

John - Commentaries by Albert Cecil Hayhoe

Chicago Conference: 1977, Division Because of Him

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Address—A.C. Hayhoe

Together hymn number one 10110. Oh God, thou now hast glorified thy holy, blessed, eternal Son, the Nazarene, that crucified now sits exalted on thy throne. To him in faith we cry aloud, Worthy art thou, O Lamb of God, him as our Lord we gladly own. To Him alone we now would live, who bowed our hearts. For thy throne, and gave us all that love could give. Our willing voices cry aloud. Worthy art thou. O Lamb of God, 110. I would like to speak to you this afternoon about. Divisions. Now that may sound rather alarming, but I believe it doesn't have the intent that you may have taken from the word. I refer to those divisions that have occurred in this world because of the person and the work of our Lord Jesus Christ. Four great divisions, I suppose we might say. One is the result of the coming into this world of the Lord Jesus Christ himself and the division that that coming presented here to men. The other is the division that was caused by the crucifixion of our Lord Jesus Christ. Yet another by his resurrection. And yet another by his coming again. And each one of these. Has its effect upon everyone of us here in this company this afternoon. This is an address particularly to those who know the Lord Jesus Christ as Savior. No age specified children, young people, grown up ones, all I believe, I trust may find from the precious living Word of God, as it is presented to us, that which will find you and me. On either one side or the other of those divisions which have come about. Long ago. I don't remember when, nor can I even recall the occasion that caused me to do this. I wrote on the last page of my Bible just after those words. The end I wrote these words just 5 words. What think ye of Christ? I can't remember having written them there, but there they are in my own handwriting. And it may have been on one of those occasions. When I came to the end of reading this precious book and felt that that was the impact on my own soul from my reading of the Word of God. What think ye of Christ? That's not only a gospel message addressed to those who are hearing the glad tidings of the grace of God, but my dear brother and my dear sister in Christ. I need to have that question often addressed to my own soul, and I trust that as we turn from page to page in the Word of God this afternoon. That that very question may often address itself to our hearts again, what think ye of Christ? Will you turn with me, please? First of all, to John's Gospel. John's Gospel, Chapter 7. And verse 43. So there was. A division among the people. Because of him there was a division among the people. Because of him, if we were to go back to the coming into this world of the Lord Jesus, we would find an immediate and very evident division. We find on the one side a character such as Herod who wanted immediately to get rid of that one who had been born into this world.

On the other hand, we see such an one as dear old Anna the widow, whose heart was filled with joy and gladness because none other than the Lord Jesus Christ, God the Son, had come into this world and all. My dear brother and sister in Christ, how glad your heart is this day. That by God's wonderful and matchless grace, you are numbered among those. Who can speak of Jesus Christ as your Lord and your Savior? We see here a division of other people because of this person. Who had presented himself to them? None other than God the Son. And as he presents Himself, as He identifies himself before them, they are divided. Some accept Him for everything that he claimed to be. They loved Him, they worshipped Him, they followed Him. And others turned their backs. And would have nothing to do with him except to find fault and to reject him. And beloved, I see that division in the world around me. You see it too. You see it at school, you see it where you work, you see it in your neighborhood. And I know that with a very glad heart you say, oh, thank God, that although I was once numbered among those who had no heart, no love for the Lord Jesus Christ. Yet today, by matchless grace, you'll love him. Is that true? Is that true? If you cannot say yes, thank God it is, then, my friend, don't try to pass any longer as a Christian. If in your heart there is not merely the recognition of who he is, but a response of love that would truly say he is precious, then I warn you friend, don't try to pass as a Christian any longer. I know that I look this afternoon into the countenances of many. Who can say with a glad heart indeed, I accept Him for everything that He claimed to be, God the Son presenting Himself here among men. And when I read of this division because of him, oh how I thank God that these footsteps of mine, which could so easily still be on the broad Rd. that leads downward. Are by God's matchless grace on that road where trod defeat of those who know the Lord Jesus Christ. For everything that he claimed to be, will you turn over please with me to Chapter 9? And verse 16. Therefore, said some of the Pharisees, this man is not of God because he keepeth not the Sabbath day. Others said, how can a man that is a Sinner do such miracles? And there was a division among them. This time it seems to be the miracles, the mighty works that He had been performing that brought about this division. The Person of the Lord Jesus Christ immediately brings with it the precious and wonderful privilege of standing on the side of Him whom God has presented to this world, and the solemn warning addressed to those who turn their backs against Him. But now. I see these miracles performed. I know that all around us today there are those who question the validity of these accounts, who doubt that these miracles ever happened. Or else. And I think I should utter a word of warning about this. There are those who would try today to imitate these miracles. There are those who would try to call upon supernatural powers to present before the eyes of men that which would imitate what our Lord Jesus Christ did when He was here. My beloved brethren, I feel it necessary that we be solemnly and repeatedly warned that there are powers. Beyond those which you and I possess, there are powers that belong to God alone.

And there are supernatural powers in this world. There are the very powers of Satan himself. I know that when we read the account of a poor naked man among the tombs, cutting himself with stones and unable to be bound, that folks read the account and they say, oh, what a tragic evidence of the shocking power of Satan. But when you read of a young lady. Following God's beloved servants, pointing them out and saying these men are the servants of the Most High God, which show unto us the way of salvation, who would dare to turn and attribute that to the power of Satan? But indeed it was a more dangerous and subtle form of the power of Satan. And my beloved friend, when I see the Lord Jesus here and the wonderful and mighty miracles of love and grace that he performed. And those who stood by him and recognized who He truly was and the power by which those mighty miracles were being performed. You thank God, and I thank God with an overflowing heart that that's where we belong by matchless grace. But we see those and we see too much of it today, that would try to call upon supernatural powers to deceive men. And I have seen it. Doubtless you have seen it too. And the more I see of it, the more I recognize in it a very real

danger and a very real call to those of us who know the Lord Jesus Christ as our precious Savior to stand thankfully on the grounds. Enlightened for us, and pointed out to us in a precious living word of God. Oh, there is safety in nearness to the Lord Jesus Christ. There is safety in walking in the light and wisdom of the precious Word of God. When I see those who have tampered with it, when I see those who have compromised here and there, the wonderful truth of this book, I see this kind of danger crowding in. And again, my beloved brethren, I warn you against it and recommend to you and to my own soul the increased necessity in these dark days. Are both open blasphemy and subtle. Teaching I recommend this precious book, The Living Word of God, with all its light and wisdom to guide our footsteps and nearness to the Lord Jesus Christ, who alone can keep us in these difficult days. Could you turn over now, please, to the 10th chapter of John's Gospel? And the 19th verse. There was a division, therefore, again among the Jews for these sayings. Three times in John's Gospel we find this same. The same thing taking place, a division among them, because of the person of the Lord Jesus Christ, because of the miracles of the Lord Jesus Christ, and because of the ministry of the Lord Jesus Christ. And it is still true today. And I believe that as I look out upon your faces this afternoon, I see those who, by God's wonderful and matchless grace, can look at the open pages of this precious book and recognize in it the infallible, the unchangeable Word of God. And let our souls be warned against those who would tamper with it, those who would take from it, those who would add to it. Is it sufficient? Does it contain all the light and wisdom that we need in order to live, to please the Lord Jesus, to serve Him, to worship Him? Are we entitled to add a little here and there? Are we permitted to take a little from it here and there? Are no, my beloved brothers and sisters, we have here open before us this afternoon that wondrous book in which are found all things that pertain unto life and godliness. This book in itself is a marvelous miracle. The long rhyme left here, the more I thrill to the wonder of it to take this precious book, the living Word of God. To take it. To wherever the Lord may send under heaven and find that it contains all the light and wisdom that we need to live. To please the Lord Jesus, to serve Him acceptably, to worship him according to truth. To answer the questions and problems that arise, no matter what the culture or background or thinking may be of those in whose company we may be found.

This book is sufficient. It contains all the light and wisdom that we need. But I'm going to suggest this, my dear brothers and sisters, that if you have not read this book from Genesis to Revelation, you're not completely equipped. You're lacking. Part of the wisdom of God. Shall I allow that comment to search us out a little bit? Is there someone here who would have to raise his or her Bible and say I have never read this book from Genesis to Revelation? I've skipped a lot here and there because I couldn't understand it very well. I hope you wouldn't have to say that. I hope you would be able to raise the word of God and say thank God I have indeed read it and read it again and read it again. I don't claim to understand it all. I admit that there are many parts of it that I still do not see. The purpose of God in it, but it has been read and God is able to take the pages of this precious book and bring them as light to our souls. And so we present to you this afternoon, beloved, the person of the Lord Jesus Christ, the glory and the wonder of his person, the wonder of his miracles, the truth of his ministry. And we trust by God's very wonderful grace. That everyone among us can say with a thankful heart, I know on which side I stand. What think ye of Christ, Beloved brethren, Now could we turn, For we mentioned the death of Christ as yet again bringing about a division. Could we turn, please to Luke's Gospel, chapter 23? And verse 33. And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand and the other on the left. A very, very dramatic and remarkable division here. The cross of the Lord Jesus Christ and our beloved Savior nailed to that cross, standing between these two malefactors. True, it's a very solemn gospel challenge here when we realize that the one who was on the wrong side was lost and lost for all eternity. And the one who was on the side, the one who cried out, Lord, Remember Me, when thou comest into thy Kingdom, He, by God's wondrous grace, will be found in the courts of glory. But I believe there's something yet more challenging to our souls this afternoon as those who know the Lord Jesus Christ as Savior remember when I was a boy, hearing often repeated. The blood of Christ puts my sins away. The death of Christ puts me away and the cross of Christ separates me from this world. Now I didn't understand that little statement, but I heard it often enough to remember it. The blood of Christ puts my sins away. That I did understand and for that I thanked God and still thank God with all my. But then the next statement, the death of Christ, puts me away. I didn't understand that, perhaps because I didn't want to understand it too well. But I thank God, as I have read this precious book, and many another will say the same, then it was a very wonderful and marvelous deliverance to me to discover the significance of that truth. As found in this precious book, I say again, not only the coming into this world, the presenting of the Lord Jesus to man brought about this division among men. His person, His works, His ministry divided men, and we see it to this day. 1978 But now I say the death of Christ, the cross of Christ again produces a separation, and it's a glorious separation. For in the death of Christ I see an end to all that I was as a fallen, guilty son of Adam.

