign will flee away, and that blessed Savior will lead us the living fountains of waters, and all will be eternal joy. Then every cup will be filled. They have golden files full of orders. Harry Harp will be in perfect harmony there, the singing in the melody of heaven. And again I say, who will be the center of it all? Who will be the center all should never found yourself alone with Jesus. Now you find yourself alone with him today and find Him as your Savior. You've never found Christ as as the gathering Center for his people. May exercise you this Lord's Day about that blessed privilege. If you have never found them as a Center for your life, the one who is satisfying objects to your life down here, and may He turn your eyes upon Him so that you'll see no man anymore. Say Jesus only and go home with something of the joy of heaven in your heart, because He wants to wipe away your tears now. As he will assuredly wipe them away in an effort to return. When He calls His own home, and it may be thyself will be this afternoon all may He give us grace to be more occupied with Himself, the One who is going to make us to springly happy for all eternity in His blessed and glorious presence when He calls it home.

Montreal Conference: 1977, God's Will in Our Lives (6:38)

This afternoon on some scriptures that have to do with God's will in our lives. And there are 4 scriptures that I would like to read. First of all, the first one is Isaiah chapter 53. Isaiah chapter 53. And verse 6 All we, like sheep, have gone astray. We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all. And then would we also turn to John chapter 6, John chapter 6, and verse 38? For I came down from heaven, not to do mine own will, but the will of him that sent me. And then in Proverbs chapter 3. Proverbs, chapter 3. And the fifth verse. Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. And then in Psalm 143. Psalm 143 and verse 10. Teach me to do thy will, for thou art my God. Thy spirit is good. Lead me into the land of uprightness. Well, as I remark, dear young people, I'd like to speak a little bit about doing God's will and these 4 scriptures that we have read bring before us the blessedness of doing His will. The reason I began with Isaiah chapter 53 is because that is what we are all naturally prone to. It tells us they are all we like. Sheep have gone astray. We have turned everyone to His own way. And as one brother put it many years ago, he said, if we're honest with ourselves, we know that what we like best of all is our own way. And yet we know that our own way gets us into so much trouble. As we look back over our lives when we chose our own way, Oh, what a way it was. If God hadn't intervened in grace, we know that we would have ended in a lost eternity. But always thank Him that He. But our own way. Oh, what a sad thing. And yet God thought of us in that condition, and I'm glad the verse ends in the way it does, because it says the Lord hath laid on him the iniquity of us all. For actually sin is lawlessness, as it tells us in First John. Sin is doing our own will. And independence of God, it all began away back in the garden of Eden. When God placed Adam and Eve there, He gave them a command, but they chose to do their own will. They chose to listen to the tempter, They chose to partake of that which God had forbidden. And we know the sorrow that came upon them, and the sorrow that came upon the human race. And we know that sin is going to head itself up in the end by that man of sin. And the Scripture says of him, the king shall do according to. According to his or his own will, unbridled self will will be the final climax of man's sin. But isn't it lovely to turn from that dark picture? And yet we know it fits us so well because that's just what we're like by nature. To one the second man, the last Adam who came into this world to not to do his own will, but the will of him that sent him, oh, what a contrast and what a pathway was his. As one person said when he read the Gospels, the thing that impressed him was this. Here is a man who never did one thing to please himself. How wonderful the Lord Jesus here in this world. He came not to do his own will, but the will of him that sent him. And all I say again, what a pathway of love it tells us that He went about doing good. We find Him despised and rejected, but oh and blessed compassions of his loving heart going on. Unmoved by all the attempts of the enemy, by all the indifference of Satan going, all the indifference of man, I should say, going on in that pathway of love in obedience to his Father's will. And where did it lead him wasn't an easy path, although it was a path indeed where he found the joy of doing his Father's will. But it was a path.

Uncheered by earthly smiles that led only to the cross. All the fruit of that work that He did is all going to be in resurrection, but His pathway here was one of doing His Father's will. We think of them there in the Garden of Gethsemane. And there with an awful load of judgment before Him, He said, not my will, but thine be done. Oh, what blessed submission to His Father's will. And we wrote in Proverbs in the 3rd chapter and there it says. Trust in the Lord with all thine heart and lean not to thine own understanding. Though when we're young we like to think for ourselves. And do I suppose that perhaps that's the reason we read about the Lord Jesus going up to the temple at 12 years of age? Because that's the turning point in a young person's life. When they enter their teens, there's a sort of a change takes place. And we begin to, as people often say, to think things out for ourselves. And what do we find with the Lord Jesus? At the age of 12? He said, Wish ye not that I must be about my Father's business, the Blessed One. When he came to that age, what was his will? It was to do his Father's business, to do his Father's will. There are some here that are just turning from 12. To 13 and perhaps you've said to your parents, well, I think for myself a little bit now and you have had that feeling coming up in your mind that you would like to just go on your own way. Well, I warn you that to go your own way is dangerous. It leads to much sorrow, much trouble. Many a person has brought a lot upon themselves because instead of seeking. The will of God. They have gone on in their own way. Well, it says. Trust in the Lord with all thine heart. Why does it say trust in the Lord with all thine heart? Oh, because here's a person that you can have perfect confidence in all that he says and in all that he asks you to do. You'll never have a friend like him. Dear young people, some of your friends may give bad advice at times. Some of your friends may not be able to help you out in the problems. But here's a person who invites you. To come and pour out your heart before him. Just tell him everything and he'll never give you bad advice. He'll always tell you the right thing to do. Trust in the Lord with all thine hearts. That's our affections. We love Him because he first loved us. And then it says, and lean not unto thine own understanding. Did you ever say, well I see things differently. I hope you'll never see them differently from God's. I hope you'll never say that. When God says something in His Word, well, I look at it differently because that's leaning on our own understanding. It's so important that we say, well, this is what God says, His Word. He's my best friend, He loves me. My Savior died for me. So I don't want to lean upon my own understanding. And then he invites us in all thy ways acknowledge Him and he shall direct thy paths. Very often when big decisions come in life, we would like to be directed. We would like to know the Lord's mind in these big decisions. But notice that verse says, in all thy ways, is God interested in the smallest things of your life? Does he care about the little things that seem so unimportant? Perhaps? Yes, he cares about the smallest detail of your life. There isn't a single thing in your life that he's not interested in because he counts the very hairs of your head. You haven't got a friend like that. There isn't a friend that you have, no matter how much he thinks of you that ever counted the hairs of your head. But he does, because he cares. He loves, he knows he cares nothing. This hope condemned.

He does the very best for those who leave the choice with Him. So what an encouragement this is. And if we don't know His will, let us never think it's because He's unwilling to show us, because there's His word. In all thy ways. Acknowledge Him, and he shall direct thy paths. Now that is, He doesn't say might, but he shall direct thy paths. He does want to give. You a happy pathway through this world, and if he wants to give you a happy pathway through this world, then he wants you to come to him and find out. You know, they gave us directions about how to get to the motel, but you know, we have to read them pretty carefully. If you don't read them carefully, it's very easy to get a little confused and make the wrong turn. But God not only gives us directions, but isn't it wonderful He goes with us. Lo, I am with you always, even unto the end of the age. I love that because very often when people give me directions, there's a little too many turns for me to remember and so I get a bit confused. But nothing is nicer than when the person says, well, I'll get in the car with you and then I'll show you the way. Isn't that just what the Lord Jesus says? He says that He'll not only show us the way, but He also. Because that he will abide with us and never leave us. Never. Even when we make bad turns, he still doesn't leave us. It tells us in the 10th chapter of John that he goes before us and the sheep follow him. But then in Isaiah, where we find that self will at work, it says, Thou shalt hear a voice behind thee saying. This is the way walk ye in it When he turned to the right hand. To the left when we didn't follow, when we ran ahead of him, he still followed us and he saw us make that bad turn. And he says, I'll tell you when you make a bad turn. And so he says the voice behind says this is the way. Walk ye in it. I've had friends do that for me too. They saw me make a wrong turn. They told me about it. And so I was able to correct it. Well,

that's the kind. Friend, we have trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Then this verse that we read in the 143rd Psalm, it says, Teach me to do Thy will. Notice those two little words to do, because I think we very often say, well, I want to know the Lord's mind. But when he makes it known to us and we begin to count the cost, is there not a tendency for us at times to hold back and to say, well? Now that's a little too difficult. I wouldn't mind if it wasn't quite so hard, but it's going to be too difficult to do His will. And so we hold back. So we've noticed here, the one who came down from heaven to do His Father's will, He did it at all costs. He would rather die than disobey. He invites us to acknowledge Him and now hears this little prayer, this beautiful prayer. Teach me to do thy will. Not just teach me thy will, but teach me to do thy will. Oh, what a lovely thing that there is the privilege of doing his will in our lives. And then he says, for thou art my God. I think that's a beautiful expression. I think of Paul in prison, forgotten by many of the dear believers. Only the Philippians thought of him and his imprisonment, and he writes. Back to them and I've enjoyed that little expression. My God shall supply all your need. He could have said God shall supply all your need. He didn't though. He laid to heart those blessed words of the Lord Jesus. I ascend unto my Father, and your Father to my God and your God. And so he could say, my God is rich. I can't repay you, Philippians. But my God shall supply all your need. So he says here thou art my God. And then he says thy Spirit is good. He is seeking your good and mine. He is seeking our blessing. He is prepared the best for us for all eternity. His heart will not be satisfied with anything less than the best. I say the best for every one of his redeemed ones for all eternity, and He's doing the best.

For us now, according to our state of soul, He wants our best, He's seeking our good, and then he adds, lead me into the land of uprightness. I believe this is a very important scripture, a land of uprightness. There's a great deal of. Lack of uprightness. There's a great deal of perhaps not being totally truthful, There's a lot of perhaps cover up and that sort of thing. But it's important, dear young people, that we should be upright. An upright person doesn't mean a person that is perfect, because none of us are perfect, although we have a perfect savior and a perfect standing. But what does it mean to be upright? Well, Simply put, it means that we don't pretend. Be what we're not. We don't pretend to be what we're not. And God delights in uprightness. When the Sinner is upright, he confesses just what he is. He doesn't tell God that he's better than he is. He says this is just what I am. I'm a Sinner. I'm a lost Sinner. He's upright. And when you and I go through our pathway here, I believe it's very important that we should be upright. And I don't think any of us, if we're really upright, can lift our heads very high. We can if we're hiding something because we think nobody knows. But we can if we're really upright because we're really upright. We're pretty well acquainted with what poor failing things we are, even at best. Oh how important. Then lead me in the land of uprightness. May God give us that spirit of uprightness in all our ways. For I read these 4 scriptures because they bring me for us. What? Our natural hearts are wanting to have our own way. The perfect example God has given is blessed Son who came to do His own, to do not his own will, but the will of the Father that sent him. And then how He would have us to acknowledge Him so that He could guide us. And then the willing heart, the desires that He would teach us the way that He would lead us in the path that is pleasing to Him. Well, and I'd like to turn to a few scriptures that have to do with decisions that come in our lives. First of all, I'd like to turn to John, chapter 15. John, Chapter 15. And verse 16. Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He may give it to you. Well, as I said, I'd like to turn to a few scriptures that have to do with decisions that we have to make in life. But I thought it was fitting that we should read this passage first, because here we have His decision in choosing us, and that's the grand starting point in Christian life. When we think of it, if we were left to ourselves, we would never have chosen Christ. Our willful, stubborn hearts. Wanted our own way. We were part of the crowd that sat away with him. Crucify him. But isn't it wonderful, dear young people, that he should have looked down? I don't think I'll ever get over the wonder of why he ever chose me. Why did he pick me out? Certainly not because I was any better than anybody else. And I believe that for all eternity. That we're going to never cease to marvel and wonder that He chose us. And so here the Lord speaks to his disciples and says, ye have not chosen me, but I have chosen you. Isn't that wonderful? May that get hold of your soul. Do you know the Lord chose you to be a companion in the glory with Him? Sometimes in school you may be chosen to do a certain job. They usually choose you because you have certain qualifications so you feel quite pleased. That you have been chosen. But the Lord didn't choose us because of any personal qualifications. We were sinners, we were at enmity with Him. And yet, wonder of all wonders, he have not chosen me, but I have chosen you. Oh, may this get hold of your heart and mind. When Paul Saul of Tarsus was saved on the road to Damascus, it was said of him.

He is a chosen vessel to bear my name. Before the Gentiles and before the children of Israel. Oh, how wonderful it is to be chosen. We all like that feeling, but it's so blessed when it's such a great person who has chosen us. You might be chosen, as I say, to do some assignment at school. You might be chosen in the office where you work to do some assignment or some task. But oh, to think that you and I have been chosen for glory. Chosen to be part of the bride of Christ, chosen to share all that's in His heart of love and all its blessed fullness as far as can become communicated forever and forever. Such is the wonderful grace that has picked us up. And so in speaking all those decisions that we have to make in life where we need to bow our own wills to His, isn't it wonderful at the starting point is His will. As tells us in James chapter. One of His own will begat he us that we should be a kind of firstfruits of His creatures. And so I say to you, dear young people, if you know the Lord Jesus as your Savior, if you have put your trust in Him, his thoughts sink down into your heart. You belong to Him, He's chosen you. He's not going to let you go. No failure on your part is going to change his purposes. He'll never have one of his. Up there in the glory and look at that person and say, well, I'm sorry I chose that person. He wasn't just what I wanted him to be. No, the 53rd of Isaiah says he shall see of the travail of his soul and shall be satisfied. I've heard Christians say, well, I'm afraid the Lord's disappointed in me. Never. He'll never be disappointed in you. He may be grieved. But He knew all about us and loves His own to the end. Nothing's going to change His heart. We often become disappointed because someone that we relied upon didn't turn out to be what we had hoped. But not so. He knew about us. He loves us, and that love is an unchanging, unalterable love. So here we have the first one. His will in exercise in choosing us. Now I'd like to turn to the 22nd chapter of Luke, the seventh verse. Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water. Follow him into the house where he entereth in. Then the 19th verse. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me likewise also the cup after supper saying this cup is the New Testament in my blood which is shed for you. We're here now, He has saved us, He's brought us to himself, He's chosen us, He's ordained us to bring forth fruit. That is, that there should be produced in our lives of that which is well pleasing to Him. And now I've thought of this scripture 1St, and there's seven different ones I'd like to speak about, but this one here first of all, and that has to do with worship. Remember when the leper was cleansed, the thought that came forth in his heart that one out of the 10 was that he wanted to return and give thanks to the Lord for what he had done for him. And dear young people, if you know the Lord Jesus as your Savior, I'm sure there are stirs in your heart right now, a desire to some way express your thankfulness. Some way you can tell him in a little way. How you appreciate what He has done for

you. Well, the Passover, as we know in Israel's history, was a reminder to them of what God had done for them in delivering them from the slavery and ***** of Egypt. They were slaves there and that lamb, and God told them that He was going to take them out, that He might bring them in. And so they weren't any better than the Egyptians and if God was going to take them out.

It must be in a way that acknowledged their guilt and also His provision for them as a guilty people. And so we know the story well how the Passover lamb was slain and the blood was sprinkled on the lintel and the side posts, and how God said, when I see the blood I will pass over you. And God told them at that time that He desired that they would continue remembering that occasion. All through their generations, 1500 years had passed and it was still precious to the Lord that they should remember the night of their deliverance out of Egypt. And now it's almost 1900 years have passed and the Lord has instituted a way that we can remember Him. Look back to Calvary and in the simple way that we sought to do this morning. Remember him in his death. For us. Or the disciples could have decided for themselves about where this Passover should be prepared. But it seemed that they were in harmony with the thoughts of the Lord, and they didn't want to do anything according to their own will. There was no question in their minds that they should keep the Passover. The Scripture had made that very clear. But to be where the Lord would have them to do it was something more. And so when the Lord said, go and prepare us the Passover. He didn't give them instructions until they asked. And I've sometimes said that David never asked Jonathan to accompany him to The Cave of Adullam. If affection on the part of Jonathan didn't make him desire to be with David, why David didn't ask him? And dear young people, the Lord wants your heart to respond so that you really want to be where he is, that you would ask him like the disciples, Lord. Where wilt thou that we prepare, and so without choosing? On their own at all, they received definite instructions, directions from the Lord as to what He would have them to do. Isn't this very nice to see, this spirit of waiting upon him and seeking His will? And so they asked the Lord, Where wilt thou that we prepare? Perhaps I hear someone say, oh, that was the Passover, that wasn't the Lord's Supper. But didn't the Lord know that that was going to be the place for the supper? Would be instituted. This was the very place where the supper was instituted. And So what an important point it was that they should ask him about this occasion so that they would have definite directions from him. Because in that very spot he himself was to institute the Feast of Remembrance with just a couple of little thoughts. And that is. There was the man bearing the pitcher of water. Then perhaps that brings before us the way the Lord guides us. I believe the man would. And how God said, When I see the blood, I will pass over you. And God told them at that time that He desired that they would continue remembering that occasion all through their generations. 1500 years had passed and it was still precious to the Lord that they should remember the night of their deliverance out of Egypt. And now it's almost 1900 years have passed. And the Lord has instituted a way that we can remember him. Look back to Calvary, and in the simple way that we sought to do this morning, remember him. I believe the man would represent to us the Holy Spirit of God, and the water would represent to us the Word of God. And so that's the way God guides us. He guides us by his word and through the Holy Spirit. And so are you and I seeking to be guided by his Word. Sometimes I've heard Christians say the Lord led me to do this or that. But you know, when you have a definite Scripture, then you can say the Lord led me because you have his word, and the Word and the Spirit are always in harmony.

But He'll never lead you contrary to His word. And if you think the Lord is leading you, and yet you are going contrary to His word, it can't be the Lord leading you by His Spirit, because it was the Spirit of God who indicted this word. Holy man of God spake as they were moved by the Holy Ghost, so this word was indicted by the Holy Spirit, and the Spirit guides through the word. So there was the there was a man. Bearing the pitcher of water. And they followed him. What simplicity. And dear young people, I just asked you. Are you really seeking to be followed by the Word? I know you are often disappointed in people. You're probably disappointed in me. And sometimes we get disappointed in things that friends may do. But the Lord didn't tell them to follow someone of the disciples. Now he said to follow this man bearing the pitcher of water and to the place where he brought them. And so I just ask you. If you would desire to remember the Lord Jesus, follow the direction of His Word. Ask God by His Spirit to make it clear to you, and don't deviate from the directions of His Word. As I say, there may be disappointments at times, but He is not a disappointment. It's the Lord to whom we are gathered, and unless we see the Lord in the midst, we won't be preserved. That's the only thing that'll keep any of us. It's only his presence that will. Keep us, Peter said, to whom shall we go? He didn't say where, he said to whom. It was a person whom he saw, and that was what kept him there. There was another disappointment coming for him. Judas was going to prove to be a disappointment. And sometimes we have disappointments, but Jesus Christ the same yesterday and today and forever. So here we find them asking the Lord, Where wilt thou? He didn't choose a nice company. He didn't choose a place where there was a lot of activity. They didn't choose a place where they liked the preacher. Now they just followed his directions. And I'm sure that if you and I seek to follow the direction of his word, he's still willing to show us today, he says in his word. He says, If any man will do his will, he shall know of the doctrine, whether it be of God, and whether I speak of myself. So here we find the disciples going to the place where the Lord would have them to be, and the Lord in the midst, the Lord instituting the feast at all. How happy they must have been, as that little occasion was over, and they went out to the Mount of Olives. To feel well, we just followed His directions, we just went by His word, and that's what gives peace in the soul is the light of His precious word directing our pathway. Now there's another passage, and that's in connection with service in Galatians chapter 6. Galatians, chapter 6. And the fourth verse. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden. Well, we've been speaking about worship, and of course that must come first. When Leper was cleansed, he returned to give thanks to God. He returned to fall down at the feet of the Savior. But then, now there's service for us. When Paul had acknowledged Jesus as Lord now, then he was directed about what the Lord wanted him to do. And it's very important that we follow this order. But in rejoicing in the knowledge of how he would have us together. To remember him, isn't it important to think that he also gives directions as to service? God gave full directions in the Book of Exodus about how the Tabernacle was to be built, and Moses was distinctly told to follow the pattern that was showed to him on the Mount. But then when we come to the Book of Numbers, we find service brought in, and in that place where the Lord had been pleased to vote safe with His presence, then there was a service to be performed.

And it tells us that these Levites who? Represented the first born delivered on the night of Israel's deliverance from Egypt. They were brought to Aaron and to his sons, and it tells us that everyone was appointed to his service and everyone was appointed to his burden. Angelo and Saul of Tarsus was saved. He said, Lord, what wilt thou have me to do now? Dear young people, I really feel that this is important. I feel that there's often a possibility of going all through life and never finding out what the Lord wanted us to do. Just sort of drifting along, perhaps through grace, gathered to the name of the Lord Jesus, but never discovering. That the Lord has some little pathway of service. That he wants you to fulfill and wasn't interesting of all those thousands of Levites. That every one of them was appointed to a particular part in regard to the Tabernacle everyone. And we read of a man named Archippus in the book of Colossians, and he evidently was not carrying out what was appointed to him. And Paul had to say, say to our kippus, take heed to the ministry that thou hast received in the Lord, that thou fulfill it. He had to say to Timothy, neglect not the gift that is in me, and we must first of all be before the Lord and asking him to show us just

what that little service may be. Now I don't say that it has to be to be on the platform as our brethren were remarking in the meeting yesterday, and it's very important. It doesn't really mean that it has to be one that puts you in the public eye. I am quite, I feel quite sure that the judgment seat of Christ, that when the rewards are given, we will find that those who fulfill the hidden work for the Lord may receive far more reward. Because I'll tell you this, the more your service puts you in the public eye, the more danger there is of having wrong motives in doing it. But when it's a little service that nobody knows about but the Lord, you really have to. Before the Lord to carry on when nobody knows and nobody says thank you, Nobody appreciates it because they don't know you're doing it. But the Lord has a book of remembrance. Dear young people, the Lord has a service for you. He has a niche for you to fulfill. No one can fulfill it better than you. Just as in our natural bodies, if you lose one hand, the other hand can take over, and you can get through life with one hand. But not as well as with two, and many assemblies are suffering a lack, because there are those who are not fulfilling what they might do in their little part for the Lord. So it says that every man prove his own work. Wasn't it nice for a Levite when he went and picked up the pins to say to himself, this is what I was asked to do and I'm going to seek to do it just under the Lord. And he watched the other one who carried the ark, and he didn't say, well, I wish I was doing that because he wasn't chosen for that work. He was doing his little part just as much as the one who carried the ark was doing his. Because the greatness of the service. Is not whether it's a public thing, but it's doing his will, doing his will. How May God grant, dear young people, that each one of you will ask the Lord, what wilt thou have me to do? And notice there were two things here, a service and a burden. And if I am speaking about the Levites, a service and a burden. And here it says. Every man prove his own work, and every man shall bear his own burden. So it's so in our lives. You have a service to do. You also have a burden to bear. Maybe things at home aren't just altogether what you'd like them to be. Maybe the assembly makes a burden upon you. Never mind. The Lord appoints the service and the Lord appoints the burden, and he gives grace for whatever the service is and whatever the burden is. And I don't like to speak of myself, but I sometimes. To my wife, we don't need to ask ourselves if we can do this. We just have to ask, does the Lord want us to do it? If he wants us to do it, then he'll give all the strength and all the grace that's necessary. Isn't it lovely? No man goes to warfare at his own charges. If the Lord calls you to a work, you don't need to wonder whether you can do it, because he'll never call you to it unless you can. He'll give you the strength.

All there may be discoveries of self within that we may. That are very humbling. But isn't this lovely? Then shall he have rejoicing in himself alone and not in another? When Paul came to the end of his path, he had the rejoicing of feeling that he had fulfilled the service the Lord had appointed him to do. He finished his course with joy. How may the Lord give us then, dear young people, each one? I'm not going to try to choose a service for you. I can't. If I did, I might be mistaken. But the Lord is the Lord of the harvest. He'll show, He'll show you. So I'm just going to read this again. Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another, for every man shall bear his own burden. Then perhaps there's a matter of business. Let's turn over to James. James and the 4th chapter and the 13th verse. Go to now ye that say today or tomorrow we will go into such a city and continue. There a year, and buy, and sell, and get gain, whereas ye know not what shall be on the Morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For the tial to say, If the Lord will, we shall live and do this or that. Well, I just wanted to apply this in connection with our business. Bible tells us to provide things honest in the sight of all man. Many young people have to choose where they're going to locate in regard to their business or occupation. And you know, it's a big decision. It makes, it has a great effect upon our lives where we settle down, a place where God wants us to be. I, I enjoy reading in the epistles when it mentions so and so of Thessalonica and so and so of Corinth. And that is, they were in these places and they were a blessing. In that location. Well, here I just want to say to you, dear young people, I know as you get older, many of you have to make a decision what line of work you're going to follow and where you're going to settle. And so when you're thinking about what line of work that you're going to settle in. They asked the Lord. It tells us here that we ought to say, if the Lord will, do you want his will? We say, I like that line of work. Be sure you ask the Lord if it's his will. There might be some things that you and I could get engaged in that are not God's will for us. We can get our lives badly mixed up, you know, because we find out afterwards that we didn't wait at the post of His doors. We didn't stand. Still. And ask him, Lord, what is thy plan for my life? And so here we find that even if it's going into such and such a city and buying and selling and getting gain, it's not wrong that we should make a livelihood. It's necessary, we're told, to labor and work with our hands. But it's very blessed to be directed of the Lord in this. And he cares, He's concerned. And so this verse tells us, if the Lord will, we shall live. So that is, that we should seek His will in connection with the occupation that we choose the calling in life. We have a similar thought in First Corinthians 7 where it says that every man abide in the same calling wherein he is called with God. That is to be able to have a job where you can honor the Lord. You don't have to get mixed up with something that dishonours the Lord, as you might say, well, I have to do it to provide a livelihood. Well, do you think the Lord doesn't care about how you provide a livelihood? Of course He does. The King's heart is in the hand of the Lord as the rivers of water. He turneth it whithersoever he will. Do you know that God is the one who controls the heart of your employer? He can bring you to a person that will be favorable and kind. And. The sooner your Christian exercises, oh, it's a wonderful thing to know that he's interested even in buying and selling. He's interested in our livelihood. And then let's turn back to Genesis and we'll see something about our location. Genesis chapter 13, I think it is Genesis chapter 13, the 10th verse. And Lot lifted up his eyes and behold all the plain of Jordan that it was well watered.

Everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan. And Lot journeyed east, and they separated themselves, the one from the other. And Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked and sinners before the Lord. Exceedingly. Well, here we find a choice of where he was going to live. Lot decided on his own. He didn't ask the Lord how different from Abraham, who sought the Lord's guidance. For in the end of this chapter the Lord told him to lift up his eyes northward, southward, eastward, westward, to walk through the lands. And he had given it to him. But not so with Lot. Lot had an eye for prosperity. Lot was a get along well person. Lot decided that he was going to live where it was bad. For him financially and in the way of success. And so his whole decision seemed to have been based on this and he didn't seem to consider whether it was God's will. I believe that perhaps he thought that, Oh well, if I get down to Sodom, maybe I can help change things there a little bit. Because the Bible tells us that he sat in the gate of Sodom and perhaps he thought he could improve conditions down in Sodom by going there. But the mistake that he made was that the place that he settled was on his own will and not the will of God. That was the whole thing with him. Well watered plains. Success, getting along, looked like the garden of the Lord to him. So this is the way the decision was made in his life about where he was going to live. And let us ask ourselves, is that the way we decide things? I've heard young people say sometimes, well, I'd like to go someplace else, but I think the Lord wants me here. That thrills my heart to hear a person say that, and perhaps they've got a job with a little. Money, perhaps they've got a job where things are a little harder. And yet they say, I think the Lord wants me here, dear young people, to be where the Lord wants you. He doesn't put all his lights in the same place. When I came to Montreal, I'm glad that all the lights were not just in

the center Of Montreal. I'm glad that there were lights along the highway and on back streets and everywhere. God has his lights in different places. And if he wants you to shine for him in a lonely, out of the way place. Perhaps you're in a gathering and you say, oh, I wish there were two or three brothers. It's even hard for me to get away. But you don't leave that place because you feel the Lord wants you there. Well, lot made he had the wrong motive in making the wrong decision. He decided to go down there because of the well watered plains and all. What were the sad results that came? We all know only too well it was a lost life for as I've often said in the. Scripture says you can have a saved soul and a lost life. A lost life and poor lot, he had a saved soul, but he had a lost life because he located in the wrong place. He went down. He didn't go all the way to Sodom at first, but more and more. First he was a tent dweller and then he had a house and he was living right inside him. Oh, may the Lord guide you to your young people. What important? Decisions are made in youth. Let's turn to Genesis. And now we have something about a subject that is quite important to us when we're young, and that is the choice of a partner. Genesis chapter 22-24. I should say, pardon me, Genesis chapter 24 and verse 2. And Abram said unto his eldest servant of his house that ruled over all that he had. But I prayed he thy hand under my thigh. Then I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou take not a wife unto my son of the daughters of the Canaanites, among whom I dwell. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, For adventure, the woman will not be willing to follow me unto this land must I needs. Bring thy son again unto the land from whence thou camest. And Abraham said unto him, Beware that thou bring not my son thither again.

Well, here was a very important time that came in the life of Isaac. And we see how this servant was sent. And I believe the servant is a picture to us in this chapter of the Holy Spirit of God, because we know that the Spirit of God is down in this world now gathering out a bride for Christ. And so he has brought before us in this chapter as a servant who was choosing the bride for Isaac. And dear young people, I hope that you will use this servant too. That is, I hope that you will have. The direction of the Spirit of God in these important, so important decisions that are made. The girl or the boy that you marry is going to make or break your life, going to change your whole life for better or for worse. Because we have an effect upon one another and it's impossible for us to live through in company with one another without affecting one another. How lovely that verse in Ecclesiastes that says. Because 2 are better than one and a three fold cord is not soon broken. Wonderful to have a companion chosen by the Lord. And also to have the Lord with you all along the pathway, because you had the companion that He chose for you. Well, here we find that this momentous time came in the life of Isaac. He was to have a bride. Maybe it's come in your life and you're thinking of having a friend, a partner, a wife or a husband. No, what an important decision this was and God has given us this long chapter. It's 67 verses. Oh, it's so important, you know that God devotes 67 verses to this and tells us all of these. And I suppose any of us that have fallen in love, we know about all the details and how important they seem to be and how we look over them. Well, God has given all his details. And I don't intend to go into all the details, but we see how the servant went in obedience. He went to the well He sought for the qualifications that his master had told him, and he found the right one who was to be the bride for Isaac. And it says. That she became his wife and he loved her. So it is when it's the right one, there is reality. There's love. And it does take love, you know, to go through life as you know, it takes real love. And so here it is. There was a choice. But you say, isn't that strange? Isaac didn't choose the girl at all. Well, I hope, I hope you young people, that the friend that you have, the partner that you have, will be the one. Lord chose by His Holy Spirit, that'll be just the right one for you, because He's the only one who can choose the right partner for you in life. Well, also, I just mentioned here that the servant said, but what if the girl won't come? Well, he was told that he was not to bring Isaac down to that land of idolatry again. And sometimes it's difficult for young people. When I come to conference, I can't help but think of all the young people who were here. I know some go home very happy and I don't know, some go home very disappointed. Go home very disappointed because. Things just didn't workout the way they had hoped and the servant is prepared for that kind of a situation here. He says what if she won't come? What must I go back alone? He said don't go to the world to choose a partner because he said I don't want my son to have a partner from the world. I want my son to have one of the family that's of faith. And so I just mention this to you. It's good to wait on the Lord to have his mind in this very. Very important decision that you make in life. Well, those chapters full of all interesting details, but I just say to you again, do seek the Lord's mind in this very important decision in your life. Now I'd like to turn to another passage and that is in Psalms, the 73rd Psalm. And the third verse. For I was envious of the foolish when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men.

Then coming on to the end of the chapter in the 23rd verse. Nevertheless I am continually with Thee. Thou hast hold in me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. For I have felt that I'd like to just say a little bit about this chapter. We've spoken about these decisions that we make, but perhaps this is one of the hardest things to bow to the will of God in some adverse situation. Did you ever say it? Perhaps you have. Oh, it just burns me. I'll tell those people get away with things. They do things that are wrong and everything seems to work out for them. I try to do what's pleasing to the Lord and things go wrong in my life. Perhaps you've said that. If you haven't said it, perhaps you thought it well that. That's just exactly the way the psalmist was thinking here, he said. I looked out and I saw people going on their own way and they prospered. They didn't have trouble like other people. Things seemed to come their way and he said my foot almost slept. I was so upset. And that's why I said sometimes we do get looking around. Well, here is perhaps the hardest point to be willing to. To accept God's will, it's sort of comparatively easy when there's a choice to be made, but when it's a question of just quietly accepting his will, when it just seems as if there's nothing you can do, but just be still and know that I am God. And when you can do like the psalmist and look up and say, nevertheless I am continually with thee, just say, O Lord, you're my best friend, I still have thee. Isn't that lovely? That's what he's saying here. He's saying, oh Lord, still my best friend. And he said he's still holding my hand and I want somebody to hold my hand. Well, he's holding my hand. He's not going to let me go. And then it says here. Thou will guide me with Thy counsel. Wasn't just the way that you or I would like to have planned it, but it was His counsel, it was the way He planned it. And so he says, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. And so do young people. Maybe that when you come to thinking, where should I remember the Lord, you have direction in His word. When it comes to deciding about what service. You look to him and seek his guidance when you think about your work, when you think about the business that you should be in, the place that you should live, and all these other things come up. And a friend. Then the hardest of all is just to submit when God's will isn't just what you had hoped it would be. But here, I think, is a lovely spirit of submission to the will of God. I crave it for myself. Dear young people, I guess I'm the same as you are. And when things don't go the way you'd hoped, it does get you a little bit upset sometimes. But isn't this lovely? I just can't get over these words. So I'm just going to read them again. Nevertheless, I am continually with Thee that I was holding me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. Isn't this lovely submission? Oh, May God grant that we'll have the grace to submit to His will when things don't just seem to come the way we'd

hope. Some shadow falls, something comes across our lives. And like Paul, he got that thorn in the flesh and he said, Lord, please take it away. Three times he asked the Lord and the Lord said, no, Paul, you're going to have that the rest of your life. But I'll be with you. And you know, when we receive things sometimes and think, well, it'll be over in a month, it'll be over in a year. But Paul was told by the Lord, no, Paul, not just for a month or a year or two years, the rest of your life. It may be that sometimes the Lord wants us to glorify him in the burden as well as in the service.

Conference: 1976, The Woman of Sychar (4:4)

Address—G.H. Hayhoe

John's Gospel in the 4th chapter. We begin at the fourth verse. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well, and it was about the 6th hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink, for his disciples were gone away unto the city to buy me. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water art thou greater than our father Jacob, which gave us the well, and drank thereof himself and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hit her to draw. Jesus saith unto her, Go, call thy husband, and come hit her. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. In that saidst thou truly? The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye saith in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. He worshipped. Ye know not what we know, what we worship, for salvation is of the Jews. But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth. The woman saith unto him, I know that Messiahs cometh, which is called Christ. When he has come, he will tell us all things. Jesus saith unto her, I that speak unto thee am He. And upon this came his disciples, and marvel that he talked with the woman, Yet no man said, What seekest thou, or why talkest thou with her? The woman then left her water pot and went her way into the city, and saith to the man, Come. See a man which told me all things that ever I did. Is not this the Christ? Then they went out of the city, and came unto him. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples, one to another, hath any man brought him out to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish his work. St. Archie, there are yet four months. And then cometh Harvest the old. I say unto you, Lift up your. Eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, I soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour, other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman which testified. He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them. And he abode there two days, and many more believed because of his own word, and said unto the woman, Now we believe not because of thy saying. But we have, for we have heard him ourselves and know that.

This is indeed the Christ, the Savior of the world. Well, dear friends, and this wonderful passage that we have before us here tonight, we see how the Lord has an interest in the individual. We think of Him coming and spending His time just talking to one person. And so no matter how great a crowd of people are gathered together, the Lord has an interest in each one of us here individually. He cares about you. He knows all about you, just as He knew all about that woman in this 4th chapter of John. And so this chapter brings before us not only his interest in you, but his willingness to bless that he's able to save just as he was able to save her. There's another little word that's very interesting in the 3rd chapter and in the 4th chapter. In the 3rd chapter it says he must be born again. The little word must. He must. In other words, in order to be fit for God, we must have a new life. We were born in sin, but we need to be born again, to be born from above to receive new life. And then it also tells us the Son of Man must be lifted up. There was no other way that sin could be put away. He must go to Calvary, and there he went to die for you and me. And then in this chapter it says. That he must go through Samaria. And so not only must we be born again, not only was it necessary for the Lord Jesus to die, how about it was also necessary that he should seek and save that which is lost? And that's the wonder of the gospel, that not only has the Lord Jesus died, but he is seeking. I'm glad he sought for me until he found me. In all that the very first words that God. Spoke after sin 100 into the world were these Adam, where art thou what does that tell us? God became a seeking God Adam had sinned against him he could have said to him at that very moment, depart from me, but instead he was a seeking God and he said, Adam, where art thou and he never sent Adam out of the garden until he had first made the promise of a Redeemer he made the. Us that the seed of the woman would bruise the serpent's head. And so Lord was long after the Lord Jesus came into this world and was born of a virgin. He was the fulfillment of that promise that God made that the seed of the woman would bruise the serpent's head. And so tonight God is a seeking God. He's seeking sinners. And so here we find the Lord Jesus was seeking. This poor soul. I don't suppose that she thought that in the life that she was living that God would have any particular interest in her. Surely the Lord would be far more interested in other people who are going along in life a lot better than she was. But here He takes this journey weary with his journey. Who is he seeking? A very fine living person. A person that was respected in society. No, here he was seeking a poor Sinner. And you know, another remarkable thing is that in the 3rd chapter we find the Lord dealing with another individual. This man was a master in Israel, a religious leader, and the Lord said to him, he must be born again. Surely if he was a religious leader, a master in Israel, teaching people the law, did he need new births? Wasn't he good enough when he was doing such a good work? No, Jesus said to that man. He must be born again. But in this chapter we find a person who was perhaps we might say, low down on the ladder of society. And yet the Lord Jesus didn't say to this woman he must be born again, although it was necessary for her to be born again. But He showed her that He could satisfy that longing that was in her soul. Why was she living the life that she was? All because. Because she wasn't satisfied and she was seeking

something to satisfy. And the Lord shows her that He not only can give new life, but He can satisfy. It tells us in the Bible He satisfies the longing soul and fills the hungry soul with goodness. Here was a longing soul, and the Lord came to satisfy, and he taught her what true worship is.

Surely if it had been you or I, we would have been teaching Nicodemus how to be a worshipper, seeing he was such a religious man. But instead the Lord teaches him that he needs to be born again. But this woman, he teaches her that he can satisfy her and how she. Could be a true worshiper. Why? Well, what is it that makes us worshippers? Oh, it's gratitude for what the Lord has done for us. You'll never be a worshiper in heart as long as you feel that you're earning your own way of salvation. Why? You'll be thanking yourself for what you're doing. But when you realize that Christ is your salvation, then you have something to be thankful for. Then we can be true worshippers. So he must needs go through Samaria and it tells us here he came to Samaria and he sat down here by this well and tells us that it was about the 6th hour. As far as we can tell it was right at noonday. It was at the time, I suppose, when not many people would be expected to be out drawing water, but it wasn't any accident that this woman came just. At that time, you know, it isn't an accident that brings us in contact with God's way of salvation. It's part of God's plan because he came to seek and to save. It's no accident when a seeking Savior finds a lost sinner. No, it's because he was seeking and the Lord was seeking this woman. And so I say again, it was no accident. I remember a young man. Who was brought to the gospel meeting many years ago. He didn't want to come and afterwards gone and his grace saved his soul. And I heard him say to the young man that brought him, I'm glad you dragged me here. It wasn't any accident that he came and the Lord brought him that he might be saved. And so how wonderful the Lord was seeking this woman. And it was all timed. She came to the well to draw water at the same time the Lord Jesus. Came weary and thirsty with his journey, and sat down by the well. Now, you know, as we see in the story, the Lord knew all about this woman. He knew just exactly what kind of a person she was. He could have started right from the beginning to tell her that He knew all about her, but he didn't. Isn't it lovely the way the Lord approached her and spoke to her? I think it's so beautiful to see the way He talked to her. Sometimes we say things and we repel people. We make them feel unwilling to listen. But isn't. Wonderful what the Lord did here when he saw this woman here by the well, He didn't start to say anything about the wicked life she had lived, but he said, give me to drink, give me to drink. Was it possible that she could give refreshment to the Son of God? Was it possible that a poor sinful person like her could bring joy to the heart of the God? Come down in manhood the Son of man, the Son of God. Is it possible for somebody in this room to give joy to the heart of God? Yes, it is. It says in Luke chapter 15. I say unto you that there is joy in the presence of the angels of God over 1 sinner that repenteth that this woman was going to give joy to the heart of God. She was going to give joy in heaven. She was going to satisfy. The lying heart of the Savior. Who had come to bless? And so he said, give me to drink. She didn't know. She didn't know at this time how she was going to bring joy to his heart. Perhaps she gave him a drink of water from the well. I don't know. The Scripture doesn't tell us particularly that. And because she became so engrossed in listening to what he had to say, the water seemed to have been forgotten. But she she got something more than just the water out of the well, and the Lord received more. More than water out of the well and because he had come to bless her and he did bless her. She found him that day. She found the Savior of the world. She found him as her own personal Savior. So the Lord Jesus said give me the drink and then in the ninth verse and the eighth verse it says for his disciples were gone away into the city. To buy meat. Isn't this interesting too? Because. You know what we have to do with the Lord. It's a dealing we have to have alone. If the disciples had been there, they might have all had something to say, and she might have felt quite distracted. But it was all arranged, as I say.

The Lord came there with the disciples, they went away to get meat, and the Lord was left alone to talk to her. Reminds me of a young man. And he was hurt when he was playing a game and he was taken to the hospital, knocked unconscious. And after being in the hospital for two or three days. He seemed to be coming along pretty well. And then one day, the nurse came in and put a screen around his bed and walked away. He thought, I wonder what she's doing that for? He said to her, what? What did you put a screen around and said? I was told to put a screen around your bed. Oh, he thought, can it be that I'm going to die? How are they doing this? Because he knew that that's what they often did when a patient was going to die. They just put a screen around the bed. Can it be? They haven't told me. And that I'm going to die. And there behind the screen, his whole life came up before him. All his sins. He knew he wasn't ready to die. And there behind the screen, he faced that past life that he had lived. He remembered how the Lord Jesus came to save sinners. He opened his heart and received him as a sinner's Savior. And peace came into his soul, and the peace that God. Alone can give because the scripture says peace has been made through the blood of His cross. Dear friend, you don't have to make your peace with God. That was made at the cross. Jesus made peace through the blood of His cross. We just received the peace that He made. He is our peace. The scripture says it's a person who is our salvation. It's a person who made peace. Well, to go on with the story. He accepted the Lord as his savior, and in a short time, the nurse came back full of apologies. Oh, she said, I'm so sorry I made a mistake. It wasn't your bed. It was another room. I was supposed to put that screen around. Oh, she's he said, you didn't make any mistake. He said God planned that. He said, I found the Lord as my savior behind that screen. And dear friends, it was no accident that this woman was left alone. To talk to the Savior when we have to do with God. It's a thing between your soul and God. I can't save you. Nobody can save you but Jesus. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. The Lord Jesus is the only Savior. Well. She was a little bit, shall I say, prejudice at first. She said to him, how is it that thou being a Jew askest drink of me, which I'm a woman of Samaria for the Jews have no dealings with the Samaritans. And you know, isn't this often so that people are afraid to have a dealing with the Lord Jesus just like this woman, she thought I'm a Samaritan, he's a Jew, we're just not going to have any dealings. And so she was full of prejudice, but she didn't know that he wasn't just a Jew. He was the Savior. It's true, He was born of the tribe of Judah, but he was the Son of God. He was the one who was born to this world of a virgin. And it says that holy thing which shall be born of thee shall be called the Son of God. This was God come down into this world. But as I say, she had never had any dealing with him. And I perhaps there's someone here tonight and you've never had a dealing with a savior. And so perhaps you withdraw, you hold back. And so she felt that way, and she asked him, and what did the Lord answer? She said, He said, if thou knewest the gift of God. And who it is that saith unto thee, Give me to drink? Thou wouldest have asked of him, and he would have given thee living water. In other words, the Lord said to her, salvation is a gift. A dear friend. If it's a gift, you can't pay for it. If you came along and you offered me something, and we'll say it's worth \$50, and you give it to me for five, it's a bargain, but it's not a gift. It's a bargain, I say, but it's not a gift. In order to be a gift, it must be free. And soul salvation is a gift. The gift of God is eternal life. It tells us in the Epistle to the Romans. And so the Lord said, if thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest have asked of him.

And he would have given the living water if she was unwilling at this. This point to give the Lord Jesus a dream. He was willing to give her something better than what he had asked for. He had just asked for a drink from Jacob's well, but he was a free giving God. He was there to give everlasting life. He was there to give the water of life. The scripture says whosoever there's a thirst, let him take of the water of life

freely. It's free. It isn't that it wasn't costly. When things are given to you for nothing, it doesn't mean they don't cost anything. Why? Some of the best things we have in life are free, but it doesn't mean that they're not without a cost. And so who could pay the price of sin? Who could buy salvation? I couldn't. But Jesus could. Someone has put it in the little hymn, there was no other good enough to pay the price of sin. He only could undo the door of heaven and let us in. So he said, if thou knewest the gift of God. Two things she didn't know. She didn't know salvation was a gift and she didn't know who Jesus was. She didn't know that the one who was talking to her was really. God's beloved Son. And it might be too, that. You don't know what God is willing to do for you. Maybe you don't realize. Now that it's with him, you have to do. Perhaps you think it's with someone else, a preacher or somebody, but you know it's with God you have to do. It's with the Lord Jesus that you have to do. And so he, he said thou wouldst have asked of him, and he would have given thee living water. And now we find this little incident, this story brings before us such a display of our natural hearts. First we find that she was prejudice she didn't want. To listen, because she had never had any dealing with Jesus before. And then the next thing was, she began to try and reason it out. She said, Sir, thou hast nothing to draw with in the well of his deep. From whence then hast thou that living water, have you tried to reason out salvation? Well, dear friends, we just have to accept what God says as God's word. You say, how could I, just by believing, be saved? Well, you just believe what God says. You accept it because God has said it. I know I'm saved tonight because I have accepted what God says. What? What is it that gives me assurance? The Bible says, He that believeth on the Son hath ever. Lasting life. It tells us in first John chapter 5 and verse 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life. Does God want us to go on in uncertainty? Does He want everybody in this room to have to be uncertain when this matter is so important that we'd have to leave this world and not know? Oh no, he wants us to know. Right now. And so he says he's written these things that we may know that we have eternal life. Or again in the 4th chapter of first John it says. That we may have boldness in the Day of Judgment, because as he is. So are we in this world? Notice that we have boldness in the day of judgment. Why? Because as He is, where is the Lord Jesus now? Isn't he at the right hand of God? Or isn't Savior as He is up there, the one who settled my debt of sin? He says you have to wait till the judgment day. No, he says, as he is, so are we in this world. Isn't that wonderful? I remember a dear Christian lady back in Ottawa, Canada, where I live. She had been brought up in a home where she had never heard the gospel, and she said she went to a meeting and she heard the preacher quote that verse. As he is, so are we in this world. Oh, she thought, that's the best news I ever heard. To think that I can be right here in this world and know that as Christ is there, so am I while still here in this world.

That gives boldness about the Day of Judgment we don't have to fear. We don't have to hope that somehow in the day of judgment, everything will turn out all right. The judge himself tells us there's no condemnation. Could we have better than his word? If you were going to be brought up to court and the judge was able to give you assurance that you wouldn't be condemned, could you have anything better than the judge in the final Court of Appeal? Well, the judge himself turned over to the 5th chapter, and you'll see that the scripture says just that. John 5. In verse 22. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Here we find the Father commits all judgment to the Son. And what does he do? He turns to us and says, if you believe I will not condemn you, isn't that grand? Isn't that wonderful to know? Well, this woman tried to reason it out. She said, how could Jesus get water out of that well? She said the well's deep. How could you get water out of that well? Try to figure it out. And I know many people when they come to the Bible, they just try to Raisin everything out and they never get peace because they never rest on what God says. But when we rest on what God says, then we. The blood of Jesus Christ, His Son cleanseth us from all sin shall not come into condemnation. What more could we have than His word to assure us? He said, art thou greater than our Father Jacob, which gave us the well and drank thereof himself and his children and his cattle? You might say what an insult this was. Was the Lord greater than Jacob? Why, he was the Son of God. But there are a lot of people that just think of the Lord Jesus Christ as an ordinary man, but he isn't, He's God. Well then, the Lord said again, Whosoever drinketh of the water of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. In other words, the Lord said, I'll put the well inside of you. That's what makes us happy as Christians, because when we're saved, the well is put inside. We possess everlasting life and it's in us a well of water springing up into everlasting life. Or as Jesus said on another occasion, he said, he that believeth on me, out of his belly shall flow rivers of living water. People of this world go here and there to try and find something. Satisfies. But when you get saved, it's inside. Christ comes into your heart, the well is inside, and the well springs up into everlasting life. Well, this lady at last, now she's awakened, she she realizes that the life that she had been living hadn't brought her this kind of satisfaction. She had been trying different ways of getting satisfaction. She had tried one person and another. These things didn't bring satisfaction and many people try. The life this woman lived shows that she was trying one thing, other people try other things, but she was trying to find something that would satisfy. And so here, when the Lord speaks this way, she said, well, I'd like what satisfies. And so, dear friend, I hope there's someone here tonight who would. Say, well, I'd like to have a drink of the water of life. I'd like to have what satisfies. It's a blessed thing when you receive Christ to have the well inside. She said, Sir, give me this water that I thirst not neither come hit her to draw. She wanted to have it. Perhaps she would like to have the peace the Christian has. Perhaps you say, well, I wish I could say for sure, but I was saved and that heaven's my home that I didn't need to be afraid of the day of judgment. So she said, give me. This water, now the Lord has to do something, something that perhaps wasn't very pleasant for her. What was it?

Well, he had to show her that she needed to have her sins put away. He needed to show her that sin could never be in the presence of God. And so in the most gracious way, he, as it were, raises the sin question. He said go call my husband and come hit her. He knew what kind of a life she lived, but he didn't say anything about it. Why did he put it that way? All he was speaking to her conscience. And dear friends, you have a conscience. I don't say you've been living the way this woman lived. But I say, the Bible says all have sinned and she was living that way, but we've all sinned one way or another. We all have sins. And so this woman realized that the Lord had put his finger on a sore spot. He had, he had made her feel very, very uncomfortable because she found out that. That she was in the presence of one who was searching her heart, and you know, God searching our hearts. Every sin must be punished. God doesn't Passover sin, He punishes sin. But the only way that we escaped the punishment is that another took it in our stand. It says he was wounded for our transgressions. It says the Lord hath laid on him the iniquity of a song. It was him that took our place. I remember going to see a dear man in the hospital many years ago, and he knew the Lord as his Savior. And the last time I went to see him, his voice was very weak because he was getting real near the end of his life. And I still can't. To forget the way he looked happened with a smile on his face, he said. Gordon, isn't it lovely to know the judgments behind you and not ahead of you? How could he say that? What did he mean, judgments behind you all? He meant that his sins were laid on Jesus. So the judgment of all his sins was passed and he was looking forward to meeting the Lord Jesus, the one who died to save him. There was peace in

his heart. He knew that sin had to be judged, but he knew the sins had been judged. The Lord hath laid on him. The iniquity of us all. You can't remember all your sins. Nor can I, but God, who knew exactly what we were and all about us. God is the one who took up and settled the question of sin. I remember hearing of a man and he was dying and he gathered his children around him and he spoke to each one. And perhaps the way he expressed himself was rather different, but he asked each one, starting at the oldest, have you put your sins on Jesus? The oldest one said yes, Daddy. He asked the second one, have you put your sins on Jesus? He said yes, daddy, when he came to the very youngest one in the family. And he said unto this little girl, he said, have you put your sins on Jesus? She said, no daddy, God did that. Oh how lovely that child had learned the secret of peace. Because if I had to put my sins on Jesus, I might forget some of them. But God, who knows sin, who measures sin properly, He's the one the Lord hath laid on him, that is on the my Savior. The iniquity of us all, well, he, he as it were, opens the page of this woman's history. When she said he said go call thy husband and come hit her, she thought she could cover it up. She said I have no husband. I have no husband. Isn't that the feeling that we all have? We like to cover our sins, don't we? But unless they're covered by the blood of Jesus, they're still outstanding. They're still outstanding. And so she tried to cover it up just just the way any natural person would be, and she said I have no husband. And then the Lord had to say, I know everything. I know all about you. Then what did she do? Did she say, oh, I'm so glad I'm in the presence of one who knows all about me? She did just what everybody likes to do when you come to that point. She started to talk about religion. She started to talk about how religious she were. And she said, Sir, I perceive that you're a prophet. Now she said, my father has taught me that we were to worship in this mountain. And do people say that we're to worship at Jerusalem? So she said, I'm confused. Well, you know, that's just the way people are. They're so concerned about places. Instead of a person, it's a person who saves. It's a person. She wondered whether it was in this mountain in Samaria or whether it was at Jerusalem.

Well, the Lord said, you worship ye none. Not what we know, what we worship, because those Samaritans carried on a sort of a mixed worship, and they partially worshipped idols and they partially worshiped God. They carried on a mixed worship. But the Lord didn't say whether salvation was in Samaria or whether it was in Jerusalem. Because actually she got saved in Samaria. She got saved right on the spot there, right by Jacob's well in Samaria. She didn't have to go to Jerusalem to get saved. And so you don't have to go to. Special place to be saved, but you have to come to a special person, and that's the Lord Jesus. He's the only Savior. Neither is there salvation in any other, for there is none other name under heaven given amongst men whereby we must be saved. Oh, how important to come to him, for the Lord Jesus said him that cometh to me. I will in no wise cast out. And so when the Lord had said this to her. And she said, He goes on, He said, Ye worship. Ye know not what we know, what we worship. For salvation is of the Jews. But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth. In other words, it was a person who was to be worshipped, and the worship must be, as we were saying at the beginning, from a heart. That has been filled with gratitude because we have been saved through that precious Savior, redeemed by his precious blood. And so it says. It says the Father seeketh such to worship him. Notice the verse doesn't say the Father seeks worship, but he seeks worshippers. And you say what is the difference whether he seeks worship or worshippers? Well, let me put it this way. If God wanted to have sweet music here tonight, He could make every empty chair sing better than any of our voices. If that was what he wanted, we could have a mechanical instrument. Here that would give the sweetest music, far better than any of our voices can sing, if that's what it was that God wanted. But what does He want? He seeks worshippers, people, that's what He wants. There's a verse in Hebrews 13. It says by him. Therefore, let us offer the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to his name. Again, another verse says. That we should sing and make melody in our hearts to the Lord. And you know, it's not how well you can sing. It's not a mechanical instrument that worshipped. It's whether it comes from the heart. And I'm quite sure that everyone in this room who knows the Lord Jesus as Savior who has put his or her trust in the Lord Jesus and can say he's shed his blood for me and I trusted in him as my Savior. There is worship in your heart to Him now that is an overflow of Thanksgiving in praise to Him. It's not just how well it might be expressed, because some might be able to express themselves better than others. That isn't the point. It's whether it comes from the heart. I never told our children when they were small at home. Don't say thank you to me until you can say it plainly. I was glad when it was just. Tata or whatever that I knew there was gratitude in their little hearts. That meant more to me than a big spiel from someone who was older who just said it in a way that they were trying to please me. What I wanted was that it came from their hearts. And so, you know, when you know the Lord as your Savior, you're a true worshiper. There's a verse in Matthew that says this. This people draweth nigh unto me with their mouth. And honoured me with their lips. But their heart is far from me. Truly. In vain do they worship me, teaching for doctrines, the commandments of man. There's plenty of worship around from people who are just carrying on something, as, shall I say, a planned, ordered thing, when it doesn't come from their hearts. What God wants is what comes from the heart. And so if you really know, the Lord is your Savior.

Don't be. Concerned about how well you can express yourself, but just look up tonight and say, Lord Jesus, thank you for dying for me. Thank you for shedding thy precious blood for me. And that's true worship. That's what he values. So he said the hour cometh and now is it's right now, friend, you can right now look up and thank the Lord Jesus. You don't have to wait until a meeting is over until we all join in the song, but right now, worship can just grow up in your heart as you thank Him for what He has done for you at Calvary's cross, in dying in your place. They that worship Him must worship Him in spirit and in truth. That is what true worship is. Well, tells us in the 25th verse, the woman saith unto him, I know that Messiah cometh, which is called Christ. When he is come, he will tell us all things. You know, the Lord had been leading this woman onward, shall I say, first of all, she had been prejudice and He had broken this down. And then she had tried to reason about it and the Lord showed her that it would be a well of water in her heart. Then she knew she needed this living water and she said, give me this water. That then the Lord had shown her that she was a Sinner, and she, He had shown her that sin. And was a serious thing in God's sight. Then she started to talk religion, and he showed her that true worship was that which was produced in the heart by the Spirit of God. And at last she comes to the point where he was seeking to bring her. And what is that? Oh, she said, I see it now, it's Christ I need. She said, when Messiahs comes, which is called Christ, we'll have all the answers then. In other words, he said, I see it, it's Christ that I need. And what did the Lord say? He said, I that speak unto thee am He. In other words, when she came to that point, while he revealed himself to her, and she found herself in the very presence of the one that she needed. The most and dear friend, I want to tell you when God brings you to the point when you realize you're a Sinner and you realize that you're lost, when you realize that you need him, He's right there to come into your heart. He's right there to wash away your sins. That's why he went to Calvary. That's why he died. That's why he rose again. That's why tonight He's a risen Savior at the right hand of God. And he said, I that speak unto thee am he? I believe at that point she passed from death unto life. I believe at that point something wonderful happened in her heart because the Bible says she left her water pot and went into the city. What did she go for? Well, someone said. Someone said she left the water pot and went away with the well. I believe she did. She left her water pot. The well was in her heart now and so she went into the city and what was? The first thing that she did, she wanted her, her friends to know about Jesus. And that's the way it is. When you're saved, you always want others to know. You can't help but if you get

something good, you always tell your friends. And so when she knew that she had met the Savior of the world, she had met him and talked to him. She thought he was only a Jew and she didn't know how he could draw a water out of the well. But now she had found. Behavior and he had found her and she goes to the man and she said come see a man that told me all things that ever I did. And, you know, I suppose the last person on earth that we'd like to be with is a person that knows everything we ever did. I don't suppose anybody in the world ever knows everything that we've said and done and thought. But isn't it wonderful? I'm going to spend eternity with somebody that knows everything I said and done and thought, and I'm going to be perfectly happy in his presence because he has put away all my sins and his precious blood. And you will never. Never be happy until you've met the One who knows all about you and loves you just the same, loves you just the same, died for you. And so she tells these men, she said, there's somebody here that knows all about me. Come and meet him. Come and meet him. And so they came out too, to meet the Savior. I hope others will come tonight to know the Savior whom we have brought to know.

Wasn't a very. Long message that she gave them. She just simply said come see a man that told me all things that ever I did. Well, while she was away talking to those in Samaria, the disciples came and they said to the Lord, they said, Master ate and he said, I have meat to eat that ye know not of. They thought that someone had brought him some food, but the Lord said, My meat is to do the will of him that sent me, and to finish his work. Now that is the Lord's pleasure was to bless a poor Sinner like this one who had come to the well. And you know, tonight the Lord's joy is to bless sinners. The Lord's joy is to bring sinners to himself. We're happy because we've been brought to him. But I repeat what I said at the beginning, there'll be joy in heaven tonight if there's a Sinner receives Christ as Savior. There's joy in the presence of the angels of God over 1 Sinner that repenteth. So the Lord said I have my meat is to do the will of him that sent me and to finish his work. And then he said to the disciples, you say it's four months till the harvest comes, but he said, look, look. The fields are white already to harvest. In other words, there's always a tendency to put things off and say, well, some later time is better. Some later time, perhaps there's someone here and you say, well, I think I'll put it off, my dear friends, now is the time. Now is the time of salvation, and then let me say to those who know the Lord as Savior. We have the privilege of telling others of our Savior. Are we going to put it off? Supposing we say, well, I'll talk to others some other time, perhaps death may come. Just a couple of the Lord's days ago, just about two weeks ago when we were in Hamilton, a young lad that we knew very well was out looking after the farm chores and just as suddenly as you can turn your head, he was attacked by a bull. And instantly killed. None of us ever expected it. He didn't expect it. He had a diamond ring already to give to his girlfriend that week and the girl had to come to the funeral instead of to the to get the ring. And how quickly his life was snuffed out, we don't know. Now is the time. Lift up your eyes now. Now is the day of salvation. And we who know the Lord, we want to see you saved now. We don't want to see you put it off. The fields are white to harvest. The Lord is coming soon. Death may overtake you suddenly. Now is the time of salvation. And so the Lord said he wouldn't even stop to eat. He'd rather speak to this woman that she might be saved. And the Lord wants to save anyone who will receive him. Again, let me quote that verse. Him that cometh to me, I will in no wise cast out. And then it says in the 39th verse. And many of the Samaritans of that city believed on him for the saying of the woman which testified. He told me all that ever I did. So when the Samaritans were coming to him, they besought him that he would tarry with them. And he abode there 2 days. And many more believed because of his own word. And I want you to notice this 42nd verse. And said unto the woman, Now we believe not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world. They, they turned and they said to her, We have heard him ourselves. And now, dear friends, each one here is courteously listened to what I say, because you know, you can't have peace by resting on what I say. I can try like peace. Or dead to, or like Andrew did to lead his brother to the Savior. Andrew found his brother and he brought him to Jesus. But if you want to have assurance, it must be by resting on what the Lord says. So they turn to the woman. He said we believe because of what the Lord Himself said, and we rest on His word. Ingenuity. Your friends are the only thing that'll really give you peace.

I am a natural doubter myself. That's my natural tendency, and I never got peace until I rested on what the Lord said. As long as I looked inside for feelings, as long as I was trusting to those feelings, I never had any peace, because your feelings change. When I was occupied with whether I had enough faith or not, I didn't have peace. But the important thing is that you look away from yourself and that you rest upon Christ and that you rest. Upon his word. And the verse that I like to rest upon for my soul is that lovely verse that I already quoted to you. The blood of Jesus Christ His Son cleanseth us from all sin. That is what gives peace to my soul. It isn't my feelings because as I say, your feelings can change. Some people have a lot of faith in their feelings. I don't because I find they change. Some people have a lot of faith in. Their own works. But you know, God says that we're sinners, all have sinned. He says all our righteousnesses are as filthy rags. But you know, to have faith in the Lord Jesus is what saves. And again, I want to say, as I've often said, it's not the amount of your faith, but whether your faith is in the right person, if your faith is in yourself. You'll always have doubts, but if your faith is in Christ, even if it's only a little faith. Supposing you had a check for \$100 and you only had a little bit of faith that the check was good. But when you presented it, the question is not how much faith you have, but whether the man is as good as the check he made out. And if he is, no matter how weak your faith is, when you present it, you get the whole sum of \$100 because the man was good. And dear friends, the Savior is worthy of your trust. Of your trust, you and I can never save ourselves, but he is able to save to the uttermost all that come unto God by him. And tonight if you just look away in trembling faith and say, Lord, I am a Sinner, I trust in Thee as my Savior. Did he finish the work? He said it is finished. Has God accepted him? He seated him at his own right hand. Has he given us his word? Yes, he has. What more could God do to give peace to our souls that we might know with a divine assurance that we are saved, that we have eternal life? Well, you can have that Savior tonight, and just as really as those at Samaria, so you can receive him tonight. And it only takes a moment to open your heart and receive him, the blood of Jesus Christ. His Son cleanseth us from all sin.

Conference: 1980, Gospel (4:4)

Gospel—G.H. Hayhoe

To turn with me tonight to the Gospel of John in the 4th chapter, John's Gospel chapter 4, and we'll begin at the fourth verse. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Saikar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being worried with his journey. Well, and it was about the 6th hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink, for his disciples were gone away into the city to buy meat. Then saith the woman of Samaria unto him. How is it that thou, being a Jew, ask a string of me which am a woman of Samaria? For the Jews have

no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God. And who it is that saith to thee, Give me to drink. Thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water? Art thou greater than our Father Jacob, which gave us the well, and drank thereof himself and his children, and his cattle? Jesus answered and said unto her, Whosoever. Of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water that I thirst not, neither come hit her to draw. Jesus saith unto her, Go call thy husband, and come hit her. The woman answered and said, I have. Husband, Jesus said, said unto her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom now now hast is not thy husband. In that says thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and she say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me. The hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father. He worship He know not what we know, what we worship, for salvation is of the Jews. But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seek as such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ when He has come. Tell us all things Jesus saith unto her, I that speak unto thee am He. And upon this came his disciples, and marvelled that he talked with the woman, yet no man said, What seekest thou, or why talkest thou with her? The woman then left her water pot and went her way into the city, and says to the man, Come see a man which told me all things that ever I did. Is not this the Christ? Then they went out of the city and came unto him. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat, that ye know not of. Therefore said the disciples, I To another, hath any man brought him ought to eat. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. They not either are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he had sought. And he that reapeth may rejoice together. And herein is that saying true. One soweth, and another reapeth. I sent you to reap that were on Ye bestowed no labor, other men labored, and ye are entered into their laborers. And many of the Samaritans of that city believed on him for the saying of the woman which testified. He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them. And he abode with them two days, and many more believed because of his own word, and said unto the woman, Now we believe not because of thy saying, or we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

All is one very interesting thing, dear friends, about the Gospel of John, and that is the Lord Jesus dealing with individuals. I think it's very lovely to see in this gospel the Lord Jesus speaking to individuals. In the third chapter of John we have that wonderful discourse in which we have that gospel verse so well known to us. God so loved the world and that was just one man who came out by night to talk to the. Jesus and then when we come to this chapter, all these verses that I read and that I've read here tonight have particularly to do with God dealing with one person. And then of course, there was further blessing because she was saved. But it shows us, dear friends, that the Lord has an individual interest in you. You may feel as you sit in the company here tonight. Oh, I'm just one of the crowd. But as the Lord looks down, He knows all about you. He knows your whole life. All things are naked and opened under the eyes of him with whom we have to do. He knows the everything that you've ever done, everything you've ever said, everything you've ever thought, and best of all, He cares about you. He wants to bless you. And just as we see the Lord Jesus dealing with this woman and bringing eternal blessing to her soul, He wants to bring that eternal blessing to your soul tonight. And if there's a boy here, a girl or anyone else who hasn't yet put your trust in the Lord Jesus, heaven would rejoice tonight. If you receive Jesus as your Savior, why heaven doesn't rejoice when a new building goes up in the city? But heaven does rejoice because there's joy in the presence of the angels of God over one Sinner that repenteth. I say it does rejoice when a Sinner receives Jesus, opens their heart and receives him because God's heart delights in blessing. The very first words that God spoke when sin entered the world are these. Adam, where art thou? Isn't that wonderful? God became a seeking God, and He's been seeking man ever since. And I'm afraid that many are doing just what Adam and Eve were doing. They're running away. But as someone has said, it doesn't take long for a seeking Savior and a seeking Sinner to meet. And God is a seeking Savior tonight, revealed in Christ, his beloved Son. And he's seeking you. Will you turn around? Will you let him find you tonight? He wants to and he wants to bless you. Well, in the third chapter we have twice the mention of the word must. Jesus said to Nicodemus he must be born again. In other words, there was no other way in which Nicodemus could be fitted for the presence of God unless he received a new life. The word born again. The words born again have become kind of popularized today and many people speak of them and they don't have much meaning. But to put it very simply, if I could just say it in this way, you were born into this world with a life that is sinful and fallen, and you can't be in heaven unless you get a new life, a new life from God. And God offers to you as a free gift, eternal life. But if you don't receive that gift of eternal life, why you're not born again? You may talk about a religious experience, but that isn't enough, dear. It's receiving a new life. He must be born again, except a man be born again, he cannot see the Kingdom of God. And then the next thing in the third chapter is the Son of man must be lifted up. There's no other way the blessing could come to you or to me unless the Lord Jesus had been lifted up on Calvary's cross as a sacrifice for sin. Thank God he was. And so the message to. Must be born again. But the way of blessing is through that Savior who was lifted up on Calvary's cross, that Savior who was there as a substitute for sin, that one who wants to be your Savior. And so it says, the Son of Man must be lifted up. While, dear friends, He has been lifted up. He has prided his finish. He is risen again. He was delivered for our offenses and was raised again. For our justification, but here were reopened, we come to another must for God's messages. He must be born again. Christ has already been lifted up, but unless the Lord had sought me, I would never be blessed. I'm just like Adam. I would still be running away from him. Even though the Lord Jesus died on the cross for sinners to open up salvation to whosoever will, even though it's true that that were a redemption.

Accomplished unless he had sought me, I would still be in my sins and tonight he's seeking you, my friend and the Lord Jesus came to Samaria seeking someone he was seeking a poor sinful woman and he's seeking sinners Tonight Christ Jesus came into the world to save sinners. He must needs go through Samaria. It was a worrisome journey. The Lord Jesus said I believe. Long way to come down to this place. And it wasn't any accident that he arrived here just at the time that this woman came out to draw water. And so it isn't any accident that you're in the meeting here tonight. It isn't any accident that you're under the sound of the gospel. God has planned itself because he wants to bless you. He's brought you here that you might hear the message of redeeming love. And so he went through Samaria with an express. He stopped at that very well, and it says it was about the 6th hour and the seventh verse. There cometh a woman of Samaria to draw water. This was exactly time. I say it wasn't an accident. And so the Lord Jesus came there just at the time when she came. Perhaps it wasn't a time when other women would not be there. Perhaps she was ashamed to meet other people, but the Lord Jesus wanted to bless her. And I can tell you tonight that no matter how gravely you have sinned, no matter how great your load of sin. There is still a seeking Savior. There's still

power in the blood of Jesus to cleanse from all sins. There was a little boy who was dying down in southern Quebec, and his father wasn't a believer, but the little boy had been to Sunday school and he had learned that verse. The blood of Jesus Christ, his Son cleanseth us from all sin. And you know. He got very sick and. The doctor told his father that he didn't expect his boy was going to recover. And a boy and a father didn't know just how to break the news to the little boy, but he felt he should. So he came in and he said, well, the doctors told us that he doesn't think you're going to recover from this sickness, But he said it'll be all right with you because you haven't got very many sins. You're just a little boy. And a little boy looked up into his father's face. Said Daddy, I don't have any sins. And his father, of course, could call to mind that the boy hadn't always been obedient. He had done some bad things. He had been naughty sometimes. So his father graciously said, well, not very many. The boy looked up again. He said, Daddy, I don't have any sins. The blood of Jesus Christ. His Son cleanseth us from all sin. Is that what you're trusting to? Then you can say like that little boy, that no matter how many sins you have, if they have been taken away by the blood of Jesus, there are none left. It says as far as the east is from the West, so far hath He removed our transgressions from us. And so the Lord Jesus had come there to bless this woman, sinful as she was, and He came from heaven down to Calvary's cross to save you. And there's a little. Says his blood outweighs the utmost fought air. Thy guilt has been well. This woman came as I say, she came out for the purpose of drawing water. She didn't expect to meet the Lord. But as I mentioned, the Lord had it planned. He had come there to meet her. But you know, the Lord Jesus spoke so graciously to her. I think this is so wonderful. He didn't. Begin at once by speaking to her about her sins. He entered into conversation with her. In a most gracious and wonderful way, he said. Give me. To drink, give me to drink. And I'm sure as we read on that she wondered. Should ask her that and did you know that it's possible for you to give refreshment to the heart of the Lord Jesus tonight Did you know that well, I tell you that nothing would give him more joy than for you as a Sinner to receive him. If I can speak in these terms, you'd give him a drink tonight. You'd give refreshment to his heart because he came down from heaven in order to save you and he not only came to save us from.

Sins but to invite us to be his companions, to share his home for all eternity. So when he said to her, Give me the drink, it says, The woman of Samaria said unto him, How is it that thou being a Jew, ask a drink of me which am aluminous Samaria, for the Jews have no dealings with the Samaritans. I want you to notice a few things about this woman. Here you can see at first there was quite a. In her heart, you can see here the way she spoke to the Lord Jesus that she was prejudice against him. And she said the Jews have no dealings with the Samaritans. And you know, there's many, many people like this and they're they've never had any, any dealings with the Lord Jesus and they don't know that he wants to have a dealing with them. There's a beautiful verse in Job that says. Acquaint now thyself with him, and be at peace. Thereby good shall come of it. Satan doesn't want you to believe the heart of God is so full of goodness. He wants you to think that God is against you, that God wants to punish you. And so in reality, you don't know the love that's in his heart. You speak to many people and you find at once there's a prejudice. They say, how is it that you're talking to me? It's a no, that's my business. And they don't want you to speak to them about the Savior. And so you can see it once. That in this woman's heart there was that kind of prejudice that Jews have no dealings with the Samaritans. And it may be, I say again, maybe you never had any dealing with the Lord Jesus and because you have never had any dealings with him, you don't know his heart, you don't know his love, you don't know his salvation, but he wants you to know it. And this woman was to have a dealing with the Lord Jesus, the one who had come of the tribe of Judah had come in grace had. Bless, for it tells us here the Lord's answer was. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me to drink, Thou wouldest have asked of him, and he would have given me living water. He noticed that there were two things that she was ignorant about. She didn't know the gift of God, and she didn't know who it was. That was speaking to her. And you know, friends, the devil is going to try and keep you in ignorance about those two things. He doesn't want you to realize who the Lord Jesus really is. Well, if you only knew who it is that's offering salvation to you, why you couldn't turn away? Why? I'm quite sure that if the new president came to your home with a gift, why you'd say I couldn't turn away when it was the president of the United States who? Home to offer something to me. But the Lord of glory left his home on high, came down into this world and was born in a Manger. What did he come for? Why he came in order that he might offer a gift to you. Do you realize who it is? All we know There are people today who deny that Jesus is really God, but it's most important that we realize who this wonderful Savior is. His name shall. Wonderful counselor, the mighty God, the everlasting Father, the Prince of Peace, that precious Savior is none other. As a little hymn says, this Savior is the mighty God, the Lord of heaven above revealed in grace. He shed his blood. Bless, proof of endless love. He came down. She didn't know who it was, and she didn't know the gift that he had to offer. It wasn't a small gift, dear friends. It was a gift that cannot be priced with money. What shall it profit a man if he shall gain the whole world? And lose his own soul. If you had this room filled with money, why your soul is worth more than that. And yet there's one who offers to you tonight the salvation of your soul. The salvation of your soul. To know that your sins are forgiven, to know that you have peace with God. I say it's a great gift that he offers to you. It's a great gift, the gift of God. Is eternal life through Jesus Christ our Lord. And what's more, you don't have to pay for a gift. Sometimes in stores you buy things at bargain prices. You tell people why I only paid half of what it's worth. Well, sometimes we do get a bargain. But the gospel doesn't offer a bargain. The the the gospel offers a gift. The gospel offers something you don't have to pay for, and that is God's gift of eternal life He gave his Son.

And so the Lord said to her, If thou knewest the gift of God, or the free giving of God, and who it is that saith to thee, give me to drink. And what did she have to do? Thou wouldest have asked of him, and he would have given the living water. Friends, it's yours tonight for the asking. Ever in simplicity come as a Sinner and ask the Lord Jesus to save you all I tell you, and that he'll save you at once. When the prophet Isaiah took his place as a Sinner in the presence of God, it says one of the seraphims flew with a live coal from off the altar, and said, Thine iniquity is taken away, and thy sin purged. Prodigal returned in a sense of his guilt and sin, to his father. The Father ran and fell on his neck and kissed him. There's only one thing God's in a hurry to do, and that is to bless judgment is his strange work. And I've been struck in reading in the Book of Revelation that when the time comes that those seals of judgment have to be open and God has to act in judgment upon this world. Why, it says there was silence in heaven for the space of half an hour. I've often been struck by that, friends, because in the 5th chapter we read about the redeemed company singing. Thought worthy for thou was slain has redeemed us to God by thy blood. Out of every kindred and tongue and people and nation, they're singing the praises of the Savior. But when the time comes that God has to deal in judgment, it seems to me that the singing stops. The singing stops the moment, the most solemn moment has come when God has to. In judgment, because judgment is God's strange work. He's never in a hurry to judge. He never brings judgment without doing two things, providing a way of escape and giving a warning. Providing a way of escape and giving a warning. Well, if this woman had only known it was hers for the asking. But as I said, there was prejudice in her heart and she didn't think that she was going to have. Dealing with this person whom she looked upon as just an ordinary Jew. And perhaps you don't realize who Jesus is, but I say again, he's the Son of God. He's the Son of God from heaven. Come down to save you. And then notice how she replies, Surah has nothing to draw with and the well is deep. See, she tries to reason it away. And that's another thing we find, you know, human nature doesn't change. Much we see, first of all, prejudice and

then reason is not the way it is. If you ever tried to talk to somebody about their soul, that's probably the what you found. First of all, you found prejudice. And then they start to reason, they start to reason, and that's what she does. How could Jesus get water out of that? Well, it was deep and he didn't have a bucket or a chain or anything to let it down. How could he get water out of it? Or she didn't realize who it was? And she didn't realize that what he was offering to her was not water from Jacob's well. It was a well that he would place in her own heart. It was something that would really satisfy because the well would be in her own heart. But she started to reason. Are you reasoning? While I'm sure of this, if your reasoning, you'll never find peace with God that way. I'm a naturally reasoning person and I tried to find peace with God that way. I reasoned and I reasoned and I just went around in circles. I never found any peace that way. But when I simply rested upon what God had said to them, I found peace. There's no other way, dear friends. Reason will never bring peace, but simple trust in what God has said will bring peace to your soul. Oh, I hear somebody say, but I don't have very much faith. Well, I often say to your friends, the question is not how much faith you have, but is your faith in the right person? Some people have faith in themselves. They think that by their works they can do it. I remember reading a tract and the title of it was Why do I believe in Christ? And it began with this comment. It said why is a man an infidel? And the answer was because he believes in himself. And the next statement is why is a man a Christian?

And the answer was because he believes in Christ and none in himself. Well, friends, that's why I'm a Christian, because I don't believe in myself. I've seen too much sin in myself, I've seen too much folly reasoning, I've seen too many changing feelings that I know I could never rest on myself, and all my righteousnesses are as filthy rags. But I believe in Christ and not in myself. And dear friends, I ask you, will you tonight look away from yourself? The little hymn says, Come as thou art in all thy sin, Come with thy hardened heart, come with thy carers. Thy doubts, thy fears, all grace He will impart. Don't get occupied with how much faith you have, as though you could produce it. Just come, and the Lord Jesus will do the rest. He gives the faith to believe, just as He, by His mighty work at Calvary, provided what was necessary for your salvation. And so just come, come as you are. Well, she tried to reason. Was the Lord Jesus greater than Jacob? What a comparison. And that's the way people reason. They act as if God was just like a man. The way they talk, you'd think God couldn't do anything more than a man could. Do they think God couldn't make a fish big enough to swallow one man, And yet they can make a submarine big enough to put fifty men in, but God couldn't make a fish big enough to swallow one man and keep him alive. You see the way men reason, they always reason and compare God to themselves, and they sometimes think they can do things greater than God. But I found out that God could do things I couldn't do. And thank God for that. He could save a Sinner like me, and he can save you, my friend. And so don't be like this woman, she compared. The Lord Jesus with Jacob, Jacob, that character that we all know. So planning, deceiving character. And she asked the Lord if he was greater than Jacob. Oh friends, what a comparison. That's not the kind of a Savior I have. The one I have is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Well, the Lord Jesus still loved her soul in spite of it all. And Jesus answered in the 13th verse, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. Well, if I could say at the Lord, Jesus bore with her strange reasoning, and he bore with me. Perhaps He's born with you too. In some of our strange reasonings. He's been very patient. He's born with us. And so the Lord just just seemed to pass it over. And he said that he would give her not water from that well, but he would place the well in her heart. The water that I shall give him shall be in him a well of water springing up into everlasting life. What a savior, dear friends, He's not asking. Something to Him, He has something to give to you. And when you receive Christ, why then He lives in your heart, Christ in you the hope of glory. He is that eternal life that was with the Father and was manifested unto us. He Himself is that spring of living water. Well, the Lord Jesus, as I say, was breaking her down. It's hard to break us down sometimes. We have so many things. Raisins and all kinds of things to keep us, but at last you can see this breaking down process. At last he says in the 15th verse, Sir, give me this water and that I thirst not, neither come hit her to draw. Shall I say the Lord has produced in her heart a sense of need, and I hope you'll produce in your heart a sense of need tonight. I hope you make you feel your knee of Jesus because you do need him. You do need him. There's no salvation without him. There's no happiness without him. That is no happiness at last. And at last this woman realizes that she does need a Savior. Well, when she comes to this point. And then the Lord must awaken her conscience. God is a holy God, and God can't have sin in His presence. He cannot have even one sin.

In his holy presence, and he knows all about you. And all about me. And so the Lord in the most gracious way, touches her conscience. Now he doesn't say. He could have easily said at this point, but I know all about you. Wasn't it gracious? He didn't say that. Instead of this, he probes her conscience, seeking to get her to acknowledge her guilt right in his presence. And his father didn't have to probe him and say, now say you're sorry. He came back saying, Father, I've sinned against heaven and before thee. No wonder he got the blessing. For this woman wanted the blessing without the same question being settled. And some people like to get to heaven without the sin question being settled too. They'd like to have the peace that a Christian has without facing up to the sin question. But here we find the Lord raises this question, and he gives her the opportunity to acknowledge that she was guilty, but she still wants to hide it. That covereth his sin shall not prosper, but whoso confesseth and forsake of them shall have mercy. The Lord wanted her to confess that she was guilty, so he says. Thou hast well, she said, I have no husband. And someone has said she told the truth to hide the truth. It was true. She didn't have a husband, but she told the truth to hide the truth. And sometimes we can do that, you know? We can try and find a way of getting out of a difficult situation, and we don't exactly tell a lie, but we really pervert things to make it look another way. And this is exactly what she did. And the Lord wouldn't let this pass. He knew all about her, and he said, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. In that says thou truly, oh, the Lord now had reached your conscience. He knew all about her and He knows all about you. The psalmist said, Thou hast set my secret sins in the light of thy countenance. You can't hide anything from God. He could open the page of your life, for it's all written down, my friend. He could open it tonight and read it to you. Everything is recorded and it's to me. It's just as if the Lord opened the page of her life and started to read it to her. And what did she do? Just. Today she started to get religious and she started to argue about where was the right place to worship. Have you ever found people do that? Why, every time you speak to them about their sins, they'll tell you that they had an uncle who was a preacher, they were a member of such and such a church, or they'll have some religious element in their life somewhere that they hope they can fall back on. And that's just the way she was. Our fathers worshiped in this mountain, and he say that in Jerusalem is. Men ought to worship. She would just like to have entered into a religious argument. People love religious arguments. They learned you for hours religiously. What was she doing it for? Because she didn't want to face up to the fact that she was a Sinner in the sight of God. Religion never saved anybody. Religion may be a cover up in the eyes of men, but it's not a cover up in the eyes of God. Paul was a religious man about he was the chief of sinners. Dear friends, religion will never save you, and she was a religious person. And so she says to the Lord, I perceive that thou art a prophet. And then she starts to talk on about which was the right place to worship in that mountain, or in that mountain. And the Lord said, woman, believe me, the hour cometh when he shall neither in this mountain nor yet at Jerusalem worship the Father. Why the Lord was not occupying her with. A particular mountain, this

mountain or that mountain? But what she needed was to learn her need of salvation. And dear friends, I'm not going to ask you tonight, what church group do you worship with? But I say it is very, very important whether you know the Lord as your savior because you can't be a true worshipper until you do. You can't be a true worshiper. But it is something interesting the Lord says in this 22nd verse. He says he worship he know not what we know. What we worship for salvation is of the Jews. You might just wonder why the Lord said this, but you know, these Samaritans, they carried on a mixed worship. They worship partly idols and partly the Lord. You could read about it in the Old Testament in kings, how they carried on a mixed worship. And sometimes people say, well, it doesn't matter where you go. Well, you know, there are places, and I suppose there are places right here in Gresham.

Or the gospel is never preached from one end of the year to the other. They carry on a sort of a religious service, but they never tell people or sinners and they never tell them the way of salvation. It does matter where you go. It does matter. Now, there are many, many Jews that went to the God appointed place at Jerusalem and that was a wonderful thing. It was a great privilege, but unless they personally put their trust in Christ, they were still lost. And I know that I'm talking tonight to a good many people. And you can't say, well, Mr. Wakefield used to tell us, I never heard the gospel in my life till I was 25 years of age. He went to a place of worship, but he never heard the gospel. That isn't the way it is with most of you here tonight. You've heard it many times. Be thankful for it. It's a great privilege. But remember, unless you've received Christ, being in a place where the gospel is preached doesn't mean that you're saved. You must receive the Lord as your Savior. Being in a garage where there is a good mechanic doesn't mean your car is fixed unless the mechanic works on it. And friends, you can be in a place where there is the finest mechanic and your car will be just as bad when you drive it out as when you drove it in. Unless the mechanic works in your car. And you can be in this place and hear the gospel over and over again. But unless you know the work of Christ for your salvation, you're still lost. You're still in your sins. You need Jesus and you need his work for. So I say the Jews had a privilege, but it was important that they should learn that the only way of salvation was through Christ. She needed to learn it, the Jews needed to learn it, and everyone who is saved must learn what the Lord Jesus has done so that they might be saved. Well then he goes on to tell in his 23rd verse. But the hour cometh, and now is when the true. Shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. Sometimes when we're approaching a town, we've seen a sign and there will be come and worship with us, and then there'll be a list of quite a number of different church groups down below and people are just invited to come and worship with them. But the Lord said that the true worshippers worship the Father in spirit and in truth. That means, first of all, you must be saved before you can be a true worshipper. And if you are saved. Remember that you'll find the truth about the proper way of Christian worship in this book. Is not important for us, dear friends. Yes, it's important that we should first of all learn to know the Lord as our Savior. We cannot be worshippers unless we know Him, a Savior. But after we are saved, let's be like the disciples. When the Lord told him about the Passover, they said where wilt thou that we prepare? The true worshippers worship the Father in spirit and in truth, and it says the Father. Such to worship Him. Notice it doesn't say God is seeking worship. He's seeking worshippers. Worshippers. What's the difference? Well, God could make and every one of these empty chairs sing his praise better than any of our voices if that was all He wanted. Just a lot of sound. But what does He want? He wants the worship of redeemed hearts. He wants worshippers, those whose hearts have been won by His. Those whose hearts have been touched by His love and have been cleansed in the blood of Christ, then, but not till then, can you be a true worshipper. God is a spirit, and may that worship Him must worship him in spirit and in truth. The woman saith unto him, I know that Messiahs cometh, which is called Christ. When he has come, He will tell us all things. Jesus saith unto her, I that speak unto thee am he all to me this is most beautiful. The Lord was bringing this woman to the point where she would recognize that what she. Was Christ, that was the point that he was bringing her to right from the very start. But he had a great many things to break down before she came to that point. And you know, it's strange, we're so self willed, we're so proud, we're so occupied with ourselves and perhaps with religion and all kinds of things. It takes us a long while to get broken down. It's something like those stones in Solomon's temple. They were great stones. They were huge. They were costly because.

Lot of work had to be done in the quarries cutting out those stones to make them fit in a place in the temple, the place of worship. And so the Lord was cutting a stone out of the quarry. He was cutting a hard heart out of the glory of sin to prepare her to be a living stone in God's building. And at last he says, I see it now, it's Christ that I need. It's Christ that I need, she says when Messiah comes, which is called. Christ, He'll tell us all things, and when she came to that point, isn't it beautiful, she found herself right in the presence of the Christ of God. And dear friends, when you come to the point where you realize you're a Sinner and that it's Christ you need, why, He's right there to bless you. Yes, it says, seek ye the Lord, while he may be found, call thee upon him. While he is near, he's right near to you now and he wants you to call out from your heart and say. I see I need Christ, and there is no salvation apart from Him, neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. Oh, what a moment this was for her soul. I believe we can say to your friends that at this moment she passed from death unto life. At this moment she passed from death unto life, because at this moment she left her water pot. And I like to. Reason she left her water pot was because she had the well inside. Now, yes, the well was inside. And also I'd like to thank the Lord didn't say, now you better leave that water pot because I've given you something better. He didn't say that why? Well, it's not hard to give up things when we have something better. And you know, I'm not here to say you've got to give up this and got to give up that before you get saved. The Lord will give you something so much better. That if you'll just allow him, he'll fill your heart and you'll be able to say, like Paul, what things were gained to me, those I counted loss for Christ. His whole sense of values was changed when he got saved. And that's what makes the difference with us. There is a new sense of values in your life when you're saved. Christ becomes the most important one. And so it was with her. She left her water pot and it says she. To the man, there were no doubt some pretty bad men there in in that city and they knew about this woman. They knew that she was one who shared the pathway of sin with them and she goes back to them and she said it comes see a man that told me all things that ever I did. Is not this the Christ? Her very companions in sin, and now she goes right to them, and she says. Here is a person who knows all about me. It must be the Christ. She thought her life was covered up, but she stood in the presence of one who found out and who knew all about her, and she realized that He loved her. I've often said, and there is no one on earth that knows all that I've said and done and thought, but there's one in heaven that does. And He's the person whose presence I most want to be in, because although He knows. Me, he loves me just the same. He died for me. His blood has washed me clean. He's my best friend. And sometimes our best friends even don't know all about us. But this friend does know all about us. And nothing that he'll ever find out about us will change his thoughts toward us. Because knowing it all, he loves us just the same. Oh, what a wonderful thing that he could go to these men and say this and I think that when. Heard her speaking. They wanted to come out and meet him too, because it says then the people came out to see him. And I believe it was because they could see the difference in her life because, you know, after we're saved, the world can see where we're new creatures in Christ Jesus. And I believe that it wasn't just what she said. I like to think it was the way she said it. And I think I can hear them say to one another, something's happened to that woman. Why? Let's go and see what has made this change in her life. And so it's lovely here to see that they come out to see this wonderful person. Then they went out

of the city and came unto him. Well, in the meantime, the disciples came back. Isn't this lovely too? The Lord had seen to it that the disciples just walked away at the beginning of the conversation and came back at the end.

The Lord had planned this whole thing, that He might have an individual. Dealing with this woman, it's a personal thing to be saved. People don't get saved in crowds. They get saved as individuals. They get saved. As we often say, it's Christ, your personal Savior. It's a personal thing. It's not a family thing. It's an individual thing. Your brother may be saved, your mother may be saved, but it's a personal thing to be saved and she had a personal dealing with the Lord Jesus. But now the Lord tells the disciples to lift up their eyes. And look on the fields, for they were white already to harvest. Sometimes we don't realize that there are opportunities near to us. We often miss them, don't we? The Lord said, don't say, well, in four months it'll be harvest time. He said, lift up your eyes. The fields are white already to harvest. And I speak now to those who told the Savior, I'm afraid we do this. Sometimes we say, well, I intend to do something for the Lord someday, but. I don't think that this is the time just yet. And so this is what they were saying. Yes, in four months it will be harvest, but not just now. The Lord said it's already. Right now the fields are white to harvest. And wasn't he gracious? And he said, he said, he that reapeth receiveth wages and gathereth fruit unto eternal life. Isn't it a marvelous thing, dear friends, that God offers salvation as a gift, and then says, If you serve me, I'll pay you wages. He gives you salvation as a gift. And then he said, you will never do anything for me. That I won't reward you. More than you could ever get from any earthly employer. Yes, gather us fruit unto eternal life. And I say to the Christians in this room, now let's realize what a privilege it is to serve the Savior. And the fields are white to harvest. The Lord coming is near. We haven't got much longer to serve him. And he says, Son, go to work today in my vineyard. Son, go work today in my vineyard. There's something for us to do. Today. Well then, tells us here at the end of the chapter. And many of the Samaritans of that city believed. On him for the saying of the woman which testified. He told me all whatever I did. Yes, there was results from the testimony of this woman, but then it tells us too that the Lord Jesus came to this city, this city of Samaria and a while there two days and many more believe. Many more believed not because of what she said, but I like this 42nd verse. And said unto the woman, Now we believe. Not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world. Well, she was used to bring many out, but I think it's nice what it says here that they believed, not because of what she said, but it says they heard the Lord Jesus Himself. And now I have tried, in my simple way, to present the gospel to you tonight. But nothing would make me happier. And then that you should hear the Lord Jesus himself. There's a brother in the Lord that I knew he's with the Lord now. But he said I came to the gospel meeting many times and he said I heard a certain brother speak and I sat there and listened to him and to me it was just that brother talking. But he said one time I came to the meeting and he said I just felt as if the Lord was talking to me. Through the whole meeting and he said I got saved that day. I got saved. Well dear friends, and you have heard me talking, but I hope that you'll hear the voice of the Savior. I can't save you. I can't put away your sins, but if you'll only hear the Lord Jesus yourself, if you'll only take some verse out of God's word for your very own. I like sometimes to hear people say, well, that's my verse and I know that what they mean. Is that they've heard the Lord Jesus for themselves. They've taken some verse. They rest upon that verse and that verse means salvation to them. Remember we gave a girl on time Romans 10 and nine printed on a text and she said that's my verse, that's my verse. I love to hear that expression, my verse. She knew she was saved because she had believed that verse. If thou shalt confess.

With thy mouth the Lord Jesus, and shall believe in thine heart, that God hath raised him from the dead. Thou shalt be saved, and I hope if you know him as your Savior, you will confess him. You're missing a great deal of the joy of salvation if you've never confessed him. And more than that, more than that, you know it's a sad thing when a person is taken away and the parents or the friends have to say we hope he was saved, but we never really heard him. Confess the Lord Jesus. Now I know that God looks on the heart, dear friends, but isn't there a joy in confessing Him? I know how lovely it is. There was a boy died in our Sunday school some years back and we always wondered whether he was saved because he never confessed the Lord. He was regular at Sunday school. He repeated his verses and I like to think that he was saved, but I'm not sure. He never told us. Well, if you have received the Lord, why not confess him? It'll give joy. Heart of the Lord, and give joy to your heart, and then we'll know that you have confessed Him. As your Lord and your Savior, well may the Lord grant that tonight you will receive Him if you have never done it before. Now is the accepted time. Behold, now is the day of salvation. Or do you receive him tonight because tomorrow might be too late?

Detroit Conference: 1976, Two Natures (3:1)

Address—G.H. Hayhoe

I'd like to speak this afternoon about a subject that perhaps is quite familiar to many of us, and that is the truth of the two natures in the Believer. And we'll turn to different scriptures, starting with a third chapter of John. John's Gospel chapter 3. There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles, that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus said. To him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, He must be born again. The wind bloweth where it listeth, and now hearest the sound thereof. But canst not tell whence it cometh, and whither it goeth? So is everyone that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and you receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven. But he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Well, here in this passage we have brought before us the necessity of new birth. We all know that according to God's word, when we were born to this world we were born in sin. Now that is, we were born with sinful fallen natures, natures that delighted in what was evil nature's that turned us away from God and everyone born into this world, with one exception, the Lord Jesus himself. For it tells us at His birth that holy thing which shall be born of thee shall be called the Son of God. But every other one born to this world was born in the same way. From Cain downward we were born with fond natures. And so in the

Old Testament God was testing man, testing and showing. That there was no fruit for God from that fallen nature. Didn't matter what God did, whether he gave him the finest of laws, whether he gave him a grand building, whether there was the finest of music, whether there was good singing, all those things didn't change the fallen nature of man. And last of all, when the Lord Jesus came into this world, it only proved that that the very root of man's nature was bad. They saw in him one who always did what was pleasing to his father. Father and yet they rejected him, they wouldn't have him. And So what the Lord is telling Nicodemus is that what a man needs is not good teaching, because surely the law was wholly just and good. The Lord Jesus taught us no other. But what man needed was a new life. It wasn't to improve the old nature because it couldn't be improved. And so a Nicodemus came and said to the Lord, we. Know that thou art a teacher, come from God, for no man can do these miracles that thou doest, except God be with him. The Lord answers him almost abruptly and says he must be born again. Or as we have it here, except a man be born again, he cannot see the Kingdom of God. So we can see here that it's not teaching that man needs, but it's a new life. And so the Lord Jesus. Jesus is the one who can impart new life, and there's no fruit for God from that first nature, the nature we receive by our natural birth. But the Lord is bringing before Nicodemus that what was necessary was new birth.