I see a standing now in Christ before God, which delivers me from the curse and guilt of the broken law, which delivers me from the ***** of sin under which I was held captive, and I stand this day. And the truth of God would say the same of you. A new creature in Christ Jesus. If any man be in Christ, he is. A new creature. Isn't that a glorious deliverance? Isn't that a wonderful and a precious reality? You know, when I was a young fellow going to high school, they used to try to encourage me to get involved in this or that. They would invite me here or there. And my answer often was no thank you, I don't want to go or I don't want to. Participate. I was brought up in a Christian home. I can't say that I appreciated the restraint of a God fearing father and mother the way I do now that I look back upon it. And my answer at school was very often no thank you, I don't want to. And then I would feel very. Troubles, I would say to myself, you didn't tell the truth. You did want to and yet you said no. In fact, you said no thanks, I don't want to. And you know very well you did want to. And this troubled me until until I saw the wonder of the deliverance that was mine through the death of Christ. I saw that God looked at me as. Dead. And saw me now as a new creature in Christ Jesus. I see this pictured at the Jordan River. When Joshua took 12 Stones and set those 12 Stones in the bottom of that Jordan River. And an Israelite could stand at the Bank of that river and see those waters. He could not see beneath them, but he could say beneath those waters there is a stone that represents me. And I didn't put it there. Joshua put it there for me. And I'll beloved, as I read here of the death of our Lord Jesus Christ, as I see the division that took place even in the hour of his crucifixion. Those who cried out away with him and the one lone voice that called him. Lord, Lord, Remember Me all. Beloved, I thank God with all my heart, and I know you do the same, that although you once stood Yonder among those who had no heart for the Lord Jesus, now by God's matchless grace, you are numbered among those who look back to Calvary and realize that. They're not only was the blood of Christ shed to put away your stains of guilt. But there the Lord Jesus went into death, there the Lord Jesus died, that you and I might be able to say. And I died with him. And I stand now a new creature in Christ Jesus. So that when such suggestions are put to me, am I entitled to say no thank you, I don't want to? Yes, indeed I am. And if a voice within me rises. Says, but you do want to. I am perfectly entitled to say you be quiet. That's what has been put in a place of death by the death of my Savior, the Lord Jesus Christ. Oh, how this separates beloved. And it's a very challenging thing to say this for it's not simply a doctrine that we can stand up here and talk about. I repeat again, the blood of Christ puts my sins away. The death of Christ puts me away, and oh, how thankful I ought to be for that. And the cross of Christ separates me from this world. Will you turn with me, please, to Galatians chapter 6?

Galatians chapter 6 and verse 14. But 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, oh, what a dramatic division, what a separation. We see here. If the coming into this world of the Lord Jesus Christ brought about that separation, the death of the Lord Jesus Christ has surely brought about a very real separation. And as I look at that cross. And I see in it a symbol of shame. Hatred, rejection, ridicule, mockery, all of the wretched heart of man could keep upon God's beloved Son, my precious Savior. And your heart says, thank God, my Savior too. Can we not understand what this means? The cross of Christ? Whereby the world is crucified unto me, and I unto the world. Is that a difficult division? Beloved brethren, is it difficult? Is it trying to your spirit or mind to realize that this mighty event has brought about a division? Are you glad or are you troubled by it? Do you wish to? I wish that we could join hands and kind of get along a little better with a world that cast him out and. Crucified Him? Or are you not rather glad in your own spirit? For the very wonderful grace of God there has not only cleansed you from every stain of sin, has made you a new creature in Christ Jesus, but has put you over there and put the cross of Christ between you and the world that cast him out so long ago, and has never, never repented? Never changed its mind. What kind of world is it today? In some areas it seems clean and respectable and filled with all kinds of fine ideals and objectives. In others, it's nothing but Sodom and Gomorrah back again. That all, beloved, when we see the cross of Christ. See that which stands between US and the world. Let it be a respectable religious world, or let it be a degraded world. The cross of Christ stands between and there is indeed a division. And as I look out this afternoon into the faces of my beloved brothers and sisters in Christ, I know that with one heart and soul, you and I are so thankful. For what he has wrought for us. But I asked my own soul, and may I ask yours? Is this just simply a theory? Is there something that is perhaps a little difficult to carry out in a practical way? We have often seen, shall I say, a form of separation that really rejoices the heart. We have seen a young lady in her bridal attire come down the island, join arms with that eager bridegroom who's been just waiting for this moment. And there they stand. And the one who performs the ceremony says something like this. Do you promise that forsaking all other, you will cleave to him only so long as he both shall live? You've heard those words, most of you. And what do you hear as an answer to those words? I've never heard any variation but one answer, and that is a glad happy I do. Now why would she say I do to such a proposal as this? Do you promise that forsaking all other you will cleave to him only so long as he boasts to live? You know there's only one answer. There's only one reason that would cause anyone to say I do to such. Challenge of lifelong separation and devotion. That one word is love and all my beloved brothers and sisters in Christ. If there is anything we can present to you. And to my own soul this afternoon that would stir refresh in our hearts a response of love to the Lord Jesus Christ.

This hour will be worthwhile. He presented himself to this world in immeasurable love and they rejected him. The world was divided. They didn't want him. Thank God for the few who stood by him in love and affection. We see Him nailed to the cross, and again we see a divided world. On the one hand, we hear the cry away with Him, crucify Him. On the other hand, a few trembling, terrified disciples whose hearts at least were true, even though they failed so sadly, as we were reminded this morning. And our beloved, I tell you, I tell you with a sincere heart, it does my soul good to be here again in Walla Walla and look into the faces of those to whom the Lord Jesus Christ. Is precious and the prayer of my soul, beloved, is this, that the person of the Lord Jesus Christ? May ever remains real and precious to your soul and to this soul of mine, until that day when we see His wondrous face in the glory. Shall I reach around? Shall I reach around the cross of Christ to join hands with those who are on the other side? They would reach around and invite us to join with them and accuse us of narrow mindedness, bigotry and whatnot if we refuse to go along with them but our beloved, the person and work of Christ once again. Brings about a division, that's true. But God's word would say, What think ye of Christ? And all I thank God with all my heart, as I stand here for the memory of those dear men of God. And I think I should say, and women of God too, who walked that path of separation in faithful devotedness to the person of the Lord Jesus Christ and in a glad submission to the light and wisdom of the Word of God. And what was the end of their journey? Disillusionment. Distressed that they had ever done so. Oh, but it is a joy to recall the memory of those who, as they drew near the end of this journey and the glory was just about insight, to see the happiness, the thankfulness, the eagerness with which they anticipated the glorious moment when they would see the face of the Lord Jesus Christ. And yet you have seen others, you have seen those who were on the wrong side of this divided picture. And you have seen their disillusionment, their misery and their fear as they approached the moment when they were going to leave it all behind. Now I say, yet another event has separated as divided mankind, and that is the resurrection of the Lord Jesus. Will you turn back with me please to Romans chapter 4? Romans chapter 4 and verse 25. Speaking here of our Jesus our Lord, who was delivered for our offenses and was raised again. For our justification. Raised again for our justification remember what you heard last night? Didn't it make you thankful that you were numbered among those included in such a statement as this our justification all when I see the empty tomb of the Lord Jesus Christ, I see again the world divided into two camps. Those who can say by matchless Gracie was raised for. For my justification, but now if we turn over to the book of the Acts, Acts chapter 17. We see a very remarkable significance connected with the resurrection of the Lord Jesus, verse 31. Because He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Isn't this solemn, beloved?

The fact that that tomb is empty, the fact that the Lord Jesus has risen from among the dead and is seated now at God's right hand in glory, brings joy and confidence to the believer, for He was raised again for our justification. But what about the unbeliever? Here is where that division takes place. God hath given assurance unto all men of that coming day of judgment. God has appointed the day. And this is the assurance that God has given. He has raised the Lord Jesus from among the dead. The resurrection of the Lord Jesus yet again divides this world. But I go a little farther. The Lord Jesus has not only been raised from among the dead, but he is seated up there at God's right hands. Oh, is your heart not glad when you read such language as that? What is the purpose of his being up Yonder at God's right hand? Here is one purpose. You and I know with glad certainty that God was satisfied with that mighty work. And we are justified. But we read elsewhere in the Word of God, we read in Peter of the fact that he is gone into the heavens, angels and authorities and powers being made subject unto him. Isn't that a wonderful and a comforting statement? Particularly in trying and difficult days like these, are you and I aware of the disturbed conditions that are around us? I know we are. The young and the old are alike aware. A very disturbing conditions that are around us in the religious world, in the economic world, in the political world, there are problems. Serious nature arising, multiplying, rolling in like a great storm. And I say in the moral world too. But beloved, how should this affect the believer in the Lord Jesus Christ? You know, by God's wondrous grace which side you stand on. You know that the person and the ministry and the miracles of the Lord Jesus Christ bring joy to your heart. For you say, he is God's beloved Son, and he loves me, and he died for me. You look at the cross of Calvary, and you see there again that which gladdens your heart. For you know that you stand on the side of those who look upon that mighty work as a redemption accomplished for you. And you look at the empty tomb and the ascended Savior. And here again, beloved, we see that which should. Gladden and strengthen and stabilize our hearts. For if I look around and I see the conditions that aren't developing, I will get very alarmed. I will get very, very pessimistic. I will perhaps feel that I should bend all my energies and efforts into stemming the tide of evil, into trying to remedy the difficulties. That are looming so large on the horizon of this poor world. But beloved, what does God's Word tell us? The one who rose

from among the dead is seated there at God's right hand, angels and authorities and powers being made subject unto him. Isn't that a comfort to the heart? You and I are living in the very last days of waiting, and I don't suppose we're really surprised to see the difficulties that are arising on every hand in this country. Yes, indeed, in other countries. Go and have a look and you'll say the same thing wherever you go. The problems, the darkness, the disorder, the chaos is becoming so evident. What does it do to the? All it makes him look up and realize not only is the moment of our Lord's return near at hand. But it makes us realize with increasing thankfulness that he who loved us and died to redeem us is up there now at God's right hand, angels and authorities and powers being made subject unto Him. Where was the beloved apostle Paul when he wrote the words, Rejoice in the Lord all way and again I say, rejoice.