So Nicodemus couldn't understand. He knew how a person was born into the world. No doubt he knew all about how a baby was born into the world, but he couldn't understand how new birth took place. And so the Lord speaks of that in this chapter here and shows us that it's by the Word and the Spirit or the Word of God applied by the Spirit of God that a person is born again. He uses the figure of water. Because in the Scripture water is often used as a figure of God's Word. It says in Ephesians 5 that he might sanctify and cleanse it by the washing of water by the Word tells us in James Being Born again. By Peter rather being born again by the word of God, which liveth and abide us forever, says in James of his own will. Will be got to us by the word of truth. Now this shows us very clearly that what God uses for the new birth of a soul is his word. But he says the word and the spirit because it's the Spirit of God applying the word of God that gives new life to a dead soul. That's why it also says in Romans, faith cometh by hearing and hearing by the word of God. As man reads the word of God. God, the Spirit of God, can take that word and apply it. And as it's applied, then God works that miracle. He gives new life. And so he said, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh. And we'll see as we go on. That that fallen nature which we receive. By our natural birth never improves, never gets any better. That which is born of the flesh is flesh. But when we're born of the Spirit, when we receive a new life, that is eternal life, that is the what is we'll see later is the very life of Christ, for it tells us in John's epistle in speaking about the Lord Jesus. It says our hands of handled of the word of life. For the For the Word was manifest and dwelled among us, and we beheld His glory. Or perhaps I should turn to it, because I'm not just calling this correctly. First Epistle of John and the 1St chapter. First verse. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon in our hands of handled of the word of life. For the life was manifested, and we have seen it. And bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. Here we can see that that eternal life which was with the Father was none other than the Lord Jesus Himself. And so when one is born again, he receives a new life, and that life is the very life of Christ. Well, as I said, Nicodemus didn't understand this and. In the eighth verse it says The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is everyone that is born of the Spirit. Now, you know, many people would like to see some miraculous kind of an experience, and we find a great deal of this sort of thing in Christendom today, that people want something miraculous that they can see. So that they can talk about some experience, that experience that they are. Had. But here it shows us that when God imparts that new life, it is seen by the result. Did you ever see the wind in your life? Well, I never did, but I have often seen the results of the wind. Even out in the street today we see the results of the wind, the branches that have come down. We often see the snow flying, the dust flying, but we don't see the wind. And so you know, there is a quiet work that goes on. Operation of the Spirit of God in the soul when he takes the word of God, brings it home to the soul in power, and then what happens? God imparts new life and immediately he imparts new life, we begin to see the result of it.

Here's a man that perhaps didn't care anything about his sins before and now. He's burdened, He feels the weight of those sins. Why? God has begun a work in his soul. And then as he learns more of the truth of God's precious Word, he sees how the Lord Jesus bore his sins in his own body on the tree. He has peace with God, and we see the result of it. Now there's a desire, because he possesses a new life to please the Lord. He wants to find out more of the will of God. He wants to feed upon the precious Word of God. Why? Well, he possesses. Life. And so just as we see the results of the wind blowing, so we can see the results in a person's life. I say this because some have been brought up in Christian homes. And perhaps if someone said, well, when were you born again, you might have to say, well, I really don't know. I know I love the Lord Jesus. I know I've trusted in him. God does the work and the result is seen in the. Person's life and so there's such a thing as believing in your head and there's such a thing as believing in your heart. When a person believes in his head, why he just believes in Christ in a historical way. Now that is, there are many people that believe that Christ was born in Bethlehem. They believe that he lived in this world, they believe that he died, they believe he rose again, but it's just history to them. It has no personal meaning to their own. Souls. But then when God does the work in the soul, we see that the Lord Jesus left heaven to save me. Just if I might illustrate it like this, supposing there is a swimming pool and there's a good lifeguard there and he has saved many lives, and I tell how he has saved perhaps 5 lives during the season. And I speak well of this lifeguard. But you say, did he ever save you? Oh, no, I say. But I. Know that he did save many but there's something very different if I was the one that he jumped in to save and he saved my life now he means something personally to me and so when I believes in his heart the Lord Jesus means something to you personally. It says unto you therefore which believe he is precious. Another verse says we know that we have passed from death unto life because. We love the brethren. There is love for the Lord, there is love for his people. Where there is divine life in the soul. Faith works by love, the Scripture tells us. So Nicodemus asked still more How can these things be? Well, the Lord told him that he should have known something about this from the Old Testament Scriptures, because God spoke of a day in Ezekiel the prophet, when he would sprinkle clean water upon his people and when he would take away the Stony heart out of their flesh and give them a heart of flesh. Nicodemus ought to have known that there wasn't going to be any blessing for Israel. Israel until God imparted a new life, He ought to have known that from the Old Testament Scriptures. And so the Lord speaks to him of how being a master in Israel, he should have known it. And I'm afraid there are many preachers today that are just preaching, trying to tell people to change their lives and improve and do better, and they don't realize the necessity of a new life My father used. To sometimes say a lot of the preaching was just like standing in front of a flock of ducks and saying, now don't get wet. Why? If the ducks could answer, they'd say, but we love to get wet. That's our nature. The only way you could change is to give them a new life. And so this is exactly what the Lord is saying to Nicodemus. It's not teaching a man needs, it's a new life. And the Lord Jesus is the one who is, the Scripture says the first. Man Adam was made a living soul, the last Adam a quickening spirit or a life giving spirit. He's the one who can impart that new life. So Nicodemus asked, how could these things be? Then the Lord spoke of two. Very important things here. First of all in the 13th verse.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. Here we find in this verse a simple statement of the deity or the Godhead glory of the Lord Jesus, and that is while He was talking to Nicodemus, He was on earth and in heaven at the same time. I remember one time I was speaking about this verse to some children. I called their attention to the fact that the Lord was talking to Nicodemus. And he said that while he was talking to Nicodemus, he was in heaven. He doesn't say the Son of Man which was in heaven. He says the Son of man which is in heaven. Well, I asked the children, how could this be? I said I can only be in one place at one time. But here was a person talking to Nicodemus who said he was in heaven. While he was talking to Nicodemus, well, one of the children gave a very nice simple answer. Now this little boy held up his hand. He said, because he's God, and so he is the Lord. Jesus is God. I couldn't hold. A man as being a Christian who denies that Jesus is God. The Lord said that he, while talking to Nicodemus, was not just a great teacher. He wasn't only come from God, he's God the Son. He is the one whom the Father sent, and yet being God, he was in heaven at the same time. So he brings before him first the glory of his person, then he brings before him his work, he said. And as Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up. And that was at the cross. The Lord Jesus was lifted up, and there it tells us He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Now that precious Savior who was lifted up on Calvary's cross was. Made sin now that is. He not only bore my sins, but as it tells us in another place, He died unto sin. And that is His death was not only the putting away of my sins, but before God it was the end of my position as a child of Adam. I was born into this world as a child of Adam, but when I was born again, I was born into the family of God, and God sees me in a new relationship. And so the Lord is speaking to Nicodemus of the necessity of that work of Calvary's cross, and then he makes it very simple in this well known verse. John 3:16. God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Oh, how blessed it is to know that in such a simple way. A person can know for sure that he has everlasting life. He can accept God's testimony. And so in this passage it shows us the necessity of new birth. For as one is often said, there are two things that we need to understand in connection with God's salvation, and that is the putting away of our sins. That's through the precious blood of Christ. And the washing of. Regeneration, which is a new order of things entirely brought into our life because we're born of God. And so those are the two things actually that were typified in the fact that from the Lord's side flowed the blood and the water. The blood puts away sin as before God and the water. As a figure of that cleansing by which a person is brought into an entire. New position before God. That's why the Lord speaks of it in this way here. Born of water and of the Spirit. Perhaps I could put it simply like this, that if I did something wrong to you and you kindly forgave me, that wouldn't make me feel at home in your presence. I would appreciate the forgiveness, but I'm sure every time in your presence I would feel sort of ashamed of myself. I I just couldn't feel totally relaxed. But if you not only forgave me, but you also assured me that I I was now. Going to be in your presence as though I had never done that thing, and that you were going to look upon me with all the favor and love of your own Son. Now I not only have the knowledge that my sin is forgiven, but I also know that I am in a new position before you, more wonderful than if I had never done the wrong thing at all. And so God not only forgives, but He brings the believer into a new.

Understanding the children of Israel were not only sheltered from the judgment of Egypt by the blood, but in crossing the Red Sea they were brought into a new position. And so I want to assure each one here. If you know the Lord Jesus Christ as your Savior, not only are your sins put away so that you can say thank God my sins are forgiven, but you can also say I am in a new standing before God. God sees me in an entirely new position before Him, but this chapter shows us that that which is born of the flesh is flesh. And this is what I would like to speak about. Particularly this afternoon, that when God gives to you a new life, the old one is still there. The old nature by which I was born is still here. And I often say that my body now is like a house with two tenants, that one with which I was born by my natural birth, which is so bad and so corrupt, and that which I receive by new birth, which is the. Life of Christ. Let's turn to a few scriptures that speak of this. Let's turn first of all, to Ephesians chapter 4. Ephesians chapter 4, verse 22. That she put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness. Let me turn over to Colossians in the 3rd chapter verse one. If ye then be risen with Christ, seek those things which are above where Christ. Sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory. One more passage and the first Epistle of John, the 3rd chapter and the ninth verse. Whosoever is born of God does not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. Now here in these verses, I believe God has shown us the character of those two natures called the old man and the new man. Sometimes we speak of it as the old nature, the new nature. Sometimes the Scripture speaks of it as the flesh, and then that God has given us eternal life. Well, what does God say about that old nature, that old man? He says it's corrupt according to the deceitful lust. He says that which is born of the flesh is flesh. And God, I say, shows us the true character of that old nature that we have by our natural birth. But what about the new life that He's given to us? Well, we noticed before that that eternal life is the very life of Christ. It tells us in Ephesians there that the new man is created in righteousness and true holiness. It tells us in. In Colossians 3, that Christ himself is our life. And then in John's epistle it says, Whosoever is born of God doth not commit sin, and he seed remaineth in him, and he cannot sin because he is born of God. Oh, perhaps you save it. I I thought I could sin. Yes, but when we looked upon as children of God, when we looked upon. As possessors of that new life, why the character of that new life? His righteousness and true holiness and that it cannot sin. And why? Well, because it's the life of Christ himself. And so I say again, my body is like a house with two tenants, one that can't do anything else. But what's wrong? For it says in Romans chapter 8, they that are in the flesh cannot please God.

It says without faith it is impossible to please him, so that's the character of that light. My natural life, but rather the old nature that I received at my first birth. But now, isn't it wonderful that you as a child of God, possess a life that can't sin? It not only doesn't sin, but it cannot sin because when we get to heaven, we're not going to have a different new life than what we already possess right now. Isn't that a wonderful. And all that we possess right now, the very same nature and life that we're going to have in heaven now. That's why the Christian finds his delight in the things of God and looks forward to having, because heaven is our home. That's really the force of that passage in Jude where it says looking for the mercy of our Lord Jesus Christ. Unto eternal life. That is, as things get worse in this world, for Jude brings before us the apostasy. We become more and more conscious that this world is not our proper element. The new life that God has given to us is a nature, a life that is going to be fully relaxed, going to be. Fully in its enjoyment, in heaven. Let me put it like this, If you took a fish out of the water and set it there on that nice Chesterfield, it wouldn't feel at all comfortable. It doesn't have a life that suited to this element. And if the fish could speak, it would say, please put me back in my element. My element is not a place like this, it's the water. And so as we see evil increasing in this world, it makes us long more and more for the place where we're going to be able to relax, where the new life that God has given to us will find its fullest expression and enjoyment. And so the coming of the Lord is spoken of as looking for that time when we will be in the. Enjoyment of the life that we already possess, without any hindrance forever. Well, we've noticed then that God has told us about the

old nature. That which is born of the flesh is flesh. He has shown us that it's corrupt according to the deceitful lust. He has also shown us that the new life that He gave to us is created in righteousness and true holiness, and it cannot sin. But we still have a conflict, don't we? Because we still have that old nature within us. Chapter 6 What God has done about this. Romans chapter 6 Now perhaps you'll begin at the first verse. 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 were baptized into Jesus Christ were baptized into His death, therefore we are buried with Him by baptism into 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. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with him. That the body of sin might be destroyed, That henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him. Knowing that Christ being raised from the dead, dieth no more death, hath no more dominion over Him. For in them he died. He died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof, neither ye. Your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for you are not under the law, but under grace. What then shall we continue? Shall we sin because we are not under law? But under grace, God forbid. Well, here in this chapter God tells us what He has done with that old man. That old nature that we had within us, we have within us as the result of our natural birth.

For on the cross of Calvary, the Lord Jesus not only bore our sins, but here it tells us our old man was crucified with him. Now that is in the death of Christ, in God's sight. There was an end to that position that we were in as children of Adam. Oh, it's a wonderful thing to know. That God himself has taken up the question not only of our sins. But of the nature that produced those sins. And you know, This is why many dear Christians don't have peace, because when they're saved, they know their sins are gone. But afterwards they find out that the old nature is still there, and they don't know what God has done about that old nature. So they have a struggle the rest of their lives, just like poor John Bunyan. In his book called Pilgrim's Progress, which some may have read, John Bunyan got trouble. About his sins. And so he was shown by the evangelist that he should go to the cross, and he had this great bundle of sins in the story on his back. And he came to the cross, and he saw the Lord Jesus dying there for his sins. And as he looked by faith at the Lord Jesus dying on the cross, the burden of his sins rolled off his back and rolled into the sepulchre. Oh, he was so happy that his sins were gone, but if. The life of John Bunyan, you'll find out that he wasn't really a happy Christian, and I'll tell you why, because he knew that his sins were gone, but he never really entered into this. What I'm trying to bring before you, the end of the nature that produced those sins, as one person has put it. And I thought he put it very well. He said if when John Bunyan had come to the cross and seen the Lord Jesus by faith. Dying there, if he himself had fallen into the sepulcher, sins and all, and come out a new man, he would have been a delivered Christian, a happy Christian, because he would have known that not only at the cross did God put an end to his sins, God put an end to the nature that produced those sins and. So although the old nature within us is not actually God. This brings in what we often speak of as a new standing in which we are in the presence of God. When I speak of a standing, perhaps the simplest illustration is citizenship. When we cross the border to come into the United States, they said, what is your citizenship? We told them that we were citizens of Canada, and that is the standing that we have in the eyes of the United States government. We are citizens of Canada visiting in the United States, but let us suppose that. We decided that we would become American citizens, and we were accepted by. As American citizens, we're the same people. But when we crossed the border, we would have a new standing, wouldn't we? We wouldn't have to say that we're Canadian citizens. We would say we're naturalized Americans. And if the officer said, well, what happened to your old citizenship, we could perhaps say, well, as far as the United States is concerned, there's no such person anymore as Gordon Hayhoe and Mrs. Hayhoe, the Canadian citizens as far. The United States is concerned they're dead. The only people that are alive are Mr. and Mrs. Hale, naturalized Americans. Well, do you know, dear friends, that that is what happened at the cross? God put an end to my old standing, and that's why it says our old man is crucified with him. Well, it's a wonderful thing to know that. And so you don't have to spend the rest of your life trying to fight with that old nature. You see what God? Did with that you see that he not only put away your sins in the precious blood of Christ, but through the death of Christ? God tells you our old man is crucified with him. Now there are three things in connection with it. In the 8th chapter of Romans it says God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. And then it tells us in this chapter that our old man is crucified with him.

And then it tells us that in baptism we are buried with him by baptism into death. So what did God do with the old nature? Did he attempt to improve it? No, He condemned it. When you have a pile of rotten lumber, do you attempt to improve it? No, you say it's no good, you condemn it. So God condemned sin in the flesh. He condemned that old nature. Then what did he do? He put an end to it in the death of Christ. And we recognize that in baptism. What do we do when we bury a person? We recognize that he's dead, and we bury him because we have recognized that he's dead. And that's what baptism is. It's a sign of burial. And so we have condemned. Crucified and buried, and that is the end of our old position as children of Adam. Now we haven't actually died ourselves, and as long as we're here in this world, then we're told likewise. Reckon ye yourselves to be dead indeed unto sin. Gordon Hayhoe, the Canadian citizen didn't actually die, but he reckons himself in a new position. And so isn't it a wonderful thing that when. One is brought into the family of God. He has a right to reckon himself in a new position. And now I said that my body is like a house with two tenants but. Before I was born again, why these hands did what the fallen nature wanted to do. These eyes looked at what the fallen nature wanted to look at. These feet took me where the fallen nature wanted to go. But God says, now yield your members unto God. He says, I have given you a new life. A life that wants to please me. And now, he said. Yield your hands. To that new life that wants to please me. Healed your feet to go to the places the new life wants to go. Healed your ears to hear the things the new life wants to hear. And so he's saying that just as in the past, we once yielded our members as instruments of unrighteousness unto sin. And isn't it true in our unsaved days, that's just what we did. We just yielded our the members of our body to do what our fallen nature wanted to do. And nothing people like better, as it says in the 53rd of Isaiah, than to go everyone his own way. All we like sheep have gone astray. We have turned everyone to his own way. Some people follow intellectual pursuits. Some people follow religious pursuits. Some people follow immoral pursuits. But they go the way they want to go, and they use their members just as they themselves, through the fallen nature, want to do. But something wonderful happens when God imparts a new life. There's a new tenant in the body. And God said, now yield yourself to God. And so now that's what it really is, dear friends, to own Jesus as Lord, as one is often said. You'll hear people say, nobody's going to tell me what to do. Oh, I say yes. There's some person who has a right to tell me what to do from morning to morning till night. And who is it? It's the one whom I own as my Lord. Oh, you say that's the loss of liberty? No, that's true liberty. What is the liberty of the new life? You know this, dear friends, The Lord will never ask you to do anything that the new nature that he has given you doesn't want to do. That's why James speaks of it as the law of liberty. If my boy. It's a certain job. We'll say I asked him to bring in some

wood for the fireplace, and that's one job we'll say he hates. Well, I'm asking to do something he doesn't want to do. But if there's something he likes very much, we'll say he likes to play ball. And I say, well, go out now and play ball. Well, that's not hard, is it? He loves that, and I'm just telling him to do what he likes to do. And that's what God does. He gives me a new. Life, He tells me that life delights in pleasing Him, and now in his word I find out those things that are pleasing to him, and the new life says, oh, that's what I want to do. I want to please my Lord and he's told me how in his word.

So the Bible to the Christian is a revelation of God's will. You want to give a gift to somebody and you have a real desire to get something they like. If the person tells you something they like, now it's just a pleasure to do what they've told you they like. And isn't this lovely that God has given to us a new life and his word tells us what he likes us to do? And the new nature said, well, that's what I like to do too. I like to do what's pleasing to my Lord. And he won't rob you of anything. It says no good thing will he withhold from them that walk uprightly. The world will rob you. And if we were placed under law, why, we might be robbed of a great deal, but under grace. Its true liberty, it's doing what's pleasing to the Lord because we want to do it. And the new life, as we noticed, is created in righteousness and true holiness. Well, God has shown us then what He has done with that old nature, how He has brought us into this new position. And so He's put an end to my position as a child of Adam. He looks upon me as a child of God. Shows me what he has done with that old nature which is so distressing and causes so much grief. Now when we come to the 7th chapter, I believe he sets before us Deliverance. 7th chapter of Romans in the 18th verse. For I know that in me that is in my flesh dwelleth no good thing, for the will is present with me. But how to perform that which is good I find not. I want to particularly call your attention to three things in the end of this 7th of Romans. In this verse we just read, we hear one who is a true child of God speaking here. And what does he have to say about that old nature, the flesh? Has it improved since he's been saved? Can he say now I'm saved? I find that I have a that my fallen nature has really improved and much better, no. Because I know that in me that is, in my flesh dwelleth no good thing. Did you ever have a thought come into your mind as a Christian? And then it was such a horrible thought that perhaps you said to yourself, oh, I didn't think a Christian could ever think something like that. And then you began to perhaps even wonder if you were a Christian when such a thought as that came into your mind. Well, here's the Apostle Paul telling us, In me, that is, in my flesh dwelleth no good thing. I'm not surprised at any thought that might come into my mind. What concerns me is what I do when it comes, because that old nature hasn't improved since I've been saved. If you had a bad dog and you tied it up for six months, don't boast to your neighbors that you've changed the nature of your dog. Don't tell your neighbors it hasn't bitten anybody for six months, because it'll just tell you, well, that's only because you tied it up. You didn't change the dark, and I've been saved, but the old nature is still the same. In me, that is, in my flesh dwelleth no good thing. Now we come to the 20th verse. It says, Now if I do that, I would not. It is no more I that do it, but sin that dwelleth in me. Now notice in this chapter. But all through the chapter there's a terrible conflict going on, and I might say this, and I think it's good for us to bear this in mind. It isn't normal that a believer should remain in the experiences described in the 7th of Romans. We have to go through it. But God didn't intend that we would stay in the experiences that are brought before us in the 7th of Romans. He brought them before us to show us the way of deliverance and so. Here we find discovering that in me, that is, in my flesh dwelleth no good thing. Now through the chapter you'll notice if you read it carefully, that in one breath he's calling the old nature eye, and in another breath he's calling the new nature I. In other words, he realizes that there are two tenants in his body, but he still doesn't understand or hasn't entered into what God has done about it. And so he says, I delight in the law of God after the inward man. But he said, I do that I would not. You can see that in one breath. He is Speaking of the old nature as I.

In another, he's Speaking of the new nature. As I but you know, there's only one lawful tenant in my body. If God put an end to that old nature, why then? I'm in a new position before him and notice this 20th verse. If I do that, I would not. It is no more I that do it, but sin that dwelleth in me. Isn't that a wonderful thing to get hold of? That God having put an end to that old nature, as before Him, I can say well, that desire, that sinful desire, is no more I. It's sin that dwelleth in me. Oh, that's a blessed thing for us to realize that before God we are seen in this new standing as having a new life, and that all of nature it is no more I. Well, perhaps we could just give a simple little illustration of this, supposing that before I was saved, there's some particular sin that's a snare to me, something that really is like a besetting sin in my life. After I'm saved, I'm so happy. I know my sins are forgiven. I know Christ is my savior, and I say to my friends, I don't want to do those things anymore. But then perhaps through coldness or neglect of my Bible, neglect of Christian fellowship and the meetings, my heart begins to grow cold. And a friend comes along and says, wouldn't you like to do this? And names the very thing that I used to do before I was saved. And I say, no, I'm a Christian now. I don't want to do that. And after my friend is gone. The devil comes along and says you're told a lie. You did want to do it, you wanted to do it, and you said you didn't want to do it. And then he gets you wondering if you're even a Christian at all because first of all, why should you want to do it, and 2nd, you told a lie when you said you didn't want to do it. At least that's what he said. But no, I can say. I can say to Satan when he comes like that and say, no, I don't want to do it. The new tenant in my body wants to please the Lord. But it's the old nature that wanted to do it, and it's no more I. Is not blessed that we can know this and so instead of being distressed. That I told a liar that I'm not saved. I know what God has done. I know that he put my sins away and he has brought me into a new position so that I can say it's the new tenant that's answering. There's only one lawful tenant and the new man says no, I want to please the Lord. And so here we find, if I do that, I would not, it is no more I than do it but sin. What did God do with that sin, that fallen nature? He crucified it, and in baptism I recognized that it was dead. And so I have the right to say it's no more I but sin that dwelleth in me. Well now we see another thing here in the 24th verse. O wretched man that I am, who shall deliver me from the body of this death, I thank God through Jesus Christ our Lord. So then with the mind, I myself serve the law of God, but with the flesh the law of sin. Even though he has laid hold of these things that we are Speaking of, that there's nothing good in the old nature and that it's no more I, he says I'm still wretched. I'm still wretched because he said I don't know how to get deliverance. And it isn't until he comes to this point. And many Christians have been brought to this point and it's a blessed thing when we realize that all wretched man that I am notice here, he doesn't say how shall I get deliverance, but he says who shall deliver me? In other words, he sees now that deliverance comes from outside of himself. It doesn't come by a struggle with him. There are many people, as the saying is trying to lift.

Themselves by their shoe, by their shoe straps. But that doesn't work. And so you know. There is. We don't overcome the fallen nature by having a struggle with it because as someone has said, you get just as dirty fighting a chimney sweep is hugging him. Why? If you try to fight away bad thoughts, what happens? Have you ever tried it? Well, I've tried it. I've sat in the meeting and tried to fight a way of bad thought. It was just like fighting with a chimney sweep. We just got all dirty. You just felt terrible because you tried to fight it away. But what would you? Would you hug them? Oh no, you still wouldn't hug him. What would you do? You'd get away from him, wouldn't you? And how does the believer get deliverance? Why he's entitled to look away to another who has accomplished the victory for him at the cross, who put an end to the nature that is suggesting those things. And so when that evil thought comes, I have the title, since God has not only put away my sins, but. Has put an end to that sin that dwelleth in me, and I can look away to Christ and know that God sees me. As the first verse of

the next chapter says, there is therefore now no condemnation to them which are in Christ Jesus. Let me put it simply like this. Are you condemning yourself for having an old nature? God says I don't condemn you for having an old nature. I put an end to that at the cross. And I see you. In Christ. And so when that thought comes, I am entitled now not to be wretched trying to fight it away, but to look up and say, Oh, thank God. That thought came from the fallen nature that God put an end to, And he entitles me to know that he's brought me into a new standing, that he's given me his Holy Spirit so that I might be occupied with Christ, so that I might turn from this to be occupied with Him. Sometimes used in illustration. Perhaps it bears repeating here. Supposing that you are going to build a garage in the back of your home, and we'll say that you have saved a pile of lumber which you intend to use to build this garage. And so you hire a Carpenter and you say now I'd like to use up this lumber. It'll save some money if you use this lumber for the garage and. So the Carpenter goes out and he looks over your pile of lumber. And after a while he comes back in and he says, well, I guess I have bad news for you. That lumber's no good. That's all rotten. We can't use that lumber at all. What did he do? He condemned it, didn't he? But he says I also brought good news for you. I brought you a new pile of lumber. And every piece in this new pile is good sound lumber. It's not going to cost you anything. And we'll use this new lumber to put up the garage. Oh, when he first told you the old lumber was no good, you just felt so badly. But now you're giving thanks. Can't you see here? Oh, wretched man, that I am. Why? Well, you're trying to find a good piece in the old pile, but now you're giving thanks that God has brought you into. A new position and he doesn't find any bad lumber in you at all because he sees the new pile. That's the way you stand before him in Christ. And that's just exactly what he's telling us here. And so there are many Christians and they're just miserable because they're always looking for a good piece of lumber in the old pile. And there are other Christians. They're full of thankfulness, not because the old piles improved. They've got just as rotten a pile of lumber as you have, but they're giving thanks for the new pile. They see that God has brought them into a new position, and so that is what we're giving thanks for. And just like Israel, they were told to stand still and see the whole of Christendom is occupied with doing something, first for salvation and afterwards to try and have some kind of spiritual attainment. But what God? Telling us is it's all done, the question of your sins and the question of the nature that produced those sins was all taken up and settled at the cross. And God has brought us into this position like Israel were told, stand still and see the salvation of the Lord. And so we stand still, we listen, we hear what God has done.

And we learn that now we can give thanks for what God sees. Jesus, now supposing the next day after the carpenters gone, I go out into that into my yard and I start pulling apart this old pile and the Carpenter comes along and he says, what are you doing? Well, I say, you know, I, I thought I might find some good pieces in there. I really can hardly believe it that there's no good lumber in that pile. I was counting on. Well, he said, you just making yourself unhappy for nothing. He said. I told you there was no good lumber. There come down, he says, off that pile of lumber and he, I come down, he throws A tarpaulin over the top. He says just consider it's not there. Now does it improve under the tarpaulin? No, but you see what God has done. He's put an end. And if I was to go when he was building the garage and pull an old piece from that pile and nail it into the garage, I'd have to tell him I was sorry. I'd have to tell him I'm sorry every time you let the old. Nature act you have to come to the Lord and get restored because he told you it was no good. He told it was condemned. And so I I didn't intend to particularly speak of that side of the truth, but just to show how that God sees us in this new position. And so this first verse. There is now therefore no condemnation to them which are in Christ Jesus. And just a little word on this second verse before we close for the law. Of the spirit of life in Christ Jesus hath made me free from the law of sin and death. You know here the the word law here is not is used in the same way that we speak of the law of gravitation a certain rule. And so if I could illustrate this second verse something like this. How could I set that book free from the law of gravitation without changing the law of gravitation and without changing the weight of the book? Oh, you say. I don't know how you could do that. Well, just forsake of illustration. Supposing I attached a balloon with helium gas to this book and you saw the book start to go up. Have I changed the law of gravitation? Have I changed the weight of the book? No. I brought in a new law. Now this is what he's telling us. What is the ruling principle of the old nature? Every time it acts, it sins. The law of sin and death, the wages of sin is death. Every time the old nature acts, just like me dropping a book, down it goes. And that's the way the old nature acts. But God says, and I'll tell you how you're set free, allow the Spirit of God to occupy you with Christ, and the old nature hasn't been changed, but you'll be set free from it. And so that's the secret of the Christian's deliverance. He is able to go on through life. And even though he has that old nature within him so bad, so wicked, isn't it blessed that God has given me a new life? The Holy Spirit of God is now come and taken up his abode as power for that new life that God has given to me. And now the Spirit of God wants to occupy me through the new life with Christ and set me free so I don't live in *****. I don't wonder what's going to happen about this old nature. I see exactly what God has done that He has. Told me how he has taken up this whole question and settled it, and so I can rejoice. There is therefore now no condemnation to them which are in Christ Jesus. Hell, May God grant that we live in the liberty of the position, as it says in Galatians. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of ***** if we. Realize this blessed liberty and walk in it. It's a happy, delightful Christian life because it was. It's all through what Christ has accomplished by His work at the cross, made good to us, by the Holy Spirit of God dwelling in us and occupying us through the Word with Christ. What a place of blessing we've been brought into. And it's all through that finished work. Of Calvary's cross.

Conference: 1984, The Believers Two Natures (3:1)

Address—G.H. Hayhoe

The Lord's help tonight I'd like to look at some scriptures about the two natures in the believer. And let's begin with John chapter 3. John chapter 3. There was a man of the Pharisees named Nicodemus, the ruler of the Jews. The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher, come from God, for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, He must be born again. The wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth? So is everyone that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak, that we do know, and testify that we have seen, and you receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended

up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son. That whosoever believeth in him should not perish, but have everlasting life. Well, as I said tonight, I would like to speak about the truth of the two natures and the believer. And here in the third chapter of John we have the Lord Jesus talking to a man, a master in Israel, and bringing before him the importance of new birth. Nicodemus thought that all it was necessary was good teaching, and so he said, Art thou? We know that thou art a teacher. Come from God. No man can do these miracles that thou doest, except God be with him. But the Lord Jesus immediately, almost abruptly, says to him. Except a man be born again, he cannot see the Kingdom of God. And that is, it's very important for us to see that salvation is not the improvement of that fallen nature with which we were born. It's naturally as we have in Jeremiah. It says the heart is deceitful above all things, and desperately wicked. Who can know it? So that nature with which we are born is a Fulham nature. It's one that is incapable of pleasing God. They that are in the flesh cannot please God. It is so bad that it cannot be improved, and so the Lord is bringing before Nicodemus this master in Israel. That it was necessary to be born again. You know, there's a wrong idea in the minds of many in the world today that new birth is really a sort of a change in their lives. But in the Scripture, it's an entirely new life that God gives to the one who believes. And that's why the Lord brings this soul so solemnly before Nicodemus. And in the fifth verse he says, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. We know that in the Scripture, water is often used as a figure of the Word of God. And so we find in Peter's epistle it says being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. James and his epistle says that we are. Of His own will begat he us by the word of truth, that we should be a kind of first fruits of His creatures, and we know that in Ephesians chapter 5. Water is used as a figure of the word. It says that he might sanctify and cleanse it by the washing of water by the word.

So we can see this, and more than this, Nicodemus ought to have known from the Old Testament scriptures. How the Lord had spoken of this in regard to his people Israel. In that future day when they will be brought into blessing, He'll put his law into their hearts and in their minds. He will write them, says he will sprinkle clean water upon them and they shall be clean, and a new heart he would put into them. And so new birth is the action of the Spirit of God through the Word of God. A spirit of God applying the Word and imparting new life. Nicodemus understood how a child was born into the world, but he couldn't understand new birth. And so the Lord says that it's an entirely new life that is given. So that which is born of the flesh is flesh. It never improves. And this is very important. And I believe as we look at other scriptures, we'll see that it's necessary for us. Recognize this, that that fallen nature that we receive by our natural birth cannot be improved. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Now you know some people get occupied by whether they can with whether they can remember when they were born again. But what the Lord says in this eighth verse I believe is important. He said the wind. Where it lists us, and I'll hear us the sound thereof. But canst not tell when, whence it cometh, and whether it goeth. So is everyone that is born of the Spirit. That is, you never heard, you never saw the wind in your life, but you've often seen the results of the wind. You've heard it, you've seen trees moving in the wind, you've seen dust flying. But you didn't see the wind, but you saw the result of it. And when a person is born again, he has a new life, and it's not a question of remembering a special experience that you went through, But if you're a true child of God, there are certain things that will characterize your life. It says if any man love not our Lord Jesus Christ, let him be Anathema Maranatha. If I met a person who told me that he was born again. But I didn't see any affection for the Lord Jesus. Why? I would have a very great reason to question whether he really was born again, because the character of the new life is affection for the Lord Jesus, a desire to please him. And so the Lord is really saying here that the way we know whether a person is born again is that we see the result of it. Many have been very discouraged because. They couldn't point to an actual experience in their life that they could remember. But none of us can actually remember when we were born into this world. It's our parents that know that, and we don't actually remember. I remember a dear old sister down in the Maritimes and she had been brought up in a Christian home and in her childhood, in a simple way it opened her heart and received the Lord Jesus. And someone else who had been brought to the Lord later in life was asking her. When she was born again, well, she said, I can't just recall. I know as a child in a simple way, I put my trust in the Lord Jesus and this person was quite concerned that she couldn't remember. And I thought her answer was very sweet. She said, but my father knows and isn't that a very blessed thing? God knows when he gave you new life and when you were born into the family, but the way. That we know it is the result that is seen. Our hearts respond to the claims of the Lord Jesus and others can see too in the fruit that is produced. The man made a loud profession in the Gospel meeting and you saw no evidence in his life. It's not the profession, but it's rather the evidence in the life that would show that he possessed a new life. And then the Lord Jesus goes on to put it before us in a very, very simple way. And I believe what the Lord says here is very important in regard to salvation. First of all, in the 13th verse the Lord says, and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. I believe this verse brings before us in a very striking way.

The deity or the Godhead glory of the Lord Jesus Christ. That is, while I'm talking to you, I can't be in another place at the same time. Here I am standing here, but I can't be in two places at once. But while the Lord Jesus was talking to Nicodemus, he could say that he was on earth. He said, No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. So while he was talking to Nicodemus. He was in heaven at the same time. I asked a little child in the Sunday school. How could that possibly be? And her answer was so blessed, so simple, she said. Because Jesus is God now that's the answer. And if a person told me that he didn't believe. That Jesus is God. I would have a very grave reason to question whether he was a true child of God. You know, there's a very solemn verse in Isaiah. It says I am God and beside me there is no savior. If the Lord Jesus is not God, he couldn't be your savior. There's another verse in the Psalms that says. None can by any means redeem his brother and give to God a ransom for him. No man can redeem another man. So the Lord Jesus speaks of this blessed and important fact of his deity, who he is. And Jesus is really God, God the Son. And then he brings before us in the next verse the work of salvation. And as Moses lifted up the serpent in the wilderness, Even so must the Son of man be lifted up. When the children of Israel had been bitten by those serpents. Then the ones who look to that serpent lifted up upon the pole. They were healed and so at Calvary we see the Lord Jesus lifted up, and it says in 2nd Corinthians 5 He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. I see the Lord Jesus on Calvary's cross made sin for me, bearing the judgment as we sang in our little hymn. God who knew them, that is our sins, laid them on Him. And believing thou art free, so we have his person, and we have his work, and then we have eternal life. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. So new birth is founded upon what the Lord Jesus has done upon the cross. It is true that there were those who lived in the Old Testament who were born again, but it was always in view of the Cross. And when the Lord Jesus did that work, he made remission for the sins that were passed, and those that had been committed by David and Moses were laid on Jesus at the cross. And so we see here then the simple and yet blessed truth of new birth. And I'd like to say, just to make it very simple, that before I was saved I only had one tenant in my body, and that was the fallen nature with which I was born. A nature that loved sin. A nature that was incapable of pleasing

God had that foam nature which God tells me. In it in me that is in my flesh dwelleth no good thing. But when I was born to the family of God, then I received a new life. And we look at a couple of scriptures that show us the character of that new life. But from the very day that I was born into the family of God, my body became like a house with two tenants before I was saved. Just had that one. Fallen sinful nature. But now God has communicated to me a new life. I've been born into his family and one of his children by new birth. Let's turn over to what God tells us about this in Ephesians chapter 3-4 I believe it is Ephesians chapter 4 verse 21. If so be that she have heard him, and have been taught by him, as the truth is in Jesus, that she put off concerning the former conversation. The old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind.

That you put on the Newman. Which after God is created in righteousness and true holiness. The turnover to Colossians, chapter 3. Colossians, chapter 3. And verse four, when Christ, who is our life, shall appear. Then shall ye also appear with him in glory. And then one more passage in First Epistle of John. First Epistle of John and the third chapter. And the ninth verse, Whosoever is born of God does not commit sin. For his seed remaineth in him, and he cannot sin, because he is born of God. I might say that in Ephesians chapter 4 in the other translation it is having put off concerning the former conversation the old man, and also in the 24th verse having put on the new man. It is something that takes place when we are saved. God brings us into an entirely new position. Standing before him and he sees us in that new position. But I wanted to mention what God has to say about the character of that old fallen nature. The old man, it's called. He says it's corrupt according to the deceitful lusts we read in John 3. We read that which is born of the flesh is flesh. It also tells us in Romans they that are in the flesh cannot please God. Again the Lord Jesus said it is the Spirit that quickeneth the flesh profiteth nothing. Another verse in Philippians 3 says and having no confidence in the flesh. So what I want to bring out is what God has to say about this. Nature, he doesn't have one good thing to say about it. He says it's corrupt according to the deceitful lusts. It's totally ruined and ruined by the fall. And So what has God done? Why he's given us a new man, and the new man is created in righteousness and true holiness. A righteousness is as to our position before God. Holiness. The word holiness means delight in good and abhorrence of evil. That's the character of the new life. And then it tells us in that passage you read in Colossians that it's the very life of Christ. It also mentions in 2nd Corinthians 4 that the life of Jesus might be seen in our bodies. And then it goes even farther in 2nd and 1st Epistle of John and the third chapter to tell us. That when we are born of God that we have this life. That cannot sin. Whosoever is born of God does not commit sin, and his seed remaineth in him and he cannot sin. So I have within me two natures, one called the old man. That's corrupt, that's bad. Everything that God has to say about it is that it's totally ruined and that it's evil. And then he tells me that he gave to me a new nature, a new life. The very life of Christ. The Lord Jesus could not sin and we possess His life. Christ himself is the believers life and it's that new life is created in righteousness and true holiness. And so God is telling us the character of this new life that he has given to us. And so the shall I put it this way, The old man can't do anything but sin, and the new man can't do anything but please God. And you and I, when we get to heaven, will not have a different new life than that that which we already possess right now, if you are a true child of God. You have the same life that you're going to possess in heaven. I believe that's why it says in Jude. Looking for the mercy of our Lord Jesus Christ unto eternal life. That is, we possess the life that's suited to heaven. And I love to think that when the Lord gives the shout and calls us home that we're going to feel totally relaxed because we have a life that is suited to that scene. We'll never have to guard against an evil thought. We'll never have to say no to anything because everything in that whole scene is suited to God, and the nature within us responds to all those things.

Because it's the very life of Christ. Oh, had a blessed thing to know that we already possess that, and that's why it tells us looking for the mercy of our Lord Jesus Christ unto eternal life. Let me illustrate it like this. Supposing we took a fish out of the water and we placed it on the dock, and there it is. It possesses a fish life. It's out of its element. While it's sitting there upon the dock, it still has a fish life. But it's out of its element. And as the fish could talk, it would say, please put me into my element. I'd like to get back in the water. And you know you and I possess that life and that's why we long to see the Lord Jesus. If an unsaved man get into heaven, he wouldn't feel happy there at all any more than putting a cat into the water. Why it doesn't feel at all at home. That's out of its element totally feels very uncomfortable. It doesn't have. Suited to that. But the fish does. That's home to it. And if a man who hasn't been born again got into heaven, he wouldn't be happy there at all. But you and I, who are children of God, we love the Lord Jesus. His presence is our home. But now I'd like to look at a few scriptures that show what God has done about that fallen nature with which we were born. Because he tells us very carefully in his word. That he has taken up that whole question, not only of our sins, the wrong things that we have done, but the very nature that produced those sins. You know. Perhaps some of you have read the book called Pilgrims Progress and perhaps you remember in the story how when Christian came to that cross with a bundle of sin upon his back by there, he looked at the cross and the bundle of sin rolled off his back into the sepulchre, and he was so happy that his bundle of sins were gone. But if you read The Life of John Bunyan, you have perhaps discovered. And that he really wasn't a happy delivered man because the rest of his life he was struggling with the fallen nature that produced those sins, and he didn't know what God had done about that. And I tell you what my father used to say, and I thought he put it very nicely, he said when John Bunyan looked at the cross there, if he himself had fallen into the sepulchre, sins and all, and come out a new man, he. Been a delivered man, but he didn't know that the cross was the end of John Bunyan as well as the end of his sins. And this is true of many, many true Christians. And so they go about all kinds of ways of trying to improve themselves after they're saved because they don't know what God has done about that nature. Some try to strive to a point of holiness. Some seek a victorious life. Kinds of things. Whereas if they would just sit down and listen, like the Lord said to the children of Israel as they stood on the banks of the Red Sea, He said, stand still and see the salvation of the Lord. And the Lord wants us to know what He has done about this, because He has taken up the matter of that nature. Let's turn over to Romans now. Romans chapter 6. He'll begin at the first verse. 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? Knowing not that so many of us as were baptized into Jesus Christ were baptized into or unto His death, therefore we are buried with him by baptism into 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. For if we have been planted together in the likeness of his death. We shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ, being raised from the dead, dieth no more.

Death has no more dominion over him. For him that he died, he died unto sin once. But in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that she should obey it in the lust thereof. Neither yield you your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the. And your members, as instruments of righteousness unto God for sin, shall not have dominion over you, for you're not under law, the law, but under grace. In the first part of Romans, He brings us all in Jew and Gentile is guilty before God, and He tells us what God has done about our sins. It tells us in the end of the fourth chapter that the Lord Jesus was delivered for

our offenses and was raised again for our justification. That is, our sins were laid upon the Lord Jesus. He bore the punishment for both sins, and there's not one sin. Charged to the believer, but after settling this question about our sins, then he takes up the question of the nature that produced those sins. And that's very important. That is what is spoken of as the old man. And he's explaining to us in this chapter what God has done about that old man, he says. How shall we that are dead to sin live any longer therein? And those brethren, has to do with what we might call our standing before God. And our standing before God is, ye are dead, and your life is healed with Christ in God. The actual practice of it is working yourselves to be bred indeed unto sin, but alive unto God. Perhaps I could illustrate it like this. I'm a Canadian citizen and as a Canadian citizen, when I cross the border, we'll say into the United States, I have to declare. That are a Canadian citizen by birth. But Buddhists suppose that I decide to become an American citizen, I'm accepted and I become one. Then I have a moose standing in the eyes of the government officials and when I enter the United States, I don't have to say I'm a Canadian citizen. I say I'm a naturalized American citizen. I'm in a new standing, a new. Before them. And you know, that's what happens when you're born again, you're brought into a new position before God. And if the officer was to say to me, well, there used to be a person who crossed here named Gordon, and he was a Canadian citizen, what's happened to him? I could say, well, as far as the United States government is concerned, he's dead. There's no such person in their eyes anymore as a person named Gordon. Canadian citizen. I died out of that position and I entered a new one. And this is what He's telling us here. And so I act differently because I'm in a different position and He's bringing before us the practical result. But I must know my demanding. If I didn't know that I'd been accepted, then I would be very uncertain as I try to answer the question. But I must know what my standing is. And brethren, God wants us to know where He has put us. He has brought us into this new position. And what happened about that old man? Our old man was crucified with him. And why? We'll turn over to the 8th chapter and the 3rd. For what the law could not do, and that it was weak through the flesh, God sent me his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. If you have some rotten lumber, what do you do? You try and improve it. No, you condemn it. You say it's no good, it's rotten. And that's what God did. He condemned sin in the flesh. And so he tells us that that which he condemned was crucified. It was put to its end. At the cross, and we recognize that in baptism. And so when a person is baptized and placed under the water, it's really the recognition and that God has put an end to that nature in which we were born, that fallen nature. It's condemned, it's been crucified, and in baptism it's buried. And so we're brought into a new position. Isn't it a blessed thing to know this?

To enter into it and to enjoy it. And this is what God has done, and he wants us to know it. And then when we know it, he brings before us the practical result in our lives. A man said to me in connection with the law, he said, when did God set aside the law? I said, does the law have anything to say to dead men? And he said, no, I don't suppose it does. Well, he said it. I said it tells me in Romans Chapter 7. That I'm dead to the law by the body of Christ, and married to another, even to him that is risen from the dead. That's why a Christian is not under law, because he died to the law. That isn't that God set it aside. It's lawful to use it on unsaved people. But for the believer, there's a much higher standard and a much greater reason why he should please God. A man who couldn't understand this. He thought that as Christians we should be under law. They were going along the street. Another Christian man who was rejoicing in his liberty in Christ. And they were going to go into a still orange just before they went into the store. This brother caught hold of the man who thought he should be under law. And he said, now listen, don't steal anything while they're in that store. And he said, what kind of a man do you think I am? And he said, well, the law said thou shalt not steal. I was just reminding you of what the law said. Well, you can see we're in a new position. Why didn't you steal in the store? Because you're under law? No, because you have a new life. You have a new object. You have a person whom you want to please and the life. God has given you, is created in righteousness and true holiness, and now he's telling us that we have a right to reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And then he goes on to say that we once yielded our hands, our ears, our eyes, everything to what the old man wanted to do. That nature with which I was born, the whole world is set up on that process. All the advertisement and everything is making an appeal to the fallen nature in man. Because that's what man does. He yields himself to the desires of the old man, to the fallen nature. But God said that old man was crucified at the cross, and I see you in a new position, and you act as if you were in that new position. And so when a temptation is brought before a believer, why, instead of letting the old man deal with the situation, we're told now you've got a new tenant in your body, a new life, and it says, reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And so this to put it simply again. Why there are two tenants in my body, but I only recognize one as the lawful tenant? The other one is no longer the lawful tenant of my body. The lawful tenant is the new life that God has given to me. And so how blessed it is to enter into and enjoy this. And he's making it very simple. When he says yielding your members, he's just talking about the members of your body. And he said that we should let that new life, that new tenant be the one who directs the the movements of our body, not because we're under law, but because we're under grace. We're saved by grace. We stand in grace. But grace teaches us God, having saved us and brought us into his family, now says, I've given you a life that wants to please me. And I've often said this. And God will never ask you as a Christian to do anything that the new man that he has given you doesn't find delight in doing. That's why it tells us in John, his commandments are not grievous. That's why James calls it the law. Because to please God is the desire of the new life. Do you ask your boy to do something that he doesn't like to do? That's *****. But if you say here is a dollar, go to the store and get something that he's been asking for for a long time, why, That's liberty to him. He enjoys doing that because that was something he wanted. And God has given you a new man that's created in righteousness and true holiness.