And he just sat down from addressing 1000 people who hung on every word, no? He was. He was locked up for the Lord's sake, and there over him was a tyrant called Nero. Many, many things could have combined to have depressed the soul of that servant of God, but instead he writes, Rejoice in the Lord. O my beloved brothers and sisters, I know, I know that among those gathered to the name of the Lord Jesus Christ, there are burdens, there are sorrows, there are trials that bring us on our faces, that bring tears to our eyes. But yet I love to quote to myself those comforting, cheering, precious words, when trouble like a gloomy cloud, has gathered thick and thundered loud. He with his church has always stood his loving kindness. Oh, how good. I look up and I realize not only is that too empty, but He's up there, angels and authorities and powers being made subject unto Him. And then if I were to turn to Hebrews 7, we shall not take the time, but we'd find there that the Scripture tells us that He's gone higher than the heavens. Oh, what a wonderful thrill of joy fills the soul as we read such words as these. Risen from the dead, yes. But forth that you and I might know that we are justified has ended up there and seated at God's right hand. What for? In order that you and I might be able to look around and see the circumstances that are growing more dark and difficult every day and yet to realize. He, the unchanging one, is still holding all in his firm control. But then again, to look up and realize that God's Word says he has gone higher than the heavens. Oh, doesn't that sound grand to you? As though he were looking down and saying to you and me. There's something that means more to me than the control of all the affairs of the nations of this world. What could that be for? I repeat, in order that he might have that control, he's gone into the heavens. But we read if he's going higher than the heavens, for what purpose? That you and I might have a merciful, sympathetic, faithful, understanding High Priest. Oh, my beloved brother, sister, let those problems of yours or of mine, be they personal, family, assembly or whatever. What a joy, what a comfort it is to look up and realize that there is one up there at God's right hand, our merciful, faithful, understanding High Priest who will be there until that moment when he takes you there, His eye will never be turned away from you. He loved you enough to go to Calvary's cross to redeem you and my beloved brother and sister. He loves you still with that same love. I think many of you may remember my father so often quoting John 15 verse 9. As a father hath loved me, so have I loved you. Continue ye in my love. He urged upon us that we should repeat that continually, again and again every day of our life. When did you last say it to yourself? When did I? Let me quote it again. As the Father hath loved me, so have I loved you. Continue ye in my love. The Lord Jesus spoke those words. In other words, the same measure of love that shone down from the heart of God upon His well beloved Son when He was a man here upon earth. Is the very measure of love that shines upon you this very moment. That shines upon me this very moment. Let this poor cold heart of mind be what it may. His love never, never, never changes. Is this an excuse for carelessness on my part? God forbid we often sing and yet to find thee still the same. 'Tis this then humbles us with shame, Oh my beloved brethren, to think that we have, there isn't and a descended Savior. And then another statement in Ephesians chapter 4.

Far above all heavens, all you think. Is there something even more exalted than what we have just been Speaking of? Yes, beloved, there is. He's gone into the heavens that there he might exercise that control over angels, principalities and powers. He's gone higher than the heavens in order that you and I individually might have a merciful and faithful High Priest, but far above all heavens. What can be of such great value and vital importance to him that such an exalted expression would be used? What is it, our beloved brethren? It is the Church which is His body, the fullness of Him, that filleth All in all. This is what we have there in Ephesians and all. I say when I see this supreme language of Scripture Speaking of that exaltation, Speaking of the desire of His heart and the eventual fulfillment of that desire, I say to my soul. What does it mean to me? To know that I am a living stone in that church. What does it mean to me to know that I am a member of the body of Christ? What does it mean to me to know that I am privileged to express that most precious truth here, while I await the moment when we're going to see all the redeemed of the Lord together? Ah, but that ought to mean a lot to my soul. Will you forgive me, beloved brethren, while I digress? Digress, or just a moment? To tell you of how it has stirred my soul to see that kind of desire in the midst of such great darkness and sought after at such great cost. I believe the Lord directed our way to India recently. We knew of none there. Who shared the joy and privilege of being gathered to the name? Of the Lord Jesus Christ. Could we perhaps picture it? Will you permit me please to speak very plainly? To use great plainness of speech, picture, if you will, a Hindu country with all the darkness and the misery and the hopelessness of it, this awful, awful prospect of endless reincarnation in whatever form the gods might choose. For there are millions of gods in Hinduism. And in the midst of all that darkness, there come missionaries with this precious book, the Word of God. They hold it up and announce it to be the Word of God. And from its pages they proclaim. A God of holiness and righteousness, a God of love and mercy they proclaim. The gift of the Lord Jesus Christ, salvation through his precious blood and souls are turned from the darkness of Hinduism to the light of the precious gospel that you and I hear so often and perhaps treat so lightly too. But then I'm going to speak plainly. What happens, These same missionaries who hold aloft the word of God and we thank God for the courage they've had to go there and tell it, what do they do? They say now let's found a church and let's call it. Let's call it the Lutheran Church. I said I was going to use great plainness of speech, and this is what happens. Another missionary will come with the same book, proclaim the same message, and when souls are saved, he says, now let's form a church. We'll call it the Presbyterian Church. Another missionary comes, and I could go on and on. For over there you find just exactly what you find in this favored land of light and liberty. You find all those names, and some of them have become very puzzled, very bewildered. They say, Sir, how is this, that all these men have come to us with the same book, They have told us of the same God, they have told us of the same Savior, and they've left us all divided up into little companies, each with our own. Name each with their own barriers and boundaries. And this is the way they put it to me. And now you've come along with yet another idea. What new religion is this you have come to found?

Wasn't easy to face that question. It was challenging. But beloved, we took this precious word and we thank you for your prayers. We tried to present to them from this precious book that which would not permit us to add one thought of our own to it. Not one word of our own, not one arrangement of our own, but it's to bow to the light and wisdom of this precious word alone. And we found, thank God, an eagerness to recognize. That there was still the precious and wonderful privilege of expressing that which God's Word speaks of with such wondrous honor and delight. The joy and privilege of being gathered to the precious name of the Lord Jesus Christ alone. To own and to bear no other name but his, to look up and to realize that they're Yonder. At God's right hand in the glory is the one who presented himself to men. And men were divided. As soon as he presented himself, they nailed him to the cross, and men were again divided. He rose from the dead, and men were

again divided. We take this precious book with all the light and wisdom of it, and men are again divided. What shall I do, beloved? What shall you do? To take this precious book, the Word of God, to recognize that in it there is contained all. If we need all things that pertain unto life and godliness. Do you look up Yonder into the glory and realize that far above all heavens is seated the one who went to Calvary Head over all things to the church, which is His body. And Oh my dear brethren, I thank God for your prayers. And I begged from you your continued prayers for those who, at a good deal of cost, reproach, mockery, ridicule, are now gathered to the name of the Lord Jesus Christ in that dark land. Has this produced division? Yes it has. Even in families there it has produced division. Is it worth it, oh I beloved, to be true to the Lord Jesus Christ, to bow to the light of His precious word. Is this going to exist always? Is there always going to be this divided condition? No, thank God for the glorious moment that is now so near at hand, and your heart is glad at the mention of it. He is going to come again, and from every kindred. Tongue and people and nation, every living stone in the Church of God, every member of the body of Christ, everyone sheltered by that precious blood, no matter where he or she may be, will hear the sound of that shout, and we will be together. He will present to himself that glorious church, not having spot or wrinkle or any such thing. Oh, what a day that will be. Let me remind you, my beloved brothers and sisters. Let me remind you that in that day, you and I will not be able to make any alteration to the record that has been written of the time entrusted to us here. Quite often when I write a letter and then reread it, I realize that I omitted something that I intended to include, and I put PS and add a sentence or two at the end. They tell me that's not very good correspondence procedure, but. I've done it rather often anyway, and when I type those letters, PS, I sometimes pause and look at them and say to myself, I'm not going to be able to do this when I reach home. I'm not going to be able to add any postscript to the record of my life that will suddenly terminate when the sound of my beloved Savior's voice calls me home. Oh beloved brothers and sisters, gathered to the name of our Lord Jesus Christ. May the Lord preserve us and keep us bowing before the authority, the light, the wisdom of this precious living book. May the Lord keep us with our poor hearts, so prone to go grow cold, attached to Him whose love toward us never changes. May the Lord keep the hope of our hearts burning fresh and bright within us as we realize that at any moment we're going to see the face of the one who loved us, presented himself, died that we might live, rose again, and is seated at God's right hand and is coming again. When I speak of His coming, it gladdens my heart and I know it gladdens yours.

For those things which have separated the Lord's people one from the other. Will all be ended then, but there will be that eternal division. And I close on a note in the gospel. If he came right now. You think he might? I hope he does, if he came right now. What would happen in this meeting room? Everyone of the Lord's redeemed ones. In a twinkling of an eye, we'd be home together with all the rest of the redeemed. And when I say that? My heart is just filled with an eager yearning longing. When you meet here and there. The Lord's own, and there's a language barrier between you, but you know they love the Lord and so do you. You just long for the day and you're all going to be together and none of those barriers will ever be known again. But what about this company gathered in this meeting room this afternoon? This has been an address to Christians I trust to stir and to encourage our hearts as we realize. That the person and work of Christ is that which has found you and me on either one side or the other. But with eternity in view and the coming of the Lord so very, very near at hand, would you just ask your heart, please? You just ask your heart right now, if He came at this very moment? Would you hear that shout? Would you go to be with him? Thank God, my heart says yes, I will be there together with all the redeemed. Oh, may the Lord stir our hearts. Beloved Saints of God, as we pick up this precious book and realize the all sufficiency of it, realize the light and wisdom that is in it. Realize, too, that as we walk in the light of it, we are going to find. That it will bring a place of reproach and ridicule and rejection even by those who are truly the Lords.

Toronto Conference: 1959, The News Your Soul Needs

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

Gospel—A.C. Hayhoe

3rd chapter of John's Gospel and the 61st or God soul lost the world. Back he gave his only begotten Son. But whosoever believeth in him should not Perry but have everlasting life, or God sent not his son into the world to condemn the world but. That the world through him, might be saved. God sent, not his Son. Into the world to condemn the world, but let the world through him might be saved. Isn't that a glorious proclamation? Isn't that good news? I know there are many here tonight who rejoice through this day and ever will rejoice in the good news that your soul has found. In long 3, verse 16 and verse 17. Just the very news that your soul needed. Just the very news that my soul needed, particularly the 17th verses on my heart for life. God sent not his Son into the world to condemn the world, but. That's the world through him might be saved. Here we have the heart of God, the boundless eternal love that within the heart of God telling itself out in giving, in spending down here into this guilty world. His own beloved Son, here you have a heart of the Lord Jesus Christ. The Son of God coming down from those courts of glory, coming down here into this world. ****. Or in order that you and I might know, the love, the forgiving love that was in the heart of God, the water. We have the heart of God. We have the heart of the Lord Jesus Christ. And we have this world we have yourself spoken of in this verse. God, the Lord Jesus Christ yourself, God sent not his Son into the world to condemn the world, but let the world through him might be saved. Again, I say this is indeed a glorious proclamation. This is wonderful news, and yet at the same time it seems to me to be a very. Solemn statement. For it shall not that the Lord Jesus Christ came down here, that the world through him might be. Saved. Who wanted to see this salvation? Who wanted that needed to be saved where there are certain very guilty, very fallen sons of Adam Cooper hat needed this salvation where there are certain ones here and there? And had fallen so much lower than their fellow man that God was willing to send the Lord Jesus for such house. Us here in that expression of world, that the world through him might be saved, you and I. Here in this world where under the eye of a place, holy God, and there was no other means of salvation, there was no possible way whereby you or I could stand in the friends of that God whose eye has rested upon us, except ascending into this world. Of his own dear son to accomplish. The work where by you and I might know salvation. Do you like that word? I remember listening for quite a long time to the conversation of a dear young man with whom I went to high school in Ottawa. He professed to know the Lord as his Savior, and he used to speak on religious subject way off when I was in his presence, but I never once heard him use the word sake or lost.