But he's telling us here in these verses what he has done. In connection with that old man with which we were born, it was crucified with him. And if we understood baptism, why that's what was placed under the water, it was that we recognized it. Just as when a person is sick while you do all you can to bring that person back to health, but once they've died, there is no other thing to do but burial. That's the end. And that's why it says once you've recognized the dead, then baptism is the figure of that. It's a figure of burial. It's the end and the recognition of it before God. Now if we turn over to the 7th chapter of Romans, I believe we have the practical application of it. And this may be helpful to some here tonight, perhaps young believers, because. I might hear a person say, well I understand what you're saying, but I still have a big conflict because I don't understand why I still find within me that I want to do those wrong things. So it tells us here. In 14th verse. For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not. For what I would that do I not, but what I hate that do I if then I do that I would not, I consent unto the law that it is good. You can see here that there's a conflict and sometimes if you read the chapter, it seems to me that. The one who is going through all this exercise in the chapter, in one breath he is calling the old man I, and in another breath he's calling the new man I. He's really not reckoning the old man dead, but he's acting as if both of them had a right to say what he should do. And so he says, I do the things that I don't want to do, but he must learn. That God has done something about that old nature, and I believe this chapter brings before us in a practical way. Deliverance in our lives. Now there are three things that I'd like to point out. First in the 18th verse. For I know that in me that is in my flesh dwelleth no good thing, for the will is present with me. But how to perform that which is good I find not. And this is the first thing, and I believe it's a very important thing for us to. Get hold of in connection

with the truth of Deliverance. That is, that there is nothing good in the flesh. Perhaps after you were saved there was some bad thought come into your mind. And then you said to yourself, I never thought a Christian would think a thing like that. And well, that just shows that you didn't really believe what God said about the fallen nature, because if you didn't expect anything good from it, then you wouldn't be surprised at anything. That was suggested by that fallen nature. Oh, you say I thought it would have improved after I was saved. No, God condemned it. He says it's corrupt according to the deceitful lust. He says that which is born of the flesh is flesh. There is nothing good in it, and it doesn't improve. After you're saved. You might tie up a dog for a year and then let him loose. You haven't changed his nature. He might bite somebody the day you let him loose. He wasn't any better. When he was tied up, he was just restrained, that was all. And you might restrain the old nature, but you don't change it. It's corrupt. And so Paul had to learn this and. I remember a brother illustrating it like this one time. He told about two railway men and they were comparing their watches. And in the days when I was a young man they were very, very anxious that their watches were accurately correct and they were having a little discussion which one was correct. And there were only 20 seconds difference between the two men. And they were having little discussion and another man walked up to them and he said, sirs, did you want to know the right time?

And they said, yes, do you have the right time? And it pulled a very cheap watch out of his pocket and says yes. And he told him the time wasn't 10 seconds, it was 10 minutes out. And they looked at him and they looked at his watch and he said this watch has never disappointed me. And they were still more surprised, never disappointed me. He said it never disappoints me because I never trusted. And you know, you'll never, you'll be disappointed in the flesh if you trust it, but you'll. Be disappointed in it unless you expect something good from it. If you expect something good, you'll be constantly disappointed. But God himself didn't find anything good in it. He condemned it. Our old man was crucified with him. And so this is the first point. Get hold of this. And this is, shall I say, almost like the first step to understanding in a practical way, deliverance in our lives. Don't expect anything good from that fall nature. And that's why we need to constantly say, preserve me, O God, for in thee do I put my trust. We need to constantly remember that he that trusteth in his own heart is a fool. And so this is the first thing. And then he says in the 19th, in the 20th verse rather. Now if I do that, I would not, It is no more I that do it, but sin that dwelleth in me. Well, here we find that He has come to the point now where He doesn't call both those natures within him. I He said it is no more I that do it, but sin that dwelleth in me. That is the fallen nature. Is sin that dwells in you It's. More I it's no more I, It's sin that dwelleth in me. Let me put it like this. Supposing before you were saved there was something that was a particular sin in your life. When you get saved, you're so happy and your newfound joy in the Lord. You say I'll never want to do those things again because now I'm saved and I love the Lord Jesus and I want to please Him. But as time goes on, perhaps through the neglect of the Word or other things, why the heart gets a little bit cold and then someone comes along and makes a suggestion that you do those things that you did before. And you say to that friend, no, I'm saved now. I don't want to do those things anymore. After your friend has gone away, the devil comes along and says he didn't say the truth. You know that you wanted to go and do that, and you told him you didn't want to, and you didn't tell the truth. And you know you can come to the point of even doubting your salvation over things like that because you wonder why it is that you did want to do them when you didn't think you ever would again. But you didn't tell a lie. You told the truth. You just let the right tenant answer the door. Did the Newman want to do those things? Did he want to? No. You could say no, I don't want to do them. It's true you have that old man within that still wants to do them, but you're told to reckon that dead. As it's been said, if a man was a drunkard and he just loved strong drink, when he's dead you can put all you like in front of him and it has no appeal Why he's dead. He's dead. And so when the enemy comes, remember where to reckon ourselves dead indeed unto sin. And so instead of being upset, doubting your salvation, why, you've realized there's nothing good in that flesh, in me that is, in my flesh dwelleth no good thing. And you've learned to associate the eye with the new man. And so whenever anything is presented, you can say, I want to please the Lord. And it's the absolute truth because you still have within you the old man, and the old man still wants to do the wrong things. It isn't improved since you've been saved. And this is what God shows us that He has done. He's taken up this question for us so that we might know not just that our sins are gone, but that we might know deliverance from the power of sin. Well then he goes on here. And he says in the 21st verse, I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members, O wretched man that I am, who shall deliver me from the body of this death.

I thank God through Jesus Christ our Lord. So then with the mind, I myself serve the law of God, but with the flesh, the law of sin. He says I understand these things, but I still have a conflict. And he says I'm wretched because every time those things come, I don't know how to get rid of the temptation. Perhaps that's what someone is saying here tonight. It's very nice to know those. Things. But I don't know how to get rid of that temptation when it comes. And that's what he's speaking about here. He says, oh, wretched man that I am, who shall deliver me? You notice he doesn't say how shall I get deliverance, But who? He's now looking outside of himself. He's not going to get deliverance. Someone has said he'll get just as dirty fighting a chimney sweep as hugging him. Did you ever try to? Bad thoughts? Well, I certainly have. I've sat at the Lord's table and tried to fight them away. And you didn't find yourself very successful. They just kept coming back. But what would you do if there was a chimney sweep that wanted to get hold of you? I don't think you'd fight with them. I think you'd get away from him. And he is showing us here that there is a deliverer. And that deliverer invites us to look to him and find that deliverance in him. I use a little illustration here that. I think may help to bring this home because you know, we can be so wretched because we find that old nature popping up. Let's suppose now that I want to build a little garage for my car behind my home, and I've saved up a pile of lumber which I'd like to use to build this garage. And so I hire a Carpenter and I say I'd like to put up a garage and I'd like to use this lumber that I've been keeping here. To put it up well, the Carpenter goes out to look over the pile of lumber and. He comes back shortly and he says, well, I guess I have bad news for you. Your lumber is all rotten. I won't be able to use that lumber. I'll never be able to build a garage. You say, aren't you a good Carpenter? That has nothing to do with it. He said. I'm a good Carpenter and I've got good tools, but the lumber's rotten and I can't do anything with rotten lumber. Well, that is bad news, isn't it? But let's go a little further, he says. But I also brought. For you, he said, I brought a pile of good sound lumber for you. We'll use that lumber and it's not going to cost you anything. Now wretchedness is turned into thankfulness. You were miserable when he he just thought, oh, I feel so badly because that lumber has been condemned. That's what God did. He condemned sin in the flesh. But now you change and thank him and you say, oh, thank you very much. Thank you. The old lumber didn't improve, did it? It's still as rotten as ever, but you're giving thanks because you have that new pile of lumber. Are you making yourself miserable because you have a fallen nature? Are you thanking God that he sees you dead, having died out of that position, and he sees you alive in a new position? I tell you, if you get hold of that, you'll be thankful. You'll be rejoicing. You'll be saying, oh, I surely can understand that I have so much to be thankful for. Well, that that old lumber doesn't improve. In fact, the longer you leave it there, why, the worse it's going to get. And perhaps you might say, well, I know Christians that seem to be happy. I don't think they have such a pile of rotten lumber inside of them as I do. We all have it there, brethren, every one of us. But some of us have learned what God has done about it, and we're

just giving thanks that He's given us a new pile. Let's suppose to carry on the story a little bit that the Carpenter goes away and. You start talking it over, perhaps with your wife. And so the next morning you go out and say, I can't believe it. I think there's some sound lumber there. I'm going to look over the pile myself. And you start pulling the pile apart, looking for some good pieces in there and. The Carpenter comes by and he sees what you're doing. He says, what are you doing? Well, I felt so badly when you went away because I couldn't believe it that there was no good pieces there. You know, I feel a lot better if I could just find a few good pieces there. He says, listen, it's all bad. I checked it all. And he said, you're just making yourself wretched for nothing. And he takes a tarpaulin and he throws it over the top. And he says, now give thanks for the new.

Is it going to improve under the tarpaulin? No, it's still as bad as ever. And brethren, that old fallen nature is going to be rotten to the very end of our journey. Saints of God who have grown older have sometimes got away from the Lord and dishonored him. And why? Because that which is born of the flesh is flesh. But oh, how wonderful that we can give thanks that God has brought us into this new position. The new man is created in righteousness and true holiness. And so he says, who shall deliver me, not how shall I get deliverance? So next time that temptation comes and Satan presents it to the fallen nature, he always does, why just look up and say, oh, I'm so thankful God's given me a new life that wants to please him and he sees me in Christ. And that's why the next chapter goes on and he says there is therefore now no condemnation to them which are in. Jesus, that's where God sees you. Have you been condemning yourself for having that fallen nature? God says I don't see you that way. I see you in Christ and there's no condemnation to them which are in Christ Jesus. This is the believer standing and now it tells us here in the second verse for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Perhaps I could use a little illustration in connection with that verse when it says the law of the Spirit of life in Christ Jesus. God has not only given you a new life, but He also has sent his Holy Spirit to indwell you, and the Holy Spirit is the power for that new life. And so the law of the Newman, that is the ruling principle at which the new man always delights to do, is to please God. And so he says, that is what has set us free. You know, here's a book and if I let that book go. The law of gravitation would take it to the ground, wouldn't it? Would it be possible for me to set that book free from that law? That would take it down without changing the weight of the book and without changing the law of gravitation? Well, supposing I attached to that book a balloon with helium gas in it. Then you'd see the book start to go up. I didn't change the weight of the book, and I didn't change the law of gravitation, but I set it free. Because I brought in a new law, and that's what God is telling us here. The way you get free from a bad thought is to allow the Spirit of God through the Newman to occupy you with Christ. And so the next time that bad thought comes, instead of saying, I didn't think a Christian would ever think that because Christians are capable of anything if the Lord doesn't keep them. But well, I just think what God has done about that horrible old man and allow the Spirit of God through the Newman to occupy you with Christ. And then you're set free. Not by improving the old man or changing it, but you're set free. The law of the Spirit of life in Christ Jesus that made me free from the law of sin and death. Well, brethren, it's a very blessed thing to get hold of this. It's more than just knowing your sins are forgiven In the Scripture. When it speaks of our sins, those are the evil things we did. But when it speaks of sin, the old man and the flesh, it's talking about the nature that produced those sins. It's just the difference between an apple tree and the tree. And the apples that grow on it, you could pull off all the apples, but it's still an apple tree. And you don't change the fallen nature, but God gives you a new one. He tells you what he's done about the old. He tells you how to get deliverance. And he points you on to the glorious day when we'll have glorified bodies and we won't have that old man within. When we get to glory, we'll be able to relax because we won't have the old man within us. And then what a deliverance that will be when we're forever with him, as it says, to hear see thy face and hear thy voice, and grieve thy heart no more. But just before I close, I just want to say this because we're talking about the believers standing. Perhaps someone might say, But what about when the believer sins after he's saved? Could I carry my illustration about the lumber a little bit farther?

Supposing after the carpenters starts to put up this. Garage for me. I go out to that old pile and I pick out what I think is the very best piece in it. And I say, I'm going to nail a couple of these pieces into the building because I don't really believe they're as bad as he said they were. And then he comes along in the morning and he says, oh, what's happened here? And I said, well, I thought those pieces weren't so bad and that they would do. He said they've got to come out, they can't be in this building. And so, you know, we sometimes do let the old nature act. We sometimes, as it were, lift the cover and let the old nature act. And God tells us then we have an advocate we need to get restored. I better tell the Carpenter I'm sorry because that was displeasing to him. And you know, when we let the old man act, we have an advocate with the Father. Let's keep short accounts, own it to the Lord and get restored. But what a blessed thing to know that God has not only settled the question of our sins, but he himself took up the question how that fallen nature brought us into a new position. And he says now just give thanks for this new position. I brought you into living the good of it and allow the Spirit of God to occupy you with Christ. And that's the only way that you'll be set free from the actions of that. Fall nature which never improves. Well May God bring our souls into the enjoyment. Place into which He has brought us not only forgiven, but the righteousness of God in Christ justification of life. Let's thank Him more and more for what He has done. I think there's a little Him 289. If I remember correctly, yes, 289 no condemnation, precious word. Consider it my soul. Thy sins were all on. Jesus laid his stripes. Have made thee whole 289. No condemnation. Precious. Word causes. Her all of Jesus. Name. Is right, I've been home. And glory. By his name.

The Christian Shepherd: 2001, Word on "Born Again", A (3:3)

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Believers possess a new life. If God only forgave us our sins, how could we be at rest in His presence? God not only has put away sin righteously (because the Lord Jesus fully met all God's claims at the cross—"the blood of Jesus Christ His Son cleanseth us from all sin"), but it is also a blessed truth that when we accept the Lord Jesus Christ as our Saviour, we are born into the family of God. That is, we are brought into a new standing before Him.

Nicodemus accepted the Lord Jesus Christ as a great teacher (even as many in the world today do). But those who only believe He was a great teacher do not see the vital necessity of having a new life before God. So the Lord immediately tells him that unless a person is born again (or "born from above"), he cannot see the kingdom of God.

It is not only necessary that our sins be put away in the precious blood of Christ, but the one who accepts Christ is “born again”—born from above—brought into the family of God by birth with the very nature of God Himself. What a wonderful thing to possess the very life and nature of God Himself.

Water and Spirit

In answer to Nicodemus’ question as to how such a thing could be, the Lord said this new life must be born of water and Spirit.

In Scripture, water is often used as a figure of the Word of God. When one is born again, it is through the operation of the Word of God applied by the Spirit of God. “That He might sanctify and cleanse it with the washing of water by the word” (Eph. 5:26). “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” (1 Peter 1:23). “Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures” (James 1:18).

New Birth

The Spirit of God applies the Word and in doing so gives new life to a dead soul. This is seen in John 5:25 where we read, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” This verse is not speaking of resurrection, for it says the hour in which the dead hear “now is.” Verse 28 does speak of the resurrection, for there we read, “The hour is coming, in the which all that are in the graves shall hear His voice.”

The hour now is when a dead sinner hears the voice of God through the Word of God, and the Spirit of God uses that for the quickening or imparting of life to that dead soul. When this happens, that person is born into the family of God.

The New Life Enjoys New Things

The Lord was saying to Nicodemus, “I can’t take you to heaven with the life you were born with in this world. You will have to possess a new life.” How could a man born in sin enjoy the things of God? Fallen nature is corrupt and loves sin. How could such a life enjoy the things of God or please God? “So then they that are in the flesh cannot please God” (Rom. 8:8).

When God imparts that new life, He imparts the very life and nature of God Himself. “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3). “The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us” (1 John 1:2).

The New Life Bears Fruit for God

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). Human nature cannot be improved. “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9). God hasn’t forgiven or improved the old nature we were born with. “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3). If you had a pile of rotten lumber, you wouldn’t try to build a house with it. It could only be condemned. This is what God has done with the old nature.

“Ye must be born again.” There is no other way by which there can be any fruit for God nor is there any other way a person can enter into and enjoy the thoughts of God unless he possesses new life. That is what happens when a person is born again.

G. H. Hayhoe (from an address)

Des Moines Conference: 1962, The Lamb of God (1:29)

Address—G.H. Hayhoe

I'd like to turn this afternoon to John's Gospel chapter one. John's Gospel chapter one, verse 29 The next day John seeth Jesus coming unto him, and sayeth, Behold the Lamb of God. Which taketh away the sin of the world. This is he of whom I said. After me cometh a man which is preferred before me or he was before me. And I know him not, but that he should be made manifest to Israel. Therefore am I come baptizing with water and John Bear records saying. Saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him. The same as he which baptizeth with the Holy Ghost, and I saw and bear record. That this is the Son of God. Again the next day after John stood and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and said unto them. What say ye, They said unto him, a rabbi, which is to say, Being interpreted, Master, where dwelleth thou, He saith unto them, Come and see. They came and saw where he dwelt and abode with him that day, or it was about the 10th hour, one of the two which heard John speak, and followed him with Andrew Simon Peters brother. He first find that his own brother Simon, and said unto him, We have found the Messiah. Which is being interpreted to Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah. Thou shalt be called sea fast. Which is by interpretation a stone. The day following, Jesus would go forth into Galilee, and find us Phillips, and saith unto him. Follow me now. Philip was of the Seder, the city of Andrew and Peter. Philip findeth Nathaniel and sat unto him. We have found him upon Moses in the law, and the prophets did right Jesus of Nazareth, the son of Joseph, and Nathaniel 7 to him, and there any good thing come out of Nazareth. Philip said unto him, Come and see Jesus on Nathaniel coming to him, and sath of him, Behold, an Israelite indeed, in whom is no guile. Nathaniel 7 to him Whence nor saw me. Jesus answered and said unto him, Before that Philip called thee. When thou as under the fig tree, I saw thee, Nathaniel answered and said unto him. Rabbi, thou art the Son of God. Thou art the King of Israel. Jesus answered and said unto him. Because I said unto thee, I saw thee under the fig tree. Believe a style. Thou shalt see greater things than these. And he said unto him, Self unto him. Verily I say unto you, Hereafter ye shall see heaven open. And the angels of God ascending and descending upon the Son of man. The third day there was a

marriage in Cana of Galilee, and the mother of Jesus was there. Both Jesus was called and His disciples to the marriage. Well, my thought in reading this, dear young people, was not so much to take it up and that which is primarily the thought of the Spirit of God in connection with it, but rather in its practical, practical application to ourselves, and especially to those who are young. I believe the passage brings before us. All through that wondrous work of Christ upon the cross there is going to be blessed. To that nation of Israel when they're brought into the millennial blessing here upon earth. That no doubt is the marriage in Cana of Galilee. But one was thinking of it rather in connection with ourselves and in a practical way. There are these three days in our lives as believers. There is a time when we first of all. Come to know the Lord Jesus as our own precious Savior.

And then there is the day of following him, of living here in this world for him. And then there is the third day, the bright and glorious hope before us that there is going to be something more wonderful than even that which will be seen upon the millennial earth, because there is going to be a marriage in heaven. There's going to be a glorious time. When the bride of Christ is presented there and all her beauty, and we part of it through God's sovereign grace. Well, we know that the chapter carries us right back in the beginning into eternity. It brings before us that one a moment could be said in the beginning with the word. Yeah, and the Word was with God and the Word was gone. It occupies us with the person. All this Blessed one who came down to this world in manhood. And I would like to speak to you this afternoon about him. It's not just some subject that is only for these few days that we are together. But dear young people, we have to do with God and with God's beloved Son. We have to do with the one who is the eternal Son of God and when you're going to school, you're learning those things that are necessary in connection with getting along in this life and learning your daily, daily bread, providing things honest in the sight of all men, but all their something far more important than that. Your life and mine is for eternity. Every moment of time is hastening us on to the time when all is going to be made manifest and only what is of Christ in your life and mind is going to abide. All the rest is going to pass away. And so I'd like to speak first of all to any who may be gathered here. Who are still unsaved, still without Christ had a lovely word. Behold the Lamb of God, which taketh away the sin of the world. All has your has your attention been turned to that blessed One who died there on Calvary's cross? And to stop and settle the question of sin, can you say settle the question of my sins? Can you say he died for me? Is he your own precious and personal Savior? What a wonderful time it was when John the Baptist, who had been sent beforehand to announce that Blessed One who saw him. And spoke of him. Behold, the Lamb of God. There had been the lamb provided back in Egypt, and that lamb whose blood was shed, sheltered them from the judgment of God in the land of Egypt. But all, dear young person, have you looked to the Lord Jesus? And seen him as your Savior. Have you received Him by faith? If so, the first day has come in your life. But if not, the first day has not come. You're still dead in trespasses and sins. You're still before God in all your guilt, and yet dead, I say. And when you stand before that great white throne in judgment, how awful to stand there in the presence of the One who wants to bless you, whose hands are uplifted now and love willing to save you. And see that hand uplifted to say, depart from me. Oh, May God grant that there will not be one who has come here to these meetings, who will go away unsaved, without Christ, still going on, dare I say, in trespasses and sins. But all this afternoon I would point you to him, as John the Baptist pointed to the Savior and said, Behold the Lamb of God all look to him, All in all simplicity and in all your deep need, just look away from yourself and see Him there as the one who died for you upon Calvary's cross, who wants to save you. The one who will finally remove from this world. Every trace of sentiments results, but he can take away your sins this very moment. Yes, He can remove your sins and fit you for thy glorious theme. Know how we were saved. Rejoice as we look back to that first day, that beginning. In our lives, like Israel of all, this day shall be unto you the beginning of month. It shall be the first month of the year. To you know, I entreat you again, look to Him. Please see Him as your Savior. And for those of us who have received him, surely we can never thank Him enough.

For the wondrous love and grace that picked us up and saved us, but gave us what we were seeking of this morning, That like precious faith, all have you received Him. Well then we find here in the verses that follow from the 30th to the 34th, you notice how often you find those two words. I and me. I and me. I and me. It rather impresses me in reading those verses because I think after were first saved, we all go through a period when it's I and me. We go through a period when we are occupied a great deal with ourselves, we're occupied a great deal. What we do know and what we didn't know as John speaks here and just you know, John had looked upon Jesus as the Lamb of God. But there was that occupation with self, and it may be that there are some dear young people here this afternoon. And you do know the Lord Jesus Christ as your Savior. What you say I'm having an awful struggle with old self. It's just so miserable. I thought after I was saved to be gone. And I find that still have the same old self within and it hasn't improved at all. And all the time, even in these meetings, you find yourself saying I me, I me. And perhaps it's relative to the Lord Jesus. John says twice here. And I knew him not that is. He was occupied with himself rather than how much he was. He knew of the Lord, and how much he was devoted to him. But how beautiful it is in this 35th verse. Again the next day after John stood and two of his disciples, and looking upon Jesus as he walked, he saith. Behold the Lamb of God. Oh, this wasn't looking to him in this case for salvation. This isn't looking to him as the One. Who came to take away the sin of the world, but this is looking to him now. As the one who can and does satisfy the longing of the heart. And let me say to anyone here. Who is occupied with yourself? Any young believer who seems to be having such a terrible conflict with that old I and me? Isn't it blessed to know that you're entitled to look away from yourself altogether and turn to the Lord Jesus and find in him the one who is able to fully absorb every thought, the One in whom we stand perfect and complete? Oh, you say that? What about that old iron knee? Will it improve then? No. Perhaps this is sad news, but it will never improve, the great apostle Paul said. I know that in me that is in my flesh dwelleth no good thing. The old man will never improve. But the good news is that God doesn't see the believer in that way. He sees us in Christ. And so tells us that we're holy and without blame before him. In love and let me say to you, dear young person this afternoon, who's having this terrible conflict described in the 7th chapter of Romans. Yourself, how does that chapter end? Why he struggles all through the chapters until he comes to the end, and he breaks down and says, all wretched man that I am, who shall deliver me from the body of this death? And in the next verse he says, I thank God through Jesus Christ our Lord. And then the next chapter opens by saying there is now therefore no condemnation to them which are in Christ Jesus. Nor the old nature is not improved, and it never will improve, but how good to do what God has done with it. God has put it in the place of death, and you and I can put it in the place of death, and we can turn from miserable wretched self to be occupied for the Lord Jesus. Find in him the one who saw completely and fully absorbed our thoughts and our attention, that, as it were, we lose sight of self hasn't improved like the pile of rotten numbers. You don't expect it to improve, but you just put it aside and say, well, it's rotten, it's no use. I'm not going to try and use it.

And that's what God has done. He's put the pile of rotten lumber aside, but he's given us a new life for partakers of the divine nature. And didn't you enjoy sitting in the meeting this morning, being occupied with the place into which grace has brought us? And the exceeding great and precious promises that are given to us all. But you say, I thought the old nature was going to get better again. I say it never will, it never will. But true happiness, true progress of soul is by occupation, not with self. With the Lord Jesus Christ, all may your thoughts be turned to Him. And you can sit there in that chair with the most miserable old nature inside of you and still be happy. Yes, you can. My old nature is just as bad or worse than yours. But I know what God has done with it, and I give thanks that He sees me in Christ. And it's a joy to sit in the

meetings. And to be done with the eye and the me, and to be occupied with the Lord Jesus the one. Who is now our life, our objects, our strength, our example are All in all. Behold the Lamb of God, that precious one. How are you looking to Jesus, your young person, as you go on through life? Is it the habit of your life? To look to him moment by moment when you get up in the morning, when you meet problems during the day. When you go to bed at night, is it the habit of your life to turn to that Blessed One? To be occupied with Him, I would point Him to you in this second day, so to speak. You know Him as your Savior. To behold Him not altogether lovely ones, Behold. Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Here were two disciples 2 That had been following John up to this time. Know how many there are who are following men as leaders? Occupied with themselves, the leaders are occupied with themselves. And how much we see in Christianity how that which occupies with man instead of with the Lord Jesus. But here when John looked away from himself and said, Behold the Lamb of God. By those two men that had been following him, they no longer were his disciples. They became followers of Jesus. They became followers of him. And isn't it a lovely thing to speak and act in such a way that those who hear us would be turned to the Lord Jesus? Your young person, when others are in your company, are they occupied with the Lord Jesus? Are they and are they turned to him? It ought to be so here was John the Baptist. He didn't turn to these men and say you ought to follow Jesus. His heart was so overflowing. That's a result of him making this remark. Was that the two disciples? Heard him speak and they followed Jesus. I remember a remark of dear Mr. Darby which I read and he said, our testimony to the world is our joy in the Lord. It's not so much what we say, but do others take knowledge of us like they did of the early disciples, that they had been with Jesus in the early assemblies in First Corinthians 14? It tells us that a person coming in. Even alone, unbelievers would fall in his face and report that God is in you of a truth. Oh how lovely it is. And he's so occupied with him about others that hear us speak, they would follow Jesus. We can have 10,000 sermons but you know it's. Life shows that we're occupied and are satisfied with the Lord Jesus. I believe others will want to follow him too, and I believe in the meetings where we live. The ministry may be beautiful and precious, but dear young people, what we need his heart that are absorbed with the Lord Jesus. Young lives that are truly following Him and there will be blessings. Others will be attracted to Him. And so here they left John and they followed Jesus and he didn't mind one bit. He didn't say one word of reproach to them. I believe in his heart He rejoiced.

Because he had been pointing to him, and he was glad that they should turn from him. And us act in such a way that people don't become followers of us, but that they would follow him. And if somebody should leave us, when I hear of a group and someone leaves them to go where they're gathered to the name of the Lord Jesus, why, if they valued and loved that precious name, wouldn't they rejoice that some left them and follow Jesus? Oh, he is the one who is able to satisfy the hearts longings, so they turn. And they left John and they followed Jesus always in this next verse. Beautiful to. Then Jesus turned and saw them following. I love those words. Jesus turned and saw them following. Jesus stood still once at the cry of a blind man, and that was wonderful. And that blind man had his eyes opened. A dear young person, if you have one little bit of desire to follow the Lord Jesus, he's going to turn and see that desire. Yes, that blessed Savior in all his glory. He turned around to see those two people who perhaps thought they were utterly unnoticed, but the Lord Jesus turned around and saw them following. Dear young people hit the Lord Jesus turned what they find, what he see us following. What do you see us falling or what do you see us drifting? Drifting. Which would it be? As in Hebrews chapter 13, they watch your souls as they that must give account that they may do it with joy and not with grief, for that is unprofitable for you. And it's our earnest desire now that we would see to that desire to follow him. But I say again. Lord, Jesus sees it. He sees it all. You say, but I'm such a failure. He sees the desire, however feeble it may be. He sees that Jesus turned and saw him following. And serve unto them. But they came all the Lord Jesus. Or to visibly walk in the door of this room and start at the front row and go to the back and ask each one of us this question. What? Thank you. What would our answer be? What would our answer be? Well, he's recording our answer. He recorded the answer of these two young men. They said, Master, where dwelleth thou? The Lord Jesus is recording your answer to a young person. What are you seeking? What did you come to these meetings for? What are you going to school for? What are you doing your job for? Oh, you say, well, I go to school to get an education, but why the education? You want to honor the Lord in the walk of life that you choose? Is that your desire? Well, it ought to be our desire to your young people. We ought to desire when we get a job, we ought to desire to have an occupation in which we can honor the Lord Jesus. And so he said, What seek ye, They said. Huh. Master, where dwelleth thou? In other words, they said, Lord Jesus, we want your company. That's what they said, Lord Jesus, we want thy company. Is that the answer of your heart? Dear young person, you couldn't have anything more wonderful in life. I don't know of anything grander. And to walk through life in the company of the Lord Jesus, to have him not only as your Savior, all you know that perhaps, but what you and I know. About walking through this world in his company Master, where dwellest thou? They wanted to be where he is. Is that your hearts desire Well is that your hearts desire? The Lord knows it and more than that he values it because he died to have our company. His request in that 17th chapter of John which we often call the Lord's Prayer is.

Father, I will. But they also whom thou has given me, be with me where I am. That they may behold my glory which thou has given me. But I'll love it to me before the foundation of the world. He wants your company, you want His. It says about enough. It was a very evil day in which he lives. Perhaps you say, well, it's difficult these days. Everything's so concrete. So it was an Enoch day. So much forward in the time of North. God put only fair one and person the only have I found righteous and the wrong 8 souls in the eyes to say all that. The number is so few where I live for only 8 souls in the ark. But Enoch walked with God and when did he begin to walk with God? I'll say this to young parents was after his first child was born. That's when after the first child was born he began to walk with God. And denote is nothing. The cast is so much upon the Lord as a responsibility in these days of seeking to bring up a little family for the Lord Jesus. May I encourage you to your young parents here. Be faithful, Don, You may find the whole term against you. You may find. That you get opposition, sometimes misunderstanding even from believers all. But never mind your children. Souls are worth more than this whole world. Also to bring them up for the Lord Jesus. They could bring them up for Him. Master where? Wall of God and what did he say? Come and say, come and say, isn't that lovely? He didn't say on such and such a street and such and such a number, and all that would have been sort of unmeaningful to their souls. But you have to come and see. That's the same as the Sinner all tastes and says that the Lord is good, all taste and seeds that the Lord is good and here for a believer come and see. And then that 4th chapter of Revelation when John. What happened? Or the Lord wants to show him something of the joys of heaven. What does he say? Come up, hit her. Come up, hit her. Oh, how wonderful. Yeah. She brings them right up there so that he could see something. All that's wrong up there singing the praises of the Savior around that throne. You're a young person. I can't tell you the blessedness of following the Lord Jesus, but I can say come and see. I can say that's what the Lord Jesus said. Come and see here young person. You can normally not by walking in it. As another has said, there are joy in the path of faith only known to those who walk in it. You must walk in the past to prove the blessedness of it. The enemy will tell you it's a hard fact. The enemy will put all kinds of obstacles. But there's a blessing in walking in it. Come and see. What did they do? They came at once. They came at once. You know, we're we're great ones to delay. We're great ones to put off. We have to be warned not to delay insolvent. And when the Lord, when the Lord told Abraham to offer up his son, why? Rolls early in the morning and went out to take his son. I wonder why he did it the very next day and

early in the morning. While delay in the things of God is always dangerous, surely as we delay we find reasons why we shouldn't take the step of faith. But if God gives us light for the past, let us step forward. And count upon him, count upon him. And so when the Lord said, Come. And see, it says they came and saw. They came and saw where he dwelt. And then what was the result? They abode with him that day, or it was about the 10th hour. Today it was nearing his family and dear young people. The time is short, the Lords coming is near. It may be a difficult day, and it is. I recognize and every other Christian recognizes that we are living in difficult days, that it's becoming harder.

And especially for you, dear young people, it's becoming harder to follow Christ devotedly. But if it's the end of the day, so much for more reasons why we should dwell with Jesus, so much the more reason. If it was near the end of the day, then let's spend the rest of the day with them. They said we've only got such a little time, let's spend the rest of the day in His company. And so they did. They abode with him that day. Yes, they stayed in his company for you and I stayed in his company. Oh, you say. I really enjoy coming to a meeting like this for three days. But we can have his company 365 days in the year he wants our 365 days in the year when Paul was leaving emphasis why they came out to the seashore and they sorrowed because they would see his face no more. But he had said I commend you to God and to the word of his grace as though I should say I'm going away. But the Lord will be with you. The Lord will be with you. They abode with him that day, for it was about the 10th hour. And then we find here. One of the two which heard John speak and followed him with Andrew Simon Peters brother. And so Andrew, he goes out and he finds his brother and says we have found the Messiah, which is being interpreted to Christ. Well, we first of all find them desiring the company of the Lord, but it tells us in John 12 and verse 26. If any man serve me, let him follow me, and where I am there shall also my servant be. And here Andrew goes out, and he finds his brothers. And so there's a quiet little testimony for you and I to do for the Lord Jesus. Or perhaps you might say that I I don't think I have any gift and I don't know very much. If I get talking to people, I can't answer their questions. So it's best for me just to keep quiet. Well, you know, the most powerful testimonies that were given in the scriptures were given by young believers and they just knew of a little bit, but they knew a little bit about a great person. Yes, here was Andrew and he didn't know a great deal about the Lord Jesus. But he could say we have found him. And he is the Christ. Yes, we have found him. And that's the that's the greatest testimony that we can give. We have found him. Or I could stand here and perhaps talk for an hour and it would just be I'm on the publicity of words. But all if this afternoon you see Jesus and it's all worthwhile. It's all worthwhile and so when Andrew went out and found his brothers, he told him we have found him. And he brought him to Jesus, people would say, brought him to church. No, he brought him to Jesus. He brought him to Jesus. And that's what we desire to and each one of us have a little testimony, a little work that we can do for the Lord Jesus. And I don't think it requires any special gift. In this particular portion because. As far as I can see about Andrew, that seemed to particularly characterize his life, that he was more of a personal worker, if we could speak in that way. He was the one who found the little lad that had the five barley loaves and two small fishes, and he was the one who brought that little lad to the Lord Jesus. He was the one to whom who went with the Phillips and told the Lord Jesus about those Gentiles. We wanted to see him. It's nice to see your little account of a man who was not particularly occupied, shall I say, in some great public ways, but was doing a quiet little work for the Lord. You're a young person, you can do that. The first thing that Andrew did was to find his brother.

Not out. That's why we often are reminded that our testimony begins at home. He first found his own brother, and he brought his brother to Jesus. And then we know how many Peter was used to bring to the Lord Jesus. Why Peter stood up in the Day of Pentecost and preached and there were 3000. But how did Peter get saved? Well, he just got saved because Andrew brought him to Jesus and saw there's a little a little service, sisters, brothers, each one can do a little bit. Can I believe too that this is all going to be manifested in heaven? There are different crowns spoken of in the scriptures. And one of them is recorded in First Thessalonians chapter 2. It says, what is our hope or joy, our crown of rejoicings? Are not even ye in the presence of our Lord Jesus Christ that is coming? Is there? Is it all that there is going to be a crown of rejoicing? There are different crowns spoken of crown of glory, the crown of righteousness, but what is this crown of rejoicing? All is going to be a special rejoicing in heaven if perhaps you were the one that spoke a little word that God was pleased to use in blessing to someone else. Oh, not that. Not that you may even know about it. Not that you were the only one. Because it says either thought. And he that refills will rejoice together. Well, let us be encouraged just to speak a little word for him, and there'll be a crown of rejoicing. And some people say, well, we know one another in heaven, Paul said to the Thessalonians, I'm going to know you and I'm going to know too, and that you were blessed through the testimony that God was pleased to render there in Thessalonica. And so let us be encouraged. Want to be a grand thing out there in glory to meet the people. We said a little word to them about the Lord, That person that we spoke to on the train or on the bus at neighbors, not tradesmen that came to the door, want to be wonderful to meet him up there in heaven. And the Lord could say you were the one whom I used to speak a little word to that man. The crown of rejoicing. The crown of rejoicing. All medicine and encouragement to each person, even the youngest here. And so he brought him to Jesus. And only 43rd verse The day following Jesus would go forth into Galilee and find a Phillip, and sat unto him. Follow me. Follow me. Well, we know from reading later on in AT that Phillip was an evangelist in the 8th chapter he preached in Samaria and he is the only one in the book of the Act who is spoken of as an evangelist. The only one and I was thinking of this second part here in connection with. Our particular service that we have for the Lord. Or perhaps I should have spoken just for a minute about the end of this 42nd verse. It says and when Jesus beheld and he said as our Simon the son of Jonah, where thou shalt be called Sepas, which is by interpretation a stone. I just wanted to make a few comments about that verse before going on. And that is what the Lord said here to Simon when he was brought to him. He tells him that his name was going to be changed and he would be called a stone. We learn from the 16th chapter of Matthew that this refers to what the Lord spoke of about building His church. The Lord said in the 16th chapter of Matthew, he said. Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my father, which is in heaven, and I say unto thee, that's our Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it, I believe, as little intonation here. In connection with the truth of the church brought before us and what the Lord said to Simon on this occasion, and I just wanted to add this remark, and that is that is a lovely thing when souls are saved, that they're brought to no more of the truth of God. How often it is when people are saved.

At their left to flounder around, go here and there. And attend this place, in that place, becoming more and more confused and discouraged, until often they think, oh, there's so many places, how can one know where one should go and what is the truth? Well, isn't this lovely that the Lord when he, when Simon was brought to him, he calls him a stone and they each believer is a stone in that spiritual building that God is building. People often look at a building of stone and they say that's a church. But in the scripture the church is a spiritual building and in first Peter two it says ye also as living stones are built up as spiritual house and holy priesthood to OfferUp spiritual sacrifices. Acceptable to God by Jesus Christ. And what a great, immense amount of trouble a young believer can be spared. A little bit of the truth is brought before him when he first says, when He first saved, that which would not only be for the salvation of his soul, not only for the blessed fact of having Christ as his object, but that he should know that there is such a thing. As the truth of the church and that we can be gathered not as members of a man made organization, but gathered as members of the body of Christ, and that all believers are living stones in a building.

When that Samaritan picked up the wounded man, by the way, why, it tells us that he brought him to an end where he was cared for. Yes, in the end he was taken care of. And it's a lovely thing for those who are bathed in Christ to be brought to God's assembly, where the truth of God is ministered and where they're encouraged to follow on. In that past that God has marked out for them. This is a day when people like it all their own ways and we hear the common expressions go to the Church of your choice, but it's not the Church of our choice. It says Christ loved the church and gave himself for it. It was the Church of his choice. And what a lovely thing to be gathered as members of his body around himself. What a blessing. For a young person, and I would say to you have been brought up in the truth, you have been brought into the meetings from your early childhood. If you are saved, you don't have to go around and try all the other places. How thankful you should be for the lovely privilege of being brought up, where the truth of God is given out, and where you can enjoy the sweet privilege of being gathered. Name of the Lord Jesus Christ, and we know how that Peter has our mark was the one. Till whom this truth was first communicated, and he found out that he was a stone. Wouldn't it be a grand thing if everyone when he was first saved, found out that he didn't have to join the church, that he was already made part of it, united to Christ ahead and to every other believer on earth by the operation of the Spirit of God, and that he was a living stone in God's building and when we take our place. At the large table, and what a privilege it is. It's not to become a member of something, but it's because we're already members of his body. We're already that we give expression to it in the breaking of bread. You respond to the Lord Jesus request and your heart stirred by that. Request of his, this due in remembrance of me, and not only not only to remember him, but to remember him in the place where he would have his own, in the place where he would have his own. And so Peter found out this wonderful truth right at the very beginning of his life, his believing life. Well, now again, to go back to what the Lord said to Philip, follow me.

Philip was the best player of the city of Andrew and Peter. I thought of this in connection with Philips as being a call to some particular service. I remarked a few moments ago that we all have a testimony to the Lord to bear. Each one of us, brother or sisters, we can constantly and as opportunity is given to us, speak to our friends and neighbors and others about the Lord Jesus. But in Phillips case I believe it was a call to some particular service. And I believe, dear young people, this is important. I believe that there are many young people whose lives are lost as far as usefulness is concerned because they never exercise as to whether the Lord has some particular work for them to do. I believe, I say again, let me repeat it, that there are many whose usefulness is lost because it never been exercised as to what the Lord would have them to do. There is a special place for you to fill it says in Mark. The Son of Man is a man taking a journey into a far country. Who gave authority unto his servants, and to every man. His work and command commanded the quarter to watch. Another verse says, God has that in the body as it has pleased him. Your young person, God has a place for you to fill. He has a service for you to do. That no one else on earth can fulfill in exactly the same way. God man does you with others, but he has something that he would have us to do. Remember the word to archive us say to our chippers. Take heed to the ministry which saw us received in the Lord. That's all fulfilled. Are you and I exercise it to that you're young people. It isn't just an earn a living. It isn't just to sit down at the Lord's table and break bread and figure that that. The extent of your whole Christian experience, it's a wonderful privilege to be saved. It's a brand thing to to go on to the Lord and to be shouted to his precious name. All you say, I do speak a word here and there for the Lord. But let me ask you again, have you ever looked up and said, Lord, what wilt thou have me to do? Have me to do. He may have a special place. That you haven't yet discovered that He wants you to fulfill. I don't know what it may be, and certainly I can't tell you because if you only did what I said, I would be serving me. But the Lord Jesus said to Phillip, follow me. And Phillip became an evangelist. Phillip became an evangelist. I don't think he expected it at this time, but he did. And again, I quote that verse in John 12. That a man serve me, let him follow me. And where I am, there shall also my servant be, You know, like this when you're doing a job and there's somebody standing near and that person is willing to help you. And that's the person that is a helper, isn't it? They're standing right near and just waiting for you to ask them what you would like them to do. Well, it's not hard to appoint to that person a little service that you want them to do. And dear young people will never discover what the Lord wants you to do unless you follow Him. She won't be close enough to hear his call. He won't be close enough to hear him say, I'd like you to do that little service there for me, that little service. And I say again, it's a service that only you can fulfill according to the mind of God. All had an important thing. And as I look into the faces of you, dear young people, the Lord merely this year, a little longer, he may leave us here. Oh, don't just think about getting a job. Don't just think of that home where you hope to settle down sometime, but look up to the Lord and ask him, Lord, what will thou have me to do? Perhaps you're afraid the Lord might answer like he did about Saul of crisis. You know what the Lord said when Saul asked that question? He said I will show him how great things he must suffer for my namesake. I will show him how great things he must suffer for my namesake. But at the end of the journey, was he an unhappy man?

No, he should be forcing a ripple with a chain on his hands that I think myself happy. Can you get? Yeah. There's happiness in following Christ. There's a place for you, dear young person. Jesus. For me, another thing I'd like to point out here is that when Phillip started out and went and found Nathaniel and he wanted to bring him to Jesus, Nathaniel said can there any good thing come out of Nazis? In other words, you may find a little opposition in the service when you try to serve the Lord. All you say to be lovely if everybody just listen to what I said, but they won't listen to me well. And Philip started, it wasn't so encouraging either. He said can you any good things come out of madness? Nathaniel said. Philip said come and say, come and say I was not lovely. He didn't weary because there were obstacles. I don't expect that if you want to follow the Lord, it's going to be easy. It's going to be opposition, there's going to be trials, people are going to be unwilling to listen sometimes to let us not be weary and well doing. But in due season we shall reap if we faint. Now Saudi or Philip afterwards became such a useful servant of God. It wasn't all easy and it won't be for you, but it's a blessed Master to serve a blessed Master. And dear Philip had the joy here first of all, appearing this man say to the Lord Jesus. Mark, the Son of God, Lord the King of Israel. On the third day brings us to the first part of the second chapter and the third day there was a marriage in Cain of Galilee. Those are remarks just know those primarily refers to the time on earth when Israel will be brought into blessings by and was thinking of it rather and it's more or less effect as to what is before us and that is. The marriage of the Lamb in heaven we need as we had this morning. A vision before our souls Have you and I got a vision of the coming glory? All we're going to be there. Every believer is going to be there. There's something very remarkable. About marriage of the lamb, there is the bride. Presented there in all her duties. But there's some remarkable words there, it says. To her was granted, but she should be arrayed in fine linen. Clean and white for the fine linen is the righteousness of Saint. Would it be that at such a time as that there will be a display of that which has been practically for in our lives for Christ? Yes, there will. I like to put it this way to make it very simple, those and a young man is going to be married and so the wedding day has been such when it comes, the young lady that he's going to marry says, oh, it doesn't matter what I wear on the wedding day. He doesn't love me for my clothes. Far away in the old house dress. It'll do. She's not thinking about my clothes. It's me he loves. What do you think? That would be a very becoming fraud. It's true. It's absolutely true. That's what he wasn't thinking about. Her clothes. He loves her. Why do you think she goes to the trouble of putting on special bridal clothes? I believe just one thing. She wants his approval. She wants to appear beautiful in his sight. Dear young person, there's

going to be a display someday. We're going to be there because he loved it, because he gave himself for us, because his blood is washed, his life. But we have the privilege of doing things in our lives that will meet with his approval in that day. All the vision of coming glory before our souls is precious and also a precious fact that there could be in our lives those things that would need His approval and cause Him to say well done, well done. Oh, May God grant that our hearts may be stirred up the deeper love and affection for this blessed One. He's done so much for us. Have we looked to Him and found Him as our Savior? Are we looking to Him daily?

Dwelling in his company in his presence, seeking to be a little testimony here for him going on in the past, but he's marked out for us. The third day is coming soon, dear young people, the day when they're going to see him face to face. May God grant that we may live this present in view of that glorious future. May God grant to Christ may be increasingly. Be All in all of each one of our hearts until that day.

Montreal Conference: 1965, The Blessing of Christ in the Midst (19:38)

Address—G.H. Hayhoe

The 19th chapter of the Gospel of John. Beginning at the 38th. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate. That he might take away the body of Jesus. And Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an 100 LB weight. And they took the body of Jesus, and wounded in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre. Forin was never man yet laid. There lay they Jesus. Therefore, because of the Jews preparation day for the sepulchre was nigh at hand. The first day of the week cometh Mary Magdalene early, when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre. And we know not where they have laid him. Just pass on to the 11TH verse. But Mary stood without it, the sepulchre weeping. And as she wept, she stooped down, and looked into the sepulchre, And seeth 2 angels in white sitting, and the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, Why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. And Jesus said unto her, Woman, Why weepest thou whom seekest thou? She, supposing him to be the gardener, saith unto him, Surest thou have borne him hence? Now tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni. Which is to say, Master Jesus saith unto her, Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God. Mary Magdalene came. And told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day, at evening being the first day of the week, where the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord on the 24th verse. But Thomas, one of the 12, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hand the hands, the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after 8 days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said. Peace be unto you. From my thought, brethren, in reading these few verses. Is to show how the death and resurrection of the Lord Jesus was the means of blessing and of drawing out the hearts of these different ones. And I believe it's so important for us too to be occupied with the Lord Jesus in all that he has done for us. And I believe this is the secret of growth and progress in the soul. We find in these different ones brought before us Joseph of Arimathea. Nicodemus, those women that prepared the spices and the ointments.

Peter and John, the other disciples, Mary Magdalene, we can see that in each one of these. It wasn't a rebuke to them as I drew out their hearts or that caused them to grow in their souls. It was learning more about the Lord Jesus. It was occupation with him. And I believe that's so important for us brethren, for as our brother remarked in. His little talk to the young people. What was it that? What was it that caused a Theophilus, as far as we could see, to make progress? Why it was occupation with the Lord. And what is it that will cause us to grow in our souls? We may be all at different stages in our Christian progress. There was the condition of Nicodemus. And of Joseph of Arimathea. And then there was the condition. Peter and John, there was the condition of Thomas. They were all different and were all different. We have made different, different measures of progress. We're at a different place in the family of God. But all the Spirit of God this afternoon would occupy us with the Lord Jesus. And so here we read of Joseph of Arimathea. Up to this time he had been a secret disciple. There had apparently been no real courage in his life to take a stand for the Lord, to identify himself with the Lord. Is there someone here like that? Perhaps there's some dear young Christian, or some older 1 And in your heart you love the Lord Jesus. You're a secret disciple of his, you belong to him, but you've never really. Identified yourself with him openly. You've never taken a stand. Why might stand here and give you an exhortation that you ought to do this? But I believe it wasn't because someone told Joseph of Arimathea that he ought to come out and make a public stand. But all he saw that cross, he heard that cry, It is finished. He saw what the Lord Jesus had suffered at the hands of man. And this caused. Him to truly learn what separation was from the world. And Joseph of Arimathea, that secret disciple, comes forward and openly, in the presence of all those who had rejected and cried away with the Savior, he comes and reverently and lovingly takes that body down from the cross. And buries it. What was it that produced the change in the heart? Of Joseph Baromethea Why? It was occupation with the Lord Jesus. He was occupied with him and his death, and that caused a mighty change in his life. True, he was a believer before, but there was a lack of open confession. There was a lack of being truly identified with the Lord. There was a lack of separation. And. This was what caused the change. And all this afternoon I would like to point your heart and mind to that precious Savior. Have we heard that cry? It is finished. Have we seen the attitude of this world toward the One we love the most? Oh, doesn't it? Doesn't it make us want to be separated unto Him? Our brother read to us in Galatians where it says, God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. And Nicodemus, He too had been a secret disciple. He'd first come to Jesus by night. He had in a kind of a way. Taken a measurable stand in the council in favor of the Lord. Garden. But he'd never really come out for the Lord. But here we find this same mighty change takes place with him, and he brings this mixture of myrrh and owls about an 100 LB weight. And here he identifies himself with the Lord. He was no longer a secret disciple, but he was one who comes openly. And identifies himself with that

precious savior in death. What was it that brought the change? I say why it was that he too had his heart's affections drawn out through the death of the Lord Jesus, through that precious Savior who there cried. It is finished.

And then there were others too. Here it says here. And. It says. There in the 42nd verse there laid they Jesus. Therefore, because of the Jews, preparation day for the sepulchre was nigh at hand. And then we have Mary Magdalene. It tells us that she came out early in the morning. Unto the sepulchre, while it was yet dark. What was it that caused her to get up so early this morning? Why was it that she couldn't sleep that night as an ordinarily which she perhaps would? All her Lord, the one she loved the most, had been rejected and crucified. He had been put to death. And now we find her heart stirred and she comes out early in the morning. She didn't know very much. She knew more, perhaps, than Joseph of Arimathea or Nicodemus. Here she comes now early in the morning. I say it wasn't a great deal of knowledge, but it was attachment of heart to Christ. Is there attachment of heart with you and I to Christ? Is this true in our lives? Oh, I feel that we don't lack knowledge. I think most of us in this room have quite a knowledge of the things of God. Probably much more than Mary Magdalene had. But do we have attachment of heart to Christ? That was what drew her. And so she comes out with her little bit of knowledge, but with great attachment apart, and she comes to the sepulchre and it's empty. It's empty till she runs. And tells Peter and John why the Lord's sepulchre is empty. What was it that caused her to have all this special energy to get up early to run and tell Peter and John all the ones she loved the most had been taken away, she knew not where. Well, then, Peter and John, their hearts are stirred too. It says as yet they knew not the Scripture that he must rise from the dead. But they had been sort of, shall I say, delinquent. They had apparently not. Stirred themselves to come out to that sepulchre like Mary had. But when they heard that the Lord Jesus sepulchre was empty, then they come forth and they run to the sepulchre. They want to see what has happened all here again we see the drawing power of that love that drew them to that place where the Lord Jesus had been buried. And it tells us how. So it says in the sixth verse. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Yes, they came now and they saw, but still there wasn't with them. The full result that there should have been. And we may hear these things, we may have our hearts in a measure moved, we may have a desire increased in our souls to follow the Lord. But the Lord was going to lead them on farther still. He was going to lead them to the point where they would desire to be together with His own, and where He could stand in their midst and make Himself known to them. But at least we can say there was a measure of progress here and isn't. Lovely to see that growth, that measure of progress. President, we ought to look for this in our brethren. I've often thought of what it says about Samson. It says the Spirit of God began to move him and what we love to see. As parents, when the Spirit of God begins to move our children, don't we love to see when the Spirit of God begins to work in the hearts of His people? Perhaps we expect too much all at once. Here we see energy. And then it seemed to die down and they went back to their homes. But the Lord wasn't through with them. He was to lead them on further still. And we may see little surges of energy. And then it seems to.

Die down again. Seems to lose its freshness. But here we find that the Lord dealing with these ones is leading them on. And he's seeking to lead us on. Brethren, as we often sing the little hymn, Lead on. Almighty Lord, lead on to victory. What is He leading us on to? Fuller knowledge of Himself, till we all come in the unity of the faith, unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, and the heart of the Lord. Jesus will not be satisfied until every one of His own is supremely blessed. When is our brother read to us? He'll be able to joy over us with singing. And when our hearts will respond as they should to His love. While there was deeper devotion with Mary Magdalene, and when the others went away, Mary Magdalene stayed there. It says about the disciples. As yet they knew not the Scriptures that he should rise from the dead. Often our lack of progress is an ignorance of the Scripture, and so how important it is that we read the Word of God day by day. How important it is? That we watch, that we do not neglect. The reading of the word Let each one of us be more diligent in this. So they hadn't known that he would rise. But Mary stood without at the sepulchre, weeping, and as she wept, she stooped down and looked into the sepulchre. Well, she didn't know that the Lord was going to rise, neither did the disciples. But Mary had deep devotion of heart, and that was rewarded. And if there is with us a desire to learn more of the Lord, He will lead us on. He will teach us more of Himself. If there's a heart here this afternoon that is saying, Oh, I want to follow the Lord, but I'm not sure of my path. I'm not sure what He would have me do. Why? If there is that desire in the heart, He will lead you. He will. It says If any man will do His will, he shall know of the doctrine. Well, while she was weeping. These angels in the sepulchre. They said woman, why we bestow. She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. Oh, she didn't know a great deal, but she wanted the company of the Lord Jesus, and he wanted her company. Do you and I want the company of the Lord Jesus? He wants our company. He wants that He's going to have our company forever in the glory, and He wants it now. Well, it tells us then. The 24 and the 14th verse. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Oh, I think this is so sweet here. Sometimes we may feel discouraged. We may feel that our desires after Him are unnoticed and frustrated and disappointed. The Lord is standing dear. The Lord is standing near. We may not recognize him, we may not know that even in that which brings tears to our eyes, he's standing, watching. And so he called her. And he said, Woman, why weepest thou? And she supposed the Lord to be the gardener? I'd just like to pass down a little thought about this. She supposed the Lord to be the gardener. I think sometimes we can suppose the Lord to be the gardener too. That is, we can sort of have this thought in our minds that because he saved us, he's going to make this world such a pleasant place, just like a great garden for us. But in the place where Jesus was crucified, there was a garden, but there was also a sepulchre.

And this world, with all its beauty and with all its attraction, is a place with a sepulchre. And if we think the Lord is going to be the gardener and just make everything smooth and nice for us in this life, we may, we may have to come to realize that this is not so. He wasn't the gardener, but he had something better for her. He had something better. The gardener could have made the place look all so beautiful and nice around there, but the one that she wanted was absent. Supposing it was made beautiful without a satisfied her heart? No, indeed not. And if the Lord should straighten out all the problems of our life and remove all the difficulties that perplex us, would that satisfy our hearts? No, brethren, it wouldn't. It wouldn't. It's himself alone. That can satisfy our hearts. And he turned. He wasn't the gardener, he said. Mary, Mary. Oh, she turned, and she recognized at once who he was. Yes, it was the Lord Jesus. He wasn't the gardener. And what does he do? Always, Says Mary. He's a better place up there. There's a relationship for you up there. This world has been spoiled for you now I know, and I haven't come to restore it and to make everything beautiful for you down here. But he said, I ascend unto my Father, and your father, and to my God, and your God. How her devotedness was rewarded, How her sorrowing heart was comforted. Why? Was it because she wanted the company of the Lord Jesus? That's why. And if your heart and mind is longing after a better knowledge of the Lord Jesus, He will surely make himself known to us, brethren. He will surely lead us on. But He may not correct. All the troubles and burdens that are on our hearts. He did not remove all the troubles of earth for Mary, and He doesn't remove all the troubles of earth for us, but He does point our hearts heavenward. I ascend unto my Father and your Father, and to my God and your God. It was a happy thing for Mary to find out that he wasn't the gardener, but he was the one who had said, I go to prepare a place for you. And if I go away, I will come again and receive you unto

myself. And so here. When he says unto my Father, my God. I ascend unto my Father and your Father, and to my God and your God. She was to enjoy a new relationship, and she was to know God is her God. Oh, how precious this was. So she was led on too, in occupation with the Lord. Her soul was led on. Then what did she do? Why? She went to the disciples. She haunted them up. And what was the impact, what was the result of this progress that had taken place in her soul? The result was an outflow of blessing to others. The disciples had gone away to their own home. The rest of them hadn't been enough concern to be there at the sepulchre at all. But Mary goes, and she hunts them up. And she says I've got a little message for you. She didn't go out preaching, that wouldn't be the sister's place, but she did go with a little personal message to them. And she said, the Lord's risen, and here's what he said to them. I ascend unto my Father and your Father, and to my God and your God. What was the result of a heart full of Christ? Not much knowledge, but much more than she had when she first came to the sepulchre. But what was the result of a heart full of Christ? Why that evening? Ten of the recycles were together. It says here, then the same day, at evening being the first day of the deceased, the week when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst. Yes, her word, I believe, were used to encourage these disciples. And ten of them came together where they disappointed.

Oh no, they came together for fear of the Jews with sad hearts, but they came together. They came together. Sometimes we come together with heavy hearts too. Sometimes the meetings may not be all that we would like them to be. There may be trials even in the meetings where the Lord is in the midst. But isn't this lovely? The Lord Jesus came, and he stood in the midst and said. Peace be unto you. Peace be unto you. And when he had so said, he shone unto them his hands and his side. Then were the disciples glad when they saw the Lord? And I say again, for this is the point that I particularly want to press home, Was it because they were told they ought to be at the meeting? No, it's because there had been a little testimony for Christ that made them want to be there. And when they were there. Then the Lord made Himself known to them, and they learned a little more of Himself by being there. Yes, it was Himself that drew out their hearts, and there was progress. They knew not the Scripture that He would rise from the dead, but now they knew He was risen, and more they knew that He had said, I ascend unto my Father, and your Father, and to my God and your God. How lovely it is to see this growth, this progress as the result of occupation with the Lord. But then more there was one that was missing. I said there were 10 because Thomas wasn't there. Thomas deserved a good scolding, you say. Should have been there. Why wouldn't he have been there? Oh, he was doubting. There wasn't much excuse for it. Perhaps he was doubting. So what did the other disciples do? Well, they followed the same pattern, the same thing that had drawn out the heart of Joseph Baromethea and Nicodemus and Mary Magdalene and the two disciples and then the rest of them. The same thing that had wrought upon their hearts. Would work upon the heart of one who was absent from the meeting. The same thing. And so the disciples go, and they say Thomas. You should have been of meaning. No, they didn't, they said. Thomas. We have seen the Lord. We have seen the Lord. That was enough. What brought Thomas there? Was it his brethren? No. He wanted to see the Lord. He wanted to see the Lord. And brethren, that's what our hearts need. We need more occupation with himself. We may have to, and we do have to confess how little we know. We have to confess that often we have tears of sorrow and disappointments and frustrations in life. But always in this precious occupation with him. Leads to growth in the soul, leads to more courage to confess him, leads to more knowledge of His word, and draws us back when we've been away. So the next time they're together, Thomas is there. And the Lord welcomes Thomas. He singles him out among the rest and speaks to Thomas. And says reach hit of thy hand and trusted into my side. And so on. The Lord singles him out and is there one of us that have grown cold and we need to be restored, we need to be brought back? Isn't it lovely to think that if you do come back, the Lord will especially notice you all? You say, well, the others have been there all the time. I'm the one that's been careless. Why should he specially notice me? Well, he does. And he specially noticed promise. And if there's one little bit of movement in our hearts toward himself, cold and careless, as though we may have been the Lord. Especially noticing that right now and when we return to our little meeting at home. When we return to the assembly where we've come from, the Lord is going to notice. He's going to take knowledge of any little desire in their in our hearts to live to please him. Or may He grant that occupation with himself in his sufferings and his death and his resurrection in his ascension may lead to progress. And growth. And that our lives might be made a blessing to others.

As Mary was, and as the disciples were made to town.

Calgary Conference: 1989, The God of Love and Peace (15:9)

Address—G.H. Hayhoe

John 3 in 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. And then in John chapter 15 and verse 9, as the Father hath loved me, so have I loved you. Continue ye in my love. Well, I was thinking first of all that we have His love from eternity. It says that we were chosen in Christ before the foundation of the world, that we should be holy and without blame before Him in love. And that is God is love, we are told, and God would have us to know that love. He had eternal counsels in His own heart that He was going to make known that love, that He was going to have those who would share in that love. And enter into it in an association with His beloved Son. And oh, how wonderful this is when we stop to think of it that way back before this world was made, God had purposes of love toward you and toward me. It's almost stupendous for us to think of. We talked quite a bit in the meeting this morning about the creation and how wonderful it is. But to me, it's far more wonderful that before any of these things were made, God had. Those whom He had chosen in Christ, whom He had in His eternal counsels, plan to share in the enjoyment of what was in His heart. And so He chose us, that we should be in that position before ever sin entered the world. And then as soon as sin entered the world, then God made a promise. He said that the seed of the woman would bruise the serpent's head. No sooner had Satan come in to spoil that which God had made. Then God showed that nothing could frustrate or change that purpose that He had in His heart, that purpose for your blessing and for mine. And so He made the promise of a coming Redeemer. And the work of redemption, brethren, is a far, far greater work than creation, because in creation, as we had the verse this morning, He spake and it was done. He commanded, and it stood fast. Those mighty orbs that are. US and this earth and every detail connected with it. He could make the whole thing. He could create it all just by the word of His mouth. But not so with the salvation of our souls. Not so if He was going to show that love when sin had entered to spoil it. Nothing could change those counsels but all the cost, all the cost to Himself. When we think of it, we think of how when He created this world. Why he was looking down. Preparing a beautiful place for a man to enjoy something of his love in the marvelous provision. I like that word that's given in Genesis where it says the Lord God planted the garden. He created everything, but just to think with his own hands, He

planted a garden because he was going to place man there. To know that love, to know that joy, to be in a scene undisturbed by sin, a scene of peace. And so he was rejoicing. In the habitable parts of His earth, He was thinking about you and about me, and how we would inhabit this earth, and how we could know what was in His heart. And then sin came in and spoiled it. He made the promise of a coming Redeemer. But then from the time the promise was made in the Garden of Eden, 4000 years passed by. Did man appreciate all the displays of goodness and kindness that God had shown? Saying to. People when they sin so grievously. Yeah, I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee. Yes. He. He showed that love to the nation of Israel after their wilderness journey. It says, yeah, he loved the people. All his Saints are in my hand. And then, after 4000 years of man's history, God hadn't changed his thoughts one bit. We change, we say, well, I, I really love that person, but the way they've acted, it's killed the love that's in my heart. But it didn't kill his love. Those eternal counsels this world made beautiful for man to enjoy. The promise that there would be a Redeemer. Many, many displays of God's love through the Old Testament. But God sent his own son into this world. It says God was in Christ. Reconciling the world unto himself, that means that when? The Lord Jesus was here upon earth. God was saying, as it were, Well, I want them to see what's in my heart. They've brought in sickness, but I'll heal all the sickness. If there's some hungry people, I'll feed the hungry people. If there are those under the power of Satan, I'll set them free. I'll do everything to show out the heart of God my Father to them. And God was in Christ.

Reconciling the world, that is, would man when he saw that perfect display in this. World of God revealed in Christ. Would he change his attitude? Would that reconcile him? No, but God still loved man. He still loved him. He sent his Son and the Lord Jesus comes to the moment of that cross. It says the time came that he should be received up and he set his face to go to Jerusalem. He was like the Hebrew servant. He served his time. His master said you can go out free if you're willing to go alone, but if you want. The company of your wife and your children, then you must be a servant forever. And I think of that time when the Lord Jesus, that moment came when he must go to the cross if he was to have your company in mind. And he said, I love my Master came to do his Father's will to tell out his heart. I love my wife, the church, I love my children. Every individual believer. I will not go out free. And we see him in that agony in the Garden of Gethsemane. As He prayed, not my will but thine be done, and He goes on in perfect obedience. What it cost him to display that love will never really fully know, but we do know He displayed it. He displayed that love so fully by what He endured. We sing a little hymn sometimes. Justice had withstood the purposes of love, But just as now withstands no more, And mercy yields her boundless store. And so the barriers removed, And I enjoy the way that another hymn puts it. The river of thy grace, through righteousness supplied, is flowing o'er the barren place where Jesus died. Supposing there's a little stream coming down the mountainside? And you say, well, I'm going to stop that stream, so you'll build a little dam. Well, it's only a question of time. As long as there's plenty of water in the source that it overflows that dam, what is that? I'm going to build a bigger one. Well, you'd build a bigger one. And as long as there's plenty of water, it keeps rising until it goes over the top. And this world, as it were, sought to put the greatest barrier in the way of the display of God's love. But what happened? His love overflowed all the banks that went right. Over the top of all that man did, and God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. All I want to say to anyone here that is not saved. Oh, if you only knew the love that's in the heart of God, you couldn't turn away. Love isn't overlooking sin. What love does is find a way that the question of sin can be settled so that love can flow. That applies to a family. It applies to the assembly too. Love seeks to find a way. The difficulty arises. Love seeks to find a way. If you don't love the person, you say, oh, I don't care. But if you love the person, you try to find a way so that the question can be settled, whether it's life or children. Whatever, you try to find a way, and God found a way. The cost was great to Himself, but Jesus paid it all. Now what does He want you and I to enjoy? Well, John 15, which we read says in the ninth verse. As the Father hath loved me, so have I loved you. Continue ye in my love. That I might mention another verse that has already been mentioned in our meetings in Jude where it says keep yourselves in the love of God. Oh, may I say to each one here, the devil is at work to try to bring doubts into your mind about God's love. Difficulty or a trouble comes into our life as believers lie. Immediately the devil tries to suggest why should this happen to me? Does God really love me, or does he love some other person better than me? And he tries to establish, if he possibly can, a doubt in our mind about God's love. But isn't this precious, as the Father hath loved me? Could any of us try to measure the love of the Father to the Son? But any of us ever doubt the love of the Father? To the son. But he says, so have I loved you? Can you measure love like that? As I say in natural things, very often we see we haven't always acted the way we should. We haven't always displayed love the way we should. But God is love. He had eternal purposes of love to bring us before Him wholly and without blaming love. He made this world for us to enjoy. We spoil it by sin. And I sometimes said, it's as though God looked down when sin entered and said, well, you spoiled everything I made for you to enjoy.

All that was in my heart. So I want to invite you to something better than what you spoiled because I still love you. Just think of love like that, brethren. And that's the love that he has. Oh, may the Lord grant that we won't allow one single doubt in our mind because the moment we do, we're going to be unhappy Christians. Many, many people in this world feel unloved and unwanted, but. The Sinner is brought through the gospel to know that God does love him and that God at infinite cost has provided a way to display that love. But I'm speaking largely to brethren here, those who know the Lord as Savior. I'm speaking to you, dear young people. It's very frustrating and disappointing when maybe some friend disappoints you, somebody hurts you. And the enemy begins to whisper in your ear. And why did God? Allow this to happen. If He loves you, He's working out things better in somebody else's life than yours. Why is it? But never allow a doubt in your mind about God's love. He loves you, and He's going to continue to love you through everything. Have often mentioned that in that in Hebrews Chapter 11 we have two different groups of people brought before us in the end of that chapter he says, what shall I say more time would fail me to tell of Gideon and Jephthah and Iraq and all these different people and it says who through face of Jude kingdoms wrought righteousness obtain promises. And we have a whole multitude of people who had wonderful. Answers to prayer they were in real problems as our brother brought before us right in the fire and God preserved their life in the fire, but. In that very portion there's a change and it says others were tortured, not accepting deliverance. They were stoned, they were sawn asunder, they wandered about in sheepskins and goat skins, being destitute, afflicted, tormented, not one mention of any deliverance for them at all. God, as it were, withheld his hand and allowed that second group to go through all kinds of problems that he didn't explain to them. And. He just let them go through it and they might say, well, how is it that there were such wonderful answers that others received and we didn't get the answers. Does God love us? I think the comment is so beautiful of the Spirit of God. These all obtained a good report through faith. Maybe some of you dear young people, God may put you in the group where you say, well, things just don't work out in my life like they do in other people, but you can obtain a good report. You can obtain a good report and it says our light affliction, which is but for a moment worketh before us a far more exceeding and eternal weight of glory. When you get to glory and see how God worked through those circumstances, think of Joseph. Nothing seemed to work out. He went to please his father and his brother's soul and put him in a pit and then sold him. He got falsely accused. In the court in Potiphar's house. Then the the Butler forgot, forgot him. Why? Over again? It just seemed that what he tried to do ended in disappointment. But when you beat Joseph in heaven and you say to him, Joseph, which one of the boys in that family would you like to be? Do you think he'll say, oh, I

wish I was one of the others. They didn't have half the problems that I did. No, I don't think so. I think he's going to say. We never knew it, I never understood it, but I see now that. My life was just a picture of my blessed Savior. He'll he'll find out he's got he got a good report through faith, but he didn't get miraculous deliverances at least for a good long time in his life. Oh brethren, his love is the same as the Father hath loved me, so have I loved you. Continue ye in my love. If you lose the sense of that, you've lost all it's worthwhile in your Christian life. The devil is going to do his very best to get. God's love. And if you can just bring those kind of thoughts into your mind and make you think that God has forgotten you or that he's not dealing fairly with you, he's accomplished a great purpose and you're robbed of what God intends for you. Now at the end of the journey, every believer is going to be supremely happy. I'll never meet anybody in heaven who's going to doubt God's love.

Everyone in heaven is going to say, oh, it's wonderful. I never knew that he loved me this much. When I see what he has prepared for those that love him. But down here the devil's busy. He's trying to get a doubt in our minds about God's love. Say it over and over again. My father used to say, Say that verse to yourself every day. As the Father hath loved me, so have I loved you. Continue ye in my love. Perhaps I hear someone say, But I've been wilful. I've been very self willed. But he still loves you. He still loves you. It doesn't. It doesn't change his love at all. It may change the enjoyment of his love, but not his love. A disobedient child is love. The disobedient, willful child doesn't know how much his parents love him. But the parents parts are just broken because they're longing to display the love that the child won't accept It won't realize that what the parent is trying to do is because they love it. Oh how wonderful. Well, we parents make mistakes, but God, my Father never does. Well, may the Lord grant that this love may get hold of us in our inmost souls and really mean something to us. Well, I'd like to read that in Proverbs again. Just. Chapter 8. Because this particularly brings in the thought of rejoicing. Verse 30. Then I was by Him as one, Proverbs 8, verse 30. Then I was by him as one brought up with Him, and I was daily his delight, rejoicing always before Him, rejoicing in the habitable part of his earth, And my delights were with the sons of men. Now let's turn over to the Gospel of Luke, 2nd chapter, the 10th verse. Than the Angel of the Lord, and the angels of the Lord, No, pardon me, the And the Angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David as Savior, which is Christ the Lord. And I'd like you to turn to Luke chapter 15. And verse. 6 Verse 5. And when he hath found that, he layeth it on his shoulders, rejoicing. Now when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found thy sheep which was lost. For I say unto you, that likewise joy shall be in heaven over 1 Sinner that repenteth more than over, and 90 and 9 just persons, which need no repay than to hear that my children walk in truth. Well, here again we see that way back in the very beginning, God was rejoicing in the habitable parts of his earth. But as we mentioned before, sin had come in. But now this brings us to the gospel of Luke and we find the Lord Jesus as the Good Shepherd, and he's seeking the lost. He's seeking the lost. And it says here there is joy in the presence of the angels of God over 1 Sinner that. Repentance is not a very blessed thing for us to know, and that is we're loved. And that heaven would rejoice when he laid the foundations of the earth. It tells us in Job the sons of God shouted for joy. There was a great time of rejoicing when the foundations of this earth were laid. But man and his self will he departed. And then tells us here in Luke about the joy that the Lord has in one Sinner. That repenteth, they'll then rejoices over new discoveries and science in progress. In many things that happen. We rejoice often at good news. But I think this is stupendous to think that if there was 1 Sinner last night who accepted the Lord Jesus as his or her Savior, the whole of heaven rejoiced. It just made those angels in heaven. And I think it's so wonderful that they're unselfish. You know when the when the angels fell, because there were some that fell with Satan tells us the devil and his angels, God didn't offer any pardon to those fallen angels. There's no pardon offered to them. But when men fell, God chose to act in marvelous grace and offer a pardon. The fallen man and the angels looked down and they see how men have spoiled this world.

Tells us in Ephesians. To the intent, but now under the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God. That is, they look down and they see the ways of God with man. They actually rejoiced when the Lord Jesus was born, says there was a multitude of the heavenly hosts praising God. And so that they looked down and they see one person offered a pardon which was never offered to them, and that person receives the pardon and all the angels in heaven rejoice. And the heart of God rejoices too, because it's his delight to show blessing to man. How wonderful it is. And so shall I say man, sin hasn't spoiled that joy, because God has found a way that rises above man's sin, first for the display of his love, and then that there might be joy. Are you and I happy Christians? We ought to be the happiest people on earth, knowing that our sins are forgiven, knowing that heaven is our home. It ought indeed to make us happy people. And yet so often. We're sad the world looks at us and they don't see. That we're really happy, Mr. Darby once said. Our testimony to the world is our joy in the Lord. And I think it's so beautiful that we can go through this world as a rejoicing people of heaven rejoices when a Sinner gets saved. How much more we who are the subjects of that love and who have been brought into blessing, we should be rejoicing too. It ought to reflect in our faces. Moses went up to the mountains. When the people had broken the law. And he went up very sad. He said, peradventure I shall make an atonement for you. Well, he couldn't make an atonement for the people, but God did through the Tabernacle give him a little picture of what he would do for that people. Because it tells us that the Tabernacle was a pattern of things in the heavens. And that little display of God's goodness that could meet a guilty people caused Moses face to shine so much that when he came down it says. The people couldn't behold him for the glory of his countenance, and so he put a veil over his face. And you and I know the heart of God in a much, much greater way than Moses ever knew. And yet we go through this world and if the world looked at us, instead of saying, well, they're a group of happy people, they often see that we're reflecting sadness in our faces where Moses face actually shines so much that he had to put a cover over it when he only knew half as much as we know of what's in the heart of God. All brethren, we need to dwell upon this wonderful, wonderful grace of God that has met us in all our need. But then when we turned over to 3rd John, we found there that there was a greater joy than just salvation. So many do indeed rejoice when they're first saved, but they perhaps stop short of knowing how wonderful God's salvation is. In our meetings we've been considering a little bit of how largely we are blessed and how wonderful and glorious is this person that we look to. In him dwelleth all the fullness of the Godhead bodily, and he is the head of the body, the Church. And there are many, many dear Christians who don't enter into these precious things and enjoy them. Well, we have been, through the goodness of God, been meditating on these things. And if there's joy when a person is saved, we who have been talking not about the way of salvation, because we believe that most are saved, but we've been just meditating in these meetings about how wonderfully we are blessed, as I said, in the Tabernacle. Only the high Priest once every year could go in, but the veil has been rent, and every believer has been brought into a place so near that it says having therefore boldness to enter into the holiest by the blood of Jesus. We are accepted in the Beloved. We're holy and without blame before Him in love. Don't these things thrill our hearts? And heaven looks down, as it says. No greater joy than when my children walk. In the truth. Would we be satisfied if we wanted to do something for our child and we just started to do it and we just had done the very first thing that we intended to do and the child said, oh, I don't want to hear anymore. Always say, oh please, there's a lot more to you, for you than what I have told you of. And that's what it means.

When we read let's turn over to it in Ephesians chapter 3, I'd like to read from the 17th verse that Christ may dwell in your hearts by faith. That she, being rooted and grounded in love, may be able to comprehend with All Saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now under Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. I believe we have two thoughts brought before us here in this passage. I believe in verses 17 and 18. It's to comprehend or to lay hold of how large our blessings are in Christ, not just forgiven, justified from all things, heirs of God and joint heirs with Christ. He wants us to know it all and then which passes knowledge. I've used a little illustration just to try and bring out what I mean. Supposing there is a young man, he's going to get married. And he has tremendous wealth and he prepares a beautiful home to share with his bride. It's all ready for her. She comes to see this poem and it's just so marvelous that when she steps inside the door, she said, oh, I've seen enough. That's all I want to see. I'm just so glad to be inside the door. I think the hymn writer had that in mind, trembling. We had hoped for mercy, some low place within his door. But the crown, the throne, the mansion already long before. And she says, well, I'm just satisfied. So I'm just going to sit down here. It's so beautiful at the entry. Oh, but he says, dear, I want you to. At all. So he takes her from room to room and shows her all that he has prepared for her. And each room is more beautiful than the one before, just filled with admiration as she sees the lengths and breadth and depth and height of the thing. And then after he's shown it all to her, he says, oh, but there's more than what I've shown you. And he puts his armor on her and he says, I want you to know the love that goes with it all. And brethren, that's what God wants us to know. It's not only that he has prepared things that are far beyond our minds to enter into, but that love that goes with us. Can we help but be happy? Couldn't you? Could you say that that girl would go out on the street looking sad and unhappy? I think her face would just be beaming up because she looked in the mirror and tried to perform a smiling face, but because she was inwardly happy. And so, as we were saying this morning. We want to be filled with all the fullness of God. Well, there's joy when a Sinner gets saved. There's greater joy, just like that husband. I can just see him as he sees how his new bride is appreciating all these things as he takes you through his joys increasing too, because he is sharing it with her, because he wants to enjoy it, not alone. It's nothing to him. It's an empty house to him, but it's a House of love. It's a House of joy to share. And brethren, God's not satisfied that we should just. No, we're saying he wants us to know the unsearchable riches of Christ, and he says keep yourselves in the love of God. Now we can't keep ourselves from stumbling. It says he's able to keep us from stumbling. But it's to me, it's just like saying on a very cold day, oh, just keeping the sunshine. It's always bright and warm when you're in the sunshine. And here we are, brethren, in a cold world. We're in a world that Satan has done his best to keep men from knowing the love of God, the joy that God wants to bestow and the peace that he can bring. Satan's at work to try and keep people from knowing. And after we get saved, He does His very best to keep us from enjoying our portion, But it tells us that there's joy when we walk in the truth. But then in the end of Jude, it says unto him that is able to keep you from stumbling, and to present you before the throne of his glory with exceeding joy. And I look forward to the time when his joy will anticipate any joy I've ever known down here. When he introduces us to the Father's house. And as we sing sometimes he who loves us leads the singing, says in the midst of the congregation, will I praise thee? And as he looks, he's not going to be disappointed with one. No, it tells us, he shall see of the travel of his soul, and shall be satisfied. Could God have done any more to display his love? Could he have done any more to display the joy that he has in US and that he wants us to?

Joy, she is true in this world. He's given us all things richly to enjoy. Sometimes people are afraid to be saved because they're afraid they're going to have to give up something. I often say, well, all you give up is your sins, and all that you get is nothing but joy. He's given us in this world all things richly to enjoy. When you try to enjoy the world in disobedience to your Creator, it's like a child and you give them a toy and you say, now I'll show you how you can have a lot of fun with this toy, but there is also a warning connected with it. If you don't use it the right way, it could harm you. And the child says, I don't need any of that kind of instruction. I'll use it. The way I like the child doesn't have the joy you intended, does it? And when we use this world, when we use our bodies contrary to the will of God, why we only spoil what God intended. He gave us all this world to enjoy. Food, sunshine, everything. We've often said why could have made all our food taste alike, but he made it differently because he wanted us to enjoy variety. Could have made the world all one color, but he gave a variety. In this world, when they discovered the planets, they don't see all those varieties. But in this world he was rejoicing in the habitable parts of his earth, and his delights were with the sons of men. Could have made food and nourish our body without giving us the enjoyment of eating it. Hello friends, what a God. We have Lovejoy and he wants us to know these things and he wants us to look forward to that time and then he also wants us to enjoy peace. I'd like to look at a few scriptures in connection with peace. First of all. Just like to turn to Genesis chapter 1 and Genesis. Chapter 1 and verse 31 and God saw everything that he had made and behold, it was very good. And the evening and the morning were the 6th day. Well, I was thinking particularly in connection with peace. If you don't find peace mentioned here, but I believe it's implied. Now if you turn over with me to Luke's gospel a second chapter. Verse 13 And suddenly there was with the Angel a multitude of the heavenly holy. Praising God and saying glory to God in the highest and on earth, peace, goodwill to man and over to Colossians chapter 1 where we've been reading. If you notice this verse, but I just like to read it again, the 20th verse. And having made peace through the blood of his cross by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven. And then in First Corinthians 14. 1st Corinthians 14. And verse 33. For God is not the author of confusion, but of peace, as in all the churches of the Saints. Well, when God had created everything, sin hadn't come in. It was a scene of peace, and God provided to help meet for Adam so that he could enjoy that scene where there was absolutely nothing to disturb. There wasn't anything there that he couldn't say. Well, I have to hold back on that. He could enjoy it. Of all the trees of the garden, thou mayest freely eat, but there was one that God gave to test his obedience, and that is would he recognize the rights of. His Creator who had made everything for his good and for his happiness, well, He chose to reach out to that one forbidden thing. As someone has said, how often does 1 hidden one forbidden thing hide from our view? 1000 blessings. We go after something that's forbidden, and we just hide from our view all the good things that we can enjoy from the hand of God because we wanted one forbidden thing. Thing it was a scene of peace and God thinking of man. I think it's so lovely. He thought of how he needed a companion to enjoy it though I traveled alone for a good many years. Beautiful things I saw didn't mean too much to me because I was alone. I felt, oh, it's not too much fun or pleasure when your partner's not alone to enjoy it with you. But when there was somebody to enjoy it with you, then it just seemed so much nicer And God said, well, I'll give him a.

So he can enjoy what I have provided for him. But he chose to try and find peace in another way. He went after something that God had forbidden. May I say to you, dear young people, if God has forbidden anything in His word, it's because He loves you, not because He hates you. It's because He knows that that forbidden thing would not bring the happiness you expect. How often we've experienced that we've reached out for something, we got it. And it didn't bring what we expected. Oh, may the Lord give us to value obedience to His word. It says, if ye love me, keep my commandments. May He give us to experience this more in our lives. Well, sin did enter. Man chose to, shall I say,

deserve the peace of the creation. He chose to listen to Satan and immediately the peace of the situation is spoiled. He's driven out from the garden, driven out to toil the ground. His wife is tall. She's going to bring forth children with sorrow and thorns and thistles the earth would bring forth. Oh, how sad it was. Did God still care? Yes, O Lord Jesus bore the crown of thorns. The Lord Jesus came down and he said, I love man so much that I'll bear the crown of thorns. I'll take his. Place so that he can be blessed. And when the Lord Jesus was born into this world, there was a multitude of the heavenly host saying glory to God in the highest on earth, peace, goodwill to man if he disturbed the peace through his sin. Here was the one who came, the one who is the Prince of Peace, the one who alone can and will in the coming day bring peace to this world. But the world wouldn't have him. Finally, when the Lord Jesus enters Jerusalem on his way to Calvary. The message is peace in heaven. They wouldn't have the Prince of Peace, but peace is in heaven. He's made peace, brethren, through the blood of His cross. Does any Sinner that doesn't have peace, Peace is at God's right hand. There's a Savior, in spite of all our sin and guilt, who settled a question of sin that we might have peace, Peace with God through our Lord Jesus Christ. And he said, My peace I give unto you. He wants us to not only have. Piece about the question of sin, but peace too, in all the circumstances of life, because absolutely nothing happens by chance in your life. And mine says about the Lord Jesus, My peace I give unto you. As the Lord Jesus walked through this world, did he face rejection? Did he face hatred? Was he hungry? Was he thirsty? Was he weary? Yes, but he walked in peace through this world. And why? Because he said even. Father, for so it seemed good in thy sight, and next time something happens to disturb your peace and upset you, I just think the Lord says you can have peace in the midst of this. I've ordered it all. I'm planning for your blessing. And if you have failed, He's provided a way back. He says if we confess our sins, He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The psalmist could say, even though it's sin very grievously. When he would come and confess his sin, then he says, restore unto me the joy of thy salvation. So here we find that He's born to this world. He brings peace. And every believer who knows the Lord Jesus the Savior has the peace with God, but we don't always have the peace of God. And I believe it's because we do not take things as from His hand when we receive them as from His hand. Then we have peace. In our souls, just to illustrate it by a little story I remember reading about. A little girl and her mother was with her husband who was the captain of the ship, and they were on board this ship. And a big storm came up and the little girl was down in the room and she was asleep there when the storm came up. And the boat tossed so much she woke up. And when she woke up then she knew there was a storm because the boat was tossing so much. Was just asked one question. It's still at Ephesus when I went into Macedonia. That thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions rather than godly edifying, which is in faith. So do I just like to mention the way this next phrase is in the Darby translation. Seems to me it makes it a lot clearer now the purpose of what is enjoined.

Is love out of a pure heart? And of a good conscience and of faith unfeigned, from which some, having swerved, have turned aside into vain jangling. This verse strikes me very much. Here was the assembly that received the very highest truth. I believe the assembly at Ephesus received the very highest line of truth in the Bible, seated in the heavenlies in Christ. But here there were those in the assembly with all this wonderful unfolding of truth, and they were occupied with other things and the precious things of God. They were ministering questions and bringing in a lot of things that were not for the encouragement of the Saints. And so that when people went away, they said, oh, that question wasn't answered, but there were many positive things that could have been said. It could have been happily enjoyed by the people of God. And now may I say this little word in a practical way to all of us who perhaps take part in the Assembly of God and try and help our brethren. I think this is very. Important what it says in this fifth verse. The purpose of what is enjoined, that is, the purpose of ministry, is 3 things here. Love out of a pure heart, of a good conscience, and of faith unfeigned. I believe, brethren, that this ought to be the character of ministry. I believe that ministry ought to stir up our hearts in more affection for the Lord Jesus. It ought to strengthen our faith. It ought to exercise our conscience. If we have allowed anything that has hindered growth in the things of God, then I believe if each one of us were exercised, what a blessing our Bible readings would be. What a blessing our ministry meetings would be. The purpose of what is enjoying is love out of a pure heart. A good conscience and faith unfeigned or unpretended or when we go to meetings when that purpose is in our perspective view, isn't it true that we come away and we say, oh, I got something from that and I see that there's a little hindrance I've been allowing in my life. It's not worthwhile. It's just hiding from me what God has for me to enjoy in Christ. Well, there's love, then there's joy and then there's peace and I believe we can as. Said at the beginning, we can apply this in the three different ways individually. I just like to say in connection with law, I'm just going to quote these verses, love in an individual way. Paul enjoyed that. He said the Son of God who loved me and gave himself for me. Isn't that beautiful? He was as an individual. You say, well, the assemblies, not all this should be well, I'm sure all of us have to hang our heads and say we've contributed to it too. We're not perfect ourselves, but are we coming to the meeting, brethren, and repeating this to ourselves? The Son of God who loved me and gave himself for me the personal enjoyment of his life. We have a little picture of a family love if we were to turn to Genesis 22, and there the Lord said to Abram, Take now thy son, thine only son whom thou lovest. We need to cultivate that love and affection for our children. When you're when you're employed and with all the things that turn up in this world, it's very easy for us to forget that display of love to our children is so important, so necessary. Really cost Abraham something because he really loved that boy. That was a family love and you read about that kind of a family. When the Lord came with the angels, that was a home of love. And they sat down and tells us about the meal that was served and how Abram pledged. For his brother-in-law, oh so beautiful. It was a family of love. And then we see too in the assembly. If you turn over to 2nd Corinthians 13 I just like to call attention to this. 2nd Corinthians 13 and verse 11. Finally, my brethren, farewell. Be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Isn't that a nice, shall I say, recipe for an assembly? Was everything the way it should be in Coram? Well, we all know that there are a lot of sad things in Coram, but isn't it lovely that he closed the letter that way? Could have said, well, you can get all upset about things in that in your assembly. But he says, finally, my brethren, farewell, be perfect. That is, God sets before us a perfect standard. We never attain to a down here, but God never lowers the standard he never sees.

That we should be anything less than having a perfect model before us. The Lord Jesus. Be of good comfort. Are there trials in the assembly? Be of good comfort, be of one mind. We need to the exercise about this too, brethren, to seek to go on as much as possible in oneness of mind. Live in peace, and the God of love and peace shall be with you. Here we see the assembly, and it's particularly the thought of love. Then I was thinking of joy too. Paul is an individual. In Philippians 3 he could say, I rejoice in the Lord all the way, and again I say rejoice. When he was in prison in the 16th of Acts, Paul and Silas prayed and sang praises to God. All the difficulties he went through didn't change his joy. It was in the Lord, not in his circumstances. We can't always be happy in our circumstances, but we can always have joy in the Lord. Then in the 16th of Acts, we have a family. The grace of God had come to that family and it tells us about that jail keeper tells us kind of a man he was before, but grace came to that household. He believed in the Lord with all his house. And what does it say? He rejoiced believing in God with all his hearts. So there was joy brought not just to an individual but to a family. And so there was joy together in that family. And then in Romans 15, I'd just like to turn to this in connection. With collectively in regard to joy. Romans 15. Romans 15 and verse 13. Now the

God of hope fill you with all joy and peace in believing that ye may abound in hope. Through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Here we find a joy that Paul desired for the assembly at Rome. Full joy and peace in believing and abounding in hope. He desired that there would be that joy in their midst collectively. And I just call your attention to what He said here. I myself also am persuaded of you, my brethren, that you are full of goodness, filled with all knowledge, able also to admonish one another. Now I just suggest a little thought in connection with that verse. Sometimes we might want to admonish a brother. I think it would be good if we asked ourselves the questions here, he says here. Full of goodness. When I go to that speak to that brother. Does he know me as a critic, or does he know me as a person that normally shows goodness? There's quite a difference. I'm sure you found the same. If it's a person you've shown a lot of kindness to and you go to speak to him, he's usually willing to listen because he knows you. In that character isn't this beautiful, full of all goodness and then filled with all knowledge. Sometimes we speak to people and we only know half the facts. We talk as if we knew them all, but we really don't, and we get ourselves into a lot of trouble because we take it. We act as if we knew the whole situation when we don't. Full of all knowledge and more than that, we need to know the scriptures that we apply to the situation. Because our opinion won't mean much unless we have the knowledge of God's Word. We're not able to admonish one another. Next time that we want to admonish a brother or sister, let's think of those things. And I believe that it will help in the joy of the assembly. You know, just to mention, before we close piece 2, I'd like to think of what the Lord Jesus said there. My peace I give unto you in John 14. We won't turn to it. And then I will turn to a verse in Esther, because you might not all recall this. The last chapter of Esther. Last chapter. Of Esther and the. Third verse, 10th chapter, and third verse. For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. I like to think of that as a family, that is the father and the mother in the family. That ought to characterize teaching the good of everybody in the family and seeking peace and blessing for them. And Mordecai had a lot of ups and downs in his life. You only have to read the book and see how conditions were in Israel. He almost got hanged on a gallows. But here we find this man now. What is he doing at the end of his life? Why he's accepted by.

Altitude of His brethren speaking peace to all His seed. Oh, how beautiful these things are in connection with peace. And then in the assembly, let's turn to Acts 15, the 30th verse. So when they were dismissed they came to Antioch, and when they had gathered the multitude together, they delivered the Epistle, which, when they had read, they rejoiced for the consolation. A really serious matter came up there about law keeping that could have easily divided the Gentiles and the Jews. And they didn't treat this matter lately, but in the wisdom of God and in the love of God, they sought to settle this matter in such a way that, shall I say, both sides would be happy and see that it was settled according to the mind and will of God. It was very beautiful the way they did it, because if they had settled at Antioch, the brethren at Jerusalem would have said, we don't like the way that was handled down there. So we find that they came up from Antioch and. Talked about at Jerusalem. They considered the matter before the Lord, they brought Scripture to bear on it, and it was settled in such a way that peace was maintained between Antioch and Jerusalem. And when they came to Antioch and told what had been decided, instead of all being disturbed and upset, why there was peace, there was joy. God maintained it well. Broken. The Lord is able for these days in which we live. Let me say again. That God is a God of love. He seeks our joy. He seeks our peace. He's provided a way for it individually, in family life and in the assembly. Everything is going to be perfect in heaven, but He wants us to enjoy, at least in measure, what He has for us down here. He's given us directions in His Word. May we, by the power of the Holy Spirit, seek to carry them out. We'll be surprised it really works. It's God's plan. May the Lord give us grace so to do.

Buena Park Conference: 1981, Continue thee in My Love (15:9)

Address—G.H. Hayhoe

I'd like to turn tonight to the 15th chapter of John's Gospel. Just like to read a few verses out of this chapter. John chapter 15 and verse 9. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, He shall abide in my love, even as I have kept my Father's commandments and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be. This is my commandment, that she loved one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. He are my friends, if he do whatsoever I command you henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends, for all things that I have heard of my father I have made known unto you. He have not chosen me, but I have chosen you. And ordained you that she should go and bring forth fruit, and that your fruit should remain. That whatsoever ye shall ask of the Father in my name, he may give it you. Well, as we know, this is the last day of another year and these words that we have been reading are some of the last words of the Lord Jesus. And I just thought of them in this connection because we think of how these last words of the Lord Jesus must have been very important. And it was also the end of a certain time, as the Lord Jesus had walked with his disciples, that they could look into his blessed face, they could touch him, and they could come to him with their troubles personally. Because when John the Baptist was slain, it says that his disciples gathered together and told Jesus. US and perhaps some of us would say, oh, if I could just go to him and talk to him, I'm sure he would enter into everything that I'm passing through in a full way and would be able to help and he most surely would. So I say again, this was the end of a time when the Lord was with them. They could talk to him, they could speak with him, but He was going to the cross to settle the question of sin so that they could be brought into blessing. But it was to be the beginning of a new way that they were to know him as the absent one. They were to know him as the one who had gone up on high. And we have to know him in that way. It's, so to speak, the end of a certain thing here and about to be the introduction of something new. And this is the end of 1981. And if the Lord leaves us here a short time longer, it's going to be the beginning of another year, and I hope. Hearts too. It'll be the beginning of a new desire that we might know the Lord Jesus better. We can't see him physically, but we can enjoy him by the Holy Spirit. We can be in the enjoyment of what He brings before us here in this portion. And that's what was before me tonight. There are seven different things here where the Lord. Identifies himself with his disciples. In the ninth verse. He speaks of my love. And in the 10th verse of my commandments and in the 11th verse of my joy, and then in the 14th verse he speaks of my friends. Then in the 15th verse he speaks of my father. The 16th verse, it's not exactly worded this way, but it's my choice. And then in the end of the 16th verse, my name. How do you consider those things? Doesn't it thrill your heart? I'm sure it does. It certainly touches my heart to think that the Lord of glory would speak in this way and identify himself with us and give us the privilege of being identified with Him. And we, these chapters we have before us, beginning with the 13th chapter, are very precious to us because as I said, they're the last words the Lord Jesus spoke to his own

before he went away. And I believe the 13th chapter is the preparation that he gave in connection with his disciples entering into these things. He washed the disciples feet. And may I just pause here to say that if there's someone here.

And you want to enjoy these things, but you know that you haven't been going on with the Lord. If I can use a very practical expression, your feet are dirty. You've been picking up some of the defilements of the way, and you really haven't got into the Lord's presence about them. Remember that before you can really enjoy what we have brought before us in these chapters, we must, as it were, allow Him to take our feet into His hands and wash them. Are we willing? Is there anyone here that knows very definitely you haven't been walking in the Lord's company? You haven't been walking in a way that is pleasing to him. Are we content to let him take our hand, our feet into his hands? May we not be like Peter who said, thou shalt never wash my feet? Oh brethren, I've needed it often. And I'm sure many of us will say we all have. And surely as we think of what the Lord said to Peter when he made that comment, it ought to touch our hearts. He said, if I wash thee not. Thou hast no part with me. He didn't mean that Peter was lost. Thank God, a true child of God can never be lost. He is eternally secure as regards this salvation. But what the Lord was speaking of was having communion with him. And what is communion? Well, communion is to have common thoughts, that is to go through life and to be able to talk to the Lord Jesus as your dearest friend. To be able to talk to God as your Father. There's nothing more wonderful on earth to be able to walk along the pathway of life with that sweet secret of communion. And if there's anything that has come between, surely we would want to have it removed. Because the whole communion with Him is the greatest thing. Our whole pathway when the Lord Jesus rose from the dead. And appointed a place where he would meet with his disciples. What greater privilege could they have? As I am to be gathered in the place where he would have them. And so he appointed a place, and the disciples gathered together to that place in order to enjoy his presence collectively. But then when that happy occasion was over, he could say to them, as they were about to depart, Lo, I am with you always. And as I've often said, and perhaps it bears repeating, the sweetest portion that we can have in our Christian life. To enjoy the Lord's presence collectively as gathered to his name and to enjoy his presence individually at all times in our Christian life. Well, the Lord in the 13th chapter was preparing the disciples for this in washing their feet. He also added to them that as he had washed their feet so they could wash one another's. And so may I also say at this point, if there's some other Christian that you can. If there's some other Christian that has got away from the Lord and there's something that you can do to help that Christian to get back to the Lord, are we willing to do it? Are we willing to be the instrument in the Lord's hand for the blessing of that person? And so we have that privilege in his absence too, of seeking to be helped to one another. When we come to the 14th chapter, I could say just briefly that the subject is. Communion. That is what the Lord is bringing before them. If you notice in the 14th chapter, in the 21st verse, I believe we have it simply stated, He that hath my commandments and keepeth them, He it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself. Unto him in the 23rd verse Jesus answered and said unto him, If a man love me, he will keep my words. And my Father will love him, and we will come unto him and make our abode with him. And you see in these verses a beautiful picture of communion, and that is enjoying the company of father and son. So I believe the Lord was preparing them in the 13th chapter. Now in the 14th chapter he shows what he desired for them during his absence, and also in the. Chapter tells them of the time when His heart will be satisfied, and ours too, when we're gathered into the Father's house and enjoy in fullness what we can now only enjoy in part. Then in the 15th chapter, what He brings before them is fruit, bearing and service.