So I brought it to his attention one day. Ananda said I noticed that you never never used the word save or lost. Is it that you just have not yet noticed those words in the scripture or do you purposely avoid the use of them? Well, he admitted that he was purposely avoiding the use of

the words. Saved and lost because he did not want to offend. He did not want to offend. Now I have in my hand tonight the living Word of God, and I said with all confidence, that is my precious failure. The Lord Jesus Christ, we're standing here before you. You hear him use those same words. Lost and saved. He looked down upon you tonight with more concern, with more earnest, loving affections than any servant of his has ever felt. My friend, if you sat down here and listened to his tweeting for an hour, you know the reality of those two words. Lost and. Say God knows the meaning of the word lost. The Lord Jesus Christ knows the meaning of the word lost by wonder. If you know the meaning of that word With all the intellect that God has entrusted to you, with all the things that you have stored in that mind of yours already in your lifetime, have you ever yet found yourself? Lost in the presence of a holy and a righteous God, it's not a pleasant discovery. It's not a pleasant beauty either to stand here and to point the souls by the eternity, and to warn them again and again of their lost Commission. Nevertheless, I do believe that it is the responsibility of everyone who would seek to preach the gospel to. Warm over and over the warm. But Christ Jesus came into the world to save. Sinners the same sinners God sent not his Son into the world to condemn the world. But that the world through him might be saved. And I warn you, my friend, that this bonds for the grace of God is not intended for a certain class. Perhaps behind the bar, perhaps the spy father, fellow man, perhaps the outcast of society. Not at all intended for you. It's intended for me. God wants you. And by his grace is true of me. We want you to take your place as lost, as guilty, as condemned before him. Traveling on the plane recently and in conversation with a fellow passenger, I noticed across from me the faith of a young man with a very cynical smile. I knew he was listening to this conversation. I knew that when he got a chance to break in, he was going to have some comments. That he considered the very height of this world's knowledge. He could not see him waking his text. Sure enough, when it was a little lull in the conversation, he came in with a comment or two, which talons the authorities of both words. Well, now I don't know how to make arguments like that. I have nothing to say when someone. Turns aside from the Authority this pleasant book. I looked at that young man and seeking help from the Lord, I just began to tell him that the Lord Jesus had done for me. I told that young man as a lost and guilty Sinner on my road to a lost eternity, I had found out by the maxless grace of God.

That he loved me so much he had spent his dear Son, the Lord Jesus Christ. To take my guilty place upon the prompt, To get his precious blood to wash away every stain of guilt. And perhaps you had the same experience. As you begin to tell these things, your own soul gets a bit warmed up to the subject. And what? I was done. The cynical smile was gone. The young man bowed his head for a moment. He said, I can see it means a lot for you. But he said, what about these folks that aren't sinners? I said, do you know someone like that? He said, yes, I've got lots of friends, lots of friends that don't believe the Bible either, and I don't believe they're sinners. Well, I said, young man, would you like or would any of them like one week of their life as recorded by the thinker of God, including every tongue, including every word, including every need to be written down here for me to read aloud in this compartment? Oh, I see what you mean, he said. If you look at it that way, I guess we're all guilty. My friend, it's true of you. I don't know those in this audience tonight, but I fear that there may be present with us, those who have come in and taken their seat with every confidence that all is well and you play. Expect Sunday to stand in the very presence of God and to present to God the record of a life that has been. Acceptable and a little more. In the eyes of your neighbors, you've been very devout. In your church attendance, you have done what is right by your neighbors and a little more you have been honest enough, right and truthful about the most of your acquaintances. And someday when you are called into the presence of God, you quite expect that God is going to read that record. And overlook any of those powerful sins of yours and welcome you into His presence. Now, is that your thoughts? Is that what you expect to take place someday? I must warn you, I must warn you solemnly, that God is of two poor eyes, and to look upon iniquity. He cannot and will not bear sin in His presence. Not one. If one stay, no sin, one state of sin has been written down. By the finger of God, under the record of your life. You're lost, you're guilty, you're condemned, and the remedy is to be found here in this book. All don't you love to pick up this book? Do you read it? Have you found it? The revelation of God concerning your condition. Of revelation, of ballpark made known in love, in the spending of His dear Son the Lord Jesus Christ. How shall we ever speak for the worthiness of Him who left that home in the glory, came down here to take the loss, the guilty, the condemned, to take their place upon the cross in order. Almighty preach tonight, will you turn with me for a moment to the 61st pastor of Isaiah, Isaiah chapter 61, verse one. The Spirit of the Lord gone is upon me, because the Lord have anointed me to preach good, hiding unto the meat. He had sent me. To bind up the broken heart. To proclaim liberty. To the captives and the opening of the praying to them that are bound. To proclaim the acceptable year of the Lord and the day of vengeance. Of our God to turn to the 4th chapter of Luke's Gospel. 4th chapter of Luke's Gospel and the 16th verse.

And the Jesus came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day and stood up for the reason. There was delivered unto him the book of the prophet Isaiah, and when he had opened the book, he found a place where it was written. The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He has sent me to heal the broken hearted, to preach deliverance to the captives. And recovering of sight to the blind. To set up liberty then that are fruits to preach the acceptable hear of the Lord. And he closed the book. Isn't that grand? And he closed the book. You notice as we read those words in the 61st chapter of Isaiah and the next word. Where the day of Benjamins of our gods, the day of vengeance of our God, There are those who mock us. Such languages list. They go on their way through this world. Trying to forget, trying to pass aside all thought of their responsibility before God fried, not those who would warn them of coming judgment of the day of vengeance of our God. To me, this is a glorious. You have a very strong picture. See the Lord Jesus and your vaccine is all there is given to him, the book of the prophet Isaiah. And he opens that book, the Lord Jesus Christ, the Son of God. Rest his eyes upon those words, and he reads them down, one word after another, fulfilling each run to the land, until he comes to this statement to preach the acceptable hear of the Lord. Oh, I love those next words. And he closed the book. He closed the book. The next word were the day of vengeance of our God, my dear friend, if he had not closed the book. It would have been all up with you and me. There would be no gospel tonight. I would be numbered among the lost and condemned. 1 Doomed to eternal torment and deserving it. But he stopped at those words and he closed the book. How could he do it? There it was in the prophecy of the Old Testament. Most certainly it was not true that the character of the people to whom he was speaking was any better than the character of those in the day of Isaiah. How could it be that the Christ of God would read those words and close the book before reading the day of vengeance of our God? I believe that clothing of that book passed him his life. I believe the closing of that book in the middle of the sentence. Cost him his life and he knew it. When he closed the book, he knew that the clothes last book in the middle of Ascendance would cost him his life. But he loved you. He loved me. He cleared for my soul. He wanted the joy of numbering me among His redeemed ones. He wanted the joy of welcoming you home to His eternal court of glory. And though he knew it would cost him his life. He closed the book and then what did he say? He said this day. Is this scripture fulfilled in your ears? What scriptures? Listen to these lovely words. He had anointed me to preach the gospel to the poor as it is translated in Isaiah. The meat, the poor. In spirit. You know that's the company to whom the Lord Jesus would address himself tonight. Is there someone in this auditorium tonight?

Who has come in here with an exalted idea of your own self righteousness before God? And if you were questioned all of those concerning your fitness to stand before God, your answer would be something like this. I have always done the best I could. I have always tried to live up to certain ideals. I have always tried to be a devoted member of this or that denomination. I I one thing after another that you have already done or hope gets to do, and perhaps as an actor's thought, you might make some possible mention of the Lord Jesus. Is that your hope for eternity? Does that sound like the meat in spirit? Does that sound like someone who has been bowed low in the privacy of Bob, in the sense of their own need and nakedness and guilt? I remember being in a doctor's office sometime back. And I noticed one man there who had a bandage around his neck. I noticed someone else there who seemed to have trouble with one leg and couldn't bend his knee. Finally, one or two others there who to all outward appearances, seem to be in perfect health. Perhaps you've done the same, you've just kind of casually glanced around the reception room. To try and size up the condition of those who were sitting there. You know, I cried with them over. I thought, well, I see what's wrong with this man, see what's wrong with that little boy. I see the trouble that ladies having. But there are three in here that don't seem to have anything wrong with them. But I have an idea that their conviction is probably more serious. And these other folks that have the bandages that show there's something that doesn't show. Something that's worrying them, something internal. It may be unknown and unseen to the eyes of others, but they're going to walk in behind that door with fear pretty soon. They don't know what the box is going to tell them. They hope it won't be bad news. Now you sit here in this company tonight, and it may well be that in the eyes of your best friend, in the community in which you live. Your conduct and your behavior is examinably above many, my friend. We must consider what the eye of God has to see on what the failure of God has to say concerning your condition. And all May God grant that that robe of self righteousness, that that religion, or whatever it may be which you hope is going to fit you for God's presence, may be laid aside this night. And as one of the poor and meek in spirit, you'll stand in the presence of him who came to preach good news to such. Last night our brother Gladding told us. A dear Christian whom he met in Trinidad, who rejoiced to be able to tell him that 25 years before she had had religion and now she had right. Could you truthfully say that? It reminded me of what our brother Eric Smith told us right here in Toronto. Why did the number of years ago I remember him recounting the story of a dear lady who loved the Lord be thus loved him so much that she desired others might love him too? And wherever she went, she carried gospel tract with her. That's a good thing to do, my dear young Christian friends. Always have some gospel fact with you. Always be ready to make known and glory of him who has loved you. And he do. And you know she saw all austere gentlemen coming down the road in a garb of a man. To be a leader of religion.

It was almost too much for her, but she asked Frank from the Lord and simply offered him a little gospel fact, you know, down in her disdain. What's this? He said, just a little gospel practice, Sir. He drew himself up and he looked down, said, I'll have you know I have my religion. He looked back at him with strength given of the Lord and said. And I have right? He went on his way and she went on her way. Then he told us that quite a number of years later he was in a gospel meeting similar to this. And as she went out the door and shook hands with the one who had told us the gospel message, he held her hands for a moment. He looked and looked into her face. He said, Did you give a gospel tract to a very rude man a few years ago? Who told you that he had religion? Yes, Sir, she said. I remember that. And he looked back down. You looked back up at him and said, and I have Christ. Yes, Sir, she said, I did. And I remembered that answer, while he said, I'm the one who whom you gave back. By the grace of God, tonight I too have rights. All my friend, I want to ask you, I don't know why it may be that is keeping you from my Savior. I know that he stands without strength, waiting and fighting, loving arms waiting to make you his old, the priest that God for the poor. What else does he say? He has sent an appeal the broken hearted. Is there such an one here tonight? Perhaps this pride but this world has to offer has suffered nothing but disappointment and a broken heart. To such an oneness, Savior had good news. He has joy which this world can never, never take away. A joy that can be given even to a broken heart. And haven't we seen it again and again for those who would be filled with despair but for the matchless grace of the One who is their Savior, Redeemer? The healed broken hearted to preach deliverance to the captives, and recovering of sight to the blind to sad liberty. Them that are bruised, or as Isaiah have it, them that are bound. Now I'd just like to ask you, in which class do you belong? There are those spoken up here who are called. Poor in spirit, broken hearted. Captives. Blind and found or bruised? Is there one of those? Or perhaps do all these fit your face? Or do you stand a loop from them all and say, well, none of those apply to me? I'll have you know that these things do not describe me at all. Have you no savior? Have you no savior? Did the Lord Jesus not come for you at all? He came to preach the gospel to the poor, to heal a broken hearted, to set at liberty, then their bound to preach deliverance to the captives, the opening of sight of the blind. And I know that I'm looking tonight into the faces of many who were blind, but by the grace of God, they see tonight blind. Their own loss and guilty conditions blind to the beauty of Jesus Christ the Savior. Bound to cactus to yes, all these things applied to me. Every last one of them were true of me, found and bruised and blind captives by the grace of God Jesus Christ, the one who left that home, whose glory, and came down here and closed that book in the middle of the sentence because he loved my soul. Has opened these blind eyes, has set at liberty this bound captive. You know, I think the language is so beautiful. It not only says to preach deliverance to the chapters, but the Senate liberty them that are bound. It would be one thing to go into the prison house and seek deliverance to those who were bound there.

But how much more wonderful it would be. To open the very doors of the prison, to take away the very chains of them that are bound, and to lead them out to the joy of liberty again. Lord Jesus has done it all. Not only did he preach deliverance to the captives, but he sat liberty them their bounds, as you hear these words. As you listen to this story. My friends tell me, what does it mean to your heart, you who have lived all these years without Christ, perhaps in a manner satisfied with your present conditions, satisfied with the knowledge that you're a little better than others, satisfied perhaps even in a strange knowledge that after you're gone there's going to be a very wonderful funeral priest. Satisfied in the knowledge of that one who pretends to care for your soul is going to say some wonderful things about you when you're gone. But it matters little. It matters not at all what words may be said after you're gone. One thing matters and is this Where will you be? Will you be in the presence of this one who came down from the course of glory to redeem poor lost meeting soul? Two weeks ago I was standing looking at the architecture of a beautiful cathedral. And the dear old lady passed by and saw me looking at his architecture. And he said, have you been inside yet? No, I said, I haven't. And when I said that, he recognized a lot of strange action, I suppose. And she said, where are you from? Well, I said, I'm not too much interested in where I'm from, but I'm very interested in where I'm going. I'm from Canada and I'm going home to glory to be with the Lord Jesus. What a violence is that proceeds to be very sure that all Yes, I said I am very sure of it because the Lord Jesus. Came down from my glory, died on the cross for me. While she said I couldn't say that. I can't seem to get rid of my sin. You know, that was a surprising answer. There are very few people who will speak that way. That dear old lady had spent years in attendance in that place. She could tell me all about his history centuries back, and I spoke to her about the Lord Jesus Christ and the value of His cleansing blood. It was a new story to her. We never heard it before, never heard of the cleansing power of the blood of Christ. She'd go inside that cathedral. The bar knees and pray for those who departed into eternity kneeling them in some way her prayers might help. Therefore, souls and eternity we turn from package to package in the living word of God. I can still see that 40 years old who walked away, he said. I still don't

know how I'm going to get rid of. Monetary Oh dear friend, as I want to walk away and knew that the Lord Jesus loved her, knew that he's outstretched arms were different. In to say all that killed away my heart ate, but I know I didn't feel with my Savior feel. And I know that he looks down at this company tonight. I know when he looks down upon those who are gathered here, he rejoices to look at you one by one and to call you his own. Or to look at you with a tender yearning love, wanting to have a joy of being able. To forgive you your sins. But again I say. Lord Jesus, close that book in the middle of the sentence and left that sentence inspired by God's unfinished.

Dave Benjamin. How could he do that? Suppose we just turn over to Matthew's Gospel, or a moment or two. Matthew Gospel 27. Verse 29. And when they had spattered crown corn, they put it upon his head in a Reed in his right hand, and they bowed the knee before him, and mocked him, and said Hail kings of Jews. And they spit upon him, and took the Reed, and smacked him on the head. And after that they had mocked him. They took the robot from him and put his own Ravens on here and led him away to crucify him. Then they came out, and they found the man of spy reading Simon by name. Him they compelled to bear his cross, and when they were coming to a place called Valdosta, that is to say, a place of a spell, they gave him vinegar to drink mingled with all. And when he had tasted her arm, he would not drink. And they crucified him, and parted his garment, passing lost that it might be fulfilled, which was spoken by the prophets. They pardon My garment among them, and upon My venture did they pass. Sitting down, they walked in there and set up over his head, his accusation with him. This is Jesus, the King of the Jews. 45th verse. Now from the 6th hour there was darkness over all the land unto the mind ours. In about the 9th hour Jesus cried with a loud voice saying Elon, Elon, Lawrence back of mine. That is to say my God, my God. My hands don't work saving me. Verse 50. Neither when he had tried again with a loud voice, healed it up. Both. Behold, the battle of the temple was wrecking, playing from the top of the farm, and the earth is quake, the rocks ran. When the Lord Sees Us blows that book in the middle of the sentence, when the Lord Jesus closed that spoken hand into the game to those who took care of it. And began to say, this Scripture fulfilled in your ears. He had this before him, the day of abandoned of all, he had no right, may I say it reverently. He had no right to close that book on your behalf or mine, unless he himself. Was there that vengeance? But find God it's true, He's done it. Thank God, abandoned the wrath that should have fallen upon my giving head. Has fallen from the head of the price of God here, from the cross of Calvary, the Lord Jesus Christ, the one who stepped forth among men, whose words went forth in blessing everywhere, whose hands were stretched in love and mercy and blessings. We find those hands bound to be stand before pilots, we find the Lord. The dead the voice was still. The Tempest, the voice, the cast of demons is silent here. The Lord Jesus is about to bow his head under the wrath of God that should have fallen on you and me. He closed the book. He's going to bear the penalty. He's going to bear that. We read the story as we hear him cry through the darkness of that awful, awful power. My God, my God. Why hast thou forsaken me as we hear him once again cry out, bow his head and kneeled up the ghost by Fran ****. They do if you are not yet they if you have not yet accepted him. Lord Jesus Christ and more Savior. If this wondrous story of God maximize and as a Savior is.

Worker from the cross, and it's never touched nor heart I spread. And I tell you with all that within me, I beg of you, I beg of you to bow your knees this very night in this very room. And accept Him, your state, your views of all. You will regret it. You just follow. You have something to lose by accepting Christ. Those around you here, whose face is even now, are filled with the joy of their salvation. They would rise as one and testify to the joy that comes. From accepting Christ the Savior over 30 years ago, by the grace of God, He brought my guilty knees out before himself. He saved my soul and I stand here, the soul overflowing with Thanksgiving. The Jesus, the Christ of God is my Savior. The one who closed that book on the basis of God against me went to the cross to redeem my soul. How can I book speak forces? Is that the end of the story? Is that the end of the story, my friend, or something? Dreadful yet to come. That book was closed in the middle of The Phantom, but it's not going to remain close. The book is going to be opened again. You who have rejected Christ, You who have marked the story of God's redeeming love. And here I fast to speak for the Suns and bars of Christian Parish. You who live in a home where this book is loved and reverence. You've seen your father's reading this book. You've seen your mother's fears fall on this book. You know your dear praying father. Mother has spent hours on their knees praying for your soul, knowing. The bottom of your heart you notice. And tonight you sit here in this company, perhaps Father, mother, here too. And yet you know that you have never yet accepted the Lord Jesus Christ as Lord Savior. You've heard of John 316. You've heard of the love of God. And your procrastinating. You're putting it off. You're going to wait to some more convenient things. Turned that forth of God's Word in which the song small picture is for free of the opening of the book which is going to bring judgment. Turn to Revelation chapter 5. Revelation chapter 5. Vine saw in the right hand of him that sat on the throne of Book, breaking within and on the backside. With seven fields and I saw strong Angel proclaiming with a loud voice, who is worthy to open the book and to lose the seed of thereof. And no man in heaven more than earth, neither under the earth, was able to open the book, neither to look their arms first Six thy hell, and low in the midst of the throne. And of the four beak, and in the midst of the elders of the Lamb as it had been slain, having seven horns and seven eyes, which are the seven skirts of dogs, sent forth into all the earth. And he came and took the book out of the right hand of him. Chapter 6 and verse one. Night Fall.

When the Lamb opened one of the fields, thine heard, as it were, the noise of Thunder, one of the four beasts saying, Come and see verse 12. And I beheld when he had opened the 6th seal, and while there was a Gray earthquake, and the sun became black as that father. And the moon became a blood. The star of heaven fell under the earth even as a fig tree passed us around. Finally figured when she is shaken of a mighty wind. And the heavenly part as a sprawl, when it is rolled together. And every mount and every island were moved out of their places. And the kings of the earth, and the great man, and the rich man, and the chief captain. And the mighty man, and every bond man, and every freeman. Take themselves in the bends, and in the rocks of the mountains, and said to the mountains and rocks all on us, and hide us from the face of him that sit on the throne, and from the wrath of the Lamb. For the great David wrath is come, and who shall be able to stand? Don't enjoy hearing these words? But it's pruned and is yet to come. It is yet to come. The hand of the Lord Jesus Christ, knowingly, purposely, lovingly. Close that book. And suffer the consequences of the process of Calvary. And again I say knowingly, lovingly went to that prompt. And there bowed his hand under the wrath of God, in order that this thoughtful of matchless grace might sound in your ears tonight. But the end of the story is not yet here. We find a book up there in heaven filled with seven fields, and it's about to be open. Have you ever, my dear friend, read these words alone, friends? Would you care to go into your room this night? Read these words? You wouldn't dare do it unless you knew that you were discounted by the practice blood of Friday. These words used to make me tremble when that book is opened. Seems to me that there's a great deal of time consumed here. 1 field and what for the consequences? And then another field when they come to the 6th seal. This is a solemn picture at the opening of the 6th seal. What does it say? There was a great earthquake, The sun became black as back cloth of air. And the king of the earth, and the great man of the rich man, the chief captains, and the mighty men, and every bond man, and every freeman. Take themselves, Madame, and in the rocks of the mountains, and that's in the mountains and rocks all on us, and hide us from the face of him that sit up on the throne, and from the wrath of the Lamb. Who are these? Are these the timid men are easily fighting, though these are the mockers, these are the ones who lack those who read the word of God. These are the ones who

would not pay me the gospel of God's matchless grace. Oh, solemn song, purple song, here not heard. Among those of these persons are boys and girls who went to Sunday school, boys and girls whose names were written in the front of a Bible lovingly and prayerfully given to them. By a dear Christian father and mother now, for fear of him to sit upon the throne, following up on the rock, the mountains that fall upon them. I believe as they do so, the memory of these very words will reign through their sources. Conscience. It's true, I can't exaggerate.