In the 16th chapter he brings before them intelligence, so that in fruit bearing and in service there needs to be intelligence as to his mind, and that's through the Word by the Spirit. And then in the 16th chapter we have that lovely high priestly prayer where he not only sets the truth before his disciples, but he prays for them. And I want to say tonight that not only does the precious Word of God and by the Spirit. It can be entered into and enjoyed, but tonight while I'm talking to you, there's up on high who's interceding for you. And when he saw a tendency in Peter that perhaps he sees in us at times, he said, Peter, I prayed for thee that thy faith fail not. Isn't that a lovely thing, the Lord praying for Peter. We think of our prayers and we surely need them. To pray ourselves and have others pray for us, but just thank the Lord praying for them. And so he prayed for Peter, and so he's interceding for us, brethren. He's interceding for us there. He not only sets the truth before us, but he knows that we need help and He's there to supply it. Well, to come back to our chapter, surely what we desire, and perhaps especially as we think of the approach of another year, is that there might be fruit in our lives, fruit that remains, fruit that is to His glory and praise. And so if we are before Him, then there will be that in our lives. That will be for His glory. Anyone who has a vineyard knows very well how he or she looked forward to the time when the harvest comes in and you go out. What a pleasure it is to have a real lovely harvest. And so hasn't the Lord done everything that love could do in order to get a response from your heart and mind that there might be fruit that would be to His praise and glory? Surely he has, and then too. He would have us to be serving each one in our capacity, and you know if we are before the Lord. He has a service for each one. When the Levites were presented to Aaron, it tells us that he appointed to each one his service and his burden. And the Lord has a service, and he has a burden for each one. Perhaps we don't realize that these things are planned of him. If there was one of the Levites and his particular service was to carry the pins of the Tabernacle, he might wish. Who was able to carry the ark? But he could find joy for his own soul if he just said, well, this is the service that is appointed to me and this is what really counts to do the service that has been given to me. And perhaps you might say, well, what has been given to me doesn't seem very important. But what makes it important is the person who has given us the service to do. And it was just as important for that man and. Receive just as great a reward in a coming day, if he were to do that service faithfully as the one who carried the ark. So I just want to say to each one here, and perhaps especially to those who are young. Have you been before the Lord, like Saul of Tarsus, defined what the service is that he has for you. It says in the 6th chapter of Galatians. It says let every man prove his own work. And then shall he have rejoicing in himself alone, and not in another? I believe when it says, let every man prove his own work is to get before the Lord, and ask him, and ask him to give you the sense in your soul that what you are doing is what He wants you to do. And then you'll find it a very, very happy service when you're doing it for so worthy a master. Then there's the other thing too. He not only appointed to the Levites their service. But also their burden. And we might enjoy the service, but find the burden very difficult. But you know, there's blessing when we carry a burden. Well, too, there was a dear sister in Hamilton a good many years ago, and she lay on her back and finally went blind. And as I understand it, it was some mistake that was made during an operation that had caused this tragedy. In her life. But such was her rejoicing and her bright testimony. During this time when she lay for years upon her back and, as I say, finally went blind.

That the Lord used her to the salvation of five infidels? Or you say, wouldn't it have been a lot better if she had been out preaching or as a sister, she couldn't do that public service, but out in some more public way that she could do something for the Lord in good health? But is there anyone here that can record that five infidels have been brought to the Lord through your service? Well, she bore her burden in a way that was honoring to the Lord. She bore it in such a way as that her whole life and attitude was a testimony. And sometimes I think that the Lord allows these burdens and then let's us be a testimony for Him in the way that we bear them. I'm sure many of us have read the poem of that man who was crippled for life. When he was jumping with a horse, he there was an accident. And he was crippled for life. And he wrote

these words a shattered wreck. Am I enjoying now a chair? To sit and sing the whole day long to him who placed me there, content a shattered wreck to be. Because, my God, it pleaseth thee. So I say again, brethren, there is a service and there is a burden. And this chapter brings before us fruit, bearing and service. May there be that in our lives, and especially we perhaps have deeper thoughts just at this time, and perhaps these little thoughts will. Exercise each one of us. We don't know whether the Lord will leave us here to 1982. We don't know whether it'll be one day or 100 days or even longer. We're not told the day or the hour. Instead, we're told the Lord. Direct your hearts into the love of God and into the patient waiting for Christ. I like the way the new translation reads. The Lord direct your hearts into the love of God and into the patience of the Christ. I say I enjoy that because I think of my precious Savior who has waited almost 2000 years to have His bride, to have the fruit of the tribal of his soul, and He's still waiting. I'm glad He waited for me and He's telling me that He wants me to be patient too, as I wait that time when he'll see fit to come and claim His bride to be with himself. When the Father will say Son, the hour is come. Then, as we had in our meetings, there won't be any delay. He'll come with a shout and in a moment will be changed. So may there be that patience as we wait, may there be that fruit bearing, may there be that service. Well, I believe these things are brought before us here in this chapter in a very beautiful order. This ninth verse is well known. I'm sure some of us have it hanging on our walls because it's been printed as a text and it's. Touching, isn't it? As the Father hath loved me, so have I loved you. In my love, we think of the Lord Jesus here in this world, who always walked in the enjoyment of His Father's love, no matter what circumstances came. And there were many, many trials in the pathway of our precious Savior as He walked here. He always walked in the sense of His Father's love. He always accepted every circumstance as from His Father, and so He could. Rejected by the nation whom He had come to bless. He Even so Father, for so it seemed good in Thy sight. He always, I say, walked in the enjoyment of His Father's love. And here He is telling them that just as the Father loved Him, so He loves us. Has this entered into our souls? Brethren, are we sitting in this room tonight in the conscious enjoyment of the fact? That just as much as the Father's love is toward the Son, such as His love toward us, does not thrill you when you stop to think of it. Oh, I don't think it would be possible for us to even meditate on such a thing for a few minutes, but it would overwhelm our hearts that He should so love us. And so we have. Here is the very starting point, my love. Oh, I say again, that's what we need. That's what 2nd Corinthians 5 is talking about. It says the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead.

And that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Have often commented the verse does not say the love of Christ should constrain us. The verse says the love of Christ constraineth us. It's stated as an actual fact. Someone might say, but it doesn't seem to constrain me. I know it should, but it doesn't seem to. Why does it state that as an actual fact the love of Christ constraineth us? Well, let me illustrate it like this. Supposing I had some nails sitting on the table and I had a magnet in my hand and I said this magnet will attract those nails. Oh, you say that nothing is happening to those nails. Well, there's power in that magnet to attract them. Why is it not attracting them? I don't say it should attract them, I say it will. It does attract nails. But if I bring that magnet down close, then you see the nails start to move and as they get closer, they jump up to the magnet and they go where the magnet takes them. There was sufficient power in the magnet to attract them. But the magnet was too far away. And you know, we're something like Peter at times. We follow afar off. There's power in the love of Christ to attract our hearts. I remember hearing of a man who wanted to illustrate this, and he was a man who operated one of these powerful magnets, which they often used for loading scrap steel and so on. So he brought the magnet down and picked up. A lot of steel. And then he took it over to a bare place where there didn't seem to be any steel lying at all. But as he brought the magnet down close to the ground, why, the ground began to pop open, and little pieces of steel that had been trampled down under the earth began to pump up there, because the magnet was now close to them. And we get trampled down just like that. This earth does seem to have a way of trampling us down. Say again, if the love of Christ only gets to touch our hearts, it not only should constrain, it will constrain. It's a positive fact. The love of Christ constraineth us. And the result once is that those pieces of steel don't go where they want to go. They simply go where the magnet takes them. And that's why the end of the verse is that we should not live unto ourselves, but unto him who died for us. And rose again. Every heart desires satisfied affections. So there are two things that perhaps we desire most of all in life and though that is that we should have someone who would understand us and someone who would really love us. You know, if you have someone who really understands you that you can go and talk to at any time and will always understand the way you feel things and your approach to them. Why, you have a very dear friend, I would say. That's the kind of a one we have in the Lord Jesus, and it's always been precious to my heart that verse in the Psalms. Pour out your hearts before him. Isn't that a grand verse? There's not many people you can pour out your heart to. You know very well that when you start to talk, there's some people they just are not interested in your problems. They don't seem to enter into them. But if you have a friend that you can really pour out your heart and if you have a friend that you can tell them anything and they still love you, I say you have a friend. Well, that's the kind of a one we have. That's the quality of the love that the. Has not a love that overlooks sin? No, that wouldn't be true love because loving us he is holy also. And so at the cost of his precious blood he has put away our sins, but that love all. May this verse sink down deeply into each of our hearts. And I could perhaps say this is a starting point of these seven different ones that we have. My love, there might be somebody who loves you and you say, well, I don't care too much whether that person loves me or not because you're not interested in that person. But you care that the Son of God loves you, don't you? The Son of God who loved me and gave himself for me. Who is it that loves us? The Son of God, the Son of God who loved me and gave himself for me. Christian friend of mine had that verse painted on his wall.

And a business associate came in and they were talking business for a little while and then he stepped out of the room to get something. When he came back, the businessman said, do you really believe that? And he said, I surely do. But he said, I don't wonder that you're happy if you really believe that. All we really do believe it. The Son of God who loved me and gave himself for me. So may I just read those words again? As the Father hath loved me, so have I loved you. Continue ye in my love. Now we have the second one in the tenth verse, if ye keep my commandments. Ye shall abide in my love, even as I have kept my Father's commandments. And abide in His love we have spoken of here as His commandments. I believe it's spoken of in this way because as we one has remarked before, when we think of who it is that has spoken to us and asked us why it has all the power of a command to our hearts have sometimes put it this way. If you were doing something and someone disagreed and said why are you doing that? Or perhaps he would say, who asked you to do that? If you reply that someone who has influenced someone important has asked you to do it, that would probably be sufficient for an answer. And so if there's something that you are seeking to do, perhaps you may have someone who objects and says why do you have to do that? Just think of who it is that has given us His word and has made known His mind and will and has asked us to do it. If you were to be doing it and you say why it was the president of the United States that asked me to do that, there'd be no question, would there, why such an important person as him who asked you to do that thing, even if it was only a small thing? And so when we are thinking of the pathway of obedience, we should always stop and think, who is it that has marked out the pathway for it? Is it a friend? Is it someone who doesn't understand you? Is it someone who doesn't love you? No, dear friends, it's someone who loves us with an unchanging love, a love that doesn't change because of our failures.

Have often said when the Lord assured His people of His love toward them, it was always at times when you would have perhaps least expected it. At the end of the 40 years of the wilderness journey. It says, yeah, he loved the people. All his Saints are in thy hand. They sat down at his feet and heard his words. What 40 years of rebellion and self will yes that's the time when he. It says, yeah, he loved the people. Then as we trace through their history after they got into the land, we see Jeremiah with tears pleading with them because of. They were going on, had the Lord ceased to love them. We all know that beautiful verse in the 31st of Jeremiah. Yeah, I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee. We pass on still later in their history, and we come to the last book in the Old Testament, the prophet Malachi. A little remnant had been gathered back into the land. But the little remnant had departed. They were saying it was vain to serve the Lord. They wouldn't even kindle a fire in the Lord's host for not they wouldn't open the doors unless they were paid for it. And they offered the lame and the blind to the Lord, just like we do sometimes we say, oh, it's too much trouble to get ready and go to the meeting, or do such and such a thing for the Lord. Oh, it's a lot of bother. And that's the way they were talking. And the Prophet opens with these words. The burden of the Word of the Lord by Malachi. I have loved you, saith the Lord. Yes, all through the Old Testament, that unchanging love. And then we could trace it through the New Testament at the end of the Lord's pathway, just before they all forsook him and fled. It says having loved his own, which were in the world, He loved them under the end and in the letters to the seven churches. The Lord felt it in the first one that they had left their first love.

But in the last one of the letters, he assures them that he still loves them. He says, as many as I love, I rebuke and chasten. Oh, it's wonderful to think of that. And friends, I say this because that's the person that has made known his mind and will in this blessed book. My commandments. My commandments. Just don't think of it. Well, that's what Paul said. That's what James said. That's what John said. But as you pick it up and read it, think of it as the one who went to Calvary and died for you is making known his mind and his will to you. And if there's some little step that you're pausing about and you say, oh, that's too difficult, I don't think I could follow out that verse. I don't think that I could take that step. Just say to yourself, but who is it that asked me to do it? Who is it that? Asked me to do it. Oh, it was the person that loved you and I enough to go to Calvary's cross and bear the judgment. Who, when he could have taken an easier path, he set his face to go to Jerusalem and wouldn't allow anything to hinder him in the fulfillment of that divine purpose for which he had come to accomplish a work of redemption that would bring you and I into a place where we could share his company and communion. For all eternity. And so I say again whenever there's a little. Difficulty comes in your mind, some verse of Scripture that you come upon. You know it's going to cost something to please the Lord in that matter. You know that perhaps you will be misunderstood in seeking to take a step to please the Lord. Just say to your heart, But who is it that asked me to do it? Is it just a request or does that request have the power of a command to your heart? I. That when love is operative, every request, every word becomes a command. We think of how David was thirsty one day and he said, oh, that I had a drink. Of the waters of the well of Bethlehem. He didn't give any command. He didn't tell his man to do it. But some of them, at the risk of their lives, broke through the host of the Philistines and drew water and brought it back. Oh, they might have said. He doesn't really mean that. He wants us to do that. He just is expressing a desire. He's not telling us that we have to do it. No, he wasn't either. But it became a command to their hearts, a command that led them to risk their lives. And David numbered them among his mighty man. May God grant that when there's something in the word that we read that seems to be difficult to walk in the path of obedience, may we just say to our hearts, But who is it that asked me to do this? Who is it that said he wanted me to do it? Oh, that's enough for the heart that has learned his love. So he says, if he keep my commandments, she shall abide in my love. Even as I have kept my father's commandments and abide in his love. And how often we find that when we take a step that is not according to his word, we lose in some measure the enjoyment of his love. It's true with our children. We love them. We love them through thick and thin. We love them when they're willful, when we when they're disobedient. But they lose something when they choose a passive self will they don't enjoy. That we want to bestow upon them. They don't enjoy it. And yet our hearts feel like the Father in the 15th of Luke, yearning for them and for their good and for their blessing. And so he said, if you want to really abide in my love, then walk in the path of obedience. For the path of obedience is the path of happiness. I believe it was Mr. Darby once said, how often does one forbidden thing in our lives? Hide from our view 1000 blessings. It isn't that the heart of the Lord changes, but it, just as it were, cast a cloud between our souls and Him, so that we can't enjoy His love as we should and as He wants. Now we come to the third one in this 11th verse. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. What was the Lord Jesus joy, you might say, and rightly too. Wasn't the Lord Jesus the Man of sorrows? Yes, tells us that in the 53rd of Isaiah He was the man of sorrows and acquainted with grief.

But we read in the 12th chapter of Hebrews, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. And also in the 10th chapter of Luke. The only occasion where we read about the Lord Jesus rejoicing in spirit was at a time when we would hardly expect it. He was mourning over the fact that the. Ones whom he had come to bless and rejected him. And yet he rejoiced in spirit. Is there a joy in the path of obedience? Well, I quote the words of another There are joys in the path of faith only known to those who walk in it. Ask anybody who has sought to walk in obedience to the Lord, and ask them if they have found happiness in that path. I know that if you just do things to please your father and mother and your brethren and don't have the Lord before you, maybe you won't have the same joy. Because your father and mother may not be able to sustain you in a problem. I've often said to the young people, when you want to do something for the Lord, you must do it with himself before you, because you will never be sustained in the path of faith unless you have the Lord before you. Your friends can't sustain you. They may tell you what you should do, but when you face the problem, your friends can't sustain you. Your father can't sustain you, your mother can't sustain you. Your brethren can, but the Lord can, and we need to have the sense of the Lord's presence. And I was thinking of Paul as he stood before that tribunal on trial. He speaks of it in Timothy. And he said at my first answer, no man stood with me, but all men for subway. But he said, notwithstanding, the Lord stood with me. And I'm sure we've all read the lives of some of these martyrs and how they went out to face the hungry lions rejoicing and singing. Paul, as far as I know, the only recorded case that we have in his pathway of his rejoicing was also when he was in prison with stripes on his back. And there we have him in the prison and it says he was, he was rejoicing there and singing, praying and singing praises to God. And I just want to say this to you. When it speaks of my joy, it doesn't mean the ordinary things that we can. And enjoy in life. We thank God that He gives us all things richly to enjoy. I know many of you have had a happy time today and probably hope to have a happy time this evening. And I hope surely from my heart that you do. But the joy I'm talking about here is a different kind, because you may not always be able to enjoy all the bubbling things of youth, but you can always have this joy. You can have it in prison, you can have it on a sick bed. The Lord spoke of my joy, that they might have my joy fulfilled in themselves. What is this my joy? It's the joy of communion with the Lord. And I don't know of anything sweeter in life than to have this joy as a secret between our souls and the Lord. And so as you go on the path take to do what you do to please the Lord, If you have to suffer in the past, you'll find you'll. Have the same experience Paul did, and it's a wonderful experience. Some of us can think of times in our lives when you're really pressed in some matter and there was nothing. We look back upon it

as some of the happiest things in our lives when we could say, notwithstanding, the Lord stood with me. I've often said I'm going to meet Shadrach, Meshach, and Abednego in heaven someday, and I like to think of having conversations with some of these people. Ask them what is the best time you ever had in your whole life down here in this world? And I quite expect that they're going to tell me that it was when they were in the fiery furnace. I might say to them, couldn't you have found an easier way out than that? You could have put down your head. He would have never known that you weren't bowing. He would have said, oh, I wasn't bowing this, but out of my head, but I wasn't bowing. He could have found an easier way out, surely. Oh, they said we wouldn't have missed that for anything that was real. Did you not know the Lord walked in the fire with us? And you're missing an experience that will ever be precious to your soul if you're sidestepping the path of faith in order to escape something. Escape what? All the world's frown, yes, but escape what? The joy of His presence? The joy of His approval. Paul lived his life in view of that day of manifestation.

And then isn't this 12 verse beautiful? It's not one of the number that I'm counting here, but it says this is my commandment that you love one another as I have loved you. In other words, this is a love that the vessel can't contain. And I always enjoy the way loving one another is brought in. It usually follows the Lord speaking about his love. And to me is just like filling up a glass until you come to the top and then it starts to flow over. And so when you're enjoying. Love, it just goes over the top. And if we find it hard to love someone else, just think of his love. And then as we think of that, it just goes over the top and it reaches out to others and flows out to the to our brethren and to sinners in their need. And so after telling us these three things, my love, my commandments, that the path of obedience and my joy. Then he says, and let it flow out to others too, that she loved one another. And then he goes on in the 14th verse. Perhaps I should read the 13th also. Greater loveth no man than this, that a man lay down his life for his friends. Here are my friends, if he do whatsoever I command you. Henceforth I call you not servants, but friends. Or the servant knoweth not what his Lord doeth. For but I have called you friends for all things that I have heard of my father. I have made known unto you. I'm sure many of us have sung, I'm sure all of us have sung that beautiful hymn. What a friend we have in Jesus, all our sins and griefs to bear. What a privilege to carry everything to God in prayer. And we're so happy that we can speak of the Lord Jesus as our friend. But I want to tell you something more wonderful. And that's what we have here, that the Lord Jesus should call me his friend. I tell you that really humbles me when I think of. Now that I could call the Lord Jesus my friend is indeed a stupendous, a wonderful thing, and that I can come and talk to him as my dearest friend, but it overwhelms me that he should call me his friend. Doesn't that touch your heart, dear friend? Tonight the Lord Jesus talking to these disciples, He knew all about them. What kind of people were they? Well, we had the other night in the Bible reading how they had. Who should be the greatest? And they did some very strange things at times like we do. But isn't it beautiful to think that the Lord right on the eve when he was going to the cross and he knew they were going to forsake him that he'd say these wonderful words. He are my friends all just pause and think of it. Just think of it. If I could say that I was a friend of the of the Queen of England or the. President of the United States, I would feel quite honored that I was a personal friend of theirs, but I have a far higher friendship than that. I can say, and the authority of what we have here that the Lord calls us his friends. Ye are my friends. And as this lays hold of our souls, and then it encourages us in the pathway of obedience. And then he also tells us too. The reason that He can call us friends, not servants here, but friends, is because all things that He has received of his father He has made known unto us. Have you ever stopped to think how privileged we are? If we were in with all the secrets of the government of the United States, we would feel we were quite important people to be in on a great deal of the. In secrets that are only for those who were in the very top of authority. But you and I, as we sit in this room tonight, if we truly belong to Christ, you know we're far higher than that. And the Christian knows what's going on and what's coming upon this world in a far more intelligent way than the best instructed people in this whole world. I've often said the Christian is the only one who has an intelligent outlook on what is going on in the world. The man of the world don't know. They don't understand. But you realize that having this book in your hand, that you know the future of this globe on which we live. That you can look up and see the starry skies and have a personal relationship with the one who made them all and who holds them all in their place, and who has written us a book like this to bring before us all that we need for our whole pathway.

Invited us to come boldly. He tells us of His love, tells us that we can say that He counts us as His friends. Oh, how marvelously privileged we are. And through all eternity, brethren, there are no new secrets that are to come out. The heart of God has been revealed. It's true. We're going to enter into things in a fuller measure when we get to glory than we do down here. About all that is in the councils and purposes of God. Has been made known and heaven will not be a strange place to the believer. Yes, it will be home to us. That's what I believe. Many of us love to think about that the moment we enter those glorious scenes above that we'll say at last this is home. And as a little hymn says, there are no stranger. God shall meet thee. We won't be strangers in those courts above. Oh, isn't it blessed, my friends? And when you sing that little hymn, what a friend we have in Jesus, thank the Lord from your heart that you can call the Lord Jesus your friend, but thank him also for this marvelous fact that he says, ye are my friends. And if we want to enjoy this friendship, it says, if you do whatsoever I command you, it's all been made known in his precious word, and you may have a very dear friend. But you know you can hurt that friend. You can hurt that friend so that you don't enjoy the friendship. The Lord's love will never change. His desire for our company will never change. And when he gets us to glory, He's going to see if the travel of his soul and be satisfied. But he wants us to enjoy this down here. Ye are my friends. And then he says all things that I have heard of my father. I wanted to speak of that relationship for when the Lord Jesus rose from the dead. He said to his disciples, I ascend unto my Father and your Father, and to my God and your God. He has brought us into a relationship, a relationship that no St. in the Old Testament could enjoy. A relationship that you and I are entitled to enjoy, that God is our Father. Yes, we can look up and say that the one who counseled all things. My Father. And when I get to glory, it'll be the Father's house. Are we enjoying that relationship to God as our Father? Remember a brother down in the East telling about how he had learned this blessed truth and enjoyed it, but he hadn't yet been gathered to the Lord's name. He was seeking the Lord's mind about where he should go to remember the Lord. And he went into different places, and he noticed the different ways in which they spoke to God. Some addressed him as almighty God and some addressed him as Jehovah God in different ways that they addressed him. And he said one time he walked into the little assembly down there and he said the brothers stood up to pray. And he said, our blessed God and father, oh, he said that brother has learned something that's precious to my heart. God is my father. And the Lord used that to speak to his. And he was gathered to the precious name of the Lord Jesus. Are you enjoying this fact? There are many people that don't. You'd be surprised how many, although they know about God, they don't enjoy the relationship because your sons God has sent forth the Spirit of His Son into your hearts, crying ABBA father. And then the next one is my choice. You have not chosen me, but I have chosen you. You and I didn't choose the Lord Jesus. We would never have chosen Him. Have he hadn't chosen us? No, brethren, we would never have chosen Him. Left to ourselves, we never would. People talk about free will, but as someone has illustrated it, if we were left to our own wills, we would never choose Christ. And so what's the good of free will when our hearts were at enmity? Supposing I had an apple on the table and I had an orange, and I said.

You can have your choice, but you hate apples and you love oranges. And I say you can have your choice. What's ever going to make you choose the apple? Well, certainly giving you a choice is not going to make you choose it because you hate apples. And man left to himself, has enmity in his heart toward Christ. We were enemies in our minds by wicked works. What can I do to ever make you choose that apple? I'd have to do something inside you, wouldn't I? I would have to change your likes, wouldn't I? And God begins. From within, He begins His work from within. And so He chose me. It wasn't my free will, brethren. It was His sovereign choice. And that is what is going to be so marvelous for all eternity as we're up in His presence there. To think that He looked down upon the vast company of men and women here in this world, and He picked us up. Doesn't it touch your heart sometimes when you walk down the street with crowds of people? Or perhaps in some public place where there are hundreds or perhaps thousands of people, and you say to yourself, and he chose me. Doesn't it touch you? Sometimes it does me. I just marvel because I would never think that I was any better. Not nearly as important as some of the other people surrounding me. And yet he chose me. And that's going to be the wonder of all wonders for all eternity. And this ought to thrill our hearts. Is there someone here that's a little? Dissatisfied and perhaps disgruntled with life, Paul said to the Thessalonians, I've always enjoyed that comment that he makes in the first chapter of Colossians of First Thessalonians. Rather, he said, remembering brethren, your election of God, what he's really saying to them now I know, said Paul, that your fellow countrymen hates you. They would never choose you. They dislike you. You've received Christ, but he said the Lord chose you. That's what counts. That's what counts, and that's what counts with us too. And we can go on. Perhaps you feel someone's hurt your feelings, someone's been mean, someone's been unkind and done something that really hurts. Isn't it nice just to say to yourself, But the Lord chose me, and the Lord loves me, and he's not dissatisfied with me either. He's not disappointed in me. He's not disappointed. You might get disappointed with yourself, but I want to tell you the Lord will never be disappointed with you because He's going to see of the travel of His soul and be satisfied. Oh, what a blessed thing it is to know that He chose us. He chose us. We need to say these things to ourselves quite often. It's easy to get discouraged and we need to just bear these things in mind. And then last of all, the 7th, 1:00. Perhaps even the very best one of all is in my name. You will ask the Father. In my name he may give it to you. Just turn to a little verse in Numbers the 6th of Numbers. In this connection. The 6th chapter of Numbers. And the 23rd verse speak unto Aaron and unto his son, saying, on this wise shall he bless the children of Israel, saying unto them, The Lord bless thee and keep thee. The Lord, make his face shine upon me, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace in this last verse, and they shall put my name. Upon the children of Israel, and I will bless them. Isn't this lovely? He said, put my name upon the children of Israel and the apostle John James rather speaks of that worthy name by which ye are called. And so he says in my name, that name has been placed upon us. We are Christians, we bear the name of Christ. I hope we value the privilege of being gathered to the name of the Lord Jesus Christ. I hope it's. Privilege and joy it most certainly should be to confess that altogether lovely name. Whose name? My name? Doesn't it touch your heart to think about that my name, and that he should put it upon us? We know when a man gets married, like when the Diane got married to the Prince Charles, why immediately from then on she bears his name. She is no longer in the position that she once was in another family, but now she is in a certain position where in a short time perhaps he may become the Queen of England, and she bears the name of the one whose husband, who is her husband.

And so here we are in this world, and the Lord looks down upon us. We have his name. Placed upon us. We're gathered to His name. We have the privilege of confessing His name. Baptism is in his name, isn't it Very precious, His name placed upon us. May we value this, brethren. Well, I just want to say these things again, and I hope that they will touch our hearts. My love, my commandments, my joy. My friends, my father. My choice and my name. What better portion could we have? To start the year 1982. If He leaves us here a little longer, this is all ours. This was the Lord talking. What kind of people was He talking to? Disciples. Who would ever be faithful to Him now? Disciples who grieved his heart. But this is the way He felt toward them. And may the thoughts that the Lord has toward us touch and stir our hearts. May it affect our lives. Brethren, we only have a little time, I believe, until the Lord. Come, and we have this privilege of going through life in the enjoyment of this place into which we have been brought. May the Lord grant that it may be an enjoyed portion with each one of us, and so that as we do, it'll be something like it was with Moses when he went up into the mountain. His face was no doubt very sad, because he went up just after the people had failed so grievously. He went up into the presence of. Lord. But when the Lord revealed himself to him as merciful and gracious and long-suffering and patient, and provided a way of approach for God's people into his presence, He came down and his face was shining so much that they asked him to put a veil over his face. And you and I couldn't consciously be enjoying all these wonderful things without it affecting our. Countenance, May God grant it, will be so as we perhaps are left here a few hours more. And then perhaps have to meet the world again, that they'll see that we face the future. In the company and in the enjoyment of this one who has done so much for us. Could we sing #256? Praise the Savior, ye who know Him, who can tell how much we owe Him gladly Let us render to Him all we have and are 256. Praise the Savior, ye know Him. I can tell. How much we owe him gladly. Let us render to him. All we have and all. It's our says thy name that charms us. Hey for.

Conference: 1982, Our Blessings in and with Christ (14:1)

Address—G.H. Hayhoe

I'd like to turn tonight to the 14th chapter of John's Gospel. Just like to read a few verses in the 14th and also in the 15th. John chapter 14, the first verse. Let not your heart be troubled. He believed in God. Believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also. The 21st verse. He that hath my commandments and keepeth them, He it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him not Iscariot. Lord, how is it that thou wilt manifest thyself? Unto us, and not unto the world. Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. Then the 27th verse, peace I leave with you, my peace I give unto you not as the world give us, give I unto you. Let not your heart be troubled, neither let it be afraid. In the 15th chapter. In the seventh verse. If He abide in Me, and my words abide in you, He shall ask what ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep My commandments, ye shall abide in My love, even as I have kept my Father's commandments and abide in his. Love these things have I spoken unto you, that my joy might remain in you, and that your joy might be full? This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. He are my friends, if you do whatsoever I

command you henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you. And ordained you that ye should go and bring forth fruit, and that your fruit should remain, and that whatsoever ye shall ask of the Father in My name, He will give it. He may give it you. Well, in these verses that we have read tonight was just particularly on my heart of how they bring before us that the Lord Jesus makes his home to be our home. He would have us to enjoy his presence. He would have us to enjoy his peace, His love. And as we trace through these verses, we'll see those things that are given to us to presently enjoy. It's the most wonderful thing that we can possibly have upon earth to realize the place of. That we have been brought into as we sang in our little hymn. We can never forget the cost. We're redeemed with the precious blood of Christ when we think of how much he loved us. We were talking a little bit today of the wonders of God's creation. We think of this vast creation and as men get more powerful telescopes, they just learn more of the wonders of God's creation. But that only makes it more wonderful to me to think that God would pick out this universe in which we live, this planet, I should say, in which we live. And it tells us in the 8th chapter of Proverbs that when he formed this world, his delights were with the sons of man. That he was rejoicing in the habitable parts of his earth, and my delights were with the sons of man. How wonderful it is when we stop to think that out of this whole vast universe, with all various. And all that there is that God should have picked out this one particular planet in which to display His purposes and His ways, to reveal His heart and to bring us into a place of association with Himself. Surely this ought to touch our hearts. And more than this, it ought to create a response in our hearts, because how could we enjoy these things? Without feeling a response in our hearts to all that he has done.

The Lord had just told His own about how He was going to the cross. He counted upon them, feeling this and realizing too, perhaps, that they were going to lose the one whom they loved. He was going to be taken away from them. He knew their hearts would be troubled. And too, when we think of this world in which we live, and we look out and see the condition of it, and we know that it rejected our precious Savior. Why? Surely our hearts would be troubled if we didn't know these precious things. Things that he reveals to us. People of the world, as the scripture says, their hearts are failing them for fear and looking after the things that are coming. They see the collapse of everything that they once considered stable in the earth. But isn't it very blessed for us to realize that we can go on, as a little hymn says, through scenes of strife and desert life, we tread in peace our way, that we can go on in a world full of uncertainty and perplexity. Where men's hearts are failing them and we can have the enjoyment of these precious things in our souls. We're the only people on earth that have a right to be happy. And we have every right to be happy because we can enjoy these things presently by the Spirit. And when the Lord Jesus comes, then we'll be there where we can enjoy all these things that we talk about and sing about in their fullness without hindrance above. We will not have a different new life when we get home to glory. We already possess the life that is suited to heaven. When we enter heaven, I believe that everyone of us will feel at once. Instinctively we'll say this is home. It'll just be the very place where our natures belong, because we already have the divine nature. So when we enter there, we'll be at home. But you know here there are hindrances. And as someone has put it, part of the energy of the Spirit of God here in this world is helping us in two things. It tells us that the flesh lusteth against the Spirit and the spirit against the flesh. And these are contrary, the one to the other, so that ye cannot do the things that ye would, and much of the energy of the Spirit now in US. Is to help us to keep the flesh in check. Then too, there's another thing that says in Romans 8, the Spirit helpeth our infirmities. And so we find that the Spirit of God helps us. Perhaps someone is sitting in this meeting tonight with a bad headache or some physical thing. And you know what bothers us a certain amount? We're not fully free to just enjoy these things without hindrance. But brethren, it'll be the same Spirit. New life that we now possess, but there'll be no hindrance there. He'll never have to help us to overcome the flesh, because we won't have the flesh there. He'll never have to help our infirmities. We won't have any infirmities, but He'll be able to do His blessed work that He wants to do with us even now. To shed abroad the love of God in our hearts, to bring our souls into the enjoyment of all those things that are ours. He shall lead you into all truth. For he shall receive of mine, and shall show it unto you. So as I say, the disciples hearts might well have been sad, might well have been troubled. But the Lord said, in my father's house are many mansions that could be translated, many abodes. I believe the reason the Lord spoke in this way was because in the millennial temple, as it's described to us in the end of Ezekiel. There were places. Spoken of as abodes for the priests. And in the Millennial Temple, the priests will dwell right within the confines of the temple and enjoy a place of nearness there. And I believe that the disciples were really looking for the Kingdom. They knew the Lord Jesus was their true Messiah. They expected him, as we read, to set up the Kingdom at that time. They said to him, Wilt thou at this time? Restore the Kingdom to Israel. They also said in the 24th of Luke, wilt thou at this time restore the Kingdom to Israel? That was what they were looking for. And as they thought of their loved one, the Lord Jesus being taken from them by their hearts were troubled and sad. But he said, and I think this is so precious, he said in my Father's house are many abodes. If it were not so, I would have told you, isn't that a.

Expression. If it were not so, I would have told you, perhaps we could put it this way, that the Lord was really saying to them, I wouldn't have called upon you to walk with me in a path of rejection if I didn't have something better than what you had anticipated. They had anticipated the earthly thing, and the Lord hadn't yet revealed to them the heavenly thing. Indeed, we don't have it fully revealed until we come to the Epistles. There were intimations of it, but not the full revelation of it. But he said I wouldn't have called you to walk in a difficult path following me in my rejection if I didn't have something better for you than what you would expected. And brethren, He does have something better for us than our highest expectations. And if the path may seem difficult by the end of it is bright and glorious. It's all wonderful that if we haven't entered into. Very much of it now, by the only surprise, if I can put it that way, that heaven will bring, is not a new person, we know him here, but a fuller revelation of himself, a fuller enjoyment of himself, perhaps I should say, than what we can enjoy down here. So he tells them, I go to prepare a place for you. And then he says and if I go and prepare a place for it. I will come again. His going into heaven in manhood prepared the place, because the the children of Israel were not able to reap the harvest until a sheaf of first fruits had been waved before the Lord. And when the sheaf of firstfruits was waved before the Lord, it was accepted for them were told, and then they could have the harvest. And so the Lord Jesus entered as the firstfruits as we read. 1st Corinthians 15 Christ the first fruits afterwards, they that are Christ at his coming. And so when he entered there Baleno was the assurance that the whole harvest is going to be gathered in and at his coming this will take place. So he said that he was going to prepare the place. His entering heaven in manhood prepared the place, and now we're just waiting for this moment. At where I am there ye may be also. There's no description here given of the place is there, but just that we're going to be with him. And so I like to think of it in this verse that we might say that he's revealing to them my home that is as we sing sometimes his home made ours. What a blessed thing, that place where the precious Savior. Was from all eternity is going to be given to us to enjoy, and we'll be in the Father's house to enjoy all that's in His heart. He came down that we might know He dwells in the bosom of the Father, but He wanted us to know and enjoy that too. And so here we have in this first part, my home, His home opened to us and for us to share it in company. With himself, the Lord God Almighty and the Lamb are the temple of it. Now when we come to the 21st verse, the Lord reveals to

them something that they could enjoy in the present. That is. He says in this 21st verse, He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. And then if you notice in the end of the 23rd verse it says, And we will come unto him and make our abode with him. It's very interesting that in the original the word translated mansions in the second verse is the same word translated or abode with him in the 23rd verse. The thought is that we're going to be in those many abodes. We're going to be in a place of nearness there in the Father's house. But the Lord was saying to his disciples, I want you to enjoy my presence down here. And so he tells them that if they would walk in obedience, that that would be their portion before the day of His coming. We're going to be in those many abodes above.

He said, if you walk in the path of obedience, I'll come and make my abode with you. Oh, how precious that is for our hearts to think that not only the Son himself, but we will come. And that is we can enjoy the Father's love. We can enjoy the love of the heart of the Lord Jesus here in this world now, and we enjoy that in the path of obedience. So perhaps we could say in this part. In these verses, it's that he's saying you can enjoy my presence, you're going to enjoy my home, but before you get there, you can enjoy my presence. And if I might just say here in passing, there should be two ways in which we can particularly enjoy His presence. I believe those are brought to us in the last chapter of Matthew. The Lord appointed a mountain where he would meet with his disciples. He told them where that would be, and they must put forth the energy to go to that particular mountain. And when they did, it says the Lord Jesus was there, and when they saw him, they worshiped him. Well, you know, to enjoy the Lord's presence collectively requires some energy to come out tonight to enjoy the meeting required some energy. When we come on Lord's Day morning, when the Lord is in the midst, why we have to leave our homes, we have to come down and gather around himself. Well, how the precious thing it is to enjoy the Lord's presence collectively. It says where two or three are gathered together. In my name there am I in the midst of them. Is it worth putting forth the energy? Was it worth the disciples putting forward the energy? Didn't the Lord say, I'll never leave thee nor forsake thee? Could they not have said, Well, spiritually we can enjoy his presence at any time, but it required energy. And so we might sit at home and say, can I enjoy the Lord's presence at home? But in order to enjoy his presence. Collectively, it does require an exercise listening, if I could say it this way to his directions to be where he would have them with himself in the midst. And then when they saw him, they worshiped him. Wasn't the perfect group, you know, because it says some doubted and you know, let me come together. If we look at one another, why it's not a perfect group, but we don't come for that. We come to be. Found the Lord Jesus. But then when that happy little gathering came to its end, why then as they were about to disperse, he said, and lo, I am with you always, even unto the end of the world or the age. And so is that little company dispersed. They could enjoy His presence as they walked out individually. You can enjoy the Lord's presence in your automobile. You can enjoy the Lord's presence in your home. So there are those. Two ways, but it's the path of obedience. The Lord said Judas asked the question. That is Judas, not Iscariot. He said, how could this be? How would he manifest himself to his own and not to the world? He said you want to know Judas well, by walking in obedience to me, you will enjoy my love and my presence. Oh, how precious this is to faith. So we have his home brought before us, His presence brought before us as something that we can presently enjoy. In the path of obedience. Then in the 27th verse. He says. Peace I leave with you, My peace I give unto you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. We know the world's peace is always consequent on pleasant conditions. When everything is agreeable and nice, they say, oh, this is a peaceful situation. When there isn't any particular trouble, it's bothering them. They say, oh, I'm just at peace now, but their peace is dependent upon circumstances. But brethren, what about the pathway of the Lord Jesus? Oh, he had a path through this world. World as the Man of Sorrows, rejection on every hand, misunderstood by his disciples with the cross before him. Why surely as the Lord Jesus walked through this world, it was not an easy path. Why they took up stones to cast at him. They suggested that he leave because Herod would get him. The path of the Lord Jesus was a difficult path, but he said, My peace I give unto you.

He walked in the constant enjoyment of his father's presence and company. And so he could he could say, my peace. What a blessed thing this is. I believe that this is what it means when it says and the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. The peace of God is the peace in which God himself dwells. Have often said, do you think God was disturbed by anything that happened in this world today? OK, now you say he knew everything beforehand and he's in control of everything. Well, he invites us to have that same peace, not peace with God. That's knowing Christ as our Savior is to have peace with God. But my peace, the peace of knowing that God is in control of everything. And that's the peace in which the Lord Jesus walked. And he said, my peace I give unto you. Makes me think of the little story that I heard of a child that was on board deck. And I was rather on a ship, and her father was the captain, and she had gone down into the room below, and she was resting in bed and asleep, and her mother was in the room with her. And the terrible storm came up, and the boat began to toss about, and she wakened up. And of course she knew as she was tossing about there that it was a bad storm. And she just asked one question. She said mother is daddy at the helm, and her mother said, Oh yes, dear. And she turned back and went to sleep. Well, that's perhaps a little illustration. His peace is a peace that we can enjoy. When everything seems the very opposite to peace. It's the knowledge of who's in control. My peace I give unto you. The world doesn't know anything about that. The world only knows things that they can bring about themselves, but for us. To be able to walk, it's a peace that passes all understanding and it says shall keep or shall Garrison your hearts and minds through Christ Jesus. We need a Garrison on our hearts and minds, don't we? The devil's busy trying to disturb our minds and occupy our hearts with other things, but we need a Garrison, and the Garrison is to know. That he's in control by peace I give unto you. Now, when we come to this 15th chapter and the. I'd like to start at the ninth verse here. Has the Father hath loved me so? Have I loved you, continue ye in my love? Well, this is a well known verse to many of us I'm sure, but it still is a precious verse even although we know it well. As the Father hath loved me, so have I loved you. Continue ye in my love. That is, we are entitled to be in the enjoyment, the constant enjoyment. Of His unchanging love. Failure in our lives never changes His love. I always have enjoyed that in Malachi chapter 3. Where Malachi is writing to the people of God in those days of Israel's history, when there was such decline, God had brought back a remnant from the captivity and brought them back to their land. He had miraculously undertaken for them. The temple had been built and the sacrifices had been resumed, and God had been very good. And when they came back. They rejoiced. That God had turned the heart of the king of Assyria to be kindly and favorable to them. But you know, they didn't continue in the enjoyment of all these things. And when you read in the book of Malachi, God has to remind them over and over again of how they had forgotten Him and how they hadn't recognized his claims. But in the opening chapter, it tells us the burden of the word of the Lord by Malachi.

I have loved you, saith the Lord. Now you might have expected that if they had been going on well, but here it was at a period of real decline when the Lord was so grieved about many things that were going on. And yet how precious, how assuring those words, I have loved you, says the Lord. And they said, we're in. Well, he said, I love Jacob and I hated Israel. Well, what kind of a person was Jacob? If you've read his history very carefully, you know what kind of a person he was. Deceiving His poor old father, stealing the birthright from his brother, Lying to his brother. Also many things in Jacob's history that weren't what they should be. Had the Lord's love changed toward Jacob? Oh no, there

was an unchanging love. A love that continued in spite of everything. It was a sovereign love. Sometimes I've thought of the two boys. It seemed that Esau was a nicer person than Jacob was. But the Lord said I love Jacob. I might just comment when it says I hated, uh, I hated Esau. That was not written while Esau was alive. Uh, the book of Malachi was written hundreds of years. After Esau had died, you could never say. While a person is living, the Lord hates you. But if a man dies in his sins and has spurned God's love, he will not be the object of his love in a lost eternity. What a solemn portion to be cast out from the presence of God, away from His goodness and His love for all eternity. But I say it's a wonderful thing. When you think of this in connection with God's people, it doesn't mean that He was pleased with their condition. They were called upon to repent, but they were also reminded that His love toward them was unchanging. And indeed, I believe when we have failed, what really draws us back is to realize that He loves us in spite of all that has taken place. He wants us to come and own it. He wants us to be restored, but his love is not changed. It's ever the same. Indeed, it's because he loves us that he calls us back. It's because he loves us that he chastens us. It says as many as I love, I rebuke and chasten scripture says even of parents he that. Hateth is he that withholdeth a rod, Hateth his child, but he that loveth him chasteneth every times. It's His love that even deals with us. So His love is unchanging love. So we can take this precious verse, thinking of the Father's love to His Son. Now that's the extent of His love. So have I loved you? Would you have a doubt of the Father's love to the Son? Then you don't need to have a doubt. How about His love to you if you're one of His children? Because it's as the Father loves the Son. So have I. Loved you. But do we always enjoy this love? Alas, we don't. So it says in the 10th verse. If ye keep my commandments, He shall abide in my love, even as I have kept my Father's commandments and abide in His love. This connects also with the seventh verse where we read my words and my commandments. There is some difference between His words. There is from His sayings and then His commandments. But I like to thank, brethren, that his words and His sayings all have the power of a command where love is operative in our hearts. You know when David said, oh, that someone would go, oh, that I had a drink of the water from the well at best? Him that was only a saying. It wasn't a command, but those men who went and fetched that water for him loved David so much that they were willing to risk their own lives just to do something that expressed their love to David. And so when you and I read the word of God, we might say, well, there's some things I know we have to do, but I think there's some things that. That we can be a little arbitrary about. But I believe that when love is really operative in our hearts, then everything that he wants us to do has the power of a command over our hearts.

When Saul of Tarsus was saved on the road to Emmaus, a road to Damascus, rather he said to the Lord, What wilt thou have me to do? The Lord's answer was, Go into Damascus, and it shall be told thee what thou? Must do. Why did he say it must do? Well, if you really want to please me, then there's a constraint on the heart. I must do it. We talk that way often when someone that we love has asked us to do something. Someone very important has asked us to do something. I always say I must do that. We don't mean that we're under a threat about it, but. Love makes us talk that way. And so when Saul of Tarsus had a desire, then he says, well, you must do it. So I believe this is an important thing. And I might say this too, that we often might say, well, I don't enjoy his love like I should. Why is it? Well, I believe that's why the 10th verse follows the 9th. I actually believe we should read the two verses together. And that is, His love is an unchanging love, but the enjoyment of His love depends upon a state of soul. We know that in a home, the parent loves the disobedient child. But the one who really enjoys his parents love is the one who walks in obedience. And so very often a child at his rebellious will probably be saying, well, my father is showing favoritism, or my father doesn't love me as much as he loves the rest. And yet his father's heart is just burning with love toward him. But the child is willful and can't enjoy the love. And sometimes there's a hindrance, brethren. If I can put it this way, we could repeat the ninth verse over and over again to ourselves, but if we're walking in a path of disobedience and self will, we will not enjoy his love, even though his love hasn't changed. So the Lord is saying here about if ye keep my commandments, ye shall abide in my love. The Lord Jesus, as he walked here in this world, he always walked in the enjoyment in the. Sunshine of His Father's love because He always walked in the path of obedience. Do you think there was ever a doubt in the mind of the Lord Jesus about the Father's love to Him? Never, because He was always in the path of obedience. When we get out of the path of obedience, the devil tries to put doubts in our minds. He gets us to think, well, if the Lord loves me, why did he allow this to happen to me? You see how he comes in? He tries to raise those doubts. In our mind, but He wants us to walk in the enjoyment of that love which is in the path of obedience. And then that little expression, my commandments, my commandments. Sometimes you're doing something and someone who is questioning it might say, who told you to do that? And you mentioned a very important person, perhaps as a child, say my father told me to do that. Or in business, you mentioned the name of your superior. He told me to do it. Well, it's settled. And so if you and I are doing something and someone questions, why do you do it? Why? Just think, who was it asked me to do it? Who was it? Who is it that asked me to remember him in his death? The Savior. Who died for me at the cross? Who was it that asked me to walk in separation from the world? It's the Savior who went to Calvary's cross, that he might have me as one of those who are separated unto himself. And so when we stop to question about some matter, should I do this or should I not? Let's say to ourselves, Who asked me to do this? Who was it? Why it's my precious savior. The one with whom I'm going to spend eternity. So we have my love and my commandments. Then we come to this 11th verse. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. To me this is a very remarkable expression. My joy might remain in you because I only remember 1 instance in the whole of the pathway of the Lord Jesus where we read about Him rejoicing.