Month of November. I stood sadly in the town of Spring Hill and told us closer to their 13,000 feet, 13,000 feet beneath my feet, or 55 miners whose bodies had not yet been brought to the surface. There, from home to home, that town, you'd see pictures of despair, pictures with a mainly of hope and despair. Not the pain, just rain of hope was not fulfilled in one of those 55 patients, nevertheless they clung to the very last moment. The spade is whisper of hope. Perhaps one of those loved ones 13,000 feet beneath your might perhaps come forth alive. But the picture we have here contains. Monorail, Monorail Hope. I was in the hospital and back from 1 bed to the other beside those men who were brought to the surface. They described to me, in line with society, fellow Master Chief. The awful reality of these trapped in other darkness. 13,000 feet beneath the daylight. There again, clinging, clinging, clinging, hour by hour to a fake brave hope that perhaps they might be brought out alive. My friend, you could not witness that experience without thinking of these burgers, thinking of the day it was coming, when man would literally enactively call upon the rocks and mountains. To fall upon them, hide them 13,000 feet below the earth would be a welcome spot if it could be. Hide them from the wrath of the Lamb. My dear boy, my dear girl, if you know not Christ the Savior breathing versions bowel knees of your Father yet time and the 1st and the failure who closed the book on the words. Love your soul who stretched out his tender hands on the crop of pelvis hand under the judgment of God, in order that you might have to offer of the forgiveness of all your sins. All. When I think of that picture when I think of the Lord Jesus closing the book. I think of its own time this way. The Lord Jesus closed that book in the middle of the sentence. Then he turned around and he opened the door. He opened the door and breaks. He invited you, and he is inviting you. Yes, to this very night of pleading, worrying, loving notes of the gospel are going for the hand. close the book in the middle of that sentence. Has opened the door of grace, and can I invite you in all sorrow and thought perhaps. This very night, perhaps before you reach your home and lay your weary head on the pillows, that door may close. This same book record. The door which has been opened by grace, is going to be closed with some finality. What else does it say? It tells us that when once the match to the house. Hath risen up an obstruction of the door. What? Makes ye shall stand without talking, saying more, Lord, open unto us. Oh, it is impossible again I say, to exaggerate the reality of this picture. But as I look upon these faces, I'm fixing to the joy. And yet the sulemnity of the Lord we heard, we've heard so much about it the last two days. Would you like to picture his return now before we close in prayer with you right to close your eyes and picture the refer to the Lord Jesus in a moment notice. Would there be one left in this company? One boy, one girl?

One grown man or woman who sits here. In your robe of self righteousness, not ready, not redeemed, not slanted by the precious blood of Christ, not saved of law, and the self comes and fragmented company, every redeemed one is called home into the presence of the Lord Jesus and in that same moment. In that same twinkling of an eye, the door is struck. Door is shut, never a mother gospel meaning. Another film, never. Another verse ran to you from God Living Word. Come, my friend. Why doors still open and while that book is still closed, except the Lord Jesus Christ and your Savior now and give to his heart the joy and welcoming you among the big ones. And give also the joy of hearing those lists of yours confess His precious name as your Lord and as your Savior. I look forth upon the faces of praying fathers and mothers, and I know the joy. This would be theirs if some boys, if some girls. Would come tonight. Say, Mother, Father, this night I accept the Lord Jesus Christ, my favorite joy, joy, the presence of the angels of God and God grafted and Sheldon told.

Chicago Conference: 1975, They Followed Jesus

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

Address—A. Hayhoe

General Meetings Wheaton, August 1975. Address by Albert Hayhoe. #318. #318. O Lamb of God, still keep us close to Thy fiercest side. It's only there in safety and heat we can abide with bulls and snares around us and lumps and fears within the grace that Son found us. Alone can keep us clean. Soon shall our eyes be fully with rapture face to face. And resting there in glory will sing thy power and grace thy beauty. Lord and glory, the wonders of our love. Shall be the endless story of all, I think about 3:18. Well, I'm a good. Life here for? Careful in safety and peace we come upon. Whoever. There's a role. I'd like you to turn with me first of all this afternoon but verse in the first chapter of John's Gospel. John's Gospel, Chapter One. Verse 38. Then Jesus turned.

And saw them following, and serve unto them. What speaking? They said unto him, Rabbi, which is to say, being interpreted master. Where dwelleth thou? May I just address this question to every heart here and let each and every one of us consider it as a question. That comes not from my heart or from my lips, but comes from the heart and the lips of none other than our Lord Jesus Christ. Throat seek ye. The two disciples who have just begun together to follow Jesus. Isn't that a lovely thing to do? It's a grand and wonderful thing as an individual to follow the Lord Jesus. But sometimes I believe the Lord gives to us the joy of sharing that privilege, as we find here in this picture. The two disciples heard him speak, and they followed Jesus. And he turns to them with this question, which I trust I may here address to my own soul this afternoon. What see ye? Shall we just pause to allow this question to search our heart? You don't need to answer it, for he knows the answer. Yes, he does. He knows it's far better than you or I could ever express the answer. Thank God for the answer that we find here, Master Rabbi. Where dwelleth thou still loveth? Is this the answer that you that I could truthfully give? If he stood face to face with you or me this afternoon, and address that question to us, what seek ye? Could I? Could you look into the face of the Lord Jesus, and as our answer, say to Him? Where dwelleth thou? May God grant that this shall truly and increasingly. The answer? Of every heart here. I'm sure it brought much joy and delight to the heart of the Lord Jesus to hear that answer. And I'm very sure that they didn't expect that answer to be recorded here, that you and I could read it together at Wheaton this afternoon. Know, my dear brother, do you know, my dear sister, that my answer, that your answer to this question is going to be found recorded up there? For you have faced this question and so have I. You and I have already faced this question. We have not gone very far along the pathway of life before we find ourselves confronted with that question. What seeking? Thank God Grant, dearly beloved, and this is specially addressed to the young people. The light tremble when I say that. For I want you beloved young people to know this and to know it. With all certain. But I'm not standing here to tell you what I feel you need at your point

in life, as though it were something that I had left behind long ago. I stand here to tell you. That I need as much for more than anyone here, that which burdens my heart this afternoon. Turn, please, to Matthew's Gospel.

Chapter 28. Verse 5. Matthew 28. Verse 5. And the Angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus. I know that ye seek Jesus aren't those marvelous words, and here they are, truthfully recorded in the word of God. I know that ye seek Jesus. May God grant again that these words may truly search each of our hearts. This language truly be addressed to me, to you. I know that ye seek Jesus. They had enjoyed his company for a long time. His presence had meant much to them. But now, for a brief time, he was down from there, and nothing else mattered but the company of the Lord Jesus. What did this world mean to them? If they could not have the company, the presence of the Lord Jesus, and they stopped him in the dark hours of the night they sought him for. We read that it was yet dark when they came. They came through the sepulchre at the rising of the sun. I believe that's significant as they left their homes. They started out in the darkness, and as they journeyed in their search for the Lord Jesus, their footsteps began in the darkness. But as they journeyed on in their search for the Lord Jesus. They arrived at the subtle curve at the rising of the sun. Oh, I believe there is something significant about that. My dear young brother, my beloved young sister. If there is in your heart in mind that real desire for the company, for the presence of the Lord Jesus Christ, it will not be denied you. It will not be denied you. True, there may be dark moments in your footsteps. But we love it when you and I find ourselves in the company, in the presence of the Lord Jesus, that darkness is dispelled, the rising of the sun. And here we find those words directed to their trembling heart. I know that ye see Jesus. Which was crucified. He is not here, for he is risen, as he said, Come, see the place where the Lord lay. That which really is on my heart this afternoon is a very, very simple message. And is centered around 2 Very very simple common everyday word. Those two words are these. You may smile when I mention them. The words are simply. Here and there I believe those two words have real significance as we find them in the Word of God. Notice what it says. Ye seek Jesus, which was crucified. Is not here. Oh, when I read those words, there is to my soul a glorious ring of triumph and victory. But I believe there is also a very, very solemn and searching challenge to my soul. Let us speak first of all, and of that which seems so glorious in those words. He is not here. They had come in the darkness to the Sepulchre, seeking him, and they find themselves confronted by those.

Who knew their quests and said. I know that you think Jesus. He is not here. Isn't that triumphant? If their hope had been realized, if they had found him in the tomb, what would it really have meant to them? Would they have returned, satisfied, joyful, True, This is what they expected. But they found something far greater than their expectation. They found the tomb was empty. They found these words of triumph address to them he is not. Here, oh beloved, we have been enjoying together this morning one of the wondrous significances of the resurrection of our Lord Jesus Christ. The message of the empty tomb redemption has been accomplished to the glory of God, and he who cried out in the darkness, it is finished, has risen from that to God, raised him from the dead, and as we noticed in the end of Romans 4, He was delivered for our offenses and raised again for our justification. I suppose that in a Christian land like this you and I have become so accustomed to the message of the resurrection that we fail to see the significance that which sets Christianity totally and absolutely apart from everything else that man would call a religious system. The wonder of this glorious fact that the Son of God, the Lord Jesus Christ, who left that whole of light and gladness. Who came down into this world to fulfill the Father's bidding? Go to the cross. That redemption might be accomplished, to the glory of God and to the winning of a people for himself. His dead body was laid in that tomb, sealed in that tomb, with a watch of soldiers to see to it that Jesus never came forth out of that too. But their purposes were thwarted. The tomb is empty. And beloved, you and I, as we look upon the empty tomb and hear those words of triumph, he is risen. We know by matchless grace that we stand justified before God. But not only. So. Beloved, is it not marvelous that you and I who look upon that empty tomb and know that our Savior who lay there, is now written from the dead? Is living in Yonder glory. For me. For you, oh, I think this is so comforting, so encouraging, so blessed to the soul. I have a Savior who loved me even unto death. I have a Savior who's waiting to give that shout of glad triumph to cause home to be with him. He's waiting with all the eagerness of love for that last soul to be gathered in, and then we'll hear that assembling shout, but there's no gap in between. No, today, now, this very moment, he lives up Yonder in the glory, knowing all about you and me, our own particular exercises, trials, difficulties, decisions. He looks down upon you, and beloved He and He alone can guide you, and can guide me through the light and wisdom of this precious, precious book. I remember years ago when for the first time I flew down over the Caribbean. I know nothing whatsoever about navigation, but it was very easy in looking down from that plane to detect the deep and safe areas for those ships to travel and to spot here and there those Shoals and shallow areas and those little islands and dangerous sparks. And I thought as I looked down there and now and then saw a ship headed, I suppose for South America. How very easy it would be to guide the one who was moving that ship from my vantage point up there above it all. And as I looked down and saw this, I realized, Beloved, that there is one up there in the glory at God's right hand, who chose to begin His pathway here in a Manger in Bethlehem, who chose to grow up in subjection to his parents.

Who chose to go forth into this world and experience the weariness, the loneliness, the false accusation, the misunderstanding in order that you and I might have now risen at God's right hand? A great high priest who really understands, Oh, I'm sure that he misses and you also miss if we fail to avail ourselves. Of the wonder of the present service of our Lord Jesus Christ up there at God's right hand. Well, I'm sure it would be quite possible to go on and enlarge upon the wondrous significance of the 72 Thou risen our ascended Savior. But I would like to make application of these words He is. Not here in a different a challenging and a solemn way. He is not here. I remember hearing right here at Wheaton the number of years ago, some brother making a quotation from something that he had read. It was couched in rather old fashioned language, but it was very significant to my soul. The words, if I remember correctly, were these. There has one object been honored that might commend the place, but now is gone. Jesus is with the Father. Have you ever heard those words before? I heard them first hear quite a number of years ago, and they touched me and they searched me. There has one object been on Earth that might commend the place, but now? Is gone. Jesus is with the Father. There was a day, beloved, when Jesus was here in this world, when the inhabitants of this world had the privilege, if they had only recognized it, of seeing, of hearing in their midst the beloved Son of God sent here to display, to proclaim the wondrous love of God to man. But I see in these words. That which is a solemn note of condemnation to the world that has rejected and cast out the Lord Jesus Christ. He is not here. Why not? He came, He came in love. No one, not even his accusers, could find that which they could justly lay as an accusation against him. Nevermind, spake like this man. Even his enemies marvel that the gracious words that proceeded out of his mouth. But I come to the end of that record, and in the last chapter of Matthew, these words stare me in the face he is. Not here. What should this mean to me? What should this mean to you? I believe my beloved young brother, my dear young sister. I believe that in a brief time that our footsteps are still found here in this world. I should hear these words ringing in my ears. I should see these words, them blazed upon all of this world has to offer. He is not here. Let my soul never forget it. And I hope you may not forget it. I know the world holds out all kinds of things that seem so charming, so pleasant, so attractive. So harmless, but over it all, beloved, I see those words emblazoned he. Is not here are you? And I know that there are certain things that this world offers that the believer would immediately flee from.

It would be abhorrent to you even the suggestion. The appearance would be abhorrent, and you could plainly see written over such a place of iniquity. He is not here and you know it well. And you give it a wide berth. But there is an enemy, beloved brother, beloved sister, that knows every heart here, knows mine, knows yours, and knows what to present to me and what to present to you. And the words somehow seem to fade away. And we don't see them as we ought to. Those same words. He is not here. All that this world has to offer in the way of its entertainment, its amusement, its famous prestige, its promises beloved. I trust this searches my soul. He is not here. I belong to the one whom this world passed out. And crucified. And as I think of that little word here, I find these words ringing in my ears. I find these words standing out before my eyes as I look around at that which the world considers to be so significant, so worthwhile, The proper goals of life they will put before us with all their charming interests. But beloved, you and I can surely see written above it all, he is not here in his prayer, in the 17th chapter of John, we read they are not of this world, even as I am not of this world. You remember the language addressed to lots and to those who were dear to him in the city of Sodom. Stop. Get you out of this place. Am I speaking too strongly? Is it really that serious? It is. Beloved, you and I are waiting together, by the grace of God, for that glorious moment when we're going to be taken up in the way out of this place altogether. And another word was addressed to love. Hast thou heard any be signed? And then there is enumerated the possible members of his family. And so on. That Lot might not wish to see left behind in that place. That was doomed for judgment. And may I pause here to address a word in the gospel to everyone who is sitting here. This world through which you and I are passing is doomed for judgment. At any moment there will be that glorious wondrous assembly show, and the redeemed of the Lord are going to hear that show and be called home. To be with and like the one who loved us and died to redeem us. But those who know not the Savior are going to be left behind. Now let me ask you, and I address this to everyone here, the children, the young people, and all of us. If that shout were to come before 3:00 arrives half an hour. Yet if that show were to come, I stand here to say, by the very wonderful grace of God. I would be home. In the twinkling of eye I would be gone and I look around and see. Reflected in the faces of many here, the confidence and the joy of that same prospect. But am I right? Am I right in feeling that there would be some lack sitting right here in a Bible conference with an open Bible in your hands, left here where the judgments, the wrath of God would shortly be poured out? And you would realize in that one tragic and awful moment that what you had heard of so often, what you had been warned about time and again, that which you knew very well was going to happen.

Happened, and you were. Found without Christ. Oh, just let me plead right now, particularly with the sons and daughters of Christian parents, that you do not wait another moment until you accept the Lord Jesus Christ as your Savior. And know from the authority of God's precious words that the blood which flowed from our Saviors, precious side of the cross of Calvary, has cleansed your heart, as by grace it has cleansed mine from every stain of sin. Do we see them? The double message from these words. He is not here on the one hand, the most delightful reality to know that we have a living savior Yonder in the glory, and to know that as we journey homeward, we're passing through a world where those words face us wherever we turn. Does this make it an experience of misery and unhappiness? Because we're temporarily journeying through a world that have cast out and crucified our Lord Jesus Christ. They have a friend. If that's all there were to it, it would indeed be a very, very distressing experience. But it need not be so. It need not be so. Shortly, we shall turn to this other word, that precious simple word there, in order that we may find that in His matchless and wondrous grace. You and I, who pass homeward through a world that has rejected our Lord Jesus. And enjoy His company along the way as we wait for the wonder of that glorious eternal day where we shall hear the wonder of His presence forever and ever. And once again I want to stress those words. He is not here. I cannot help but feel to speak from my own experience. That there probably have come times in your life, as there certainly have in mind when we feel that we have come to sort of a dividing of the way we find ourselves faced with a choice that may not seem very vital, may not seem as though it's sort of a a lifelong. Decision. I believe in every such decision that you and I find ourselves faced with beloved child of God. Can we not take time to get down on our knees and ask the Lord Jesus to guide our footsteps, that they may follow in path? That would be for the honor and the glory of our Lord and Savior Jesus Christ, that we do not find ourselves associated increasingly with that. Where those solemn words are written, he is not here. It's very easy to make such a step and then to excuse and rationalize the step that we have taken. So that the solemn words of warning faith from before our eyes. And we try to content ourselves that we are in a right path, that we have taken an acceptable step and that those who disagree with us are quite outdated, if not absolutely legal. How can I talk this way? Because I speak from experience, that's why. Because I've done the same thing myself. And I stand here. The trophy. Of the faithfulness and grace of the Savior who knew all about me and loved me enough to die for me, and the Savior who lives for me, who has reached out His hand time and again and ***** me back from steps of self will and disobedience. I don't say this as though we're anything to boast on, but I say it as the truth nevertheless, that I stand here before you this afternoon, the trophy of the saving grace of God and of the keeping power of my risen Lord and Savior Jesus Christ. Oh, how he loves and cares. Oh, I know I mentioned this before, but I'm going to mention it again.

I remember coming to such a decision long ago. The circumstances of the decision seemed to have faded from me, but I know it was something that really concerned me. One of these sort of should I or should I not decision the kind that you don't? Go and ask anybody's advice, but you just have a feeling that this decision is not going to be an insignificant 1. And I remember. I was so eager to have my own way in this. That I went to my room where there was a little box in which there were daily messages. Now, it wasn't the kind of calendar that you tear off every day. I've never seen one like it. It was a little box with a window in front and a scroll behind it with a a roller on the top and a roller on the bottom. And each day I'd give the roller a turn and up would come a text for the day. So I went into my room and I thought, I know what I'm going to do. I'm going to give that roller a turn and see what the next verse is. And I sure hope it will be one that will tell me to go ahead. So I gave the roller a turn and enlarged black letters there stood out on that scroll. Stop, turn back. I'd come to the end of the scroll. It wasn't a text of scripture, but I was supposed to turn the scroll the other way. Stop. Turn back. Don't you see what I mean when I tell you that I have a faithful, living high priest in that glory that loves me and that cares about my footsteps? Dear young brother, dear young sister, he cares about yours too. And when you and I meet with these situations, and I know we both meet with them, let us get down on our knees and look up and receive from him the answer that he will certainly, certainly give you. Shall I just use one more illustration and stand out so remarkably before me? This was when I was yet a young fellow in Ottawa. Too young, somehow to be included among the activities of the teenagers. I remember that well with great distress. They left me out of everything I heard them planning something this particular evening, talking among themselves. And they seem quite enthused about their plans. I heard one of the young men come to one of the young ladies and he said to her, I'd be glad to call for you tomorrow evening and pick you up. Well, I knew from what I have had observed that it wasn't his company that made her hesitate. But I noticed that she hesitated and I heard her answer. She said. Do you mind if I pray about it first? I'm not sure about the plans for tomorrow evening. I'd like to pray about it and I heard his answer. I'm sorry to repeat it, he said. Don't pray about it. If you do, you won't go. That's what he said. And he is. Far from the Lord today. I haven't seen his face for years. The sister is a happy rejoicing. Gathered sister today. Don't pray about it. If you do, you won't go. Feel love a young brother. Feel love a young sister. If there's any step you take in your life. If there's any plan before you today. That you cannot get down on your knees and pray about it. Be sure of this.

There is danger in it. Isn't it delightful to be able to take all of these circumstances, all of these plans and prospects, and kneel down before the ones who want you to know and to enjoy the good and acceptable and perfect will of God? Make it beloved young people. Make it a matter of prayer. Step by step. Make it a matter of prayer. Could we turn over please to? John's Gospel.