And that is that I believe in the 10th chapter of Luke. And when he was rejected by the nation, the very ones he had come to bless had rejected him, he said. I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. That's the only occasion where it says in that hour Jesus rejoiced in spirit. Why? What a lesson that is to my soul. The Lord Jesus had come. He fully revealed all that was in the Father's heart and He had been rejected. Has there been something that's been a desire in your heart and it doesn't seem to have been accomplished. It just seems that you are disappointed and frustrated. You say how can I be happy? That was one thing I wanted and it didn't seem to come to pass. Was think of the Savior. There He was. The One who had come in perfect love and grace were not perfect. We fail often, but He always did His Father's will, and yet He was rejected. How could He at that moment rejoice in Spirit? Because He took all his circumstances from the hand of God his Father. And so the joy in His pathway was the joy of doing His Father's will. Is there any happier path is? When we read in Galatians, it says let every man prove his own work, and then shall he have rejoicing in himself alone and not in another. I believe that simply means like this, when we're doing the work that the Lord wants us to do, and we can be happy because we're doing what he wants us to do. Isn't there a pleasure in doing something for someone you love and knowing that that's what you? You what they want you to do, we all know what it is to. Go to a lot of effort to get a nice gift for someone that we love, and someone says, you're going to a lot of trouble. Oh, do you know who this is for? And so we're finding joy. Others might criticize how does my telling us we're wasting time, but we're thinking of the person for whom we're doing it. And So what is my joy? Does it mean a good job? Does it mean pleasant surroundings? Does it mean that everybody's acting nicely toward us? No, the Lord wasn't always. He said, Reproach hath broken my heart. I am full of heaviness. He felt the rejection. He felt the

misunderstanding of his disciples. He felt the rejection of the nation. What was his joy? I say again, brethren, the joy of doing his Father's will. And that's the deepest joy in our pathway here. It's the joy that we can have to go on from day-to-day in the sense of doing his father's, our father's will. And so I say about the Levites, they were given a service to do. And so as they did that service, maybe others might be doing something that seemed more important, but they could say, well, that's the service that's been given me to do. I'm doing it for the Lord. There is a joy. I say, may we know something of this? It says that my joy might remain in you, and that your joy might be full. So we can have that joy, and many of us have seen dear Christians who have had difficult lives, who have had to face a lot of hardships, but they had a real joy. And I believe the joy was the sense in their souls that what they were doing was what God wanted them to do. If we're moved to go with what others say and think, we won't know that joy. We must have it as a secret between our souls and the Lord. I believe that's what it means in Revelation chapter 2, writing to those in Sardis rather in Pergamos, it says, And I will give him a whitestone, and in the stone a new name, written, which no man knoweth, saving he that receiveth it. Pergamos was the time when the church and the world came together. That's what we see so much of today, the church and the world coming together, but the one who was living pleasing to the Lord. The Lord said you'll have in your soul a secret sense of my approval. And that is what I say again, that's what gives real joy in the soul, that your joy might be full.

And then there the 12TH verse says, This is my commandment, that ye love one another as I have loved you. When we're enjoying this love in our own souls, when we're walking in the path of obedience, then the heart goes out in desire for the blessing of others. Almost every time we read about enjoying his love, then we read something about loving one another. I like to think of it sort of like filling a cup, and when you get the cup to the point of overflowing, then it goes out beyond the limits of the cup. And so you and I can have our cup filled, but I believe if our cup has been filled, then it's going to reach out to others. You know, the Lord's love was a love that came from himself and that is being who He was. He was God the Son. Why? He was really loved in its source. In First Epistle of John. And the 4th chapter, it says we love him because he first loved us. In the new translation, the word Him is omitted. Perhaps you wondered why it just says we love because he first loved us. But I believe, brethren, that the point is that we have the capacity to love no matter whether there's a response or not. The Lord Jesus loved whether there was a response or not. He kept on loving, and so we love because we see something in another that's lovable. But God loves because that He is love in its source. And you and I possess that nature. Let's not think about whether that brother is lovable or whether that sister is lovable, but rather has God-given me the capacity to love as He loves? Well, I believe that we love because He first loved us. We have, so to speak, and enjoyed a love that wasn't toward us because of anything in ourselves, but because of what it is in itself. God is love, and so He has given you an eye that capacity. And so instead of looking for something in another, how marvelous that we love in the same way that we have the capacity now because He loved us. Then we have in the. 14th verse Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, but friends, for the servant call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends, for all things that I have received of my Father I have made known unto you. Well, isn't this a very precious expression too? He are my friends. Many of us know that little hymn so well, what a friend we have in Jesus, and I'm sure we all rejoice at the wonderful truth of it, that we have such a friend in the Lord Jesus. I don't know hardly any friend on earth that you can tell everything to and feel perfectly at ease. But you know there is a friend to whom we can tell everything. A friend who will love us in spite of everything, who will never change no matter what we tell him. There are very few to whom you can really pour out your heart, but he is a friend that you can do it to. But this verse tells us of something still more wonderful than that. It's a very blessing. I say to know that we have a friend in Jesus, but I think it's far more wonderful to me to know that he calls me his friend. For me to say the Lord is my friend is indeed a marvelous thing. But to think that the one who created the vast universe, the one who upholds all things by the word of his power, looks down into this little hall here tonight and sees every one of his own who's sitting here and says, these are my friends. What a blessed thing, how wonderful it is to walk down the street in Vancouver and to think that the one who is up there in glory, who died for us, looks down and says that's, that's one of my friends walking along the street there. And he tells us that he hasn't called us servants, but friends. And all things that he has received of his father he has made known unto us.

There are great statesman in the United States and in this world. There are clever businessmen, there are men in colleges and so on that have gigantic intellects. But who is in the secret of God? The secret of the Lord is with them that fear Him. Have often said the Christian is the only person who has an intelligent outlook on what's going on in the world. Read all the articles that come out in the newspaper. Do they know? Know what's coming. Do they know what it's all about and why things are in such a mixed up state? They're trying to find all kinds of solutions. But you and I who know the Lord is our Savior, we know what's coming. We have understanding of the times when we see the nation of Israel back in their land. It's no surprise to us. God told about that hundreds and hundreds of years ago. When they decided to have the European Common. Market a great statesman thought that they had really made a marvelous milestone in history. But man of God knew that was going to take place long before and we see the breakdown of society. You hear them crying. What's the matter with our society. But this precious book tells us how when men give up God, God gives up man. We find in Romans chapter one that when they didn't like to retain God in their thoughts, God gave them up. In the three parts of their being, if you read it carefully, He gave them up body, soul, and spirit. He gave them up to dishonor their bodies. He gave them up to vile affections, and He gave them up to all kinds of false religion that got hold of those lambs. And it's happening right here in this favored country because men give up God. Who is it that understands these things? The secret of the Lord is with eminent fear Him. He said, I've called you my friends. You don't need to be taken by surprise. I've given you my book and I've told you what's coming, and you can just look out and see these things unfold before your eyes. And more than that, when they do look up, your redemption draws nigh. For us, they're just a sign of the near coming of our precious savior as we read in second Peter, it says. That about seeing. These things, he said. That I'll just read it. I can't just quote it exactly. Second Peter, chapter 1. Second Peter, chapter 1. Verse 19 We have also a more sure word of prophecy. Where unto ye do well, that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star, or the morning star arise in your hearts. So he said, we have prophecy. As we see this dark place, we have a light. And we have the Morning Star rising in our hearts. That is, as we see things getting darker, we know that the day is soon going to dawn when the Lord Jesus, as the Son of righteousness, has His rightful place. And this causes the Morning Star to rise in our hearts. So may we enjoy this precious portion, my friends. All things that I have heard of my father, I have made known unto you. And then this other expression, my father, how blessed this is for us. It says I have heard of my Father. And when the Lord Jesus rose from the dead, he sent Mary back with a message to his disciples. I ascend unto my Father and your Father, and to my God and your God. That is, He brought his own into that relationship that we not only know the Savior. But as the Lord Jesus said, I believe it's in the next chapter, the Father. Father himself loveth you so that we not only know the precious Savior who came down here, but the Father has been revealed. We had last night because ye are sons, God has sent forth the spirit of his Son into your hearts crying ABBA. Father, we can enjoy this relationship and so he's telling us here in the end of this 15th verse. I have heard of my.

Father I have made known unto you. In the 17th chapter the Lord says just notice that verse. The ninth verse of the 17th chapter. I pray for them. I pray not for the world, but for them which thou hast given me, For they are thine. You remember that in what is commonly called the Lord's Prayer, the Lord taught his disciples to pray thy Kingdom come. But when we come to the 17th of John, the Lord has been rejected as Israel's king. The Kingdom has been postponed. And I believe the force of that verse in the 17th chapter is that the Lord is not asking now for the kingdoms of this world. He's asking for his own. The time is going to come, as we read in the second Psalm, when the Father will say to the Son, ask of me, and I will give thee the heathen for thine inheritance in the uttermost parts of the earth for thy possession. It all belongs to him. The kingdoms of this world are going to become the kingdoms of our Lord. And. Is Christ, but what is he asking for now? If he asked for the kingdoms of this world, why they'd become his. But the Father's time hasn't come. And so he says, I'm not asking for the kingdoms now, I'm asking for my own. And I like to connect this, brethren with that verse in Thessalonians that says the Lord direct your hearts and into the love of God. And into the patient, waiting for Christ. The new translation is. Because the patience of the Christ in our trials, we often get impatient. As we see the world getting darker, we get impatient. And perhaps he's telling us here that the Lord Jesus is waiting in patience. The reason he hasn't come yet is because he's waiting till the whole company of his own to form his bride have been gathered. And then he's going to give that shout and he's going to call. To be with himself. And he said, I waited for you. I want you to be patient and wait while I complete my work in grace. Have a heart full of love, desiring the blessing of others, full of love in return for his love. But let's be patient, brethren, in the midst of it all, as we wait. That time when he descends from heaven with a shout when the moment comes. And the last soul is saved. Why there won't be any more? Delay. He'll come in a moment, in the twinkling of an eye. The brother said to me one time, he said I'd like to be preaching the gospel. When the last soul is saved, the Lord would just come in a moment and the seats would be empty of those who knew the Lord as their Savior president. That's what we're waiting for. And so he says, my father, how beautiful we can enjoy this relationship. My Father and your father, my God. Endure God. And then just in the 16th verse, ye have not chosen me, but I have chosen you. It's another thing that is very lovely to my choice, my choice. I was saying a few moments ago that we could walk down the street and think that. We could be in the enjoyment of the fact that he's looking down and saying my friend, but you know, as I am in a crowd of people sometimes at an airport or someplace, which is a big crowd, it often touches my heart to think. Why? I don't know why he chose me. He looked down upon this world and I wasn't certainly superior to a lot of other people. It wasn't because of that. But you know, I have heard young people when they were chosen to do some particular honorable work at school or perhaps in their place of employment, he said. I was chosen to do this. And they feel quite pleased that they were particularly chosen. But isn't this more marvelous still? That out of the vast number of humanities. The Lord said, I want that person and I want that person and I want that person. He said you didn't choose me, I chose you. So all of this vast number of humanity, we can say I'm one whom he chose. I think that's what Paul was thinking about when he wrote to the Thessalonians, when he said, knowing brethren, beloved, your election of God. Because as soon as they got saved, all their friends rejected them in person.

He said, well, I've got something wonderful to tell you. God has chosen you. Sure, it's true your friends don't want you because you've turned to the Lord from idols, but he said I want you to enjoy this. God has chosen you, so my choice. How blessed. And then last of all. It says that she should go and bring forth fruit, and that your fruit should remain, and that whatsoever ye shall ask of the Father in my name, He may give it to you. So last of all, we have my name, and as we go about in this world, His name is placed upon us. That's actually the meaning of baptism. It tells us. Galatians, chapter 3 As many of you as were baptized unto Christ have put on Christ. Now that is, the name of Christ is placed upon us in baptism, and we in this world are those who bear His name. Now of course, every saved person in one sense bears his name, but the scriptural way by which that name is placed upon us is in baptism. So a man doesn't become a sophomore soldier by. Wearing a uniform, of course, he becomes a soldier by being brought into the army, and we become a child of God by faith in Christ Jesus, but we have the privilege in this world of bearing his name. Isn't it lovely that when anyone asks us? Who we are and what is our affiliation that we can say I belong to Christ, I'm gathered to the name of the Lord Jesus. What is your object in life? Well, the apostle Paul could speak of his object in life as being Christ. Where did he get his strength? I can do all things through Christ, which strengthens me. Who is his example, he said. That this mind be in you, which was also in Christ Jesus. As we read in Colossians, in Christianity, Christ is everything. So his name. Are we satisfied just to know that we bear his name? It's the only name for salvation. It's the only name for a gathering center. It's the only name of the one who is to be our example. It's our object. Why, I say again, dear friends, Christ is everything for us. What a privilege to go through. This world bearing that worthy name by which ye are called well, may the Lord grant that these little things you hear about people saying what we need is to have a sense of identity. Well, when you're saved, you really have a sense of identity. Hear people about finding themselves. Well, I found myself a lost sinner, but the Lord found me and he brought me into all these things where I can say his home is mine, His peace is mine. He wants me to. Enjoy His presence, He wants me to enjoy His love. He wants me to know that when I do things, it's His word. He wants me to have His joy. He wants me to know I'm His choice. He wants me to know that God is my Father. His Father is my Father, and He wants me to know I have the privilege of bearing His name. How blessed we are. May our hearts respond more. May there be more fruit in our lives for His glory and praise in response to what He's done for us.

Glendale Conference: 1980, A New Commandment (13:34)

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Like to turn to a few scriptures, first of all in Galatians chapter 5 and the 22nd verse. But the fruit of the Spirit is Lovejoy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. That I'd like to turn also to 2nd Corinthians chapter 4. And the seventh verse. But we have this treasure in earthen vessels, that the Excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed. We are perplexed, but not in despair, persecuted but not forsaken, cast down but not destroyed, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are all we delivered unto death for Jesus sake, that the life also of Jesus. Might be made. Manifest in our mortal flesh. And one more passage for now and. John, chapter 13. John, chapter 13. And verse 34. A new commandment I give unto you, that ye love one another as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Well, it was on my heart. Dear friends, this afternoon was to speak a little bit of how the enemy attacks us, that there would be the hindrance in bringing out in our personal lives. In our home life and in our assembly life, those practical things that are a manifestation of the life of Jesus in our mortal bodies. I believe there's been much before us in the meetings about what a privilege it is to be gathered to the name of the Lord

Jesus. What a privilege it is to know that He has a path marked out in His word for us to direct us. And we may be sure that the enemy doesn't want us to enter into and enjoy these precious things. I don't know of anything more sweet than to enjoy the Lord's company individually and collectively. The very first words that God spoke when sin entered this world are these. Adam, where art thou? This showed that he desired the company of His creature. And at the very end the triumphant note of heaven is. The Tabernacle of God is with men, and He will dwell with them, and God himself shall. Will be with them and be their God. We're looking forward to that time when the whole redeemed company will be gathered there in the Father's house around the Lord Jesus and all. What a time of joy it will be when love will be unhindered and where all that's in the heart of God will flow to us for our fullest enjoyment for all eternity. But I believe, brethren, that it's necessary that we seek to lay hold of these things. Practical way Now God said to His people, Israel of old, that He desired that their days would be as the days of heaven upon earth. And I think when we were gathered here enjoying a little bit of that Christian love and fellowship, and I trust with a sense of the Lord in the midst too, why it has been a little foretaste of heaven to us, and we desire that this should continue. Many of us, as we leave this happy assemblage, we know we're going back to. Our own homes, we're going back to the gatherings that we came to and we're going to meet all kinds of difficulties and situations. And perhaps our hearts are saying, oh, I wish it could continue like it is in these three days where we can have such happy fellowship. Well, I say, brethren, has the Lord changed? Is he any different because there are only two or three? Is His love sufficient for every situation? Is there power for us to meet? These things in a way that is pleasing and honoring to him and I think everyone of us say there certainly is we have a full resource in him. Brother was bringing before us about the pattern in connection with the place where the Lord would have His own. And so a definite pattern was laid down for the people of old. They could go by that pattern. But I'd like to speak a little more in a practical way, not only the pattern as to the way we should gather. And I believe that's intensely important, and I want to emphasize that too, but I believe the pattern in a practical way.

In our everyday life is so very important and that we should, as this verse says, manifest the life of Jesus in our bodies. Oh how lovely it would be if this were so with each one of us as we look at the Lord. As it says in Two Corinthians chapter 3, we all with open face beholding the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Lord, and it isn't possible for us to be occupied with Him and to be in His company without there being some something take place like did with Moses when he had spent those days in the company of the Lord. Then when he came down, the skin of his face shone. He hadn't tried to produce it, he wasn't even aware of it, but it showed in his own countenance, And it will show in ours too, if we have really not just laid hold of truth. In a formal way about have been consciously in the presence of the Lord. It is going to affect us and it's going to affect our attitude with others. It's going to affect our attitudes in our home with husband and wife. It's going to affect our attitudes with our children. It's going to affect our attitudes in the assembly. And so there is indeed a practical side of things. And so the apostle in writing to the Galatians had no desire to place them under. Far be the thought, it grieved his heart that they should think of being under law, but he said hello, they were not under law. And there was something far higher than that. And I've enjoyed that. And that's the reason I read that in John chapter 13 it says the Lord and the Lord Jesus said to the disciples, a new commandment I write unto you. And he said, the new commandment is that ye should love one another as I have. Loved you. Now we know that the 10 commandments told them to love the Lord and to love their neighbor as themselves. But why is this a new commandment? Oh, can't you see it's much higher? To love your neighbor as yourself is one thing, but to love one another as He loved us. O brethren, what is His love like toward us? It's an unchanging love. It hasn't changed one bit, in spite of all. Shortcomings and failures, as you may have heard me mention before, for I have enjoyed it. The times when God assures His people mostly of His love toward them is not at times that we would expect when there was a degree of faithfulness, but rather the very opposite. We find that at the end of the 40 years of wilderness life when they had grieved His heart over and over again. Deuteronomy, I believe it's 33, brings before us these beautiful words. Yeah, he loved the people. All his Saints are in my hand. Did he? Did he love them because for 40 years they had been so faithful to him through the wilderness? Oh no. Why? Because of what he is in himself. God is love. Someone has put it like this. God is light and we make Him a judge by our sins, but He is love and none have made him such. We make him a judge by our sins, but He is love. Nobody made Him love. He is love and He loves because of what He is in himself. He is love in its source. And divine love, dear friends, is not looking for something in the person, it is because of what it is. It's sort of like a fountain, a stream. I should say, coming down the mountainside, as long as there's plenty of water in the source, the bigger the dam you build, the higher the water rises and the wider the area it flows over. When it goes over the top, all that the dam did was just to make the water rise higher. And so how good it is for us to realize that divine love acts because of what it is and its source. And what is the source of divine Love? The heart of God. The heart of God, an unchanging love toward His people. He doesn't pass over their failures. He had to deal with them, but it didn't change His love toward them. And again, in the end of Malachi, the last book in the Old Testament, the people were saying it was vain to serve the Lord. It wouldn't even open the doors of the Lord's house for not. But how does that book of Malachi begin? It says, I have loved you. Saith the Lord, The burden of the word of the Lord by Malachi. I have loved you, saith the Lord Jeremiah, when they were going to be carried into captivity. It tells us in the 31st chapter of Jeremiah. Yeah, I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee. We come even to the New Testament just on the eve of the Lord's betrayal. The very night instituted the feast.

He knew the disciples were going to forsake him and flee. But we read, having loved His own, which were in the world, He loved them unto the end. He loved them unto the end. This is the new commandment He's given to us. Oh, perhaps some might say, but it's hard to love when people don't respond when they respond the wrong way. But it is God that worketh in you. Both to will and to do of his good pleasure let not. One of us who belong to him say, I couldn't love that brother. Why? God has given to every one of us the capacity to love, because that's why it says in John's epistle we love him. The new translation omits the word Him. It isn't that we don't love him, certainly every believer does, but it's a wider thought than that. We love because he first loved us. He loved us when there was nothing in us to love. And he says, now I've given you the capacity. You don't have to look for something in another person to love. We love because He first loved us. He has given us of His spirit. And saw the fruit of the Spirit displays itself in this very beautiful and practical way. Lovejoy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. And that is there, as someone else has put it, you can produce as much of that fruit as you wish. There's no there's no law against producing the fruit of the Spirit. It can be produced. We have the capacity. And aren't these characteristics so lovely? Do we seek to move a mould? Do we seek to move about? I say among our brethren displaying this the fruit of the Spirit, the Spirit of God dwells within you as a believer. He dwells in my body and he gives us the power to produce this kind of fruit, love and joy. And peace, Mr. Darby once said. Our testimony to the world is our joy in the Lord. That is, they're looking for something. They're not happy themselves. They're trying to make themselves happy. We know that at this season of the year, how many people are doing their very best to, as they call it, have a joyous season. But some of them are going to be very, very disappointed. All the things are not going to minister to their happiness, really, but. I have a source of joy that the world doesn't know anything about, Jesus said. He said your joy, no man taketh from you because he has given it to us. And this gives us the courage to go on. And then peace. How can we walk in

peace in a world so full of unrest? All because we know the God of peace. I often put it like this was God. Was God. Surprised at anything that happened in this world yesterday? Oh, you say no, He was in control of everything. He knew everything beforehand. Well, you and I, brethren, are entitled to walk in the peace of God. It passes all understanding because the world can understand peace when things are peaceful, but they don't understand the peace that can exist in the midst of unrest all around. But why? Because we know who is in control. Makes me think of a little story I heard about a child. And she was on board ship with her mother and her father was the captain of the ship. And they were down. Her mother and she were down and they. In the cabin and a big storm came up. The little girl who had been asleep was awakened by the storm and the boat was tossing and she said, Mother, is daddy on deck? She said, yes, dear said it's all right. She went off to sleep again. She had peace. Why, she had confidence in her father. Well, you and I have a father who cares for us. He's in control. There is nothing that happens.

By chance a piece as it says here, and long-suffering. We often say, well, I put up with that long enough. Well, how long did the Lord put up with us and how much did he put up within us? How patient he has been with us as we look back over our own lives and we say how patient he's been with me. Well, this helps us then in long-suffering and gentleness. A character that the world is fast giving up such a thing as gentleness. Why, You're supposed to develop a kind of a bold, carefree character, but that isn't the character of the Christian. The Lord Jesus was meek and lowly in heart. They marveled at the gracious words that proceeded out of his mouth. And then it says, goodness. Well, goodness is the displaying of the character of God. The Scripture says the Lord Jesus went about doing good. I always have loved that expression. He went about doing good. Our brother has just been talking to us about some of those cases here. Were all these people in need? What was the Lord Jesus doing? He was doing good. And didn't he do you and I good? He saved our souls at great cost to himself. Well, this ought to be the character of the Christian goodness. And then it says faith, confidence in God, meekness. Meekness, I believe, means that we don't resent it when we're put down. You know, it's one thing to take the low place. I suppose all of us can say, and perhaps do say, oh, I've been a failure and I'm this and that. And we can take a very humble place with our own lips. But how does it feel when somebody else puts us down a little bit? Somebody else says, oh that brother, Oh dear, I wouldn't have anything. I wouldn't trust him. Why? We say we wouldn't trust ourselves, but when somebody puts us down, it hurts, doesn't it? But the new man can take that. The Lord Jesus was so gracious. He was meek and lowly in heart. And he says, take my yoke upon you and learn of me, for I am meek and lowly. Heart and he shall find rest unto your souls. Oh, how much we get ourselves all upset because somebody said something unkind, something mean. Did we get any rest for our souls by getting all stirred up? I've often said the person that suffers most is the person who carries an unforgiving spirit. He is the person, oh, you say the other person. It doesn't seem to bother him at all. No, if you carry an unforgiving spirit, you're going to be the one that suffers. You're going to be the one that suffers and there's no peace in that kind of a thing because it's anything but the Spirit of Christ. He was the one who forgave us and we didn't deserve it at all. So meekness and then it says temperance, that is really self-control. The Bible says greater is he that rules his own spirit than he that taketh a city. You know how hard it is to keep self under control, but God can give us the grace to do that. How beautifully we see it in the Lord Jesus. As he stood there before a Pontius Pilate falsely accused, he answered not a word, not a word. When they finally put him on a cross, he looked down on the crowd and said, Father, forgive them, for they know not what they do. Oh, what a lovely example when they came to take him in the Garden. Why? He quietly said, If ye seek me, let these go their way. If it had been me, I would have been thinking of myself. But the Lord was thinking about the others, wasn't he? Yes, the Lord can give us the grace for that. Remember one of the girls up at Otter Lake some years ago? Somebody said to her, oh, and calling her by name, you're always happy. And she said, not when I'm alone with the Lord. Well, I thought it was a nice reply. In other words, where did she have her conflicts? Brethren, we either have our conflicts in front of our brethren or in the Lord's presence. If we have our conflicts in the Lord's presence, then we have self-control in the presence of others. And so that was the way with the Lord Jesus in agony in the garden, He knew what was ahead. He faced it, swept great drops of blood. But all how perfectly he was in control. When he appeared before the others, oh, how beautiful it is to see the fruit of the Spirit is these things, and against such there is no law. There is no law, there is no hindrance to this kind of fruit being produced, except the power of the enemy. God has given us the power to produce it, and we'd like to look at these things in a practical way, as they have to do with our own lives. Could we turn to First Timothy chapter 4?

First Timothy chapter 4 and verse. 12. Let no man despise thy youth, but be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in me, which was given me by prophecy, with the laying on of the hands of the Presbytery or the elderhood. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine. Continue in them, for in doing this thou shalt both save thyself and them not hear thee. I will say again what I was particularly thinking of, and that is that the enemy seeks to attack us on three fronts. He seeks to attack us in our personal lives, He seeks to attack us in our family life, and he seeks to attack us in our assembly life. We've been talking a little bit in general terms about the fruit of the Spirit and how every one of us who are saved are indwelt by the Spirit of God that we have the power to produce. This kind of fruit which so glorifies God for the Lord Jesus said, herein is my Father glorified that ye bear much fruit. But now we have here in one Timothy 4. The personal individual side, as it had to do with a young man whose name was Timothy, and every one of us in this crowd this afternoon are individuals. We have individual conflicts, we have individual responsibilities. We have to meet things. And no two of us are exactly alike. The conditions that you have to meet in your business, the conditions you have to meet in your life. Your own natural character. None of us are exactly alike. We all have different things to overcome, But together we all contribute as part of God's assembly, and we bring our own individual life often into the assembly. And so how important it is that we should take heed to what we have here in connection with this exhortation to Timothy. He wasn't a bold young man. He was, apparently. A very timid person. And he wasn't the forward kind. He was rather, as I say, a timid person. And Paul was writing to him as an individual to encourage Timothy. And I want to speak to each one here. And perhaps I might say, especially to those who are younger, that it's so important that we should be exercised individually, that we might be a blessing in the assembly where we are as individuals. And if we have, through God's goodness, discovered how He would have us to gather, the way that He would have us to meet according to His Word, we can indeed be thankful. But we can contribute to make that gathering a happy occasion or a sad one. There are some. There are sometimes when our contribution is such that we bring sorrow instead of blessing into God's assembly. And it's often. A personal thing in our own lives. And so isn't it nice here that Paul writes to Timothy and exhorts him? He says, let no man despise thy youth. He didn't mean that Timothy was to tell people not to despise him because he was young. What he is really telling him was that if he as a young person displayed this character. That they would see the fruit of it, the reality of it, in his life. None of us who are older. Cannot help but appreciate everyone of us, I should say, who are older. Can't help but appreciate when we see in a young person a desire to please the Lord, a desire to walk in such a way as to be an example. And if I could look back on my own life, I listened to many older brethren, and I thank God for their testimony and for the truth that they taught me. But I learned a great deal from my own peers when I saw other young people.

My own age who wanted to please the Lord who wanted to do things in a way that was honoring to him that seemed to have an influence in my life that was very important. And so I just pause here to say a little word, not only to the older ones but to the younger ones. And I think this is so nice that this message was given to Timothy be thou an example of the believers and that is he was to be. An example so if others looked and said there is a young believer he's gathered to the name of the Lord Jesus and you can certainly see it in his life. He's different. He bears the character of Christ. The life of Jesus is seen in his life because this is what Paul was desirous that it should be with Timothy. Not only that he would know the truth. That's so important, as I say. But that it would be seen practically an example of the believers and then it says in Word. In Word, that is the things that we say, how often our conversation, that is the things that we talk about, display where our hearts really are. It says out of the abundance of the heart the mouth speaketh. The godly Israelite was told to talk about the things of the Lord, both when he was in his house, when he walked by the way, when he sat down, and when he rose up. It was to be a sort of a habitual thing. And I say, what is the subject of our conversation? What is the subject of our conversation? You know, it's very easy to get into the way of not only talking about worldly things, but often gossip, just repeating a whole lot of things that do nothing but harm and cause a lot of sorrow and trouble to absolutely no good to anybody by the things that we repeat. We don't do that toward people we love. The Bible says a back biting tongue hates those that are afflicted by it and that is people we love. We say the best about them, but if we are not quite so close to somebody then we start telling their failures. Well, the assembly has to be faithful, that's true. And one not doesn't want in any way to lessen the responsibility as to the holiness of God's house. But I am Speaking of that which is. Very well known. Well known that we gossip, we we just repeat a lot of things. Perhaps they're true, perhaps they're not. If they're true, well, it would be much nicer to repeat them before the Lord and pray for the people. And if they're not true, why? It's like our brother gave the illustration. We start releasing some feathers and we can never pick them up. We start something going and we can't make it right. So how important this is in words? In conversation, that's our whole manner of life. In charity, that's in love. And then in spirit there can be a nice spirit that is shown. Often we have said when we have seen a young believer or an older 10, he displays such a nice spirit. And you know there is that spoken of in the Scripture. It isn't exactly the thought of the Spirit of God. The Spirit beareth witness with our spirit that we are the children of God. And there is a spirit in man, a scripture says so that there is in us a certain spirit. What is the spirit that we show? Is a fault finding spirit or is it a generous, kindly, thoughtful spirit? Well, these are the characteristics of the family of God. This is the fruit of the spirit. And so he's exhorting Timothy to show a nice spirit. And how often we see this all we say that that brother. Shows such a nice spirit. Somebody says something about him, he doesn't get resentful and he's always willing to help another. He shows a nice spirit. Well, that's the thought here. And then in faith. Well, and we lack in this, brethren, that confidence in God. I have to confess how often as difficulties rise, I think of Ways and Means of getting out of them instead of just having that confidence in God. But isn't it nice? To meet somebody and when you're all upset about something, he says, well, don't get worried. I'll, I'll pray about it for you or let's get down and we'll talk to the Lord about it. Isn't that a tremendous help? When you say, well, I, I can't do that. Yes, you can. Yes, you can. In spirit, in faith, in, in charity, in spirit, in faith and then in purity.

Well, I don't want to dwell on this, but oh how in this day when? There is such a lack of purity, people. Only if you go to work. I know that many are going to return to work in this coming week and everything that's impure in picture and talk is going to be brought before you. Is Are we to get caught up in the current of this day in which we live with all these pictures and with all these shady little things that are said and some of them not so shady, right? Outspoken. Brethren, we're living in a sad day. We ought to shun all that kind of thing. Let's stay away from it. It has no place in our life or vocabulary. And so now this is the way Paul was exhorting Timothy, because he knew that if he was going to be an example of the believers, if he was going to be a help, that he had to watch that. And so I say to you, and I say to you, dear young people. Remember another word given to Timothy? Keep thyself pure. As you get older, you'll be so thankful that you ask the Lord to preserve you and keep you from those constant snares that are, shall I say, were exposed to them. And we have a heart that responds to all those kind of things. But hear how nice it is impurity. Then he gives them good things to read, doesn't he? He says give attendance to reading, to exhortation, the doctrine. And I would say. Be careful what you read. Oh, there's so much literature around that. Not really helpful at all. You'll never be established in the truth. You'll never be established in the things of God by reading some of these things. There's so much good sound literature. I hear some people say, oh, but it's old English. It's written by brothers that lived 100 years ago. And as it is difficult, well, it's well worth the trouble. It's well. Worth the trouble One thanks God for the ministry of those dear brethren of the past whom God used to minister the truth to us in all its purity and simplicity. And then it says to exhortation to doctrine. Of course, when I say this, I want to say the importance of reading the word of God. Never neglect that and test everything you read by the word of God. Thou must magnify thy word above all thy name. And then we're living in days when people say, well, they're nice Christians, we shouldn't be so picky about doctrine. But we need to be. We need to be. False doctrine is coming into the professing church. It's coming into evangelical circles, and if you and I are not careful, we are going to get caught up in some of this kind of thing. We need to be sound in doctrine. Paul, it says they continued steadfastly in the apostles, doctrine and fellowship. And Paul says to Timothy in the next epistle, he said that I was fully known my doctrine, manner of life. Notice he puts doctrine first, because you can't have real fellowship. Where there is not sound doctrine, so doctrine comes first. It's the basis of all true and proper Christian fellowship. Then Timothy had a gift. Neglect, not the gift that is in me. May I speak now to those who are younger? How often we see young people who throw all their ability into getting along in this world. Oh, how nice it would be to see them use the ability that God has given to them among the Saints. Of God, I want you to say, if I throw my ability into my job, I get a raise, but if I say something in the meeting it's not even appreciated Well, remember, God is the one who makes the record. God is the one. And if you and I seek the good of our brethren I've always enjoyed that little expression. Command desire the office of a Bishop. He desireth a good work. I used to wonder why it said that because. It might seem well if a man wants to be an overseer, he evansly wants to be. Important. That isn't the thought at all. What the Lord is really telling us is that if you have a care for my people, I call that a good work. When people show kindness to my children, I really appreciate it. I appreciate it because my children are dear to me. And when someone shows them kindness, it certainly as far as I'm concerned a good work because I love my children and if you love your brethren, the Lord says if.

Something to help my people. That's a good work. And so here's a little word for Timothy not to neglect the gift, but to. And it says, which was given me by prophecy with the laying on of the hands of the prosperity of the elderhood. I just mentioned this, and I think it's important, and that is that it's important to have the fellowship of our brethren. And so the laying on of the hands of the elderhood meant that Timothy had walked in such a way that it had been recognized by others. He says he had a good report of the brethren, tells us that in Acts he and so they were happy to lay. On him, in other words, to express fellowship with this young man because of his godly walk. And then he was told to meditate. Someone has called that a lost art. Because in this busy life of today, it's very hard to meditate, isn't it? You know, it used to be that there was more quietness. But now as soon as you walk outside the door, you've got to watch for signs. You get in your car, you've got to have your wits about you. And it just seems that it's hard to find. And a place where you can actually relax and have a little time to think

things over in the Lord's presence. Perhaps David found that a little difficult. And he said he meditated upon the Lord in the night watches. And sometimes it's about the only time you can really get quiet in this busy, busy world. But meditate upon these things, give thyself wholly to them, and the result would be seen like with Moses. That is profiting what appear to all. And then he again warns him, Take heed unto thyself, and unto the doctrine. Continue in them. For in doing this thou shalt both save thyself and them that hear thee. What does it mean he would save himself? Well, how sad it is to see someone start out well and become careless in his walk. And so that he loses ground in his soul, his brethren begin to notice it, and. He's not walking with God, and he's lost out himself, and those who hear him don't get the profiting that they could from him, because he's not walking in company with the Lord. Do you want to save yourself? As the scripture says, you can have a saved soul and a lost life, and you can have a saved soul and a saved life. He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto. Life eternal a lot is an example of that. Lord had a saved soul, but He had a lost life. All that he labored for was burned up in Sodom. And it's possible for us to get along very well in this world and yet have a lost life, a lost life at the judgment seat of Christ, not that which abides for His honor and glory. Well, I say again, the enemy. Tries to attack us personally. Personally and I speak to me. And I speak to each individual here. The enemy does not want you to be a useful, helpful person in God's assembly. And he's going to do all he possibly can to bring things into your life that are going to spoil your communion with the Lord, spoil your testimony, spoil your usefulness. That's what he's going to do. He attacks the individual. Now there's another passage in Ephesians chapter 5. Ephesians chapter 5 and verse 22 lives. Submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Savior of the Body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church and gave himself for it that he might. Defy and cleanse it with the washing of water by the word, that he might present it to himself. A glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife. Loveeth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord. The Church in the 6th chapter. Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment, with promise, that it may be well with thee, that thou mayest live long on the earth. And, chief fathers, provoke not your children to wrath, but bring them up in the nurture and.

Mission of the Lord. Well, here's what God has told us about the home life. And you know, brethren, in these days, there's a tremendous breakdown of home life. There's a tremendous breakdown. And it's because we don't follow the instructions of God's Word. And it brings such sorrow into God's assembly when the home life begins to break down. And here is a little bit of instruction. I hesitate to speak on it on an occasion like this, but I do feel this needful. Perhaps someone might say, well, you speak about that at a wedding, but you know, it does affect our assembly life much more than we think. And so God has given an order in his word. And I've often said a happy Christian home is a place where the Lord has his rightful place, where the husband is looked up to as the head of the home, where the wife looks up to her husband as the one who is the head, and where the children are in submission and the father is carrying out discipline for their good. Isn't that a happy home? And don't you? Think the enemy is at work to break this down. And very often people that have been perhaps useful or could be useful because it's an unhappy home life, it reflects in the assembly. It doesn't. It doesn't bring into the assembly that which is brought before us. Here we have a perfect pattern. Perhaps there might be difficulties between husband and wife, but has. As the church responded to the claims of Christ as it should, can we say that as the church who is the bride of Christ, that we have always responded to his love and to his claims? But has he changed? Oh no, he hasn't changed, not one bit. And so how important this is for us too. And I speak of myself as a husband. It is my responsibility and I say to every husband here, it's your responsibility. To maintain love in your home, if it breaks down, God looks to you as the responsible one to maintain love, Solomon said. If a man give all the substance of his house for love, it shall be utterly content. He says I gave up everything, but it doesn't matter. I gained what I really wanted and that's love. And so it's a responsibility of the husband, I say and you say. Well, how can we maintain it? Oh, it's just continually seeking to. Do those things that create the response in the heart of our partner. I want you say, but I don't always appreciate it. Have you always appreciated what the Lord has done? I haven't, I haven't. I'm a very unappreciative person of what He's done for me. But He keeps on loving me and even souls day by day, 10,000 tokens of His continual love in spite of all I am. Well, husbands, love your wives. And what is the measure as Christ? Loved the church, loved the church. And then it says here, why submit yourselves and your own husbands as unto the Lord? Not because the husband is always what he should be, for I know I haven't been, but she submits as to the Lord. She recognizes a place that God has given to her, and so she looks beyond her husband, so to speak, and she says, Well, I can do it as unto the Lord. How how sweet this is? What a what a pattern we have brought before us. Should we be subject to Christ? Oh indeed we should. And so the wife is to be subject, just as the church is to be subject to Christ. And so we have the place of the husband and the place of the wife. And then the husband. It says he gave himself in the 25th verse. Husbands, love your wives, even as Christ also loved the church and gave himself. Well, for it he gave himself. And no sacrifice was too great. Oh how beautiful this is. The Lord Jesus wanted your heart and mind so much that he gave himself. Am I willing to give myself? As I have said at a wedding, sometimes there's no such thing in the Bible as a 5050 marriage. If you want to have a happy marriage, it's got to be the husband 100% for his wife and the wife 100% for the husband. There's no other way. And if you want to have that kind of happiness by be willing to give yourself 100% to one another in love.

And that's what's brought before us here. And then it says he presents it to Himself, a glorious church, not having spot or wrinkle or any such thing. Some are concerned because perhaps one seems to get a little more out of things than another. But here isn't this beautiful? The Lord Jesus gave himself. He presents the church to himself, a glorious church not having spot or wrinkle or any such thing. Any man who truly loves his wife, he wants her to have the best of everything. That love can provide for her. He says I want her to have the best if I have to have less, that's all right. The Lord gave himself he wanted his wife to have the best The Lord gave himself. Isn't it beautiful to see this what a pattern this is for the home. The wife's love is always looked on in Scripture as a responsive love and then the next thing I would say too, and that is in connection with it says that the wife see that she. Reverenced. Her husband. And then in Peter it says giving honor to the wife. And so I want to say this, I've heard husbands and sometimes wives and they talk, they talk about one another to other people. Oh, don't do that, don't do that. That'll never do. To speak of the faults of others, of your partner to somebody else. Why? If you really love your partner, why you have a respect for them? You want to speak well of them as much as you possibly can. And so here it says the wife is to reverence the husband and the husband is to give honor to the wife, Says about Sarah, she obeyed Abraham, calling him Lord, calling him Lord. Did you ever notice the instance in the Old Testament where she called him Lord? She didn't say it to his face. You know, I wouldn't want my wife to address me that way. She didn't say it to his face, but she said. To somebody else. In other words, when she talked to somebody else, she acknowledged to somebody else his authority. She called him, Lord, my Lord, she called him. And so it's not we, it's what we say to other people about our partner that really counts. And so isn't this lovely to see this example? And I don't intend to dwell on it, but I do say, brethren, we see a lot of breakdown of home life. We see the failure in these things, but here's the pattern that God has given. The enemy is

going to attack us. He wants us to accept the new standards of the world about us. The world has a changing idea of marriage and what it means and the responsibility to one another. But let us go by the divine pattern as our brother brought before us yesterday, the divine pattern. He saw another pattern that came down in Damascus and he introduced it among God's people. And sometimes we can see another pattern of marriage introduced among God's people. It's a sad thing. It's a sad thing. And then to the children, I want to say to the children here, honor your father and mother. I've often said I've never seen a boy or a girl who didn't honor their parents who had the blessing of God. Honor your father and your mother, you say? Well. But I see faults in them. Well, I'm sure my children saw faults in me, but the scripture says to honor them. And as you get older and perhaps become a parent yourself, as we often say, well, we didn't fail in exactly the same thing our parents did, perhaps, But we failed in something else, and perhaps worse than they did. And so while we're trying to correct one thing. We're perhaps failing in another. And so when you become a parent yourself. He realized the importance of this children obey your parents and parents provoke not your children to wrath, and that is to seek to cause our children to feel at home is a happy place. So this is part of all, it is connected with God's assembly. Ephesians gives us the very highest truth in the Bible. And isn't it surprising and yet not surprising that these exhortations are given in that epistle, that epistle. Why, I say again, and I emphasize it, our home life reflects in our assembly life. And if we don't conduct ourselves as we should in our home life, it's going to. Reflect in this assembly life. May the Lord grant that we will take heed to this. And just one more before we close, and that's in revelation.

Chapter 3, Revelation Chapter 3, and verse 7. And the Angel of the church in Philadelphia write these things, saith, He that is holy, he that is true, he that hath the key of David, he that openeth. And no man shutteth, and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it. For thou hast a little strength, and hast kept my word, and hast denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee because thou hast kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast that no man. And take thy crown. Well, here is the address to an assembly. We've spoken about a word spoken to an individual, to Timothy. We've spoken about the message to husband and wife and fathers and children. Now we have an exhortation that's given to an assembly and given by the Lord himself. And the name Philadelphia means brotherly love. Brotherly love. An assembly where love was the activating principle as it tells. Tells us, put on love, which is the bond of perfectness. Well, and the Lord brings before them what he really valued. And it tells us here thou hast a little strength, and hast kept my word and hast not denied my name. Here there's a few hundred of us together, and we thank God for the happy privilege of being in this way. But we're going to go back to our own home assemblies, some of them very small, some of them when we go back next Lord's day. We're going to have to say oh so few and perhaps feel the reality of this. A little strength, as if well, we're just faint, yet pursuing. Well, they had a little strength, but what did God value? They kept His word. They didn't deny His name. And as assemblies gathered to the Lord's name, may we never compromise or give up any part of the truth of God. Hold that fast which thou hast, that no man take thy crown. There was a dear old sister named Miss Gosby in Toronto. I'm sure she was known to some who were here, and she once said, when Speaking of the little assembly there, she said, I believe the enemy has his eye on that little company of Christians gathered to the name of the Lord Jesus Christ. On Gladstone Ave. for I believe it's true and if we seek to. Brethren, according to His word, keeping His word and not denying His name, the enemy is going to have His eye on us. He's going to have His eye on us, and He's going to attack us on these three fronts. He's going to try and get us as individuals to walk carelessly, to give up those Christian virtues that ought to characterize our lives individually. He's going to try and destroy home life in our assembly, and he's going to try and get us to give up some part of the truth of God. And the holiness that's due to the name of Christ, He is not going to give up in His efforts. He is going to keep on. But all greater is He that is in you than he that is in the world. Do we have the strength to press on? Well, we don't have it in ourselves. A man can receive nothing except to be given him from heaven. But oh, how lovely these words of encouragement to this little assembly at Philadelphia. And not that we would ever bolster being Philadelphia. But if it met with the Lord's approval so much as it did, we want to have his approval, don't we? Of His approval, I'm sure every heart who loves the Lord responds and says, yes, indeed, What I desire is to have His approval, His approval individually and His approval collectively. That's the only thing that will count at the judgment seat of Christ, brethren. And so He's addressing them here, encouraging them. He tells them too, that they're going to be delivered from the hour of temptation. There is an awful time coming upon this world. He's going to take us out. Before that comes, but how important this message, Hold that fast which thou hast, that no man take thy crown. Let's never lower the standards of God's Word. Let's walk in dependence and obedience. The enemy would try to get us out of the path of dependence, and then when we got us out of the path of dependence on the Lord, He can lead us into disobedience. That's His attempt.

Always worked that way. But God has a path. There is a path which no foul N there is a path marked out. And I say again, there is the strength, brethren, to walk in it. Let's be dependent. Let us walk in it and let us walk in love. Let us seek each one as we return to our homes to remember that love that God has toward us, that unchanging love. And let me give again that exhortation to my own heart unto you. I'll give you a new commandment. A new commandment that ye love one another. I'm glad he didn't stop there, as I have loved you. When I think of his love to me and how he has been so faithful and unchanging. Sure. What a standard he is. Well, that's the standard, brethren. He gives more grace. May we look to Him. May we count upon Him. As we await that glorious day when we will be with Him and like him. And as we return to our home assemblies again, may we carry something of the Spirit of Christ and of His love, and be a blessing in the place where we are. When Moses had given the exhortation to them, then the Lord told him how to bless the people, and he said, the Lord lift up his countenance upon thee, and give thee peace, and he'll bless us. He'll keep us because he's. Put his name upon us, I wonder if we could sing. Just the last verse of 28. Just the last verse of 288. Do thou, the very God of peace, us holy, sanctify and grant us such a rich increase of power from on high, that spirit, soul and body may preserve it free from stain. Be blameless until that great day, Lord Jesus Christ. Amen.

Montreal Conference: 1966, The Presence of the Lord (12:20)

Address—G.H. Hayhoe

Few minutes at the 12TH chapter of John. John's Gospel, chapter 12. In verse 20. And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of the said of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, the hour is come, that the Son of

Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, and if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my Father, Honor. Now is my soul troubled, and what shall I say, Father, save me from this hour. But for this cause came I unto this hour, Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it, said that it thundered. Others said an Angel spake to him. Jesus answered and said that this voice came not because of me, but for your sakes. Now is the judgment of this world. Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. Well, I believe we have a very precious portion before us in this 12TH chapter of John. There we find these Greeks who wanted to see Jesus. Surely we can say this was a very good desire, a desire that ought to be in every one of our hearts to see the Lord Jesus, to be occupied with Him. But I believe these Greeks wanted to see the Lord as the king, as the one who, like Solomon, whom the Queen of Sheba, came to see exalted in his glory. And these Greeks no doubt would like to see the Lord in that way. And sometimes we too can have the same desire. We want to see Jesus as the mighty deliverer, as the one who would take us out of all our problems, all the situations that confront us, who would make the crooked places straight and the rough places plain. We'd like to see him in that way. Well, he's coming in that way, yes. He's going to come for his own and give that shout. He's going to wipe away all tears from our eyes. He's going to bring in that eternal blessing. But if that blessing is to come, it was only through his death. It was through what he would have accomplished there at the Cross of Calvary. But here, just before we go on, let us notice. Philip cometh and telleth Andrew. And again Andrew and Philip tell Jesus here was a situation they didn't quite understand. They didn't know what to do. Who did they go to? Well, they went to the Lord, and we're often faced with situations like this. Some problem comes up and we don't know what to do. Perhaps if we were more intelligent in the mind of God, we might know what to do. We might know what the proper path of faith would be. But we don't know. But here we find that Andrew and Philip come and tell Jesus. And if there is someone here this afternoon? And you feel too, that you have come to some situation. And you do want to do what's pleasing to the Lord, but you don't know just what to do. Well, the right person to go to is the Lord. The right person is, is that blessed? 1 And so here we find, as I say, the low Andrew and Philip did not fully enter into the thoughts of the Lord, and were not as intelligent in the things of God as they should have been. Yet they went to the right person. Sir, we would. Jesus. So they went, and they told Jesus. Well, he learned something as the result of this that they would not have learned otherwise.