John's Gospel, chapter 14. Let not your heart be troubled ye. believe in God. Believe also in me, in my father's house, for 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. Maybe also. To me, that stands out in happy, precious contrast. To the cry utter He is not here, and you and I can never be at home here we can never be satisfied. Here we have been reminded of the message of Ecclesiastes, followed by the sweet message of the Song of Solomon. The one sweeping away all that we might seek after, and showing us the that of the others, in order that our heart might be prepared to be filled with the sweetness of the one who loves us with an everlasting love. And he would tell my soul this day in solemn, faithful word, he is not here. But that's not the end of the message. That's only half of it. And the other half is so thrilling, so delightful. That where I am, there ye may be also. Oh, now I can journey with contentment and hope through this world where he is not, for I know it's leading me to the place where he is. There he may be also. Are you and I looking forward to this? My father used to say so often. When did you last invite him? To come. You remember hearing those words? When did you last invite him to come? Isn't that delightful? At the close of the word of God, surely. I come quickly. Amen. Even so, come Lord Jesus, If after a long absence from home, my wife and family, I want to write and say, Lord willing, I hope to be home a week from Saturday and I receive a reply in which there's no mention whatsoever of my coming home. You know what I would think First of all, I guess she didn't get my letter. But then as I read on, I realized she did get the letter. I reread it. No mention of the fact that I said I would be home at such and such a day. I assure you that this has never happened. I'm just imagining this, and I'm asking you to imagine how I, as a lonesome husband and father, would feel. They'll love us, he has told us repeatedly and in words that can't be misunderstood. I'm coming again with a shout of gladness and triumph to call you home. That where I am there ye may be also. When did I last look up? When did you last look up and invite him to come? He likes to be invited. He likes to hear your response, and mine Even so. Come, Lord Dina, beloved, what a prospect we have. And let us remember this too, as we anticipate this prospect, as we know that for all eternity we're going to be in the presence of the Ones. Who loved us and who died to redeem us? Let my soul remember this, that my life is going to be reviewed up there. Footstep 5, Footstep. Including. Those digressions and his faithful restoring mercy, it's going to be reviewed up there. We'll sing Thy power and grace all with what fresh gladness will sing forever as we look into His face. We'll sing with gladness that we have been redeemed to God by His blood out of every kindred and tongue and people and nations. And I believe too, as we look into His face, we'll realize.

Not only did He die for me, not only did he shed his blood to put my sins away, but all the faithfulness and love of his heart and of his hand, as he preserved and kept these failing footsteps through the journey homeward they loved. If the word concerning our journey through this wilderness resound with that warning, He is not here. Let us lift up our eyes and realize. That the glorious moment is near at hand, when we're going to be where he is up Yonder in the glory. I know I've mentioned this, but I can picture it so well, though. It happened quite a while ago. I was visiting old brother Wilkins in Thomaston, New Brunswick. He was very, very, very deaf. But I guess I kind of. Persuade myself that I can make deaf people here if I try hard enough. So I went to this dear lonely brother, and I got right up close to his ear and quoted to him a verse of scripture. He shook his head. I thought, well, maybe the other ears a little better. So I walked around and tried again, and he shook his head again. So I came back and made one more effort where I started out and he, I know he was trying, but he shook his head and his head went down. Sorry brother. And then he lifted his head up with a look of real gladness. He said. Never mind, brother, I'll hear the shout when it comes. It was worth the visit. It was worth the effort. There was a dear man shut off by this affliction, but he was sitting there. Listening for the sound of His beloved Savior's voice, are you and I also dearly beloved? You and I know He's coming soon. We see all around us that which continually reminds us that at any moment we're going to take the last footstep here, where He is not, and we're going to find ourselves at home there, where He is, to be there forevermore, and we're going to see on His countenance. He looked of gladness in welcoming you home. At most weddings that I attend, I see the bridegroom and a couple of attendants standing up at the front, and as there's a rustle of footsteps at the back, everyone turns to take a first glance at whoever might be coming up the aisle next. Maybe a bridesmaid, maybe a flower girl. But what are they all waiting for? They're waiting for that moment when the bride starts up the aisle and you just watch everyone turn. To catch their first glimpse of the beautiful bride. But you know I don't do that. I have found far greater delight in looking at the face. Of the bridegroom. When he catches his glimpse of her face, it's worth looking at. He's watched the flower girl. He's watched the bridesmaid. That all you can tell when the bride appears. You can see by the look on his face. My beautiful bride. I'm going to see that look before long on the face of the one who loved me, who died to redeem me. And who wants my wandering soul to be reminded today that he is not here? He doesn't want my affections to be taken up with those things which will only disappoint me and which will have to be broken and left behind before very long. He wants my affections to be taken up with himself. Himself. Oh, how we see this in the case of those who are pledged one to another and are separated. Awaiting the wedding day. And if he wrote to her and said, you know, my dear, it's just 28 more days. And she wrote back and said 28 days till what? Wouldn't he be disappointed? Wouldn't he think what she's doing, what she occupied with? But she doesn't know what's on my heart, All beloved, we're here. It's true. And our place here is a glorious 1. In the measure in which were occupied with the one who once was here and is now in the glory, living for us eagerly, longingly, lovingly, waiting for that moment when he's going to give the glad showed of triumph, and we shall be away. But you know, if I may say this reverently, I believe, as with Israel in the wilderness, so with us in a greater measure, the Lord would say.

I don't want to have to wait until I have you home to enjoy your company, He promised to Israel while they were yet in the wilderness, that when they arrived at the land he was going to be together in their midst, and that they would enjoy the wonder of his presence there. But that would have been a long wait for them and for him. Am I Reverend insane? That he would look down and say, I don't want to have to wait all those years, I want their company now. And so in the 25th chapter of Exodus, he looks down and says, let them make me a sanctuary, that I may dwell among them. Whose desire. Whose request is this? Was it their request to have the honor and joy of his presence? Nor, beloved, it was his desire. It was his request. That along The Dirty homework. He might have the joy of their company, and I believe it's true. Still, could we just take a look at the 12th chapter of John's Gospel? Verse 26. If any man serve me, let him follow me and where I am. There shall also my servants be. I have no doubt this verse looks on to the glorious and eternal fulfillment of Yonder, but I believe that you and I can make application of this to our present wonderful privileged. If any man serve me, let him follow me. What a privilege, what an invitation, let him follow me. And where I am, there shall also my servant be. How natural that this should be the wish of the desire of the servant. And yet here it is of the expressed desire of the very one who longs to have us. Following in order that there might be that mutual enjoyment of one another's company. Oh, I tell you, it's a sweet and precious thing to visit with those who have known the sweetness of his company throughout the years. This time of sojourning homeward, where he is not can I assure you, can be a time of delight to the soul and precious

memories in a coming day if you die. Read this verse. And accept the call that I believe is in it if any man serve me. And who would not wish to serve the one who gave his life for us? Who would not wish to follow the one who left his Homeless Glory and took the journey to the Cross of Calvary in order that he might claim you as his own now and for eternity? What a strange, strange contradiction to think that anyone would ever look at the cross of Calvary and say I am glad for the cross of Calvary. I am glad that Jesus died to redeem me from all iniquities, and I'm glad that my eternal destiny is secured. I am glad that instead of hell, which I once feared, I now know that I shall be in the glory forever. But in the meantime, I don't know that I'm interested in his claims over me. I don't know that I'm interested in following as he would guide beloved us. Is not sound very strange when we put it in that language. How strange to hear a bride turn after the ceremony is all ended and they have been made one and she says now.

Now I have accepted your name, you have pledged to care for me. But I need not. Pay attention to your knee. I need not fulfill those responsibilities in taking care of you in the home, but I'm quite willing to accept all the benefits that might come my way by being your wife. Immediately you would say. No such marriage surely has ever been realized. Beloved, I bow my head as I considered. That the Lord Jesus loved you and me enough to redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Let me just ask you to turn, please, back to get one more verse in John's Gospel. John 17. Father, I will that they also now have given me, be with me where I am, Be with me where I am, that they may behold my glory, which thou hast given me, for thou lovest me before the foundation of the world. Dear beloved, is the desire of the Lord Jesus, expressed in prayer concerning you, and by His grace concerning me. The desire of his heart is to have you. And me. Where he is forever now one last verse, Matthew 18. Matthew Chapter 18. And verse 20. 4 where two or three. Are gathered together in my name. There am I in the midst of them. I hope that this is sweet to our soul. I hope that this most wondrous provision to be enjoyed as we journey homeward through the wilderness. At a very real and delightful and special claim upon your heart and mind, I look around me and once more I repeat these two words. I hear as I turn this way in that he is not here. We don't want him. We cast him out and we have not repented. You know, that is the cry of this world. You know that in order to join hands with this world, you and I have to reach around the cross of our Lord Jesus Christ. You know, I'll tell you that as I came and sat down where I have been sitting and I looked up here, I bought this. A rather strange arrangement. I don't ever remember seeing an arrangement like this before. Two chairs, one on either side of his podium. And I looked at those two chairs. Believe in the very arrangement with a challenge to my soul. And I guess perhaps that's where these words. Became burned upon my soul as I sat there looking at these two chairs. I thought of what it meant to have a cross of Christ separate for time the believer from the unbelievers. On which side of that cross are you beloved? By the very? What circles grace of God? I belong among those received with the precious blood of Christ, And so do you, dear brother. So do you dear sister. Your place is numbered among those who are. Redeemed with the precious blood of Christ. And you know. And I know. Yonder, on the other side of the cross, there are those who may be so fine and respected. But they're the enemies of the cross of Christ. They have no heart for the Lord's even they love not his name. And if I if you wish to be numbered as a friend among them, we must reach.

Where do we reach? We reach. Right around, right past the cross of our Lord Jesus Christ. Oh, may these forgetful ears of mine hear afresh today that cry of warning He is not here. May these eyes of mine that are so easily taken up with things that soon will pass away. May they see him blazed all around me, though solemn words. He is not here. And instead, beloved me, you and I, who belong by grace on the side of redemption, look up from our place with thankful hearts and say Even so, come Lord Jesus, we're going to be there. We're going to be with him forever. But let us remember that he has said to you, and he has said to me, must I wait until that moment? May I not have your company now? I want your company. I love you. I die to redeem you. I have a place reserved for you up here, but I do want your company day by day on the way. Beloved. If this hand of mine has been reaching around the cross to grasp their hands of friendship with those who know not my Savior as theirs, let this verse search out my soul. Let me hear my precious savior look down at me and look down at you this afternoon and divide once and for all that which separates here from there. Let me tell you one little story in clothing. There was a lady traveling with her restless child on a long train journey, and any parents who have ever undertaken this will recognize the pattern. The train stopped and the childish voice piped out. Mother, are we there yet? He said no, my boy, No, we're not there yet. Well, where are we? Well, we're here. She wasn't concerned about what was out the window or the name of the place. One thing concerned her, and that was the destination. And every time the train stopped, to the amusement of all the passengers, the little boys would cry out. Mummy, are we there yet? No, my boy. We're here. And at last, the train made a stop. And they picked up their baggage and the mother said my boy were there. They get off the train together. You and I are going to say that pretty soon, aren't we? We're here. What might be all around us. We're not there yet, still of us, but any moment now, perhaps today. We're not even going to have to pick up our baggage, are we? We're going to leave it all behind and together we'll look into his face and we'll say we're there.

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