And if we come to him, even acknowledging at times how unable we are for the situations of life. How we don't have the knowledge of His word as we should. If we were more diligent, no doubt we would have. But we go to Him. And so they came. And the Lord's answer was, The hour has come that the Son of Man should be glorified. Verily, verily, I say unto you, Except the corn of wheat fall onto the ground and die. It abideth alone, and if it die, it bringeth forth much fruit. Yes, the Lord speaks here of His death for the way of blessing, the way by which the Greeks could see Jesus. For here again we see that title of Son of Man, because this blessing was to reach out beyond the limits of Israel. It was to reach to all mankind. It was to reach to the Greeks. But how was it to reach that far? All the Lord Jesus, as the blessed corn of wheat, must fall. To the ground and die, that is, His death was the only way by which blessing could be opened up, and so the Lord Jesus was on his way to the cross. And these Greeks, seeing him apart from the cross, would have only been judgment, as the Lord mentions later, now as the judgment of this world. To have to do with Him apart from that work of the cross would only be judgment. Everyone is going to see Jesus. Everyone is going to behold Him and bow the knee to Him. But we have seen Him as the one who went into death for us, who rose again, and who's now gone back to glory. We've bowed to Me, to Him, and owned Him as Lord. But found him as the one who took our place, who bore our judgment. Who went into that death for us and rose again? So the Lord mentions this to the disciples, that the way by which blessing could reach out was only through his death, and that if it die, it bringeth forth much fruit, and there's to be much fruit as the result of that precious death. But now the Lord goes on and brings before the disciples. He that loveth his life shall lose it, and he that hateth his life. In this world shall keep it unto life eternal. As I mentioned a few moments ago, these Greeks would like to have seen Jesus as the Savior of the world, the mighty Deliverer, the one who will in a coming day bring him blessing. They would like to have seen this now. The Lord Jesus spoke of how He was going into death, but He brings in this thought something for each one of our hearts. Now He has gone into death, and what is our association to be? Are we associated with Him yet in His power and glory? Do we see Him as the one who is straightening out all the world's tangles now? Oh no, brethren, now it's a question of following. Him in his rejection. It's a question not of loving life in this world, so to speak, of enjoying everything down here. This is no longer our home. It's the place where the Lord Jesus was crucified and cast out. It's the place where he was crucified, as it says when in John, in the place where Jesus was crucified, there was a garden. And you know, we could look. Out in this world at this time of year and it is a garden, the leaves are beautiful. Everything we see reminds us of God's goodness and handiwork. But there's a 2 minute. Our Savior was crucified here, He was cast out here. The one we love the most was unwanted. It was despised. And the Lord Jesus said as it were, I'm going into death and if you want to see me, if you want my company, it'll be. To follow me in my rejection it will not yet be. To see everything put under Me. We see not yet all things put under Him. We see Him there crowned with glory and honor, but now we see not yet all things put under Him. And so he said, he that loveth his life shall lose it. 1 is often said, we can have a saved soul, but a lost life.

The way of salvation is only through the work of Christ, but it's possible for a believer to have a lost life. And 1St Corinthians, first Corinthians 4 tells us there are three. I should say it says, Speaking of the manifestation, if any man's work be burned, he shall suffer loss, yet he himself shall be saved. Yet soul is by fire. And so you and I have the privilege now have, so to speak, losing our life. We can never, never go into what the Lord Jesus suffered. What He endured in those hours of darkness, we'll never know. But brethren, we can follow Him in His rejection. We can be associated with Him. And so it says he that hateth his life, as our brother mentioned yesterday, that is, there are things that constitute life. People speak of having this and having that, and this is really life. Well, as far as this world is concerned, there are things that constitute life that in the neither natural man make life worthwhile. But the Christian has seen that his home is in another sphere. He's associated. With one who is cast out and rejected here. And so we're willing to give up here in order to be in the enjoyment of himself and of his company. And so the Lord goes on to say, if any man serve me, let him follow me. And where I am, there shall also my servant be. Well, we find with those who followed David in his rejection, they also were associated with him in his glory. Where I am, there shall also my servant be. Now it's a question of being where he is, so to speak, in The Cave of Adela. He was cast out here, were associated with him. And to seek a place in this world now is unbecoming to us. We have to earn our living. We must go through this world. But this world? Is not our home. This world is not our resting place. We see it as a doomed scene under the judgment of God. But all, what is it that makes it a path of happiness and blessing for the believer? Oh, it's to be where he is. A few of us this morning enjoyed that privilege. What was it that made the place precious? Here we are. There wasn't anything particular in the way of entertainment or music. What was it that made the place his presence? His presence. That's what made the place this morning. And what was it that made the the? The Cave of a dull and precious to those who followed David

was his company what was it that made the. The fiery furnace precious to shade, recognition and Abednego the Lord walked with him in a. And what is it that is going to furnish the sweetest and best things in life for us? His company, his presence. His presence where I am, there shall also my servant be, and then there goes on to say. If any man serve me, him will my Father honor? Yes, those who accompanied David into The Cave were also given honors when David came to the throne. And all brethren, won't it be 1000 times worthwhile to hear the Savior's well done in that day, to feel that he valued the fact that we were content to be misunderstood, to share His rejection here. And then it seems to me here that. If we might pause and think, well, this is a difficult task, this is a path where there will be much trial and suffering. Then it seems there's a little break here. It says, Now is my soul troubled? And what shall I say, Father, save me from this hour? But for this cause came I unto this hour. In my in my mind, it's just as if you stood on the brink of a decision. You say, I know if I take that step, I'm going to be misunderstood. My friends are going to misunderstand me. I'm going to be despised. And you hesitate to take that step in obedience to the Lord, to have his company. The Lord at this moment was standing in a place, if we might say.

Where there was something before him where obedience to his Father was going to. Cost Him infinitely more than it will ever cost us. And the Lord, after presenting the cost of discipleship to his own, he said, Now is my soul troubled? And what shall I say? Brethren, we will never know what it meant to Him to take that step. This is the nearest we come in the Gospel of John to the Garden of Gethsemane. And here the Lord stood, as it were at that very moment in His pathway. Would he take that? Steph, did he love you and me enough to take that step in order that we might be blessed? Yes, he did, brethren. Yes, he loved us enough to take that step. That step cost him the suffering, the untold suffering that the judgment of sin required. He took that step. He bore all the judgment until he cried at his finish in order that we might be brought into blessing all. To me, this is a tremendous challenge. To my own heart, every one of us have come to points in our lives when we hesitated and we knew what discipleship meant. We knew what it meant to follow Christ and we hesitated and the Lord hears it were says, well, I have come to that point, but I'm going to take that step in love for you, in love for you. Oh brethren, what love, what grace. Surely this overwhelms us and makes us desire to have his company. He said where I am, there shall also my servant be. To have his company, to have his approval is everything. So the Lord said, Father, save me from this hour, but for this cause came I unto this our Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and it will glorify it again. People that stood by didn't understand, they didn't know what this moment meant to the precious Savior. They said that it thundered others. And an Angel spake to him. Jesus said, This voice came, not because of me, but for your sakes, for your sakes. Why was he going into that awful suffering? For your sake, for mine, brethren, for your sake, for mine. And this was the deciding factor in everything as regards this world. So he said, now is the judge. Of this world. This world history morally ended at the cross. All that man was have been tried and tested. He had failed. He had broken down utterly. If there was going to be any blessing, man could never win the victory himself. Judgment was now passed upon the whole scene. It hadn't responded to the voice of the charmer. Charming never so wisely. There was no response in the heart of man to the matchless graces. Of that blessed One who fully revealed his father. And so the Lord said the trial is over. But he didn't stop there. I'm glad he didn't stop there, He said. Now shall the Prince of this world be cast out? Yes, that which had been promised in the Garden of Eden was about to take place. He was about to abrose Satan's head. The seed of the woman had come. He'd been rejected. And there he pronounces judgment. And if he had stopped there, every one of us would have gone to hell. He said, now is the judgment of this world. I say, if he stopped there, every one of us would have gone to hell. We would have been lost forever. But he said I'm going to win the victory over Satan. There's going to be blessing. And the Lord Jesus then went to that cross and he cast out the Prince of this world who was Satan. He overcame his power. He announced his power for us. And we this afternoon can say the victory has been won and won for us. This voice came back because of me. But for your sakes, for your sakes. And then he said, now if I be lifted up. From the earth will draw all men unto me. That is, those Greeks wanted to see Jesus. Those disciples, the Lord had set before them the cost of discipleship and following him. And now he said he tells what he was about to go through. He tells of the victory he was to to win. And now he said, so to speak, if you want my company, I'm going to the cross. You must follow me in my rejection if you want my company.

Those Greeks wanted to see Jesus. Is there a desire expressing itself in our hearts this afternoon? Are our hearts saying, oh, I want to see Jesus? Well, we're going to see him through grace because he won the victory for us. He overcame the power of Satan. He's a defeated foe. We're going to see Jesus in that glory. But if we want to see him down here, we want to have the joy of His company. He's the one whom this world cast out. He was the uplifted one. I if I be lifted up and it says this, He spake, signifying what death he should die. The Lord Jesus was to be lifted up on Calvary, a spectacle to this world rejected. And if we want to see him, he's rejected. He's cast out here. But he's crowned with glory and honor up there. And so the response to this this question we would see Jesus is now to follow him in his rejection. But all brethren at the same moment to look up as it says in Hebrews 2, but. We see Jesus, where is he? He's crowned with glory and honor, but to see him by faith to walk in his company here is to follow him as the one who was rejected, who was lifted up and all. I say again, if there's if there are any of us here and we stand to the point in our lives where we know it's going to cost us something to follow Christ. May we hear the words of that Blessed One at such a moment. Saying now, is my soul troubled? And if He wanted to have your company in mind, if He wanted us to see Him, to enjoy all of us in His heart, He must go to the cross. And He did. Redemption is completed. May we value His company more and more.

Shadow Hills Conference: 1982, The Lord's Hand upon us (10:27)

Address—G.H. Hayhoe

I'd like to read the 4th and 5th chapter of Revelation. Revelation chapter four and five. After this I looked, and behold, a door was opened in heaven. And the first voice which I heard was, as it were, of a trumpet talking with me, which said unto me which said, Come up, hit her, I will show thee things which must be hereafter. And immediately I was in the spirit, and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a Jasper and a sardine stone. And there was a rainbow round about the throne, insight like unto an emerald. And round about the throne were four and 20 seats. And upon the seats I saw 4 and 20 elders sitting clothed in white raiment, and they had on their heads crowns of gold. And one of the And out of the throne proceeded lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like on the crystal. And the midst of the throne, round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf. And the third beast had a face as a man, and the 4th beast was like a flying eagle. And the

four beasts had each of them six wings about them, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord, God Almighty, which was and is and is to come. And when those beasts give glory and honor, and thanks to him that sat on the throne, who liveth forever and ever, the four and 20 elders fall down before him that sat on the throne and worship him. That liveth forever and ever, and cast their crowns before the throne saying. Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created. And I saw in the right hand of him that sat on the throne a book written within, and on the backside sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the Book, neither to look thereon. And one of the elders saith unto me, Weep not, Behold the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of a throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. Having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and 20 elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of Saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou was slain, and hast redeemed us to God by thy blood. Out of every kindred and tongue and people and nation that has made us unto our God kings and priests, and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was 10,000 * 10,000 and thousands of thousands saying with a loud voice. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying. Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and 20 elders fell down, and worshipped him that liveth forever and ever. Well, the Book of Revelation is indeed a very precious book. I don't suppose there's any book in the Bible where we have brought together such astounding things, such things that would strike terror in our hearts if we didn't know about redemption. Because the most solemn and awful judgments that God will bring upon this world are brought before us in the Book of Revelation. But it also opens up to us.

A beautiful scene, a scene of glory in which all the redeemed will have a part. And so I say, there's such an opening up of what is so very terrifying if we didn't know the Lord is our Savior, and yet so very blessed for those of us who do know Him and can in confidence look forward to the time when the Lord Jesus has his rightful place. As we know, the Book of Revelation is divided into three parts. There is the first chapter where John saw the Lord Jesus. In the character of a judge, and it was said to him that he was to see the things that are. The things that he had seen, the things that are, and the things that shall be hereafter. And so he saw the Lord Jesus in that character glorified. And then in the second and third chapter of Revelation, we have the things that are the church, which is intended to be a light bearer, a Candlestick in the earth. And so we have in those seven churches, as we all know. A prophetic picture brought before us. Of the Church's history as a light bearer in the earth. Always see how sadly the Church has failed. We have to hang our own heads in shame as we think that we're part of the failure of that testimony. And yet in it we see the faithfulness of God. And I've always enjoyed that. In the very first one in Ephesus, the Lord had to point out to them how he felt it that they had left their first love. And then in the very last one, he says, As many as I love. I review can chase them if they had left their first love and it's a whole history of the seven churches show what a sad departure they had. There had been his love hadn't changed and if he had to correct and if he had to seek to set before them that which was displeasing and dishonouring to him, it was not because there was not love in his heart. Our brother brought before us last night God's great love and giving his blessed son. For sinners and then two to think that those of us who know that love who profess to have responded to that love, who can say from our hearts the Son of God who loved me and gave himself for me how little we respond to that love. But all I say, brethren, and may just touch our hearts. His love never changes. Having loved his own, which were in the world. He loved them under the end and if it's necessary that he would speak. Even in the way of Chase name, it's still because he loves us and he wants to have our affections and there's two ways that he speaks to us to draw out our affections. He reminds us of his love which surely ought to stir our hearts affections. How could we sit down for 5 minutes even and think of how much he loves us without feeling some response in our poor cold hearts. But if that doesn't cause. To have a response, then he must lay His hand upon us, because, as another has said, the worst of all chastisement is that he should leave us to our own ways. Aren't many of us glad, as we look back over our lives they didn't, that He didn't leave us just to go on our own way, even as believers. But when he saw we were getting cold, he did rebuke us and chasing us and drew us back. But it's always his love that really brings us back, brethren. It's always the knowledge of that he has not changed and so he draws us back with cords of love. Well, when we come to the end of the third chapter, the churches history as a Candlestick has come to an end. John is about to see the things that would be hereafter. That is after the church's history. I think it's one of the simplest. Passages to show us that the Church will not be here during the tribulation. Because what is brought before us from the 4th chapter on is things that shall be hereafter. And so we don't see the church here on earth, but we see the redeemed in heaven. We see a scene opened up before us where the redeemed up there in the presence of the Lord. And then we have the judgment of this world. And thank God, it's blessedly true. Hello. Many dear Christians are not in the enjoyment of it. But when the Lord Jesus comes, he is going to take up every one of his own.

It says Christ the first fruits afterwards. They that are Christ that is coming. There are some that believe in that is called a partial rapture. Well, you know, it just shows how the enemy does things to get us occupied with ourselves. Those who believe in the partial rapture believe that only of those who are devoted and who are watching and waiting for the Lord will be caught up. And what does that do? Well, it just fills you with pride. Is there anyone here I'd like to ask not to ask you to answer me, but I'd like you to ask your own heart, would you say? Well, I'm one of the faithful ones. I have been so devoted and I'm watching for the Lord. I'm sure I'll be caught up. I know a lot of other Christians that wouldn't, but I'm one of the better kind and I'm sure I would be caught up. Don't you see how that sort of thing just leads us to look in? But all when he comes, it's they that are Christ. He's going to take each one of His own up. I believe for some it will actually be a surprise, but nevertheless, it's blessedly true. That he is going to call each one of his own at that moment, and those who have heard the gospel and rejected it are left behind and left behind for judgment. 4th chapter then opens with that blessed event I believe in picture it says after this I looked and behold was a door was opened in heaven and the first voice which I heard was as it were of a trumpet talking with me which said come up, hit her and I will show thee things which must be hereafter. Well that's what we're waiting for tells us in First Thessalonians chapter 4 the. Himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and they and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. I like to think, brethren, of those three things, the Lord descends with the shelf, because he's waiting more anxiously for that moment than we are. And I believe it will be a shout of joy that at last the moment has come when he is going to have his bride, the church for which he gave

himself, as well as all his redeemed. And so shall I say for himself. It's a shout of joy. And then it shows the voice of the Archangel. I would like to think of it in this way, that it tells us that the angels are ministering spirits. Sent forth to minister for them who shall be heirs of salvation. And we are thankful for angelic care in our pathway here. But that's going to come to an end too. The angels won't have to help us any longer. They will not have to be our protection and care, and many of the difficulties and dangers to which were exposed, that service on their part will have come to an end. The Lord is going to come himself to take us up to be with him. And then to the trump of God, the trumpet was to call together the people of God. If you remember in the 10th of numbers, why those trumpets that were made for first for the calling of the assembly? And when those trumpets sounded, why the people were to gather themselves together. To the door of the Tabernacle of the congregation. There was to be a gathering together to that place. Where the Lord was in the midst of his people. Well, sad to say, today all dear Christians are not gathered to Christ. We have to sadly think of how many are scattered instead of gathered to Christ. But all it won't be so when the Lord comes and Paul speaks of that in Second Thessalonians chapter 2, when he says, I beseech you therefore, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him, That's the blessed event. When every one of his own will be gathered to that glorious person. And John saw this in picture and he's caught up and he is now in spirit in the presence of the Lord. Well, brethren, we're soon going to be there and glorified bodies. That's what we're waiting for. And if the Lord is in patience waiting, and he tells us the Lord direct your hearts into the love of God and into the patient waiting for Christ.

I believe it's important for us to be patient. Things may get worse brethren, but why is he waiting? Or he's waiting in patience. There are more to be gathered in. Well, someday the last one is going to be gathered in. One brother said I'd like to be preaching when the last soul is saved. He said what a moment it would be, but there is going to be a last moment. There is going to be a moment when the last one is brought in to form that glorious company as a redeemed to surround the Lord Jesus in the glory. John gets here a preview of it and he says immediately I was in the spirit and behold a throne was set in heaven and one sat on the throne. Now I might say that I believe in the 4th chapter we have the Lord Jesus writes as Creator brought before us and in the 5th chapter we have his rights as Redeemer. He is the one who created all things. And so as a creator, everything belongs to Him. And he's going to take what is rightfully his. We hear about man and his world. And men certainly act as though this were their own world and that they didn't have any need to be responsible to God. But the earth is the Lord's and the fullness thereof. He's going to have what is rightfully His as Creator. And then in the 5th chapter we have his rights as Redeemer. You'll notice in the 4th chapter at the close it says. Thou art worthy, O Lord, to receive glory and honor and power. For thou hast created all things, and for thy pleasure they are. And were created and then in the 5th chapter, in the ninth verse. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou was slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation. So there's no singing in the 4th chapter there is the declaration of that the Lord is the Creator and it was for His pleasure, and He is going to set things right. He's going to bid the desert to blossom as the Rose. The lion is going to lie down with the Lamb, and they shall not hurt nor destroy. And all God's holy mountain. It'll be a great time of blessing when the Lord takes His rights in this earth as Creator. But he also has rights as Redeemer, for He bought the field as we have in the 13th chapter of Matthew. He bought the field for the treasure that was in it. Satan had come in as the usurper. You remember how he said to the Lord Jesus when he tempted him, He said. That if the Lord were to bow down to him and worship him, he would give him all the glory of this world, for that is mine to give, he said. It wasn't in reality, but he was the usurper. And we know very well, but today Satan is spoken of as the God and Prince of this world, but there's one who's going to take his rights, his rights as Creator. And so that's what's brought before us in this 4th chapter. And so the Lord Jesus is brought before us in this third verse. He that sat was to look upon like a jasper and a sardine stone. And there was a rainbow around about the throne, insight like unto an emerald. I think this is very beautiful. The Jasper and the sardine stone make me think of the breastplate on the shoulder, on the breast of the high priest. That is, There were different stones there, and the first one was. Asardius I believe, and the last one was a Jasper, the exact opposite of the order here. And I believe it brings before us this fact, that when the Lord Jesus is spoken out as bearing our names upon his breast in figure as the High Priest, while we find the order actually reversed. And did not the Lord Jesus say, many that are first shall be last, and the last shall be first? Some might have thought, well, I think I occupy quite a prominent place, because my name is first, for on those stones were grave in the names of the children of Israel. But here, when we see in the glory above, it's the very opposite. And you know, brethren, heaven is going to bring many surprises, some that perhaps we thought were first, maybe last. And those who may seem like the last may be first. It's a very precious and comforting thought to know that the Lord makes a right appraisal of everything. We don't. We often go by appearances.

Were often like Samuel when he lies stood before him. He thought he was a very fine specimen of humanity, And he said, Surely the Lords anointed is before me. And the Lord said, Look not on his countenance, nor on the height of his stature. For the Lord see us not as man see us. Man looketh on the outward appearance. But the Lord looketh on the heart, and in a little hymn someone has written these words. Deeds of merit as we thought them. He will show us where but little things, though long forgotten. He will show we're done for Him. The Lord values those things that were done for Him. Perhaps unknown and unnoticed by others, but the Lord sees them and He is going to make mention of them. It's interesting to see that when David speaks about his mighty men, why the deeds that he records. I believe almost all of them were completely unnoticed as far as scripture is concerned at the time they were done. There's no mention of them until David chronicles his mighty men. Some of those men, others might not have known. They did. The man stood alone and defended the field of lentils. Might have been called a foolish man if anybody did know about it, but we see him among the top ones of those whom David calls his mighty man. Well, brethren, may have teach us to be content to have his approval to be gone, as the Scripture tells us, and to live in his presence, and to be satisfied that the Lord seeth not as. That he looks upon the heart and values what he's done from the heart to please him. And then it tells us there was a rainbow round about the throne. We remember when the rainbow was given after the flood. It was a sign that God gave that there was not going to be another flood that would destroy the earth. And that rainbow is set in the cloud so that when a rainstorm comes, it's a constant reminder to us that God hasn't forgotten his promise. He's not going to destroy this earth again with a flood. It's interesting to see that, to see that not just ourselves look at that rainbow, but God said that he would look at it and he would see it and those promises would be fresh in his mind. And so when it says here insight like an unto an emerald, I believe the thought simply is an emerald is green and it represents freshness. You know, we make promises, but we forget our promises sometimes they're not fresh in our minds like they should. I have to acknowledge sometimes that I'd forget promises that I have made, even to my children, but every promise that God has made is as fresh in his mind as if He made it yesterday. He is going to fulfill, as Peter speaks of, whereby are given unto us exceeding great and precious promises, all those things in the word of God. At sometimes in trial, the devil would try and dim them in our minds. But all they're true. They're as true as God spoke them. And so when they're redeemed or caught up to glory, here's the one who sits on the throne bearing still those names. For we're dear to his heart, and then to all his promises, everything that he has promised. Still fresh in his mind. And so that when judgment does fall upon this earth, he is not going to forget that he has promised to bring an earthly people into blessing. And he's

going to. When those awful judgments fall, there will be those who have the mark of God in their foreheads, and not one of them will be destroyed by those judgments. It will not be an indiscriminate judgment. And you know, brethren, the Lord has an individual care for us too. We have a right to enjoy this. In our souls. So here is the Lord in the midst of the throne in this character. And then round about the throne were four and 20 seats. And upon the seats I saw 4 and 20 elders. Perhaps we could say those seats are empty now, but they're going to be filled. They're going to be filled. There will be no empty seats there. Everyone is filled. So he saw the seats and everyone had some person sitting on it.

Thoughts in connection with these 24 elders? But I've enjoyed the thought that in Solomon's temple there were 24 courses of priests and those 24 courses of priests, when the temple was dedicated, it says they did not then wait by course, and they made one sound in praising and thanking the Lord. You know when we come together. It says that things are to be by course. So one brother may give out a hymn, another brother may pray in ministry. It also has to be by course. Wouldn't it be a lovely thing if when a hymn came before you, it came before everyone else in the company at the same time, and that they were enjoying exactly the same hymn? Well, that's the way it was when the temple was dedicated. They made one sound in praising and thanking the Lord. And I believe it simply shows us brethren. That when we get to glory, everyone is going to rise to His full place and privilege as a priest to worship for it says now that we're holy priests to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. And so often today, when we come, we have to hang our heads and acknowledge that there isn't the enjoyment of that holy priesthood. There isn't the enjoyment of our privilege to be worshippers. Our minds wander and things are bothering us, and we're there in body, perhaps, but we're not in the enjoyment of His presence. And there's little praise that ascends but all. What a company this is. All these four and 20 priests there around the throne, every one of them, as we'll see in the next chapter, in the full enjoyment because everyone had a harp with golden vows full of orders, the prayers of Saints, of the glorious. Stay ahead of us, brethren. The Church has failed as a Candlestick, but there's something worth looking forward to, something worth living for when we begin to think about it. Some of that of those four and 20 priests is representing the Old Testament Saints. Because there were the 12 tribes of Israel and then the New Testament Saints, the 12 apostles of the Lamb. Well, there may be that thought too, but I do enjoy the thought that there were the 24 courses of priests and that this is the position which the Saints will occupy in that coming day. Not just the Church, but all the redeemed, the Old Testament Saints as well as those brought to the Lord in the Christian period. And they it says they were clothed in white raiment. We know that in Revelation 19, the white raiment, the fine linen, is the righteousness of Saints. Sometimes we sit down in the Lord's presence, and maybe our walk through the week hasn't been all together what it should, but it should be, but not so there. Everyone will be clothed in white raiment. There'll be nothing that we'll have to get before the Lord about, like it says, but a man examine himself, and so let him eat of that bread, but not. Brethren, there be no wandering thoughts, nothing to distract, nothing that we'll have to say. Well, I'm going to be in his presence today, so I would like to own to him anything that's come between my soul and Him. Oh no, what a glorious scene will always be in His presence, as one dear brother brought before us. When it says in the heavenly city, I saw no temple there in. Why? It simply refers to the fact we won't have to go anywhere. Lord's Day morning comes and we have to go somewhere, but we won't have to go anywhere because the whole city is that temple. And the Lord God Almighty and the Lamb of the temple of it will always be in His presence. We'll always be filled with His love and with praises to Him. And they had on their heads crowns of gold, because we're going to reign with Him. And then it tells us, and out of the throne proceeded lightnings and thunders and voices, and there were seven lamps of fire burning before the throne. Which are the seven spirits of God? I believe this brings before us the fact that God's character has not changed. Grace has not changed his character. It tells us that grace reigns through righteousness because the question of sin has been settled. Now what is in the heart of God can come out, and I'm sure that you recall that when the law was given.

It tells us when the law was given that out of Mount Sinai there were these very things. Bitings and thunderings and voices. Their God made known His demands to man. But we know that no one kept the law. It tells us by the deeds of the law there shall no flesh be justified in His sight. Sometimes in school, if no one measures up, they might lower the standard a little bit. God never lowers His standard. When the Lord Jesus suffered, he suffered the outpour judgment of God. And sin was dealt with, not according to our thoughts, not according to our conduct, but according to the wholly unchangeable character of God. And so that will be a glorious scene, but a holy scene. And these lamps of fire before the throne, the seven spirits of God, spoken here in this chapter, and then also in the next chapter. Perhaps you if you go back to Isaiah, I think it's the 11th chapter to get a little thought about this. The 11th chapter of Isaiah. Verse One. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge. And of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. There were, there was the seven branch Candlestick, as we know in the temple, and here we have the Spirit of the Lord, and then three groups of two which make the seven. And so it's the fact, brethren, that the Lord knows everything. That's why it goes on to say that He'll not judge after the sight of his eyes, nor reprove after the hearing of his ears. In every court case today, the judge has to listen to the evidence. He has to see what can be shown in the way of evidence, and then he bases his judgment upon that because he doesn't really know all the facts of the case and so he has to judge by what is showed to him and what he hears. The Lord doesn't have to judge that way. He knows everything. He knows the thoughts and intents of the heart. It's a comfort to us if we're trying to please him. But it's a serious thing when he acts as judge upon this world. People often get away with things in this world, but all there will be no getting away with things in his presence. He knows everything. He judges according to his perfect knowledge. Eli, you said this to Job when Job said to that to the Lord that he and he would just like to have a trial and lay his case before the Lord. Elijah said. Doesn't need to do that, he said. He knows our actions, he knows our thoughts. We don't have to have a trial with Him. And so these lamps are fire before the throne. Show us his knowledge and that there's nothing hidden. There was a sea of glass there. Glass speaks of transparency. We can hide things now, but not there and not in his presence either, because he knows everything. It's good for us to remember this. And then it tells us too about these four beasts. Sometimes translated as four living creatures, I believe these represent to us the the charity of them, and sometimes they're brought before us. In the character of the seraphim, you notice the different characteristics. The seventh verse says the first piece was like a lion, which pictures strength. The second beast was like a calf that brings before us stability, the largest. Of the tame animals. And the third, the face of a man, intelligence. And the 4th beast was like a flying eagle that speaks of swiftness, the face of a man of intelligence. And so we see these four characteristics. You'll find them in the Old Testament. And Ezekiel, you find them again here. And there were the cherubim too, and they looked down upon the blood in the ark and I believe. Before us, God's governmental ways, you know, when it's when they're brought before us in the character of the cherubim, I believe they represent to us God's governmental ways associated with mercy. And so the cherubim looked down upon the blood in the Tabernacle, and very often we see God's governmental ways brought before us in the.

1st chapter of Ezekiel. As I said, you have the chair, you've been there. God's people had been carried into captivity and Ezekiel is visiting the captives by the river Chibar. He feels very sad as he sees the condition in which God's people had been placed under the governmental ways of God. But it's interesting in that chapter, although he couldn't understand it all and he saw wheels and lights. Perhaps you've read that chapter and said, I don't know what that means at all. Just seems a confusion to read a chapter like that. But. After he had viewed all this, then he looked up above and he saw a man, the likeness of a man on the throne. Oh dear friends, there may be many things that we don't understand that are going on in this world, but faith can look above and know that there's a man on the throne. He's in control, and in all his governmental ways, he's in control of everything. There has never been a war in the history of man. There's never been an event in your life and mine of what God, who is behind the scenes is in control. And as the Lord Jesus said when he rose from the dead, all power is given unto me in heaven and in earth. And yet we see, as I say, those governmental ways with man always mingled with mercy. When Adam and Eve were driven out of the garden and the cherubim were placed there, they weren't driven out naked, they were driven out with cults of skins. When the cherubim were placed in the Tabernacle, they looked down upon the blood when God's people were carried into captivity. Ezekiel is Sin brings before us the most beautiful and touching picture of the Restoration. And the temple being rebuilt and the glory that will be seen in that future temple, Oh, how good to know, brethren, that God's governmental ways now with man are mingled with mercy. And many a person has been saved through some calamity that's happened in their life. And even those things that come in our lives, God intends them for blessing. But there's a day coming when God's government, as we have brought before us in the latter part of the Book of Revelation. It says his wrath is poured out without mixture, without mixture. That's the seraphim you have that brought before us in the 6th chapter of Isaiah, where we have a little picture of the cross. And when the prophet found himself unclean in the presence of God, one of the seraphim flew with a live coal from off the Otter altar and said. Lo, this hath touched thy lips. Thy iniquity is taken away in thy sin purge. There was a scene where God's wrath was poured out without mixture for you and for me. It was Calvary brethren, all had a scene for us. But what an awful thing when God's judgment falls upon this world unmingled with mercy. People talk about catastrophes now, but when the Lord deals in vengeance upon this world and upon those who are eternally banished from His presence, it'll be judgment without mercy. But all how good it is for us to know. That a low if we deserved it, there was one who bore it for us. And so. Here we have the cherubim brought before us under the figure of these four living creatures, and they cry, Holy, holy, holy Lord, God Almighty, which was and is and is to come. You think God's going to allow evil to go on forever unchecked? Oh no, indeed he's not. He's going to step in. He is going to manifest his holy character. And so it tells us here when those. Gave thanks, give glory and honor and thanks to him that sat on the throne. The four and 20 elders fall down and worship him. They cast their crowns before the throne saying Thou art worthy. Oh how beautiful this is. You and I are going to have part in this scene brethren. This is only where John was in spirit, but you and I are going to be there in reality and we're going to surround our throne. We're going to acclaim the Lord Jesus as the worthy one and acknowledge that all rights are His. If there has been any reward given for faithfulness in our lives, for there will be crowns that will be given for faithfulness, all we'll do is cast them at His feet and claim acclaim him as a worthy one, and He is worthy.

And so here, as I say, there's no song. It's his worthiness as creator. He has a right, and it's good for us to remember this in all our pathway to that this world belongs to the Lord, Paul said to the believers at Corinth, All things are yours, whether life or death, things present, the world, life or things to come, everything's yours and your Christ, and Christ is God. So we have a right to be in the enjoyment of this. This world in which we live belongs to the one. We know as our Savior and another day He's going to assert His rights to it and we can live in it. And I just say this, even in our enjoyment of what He has given in creation, let's never forget His rights. It's His. We can't properly enjoy anything of creation apart from the Creator because He's the one who made all things. And isn't it beautiful? It says Thou has created all things, and for thy pleasure they are and were created. We can't properly enjoy anything of creation apart from the Creator, because He's the one who made all things. And isn't it beautiful? It says Thou has created all things, and for thy pleasure they are and were created. Perhaps some of you heard my father speak about how in Gray's Elegy it says Pull. Many a flower is born to blush unseen and yield its sweetness on the desert air. And he used to always say it's not true. He said, God looks down and he sees the beauty of every flower. And that's the thing that makes it wonderful to us, that as we look at creation, we can see the handiwork of God. As two men were looking over the side of a bullet and watching the sunset, one who was not a believer said to the other, I don't know of anything more beautiful than to watch the sunset at sea. Oh, he said, I know something more wonderful than that. And. Know that the person who made the sun is my savior, and I'm going to be with him another day. Oh, that's the difference, isn't it? And so He is the one who created all things. He's going to have his rights. May we give Him his rights in our lives. May we recognize that all things are truly His. Well, now when we come to the 6th of the 5th chapter, we see His rights brought before us as Redeemer. And there was a book written within and on the backside sealed with seven seals. The rights of the Lord Jesus are not recognized in this world. We haven't time to turn to it. But if you go back and take a little time to read, I think it's the 32nd chapter of. 30 CFS the 32nd chapter of Jeremiah. You'll find there that Jeremiah was in the court of the prison. And a relative of his came to him and asked him to buy a field. And why would he buy a field when he was in prison? That he was telling the people that. Nebuchadnezzar was going to come up, and Jerusalem was to be given into the hands of the Nebuchadnezzar. What was the use in buying a field at that time? Well, he bought the field and it tells us that the evidence was taken and it was put the evidence that was sealed and that which was opened and they were taken and they were placed in an earthen vessel for many days and. It says there that houses and lands and fields would be possessed again in this land. Well, you know, when Hezekiah, when Jeremiah Rather brought that field, they didn't seem to be any outward evidence. That he was going to be able to possess it, but he believed that God was going to bring his people back and that the time would come when he would be able to bring out this evidence and prove that that piece of property belonged to him. And now, you know, friends, it's hidden that the Lord really has rights to this earth. People talk as though he didn't have any rights at all. His name is blasphemed when you talk about. Redemption and Christ the Creator shedding his precious blood at Calvary. Why all this is despised and set aside. And so the book was sealed, and just as in Jeremiah, there was that which was. Put it sealed and put in an earthen vessel for many days, but it says here there was also. In Jeremiah that which was open and here it says the book is written on the backside.

It was written on the backside. And so although the world doesn't recognize the rights of Christ, you and I, when we pick up this book, we see something that the natural man doesn't see. It's the revelation to us that there is a person who does have these rights. He has the right as creator and he has the rights as Redeemer. And although it's sealed now, and as I said, the Scripture tells us that Satan is the God and Prince of this world and. Go on from day-to-day and God doesn't interfere like it says in the prophet how the cut that was read to us the other day in one of our homes why it tells us that there wasn't it were the hiding of his power there isn't open manifestation of the power of God but there is going to be that and so here this book was written within and on the backside and the question was asked who would open the. And as we look around and see the confusion in this world, men are constantly expecting that the next government is going to be a little better. There's going to be someone rise. And when the beast finally does rise, they're going to think that they have the answer. They're going to say peace

and safety. They're going to say who's able to make war with the beast. At last we've got the answer in a man, but God's awful judgment is going to be poured upon that man, and God is not going to allow. Government to bring about a settled state of things in this world. He holds things in control so that we can meet here together tonight, and we thank him for it. But we can't expect, brethren, to see things that right. And it says I will overturn, overturn, overturn it till he shall come whose right it is, and I will give it to him for whom I those who are in authority. Their hearts can fail with fear because they can't see a solution to the world's problems. And John wept when he lost sight of the Lord Jesus, but when his eyes were turned and he saw that one in the midst of the throne, and then it says, one of the elders said unto me, weeknight, I enjoy this little thought about the elders, that every time any question is asked to the elders, it just, it doesn't say one special one, but just. One of the elders. They always knew the answer. Isn't that lovely? You know, we're going to come to the measure of the stature of the fullness of Christ. We're going to enter into these things fully another day. God wants us to enter into them now. He has given gifts in the church so that these precious things might be made known to us. So we be in the present enjoyment of them, but all will be in the enjoyment of them up there. Well, the elders, one of the elders said there is one. And he turned, and he saw in the midst of the throne a lion of the tribe of Judah. And he was the Lamb that was slain, the one who came down into this world, and was led as a Lamb to the slaughter, and before his shearers was done the one who was the very picture of weakness. For it says He was crucified in weakness, but he liveth by the power of God. That one is the lion of the tribe of Judah. The world is our brother brought before us last night, could spit in his face, they could crown him with thorns, they could take a tree which that dirty one made to grow. And the very iron that he put in the hills to make nails, to hold that onto the cross, they could do that. And God didn't interfere. He allowed all this to take place because he wanted to redeem you and I to himself about the Lord. Jesus is not going to be despised when he comes again. He's going to come in power and glory. The lion of the tribe of Judah, the root of David will take his rightful place, that one will assert his rights to this world. He is worthy, and he's going to open the seals, and he's going to say publicly to this world that all these things belong to him. And as we find in the 11th chapter of Revelation, the triumphant voice goes out. The kingdoms of this world are become the kingdoms of our Lord and His Christ. And he shall reign forever and ever. Will the world be glad when that takes place? The 11th chapter of Revelation tells us the nations were angry. They didn't want it that way. They wanted to have the world for themselves. They wanted to have their sins. They wanted to live as they liked, enjoy all the good things God gives in this world, and leave out the Creator. But it's not going to always be so. This blessed One is going to open the field. And just as that.

Was brought out after the captivity and Jeremiah could prove his rights to that property. So the book is going to be opened, the rights of Christ are going to be asserted, and you and I delight to give that place to him Now little him says Christ of God, our souls confess the king and sovereign even now, oh brethren, may we give him that place in our hearts. May we own him as Lord. For owning him as Lord means that we recognize his right. And his authority, and I believe it's a truly happy path to acknowledge his rights, even though we may be despised for it. He is worthy. Well, then we come. We see in the seventh verse he takes the book, and it says in the eighth verse when he had taken the book, the four beasts and four and 20 elders fell down before the Lamb, having every one of them harps and golden vials full of orders, which are the prayers of Saints. I believe, and it says having everyone of them harps, it means that everyone of us will praise perfectly. Then you can't always sing the best. Now it tells us, though, or I believe this is a thought of not man's, shall I say, not man's work. It tells us in another place I heard the voice of Harper's harping with their harps. And I like to think, brethren, that all our voices are going to be perfected up there. There's a very interesting verse. In connection with the creation of Satan in the 28th of Ezekiel, and it says the workmanship of thy tablets and of thy pipes was prepared in me in the day that thou was created. I believe with Satan, who was the greatest of all gods created intelligences that he showed that his plan was to put all capabilities of the very finest music, not by an instrument that man makes, but just inside the human body. When I see some of these. Organs where you can just press a button. I think how wonderful it's going to be on every voice is just like that, and all the voices will be just so perfect that. All that workmanship of God will be manifested in the vessel and everyone. Will break out in praise not only a heartfelt, but even our voice is perfected in that day, having everyone of them harps, the one of the hymn writers picked it up harps harp strung and tuned tremendous days and formed by power divine the sound in God the Father's ears, none other name but thine. And then these golden vials full of odors. We know that the Saints will be crying out to God. In that awful day when God will allow evil to rise to a height it's never risen before in the earth, and they'll cry out and their prayers will ascend as incense, and God will answer them. God is going to intervene. But I believe we can also apply it to ourselves, brethren, because every one of us experience in some measure or other the pressures of this world in which we live. And our prayers go up, and God puts our prayers in His bottle. And just as he hears those prayers. For earthly deliverance in the Tribulation day, I believe every prayer that has ever gone up for deliverance will be answered in that coming day. I like to think of it that way because, you know, all of us day by day are looking to the Lord about different things that beset us in the pathway and those pressures that surround us. And when we get there, why every one of those prayers, so to speak, will be answered in His presence, because there will be no pressures there. We'll never say I want this, or I hope this happens, or I I hope this difficulty is removed. Not there, No. All those desires will be fully answered, and they shall be abundantly satisfied with the fatness of Thy host. And I will make them to drink of the river of thy pleasure. So here we see the redeemed praising. Every desire fully fulfilled in his presence. And a song, a new song. There's no singing in heaven yet, brethren, though singing is waiting the time when they're redeemed, it will be there, and when the redeemed get there, then singing will begin, because singing is for the redeemed, and those who have gone before are their absent from the body present with the Lord. But when the redeemed get there, I believe the Lord Jesus will introduce us to the Father's house with singing. As he himself will lead the praise. For it says, He will joy over us with singing, He will rest in his love, and as he breaks forth, that his desire to have his own with Him has been fulfilled, when the redeemed enter those courts of glory. And then we too will join in that song, and then we will acclaim him as the worthy. 1 Thou art worthy to open the book, and to open the seals around. For thou was plain, and has redeemed us to God by thy blood.

Out of every kindred and tongue and people and nation here we see that there's a vast number of the redeemed that are brought before us here. Out of every kindred and tongue and people and nation. I rather enjoy thinking, brethren, that the promise that was made in the book of Genesis is going to be fulfilled. In thee shall all the kindreds of the earth be blessed. And I believe there's going to be representatives from every kindred in that glorious scene above. Because in these heathen lands where the gospel is not preached, the Lord knows how to take many of those dear little babies home to be with himself. He knows how to bring that company to surround the throne. Here's a, here's a family group. And they, they're infidels. They don't believe in the Bible. They say they're atheists. So the Lord reaches in and takes a little child out of that home and takes it up. To be among the redeemed company, to sing the praise in that day, all is going to be a representation every, all the kindreds of the earth are going to be blessed through him. Oh, what a wonderful scene this is that is brought before us. Perhaps some know that even the word us is omitted in the new translation has redeemed us. Because I believe this song is so wide, so glorious, that it really brings before us the fact that they. That there's only one ground of blessing, whether it's heaven or earth, they're sharing in the

earthly, in the heavenly part of it. But there is a blessing that is going to come. And in the 7th chapter we see an earthly company brought before us who washed their robes and made them white in the blood of the Lamb. And so the heavenly company is going to rejoice and say there's one title for blessing when Christ has his rightful place. And that's the blood. It's redemption. And so what a song. As we see the redeemed, their singing, and as it should read, reigning over the earth because so here we have the heavenly ones. We're going to reign over the earth while Israel reigns on the earth. And now we see another company, The 11th verse I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was 10,000 * 10,000, and thousands of thousands. He has represented this company as 24 elders, but this is showing us that it's not a literal number that it's talking about. It's simply our priestly place. But here we have the redeemed singing, and then we have the angels not occupying the nearest place to the throne, but saying and what are they saying? Worthy. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessings. You notice they, they recognize his place and they say to receive power and riches and wisdom and strength and honor and glory and blessing, because it's his power that has preserved those elect angels. I'd rather enjoy the thought too, brethren, that the only ones who are going to be brought into blessing will be elected ones. And so we have those who are elected to be among the. Redeemed, who will surround the throne and praise him in that coming day? But it's also true that the only angels who will be brought into blessing are also elected. It's going to be all God's choice. Brethren, isn't it wonderful that He chose you and me? Can't we praise him and thank Him for it? And so he had two different plans. He planned to bring a company of angels to surround the throne and to praise him. And they were preserved from sinning. And they won't know his heart. Not in the same way that you and I did. They. For his greatness and His power. They will know Him as the one who went to Calvary, but not for them. So they can't join in the song. They just simply say about His power and his might and His glory. But you and I, from the wreck of ruined humanity He's picked us up, brought us into a nearer place, given us to know His heart in a fuller way. We can sing, we can enter into his thoughts and counsels and purposes.

Some people find fault with election, but there be no blessing if it wasn't for it. Some of the angels are fallen and it's only His electing grace that has picked us up. Let's praise Him for it. We may not understand that brethren, but we can thank Him for it. Many a person has said I don't know why I was chosen, but He did chose us and we give thanks for Him. So don't allow yourself to get upset and perplexed because you don't understand. It just thank him. I often have things that happen I can't understand, but I'm thankful the Lord chose me. Oh, let's thank Him for His electing grace. Well, they too join to speak of His worthiness. And then the whole creation, every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all are in them heard eyes saying blessing and honor and glory and power. Be unto him that sitteth upon the throne. And unto the land forever and ever. There we see now others brought into blessing. And that is not to be able to enter into the thoughts of God. But it's a wonderful thing, as it was mentioned in some of the meetings, that even the lower creation is going to be delivered from its grown and be brought into blessing. Who through? Through new veterinarians who have understood animals a little better. Oh, no. Through the one who is the 2nd man on last Adam, the one who went to Calvary Cross, and there the question of sin was settled. And in resurrection he takes his place as the head of new creation to bring in a glorious scene where God will have his rightful place. And brethren, isn't it wonderful that you and I will be there to share and all that the Lord Jesus I say, has a right to this earth as Creator? He has a right to this earth as Redeemer. We're glad to give him his right as Creator. We're glad to give him his right as Redeemer. Now just let's notice this last verse. And the four beasts said, Amen. And the four and 20 elders fell down and worshiped him that liveth forever and ever. This to me is quite interesting that we have this little expression. And the four beasts said Amen. I mentioned a few moments ago how they represent to us the governmental ways of God all through this earth. There is a movement of events right from the very beginning. There are those wheels and wheels within wheels. They're moving forward, and as time moves on, they're moving on to the time when all is to be brought to its fruition. And here we see the blessing that has come to those who share. Heavenly scene of glory. And I like to think of it this way, that when those four beasts said Amen. They are practically saying this, this, this just displays to us the wisdom of all God's ways. You know, to me, that's a great comfort to my soul. As you look out, you say, why did this happen and why can't we have better government and why? Our people losing their jobs and so on. But do you think when we get to the end of the journey, we're going to say, oh, we wish it had been different. If God had only planned it some different way in the course of humanity, he could have planned it differently. Are we going to say that the four living creatures, when they come to the end of these governmental ways, they say Amen, they say for Amen means. So let it be. Or let it be established, and then what to the fore and 20 elders do they fall down and worship? And brethren, we're going to have a backward look there in glory. It'll be a wonderful thing as we look back. And I believe we'll trace the whole history of God with man and all the things that seem perplexing and those things in our own lives. When our lives pass into review, we're going to see the wisdom of all his ways. And there's not one believer that's going to say, oh, I only wish it were different. We're going to say Amen to all his ways. We're going to see the. He wants us to accept those things in faith. Now. He says blessed are they that have not seen and yet have believed. It may be hard at times for us to do this, but oh brethren, it is the path of peace and blessing. We're moving on to this event that we talked about. We're moving on to those things that open up to us here. The Lord Jesus, our precious Savior is going to take His rightful place.

Heaven on earth are going to own that place. The Creator, he has a right as such, He's the Redeemer and he has the right as such. And you and I delight to acknowledge that place to him even now. May we be in the enjoyment of it. Now, I believe if that's if that were more true of us, the peace of God which passes all understanding would Garrison our hearts and minds. We'd say, if it's going to turn out that way in the end, then I can safely trust Him. Trust. Simply trust Him seems the hardest thing of all. Oh, May God grant that the thought of this blessed scene that's ahead for us cause us to have more peace and joy in our souls, and also to give the Lord Jesus His rightful place and to acknowledge Him as rightful Lord in everything in our lives, day by day.

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