

## John - Commentaries by James (Jim) Hyland

Delevan Conference: 1991, The Father Sent the Son John 3:16 (3:16)

Gospel—J. Hyland

3rd chapter of John's Gospel. John's Gospel chapter 3 and verse 16. For God so loved the world that he gave his only begotten son. That whosoever believeth in him should not perish. But have everlasting life, You know, I am thankful tonight that we can turn to the word of God, that we can turn to a well known verse like this, that we can read it together and we can proclaim, as has often been proclaimed, that God so loved the world. We can proclaim that Christ Jesus came into the world to save sinners. I'm glad that we don't have to tonight turn to some obscure passage, some hidden passage in the Old Testament, wonderful as those Scriptures are, but we can turn. To a well known verse like this. You know, I am impressed in working with children a little bit to find that even those who do not come, shall I say from a Christian environment, those who perhaps only hear the word of God once a year or twice a year or on some remote occasion even, they can quote a verse like this. And I suppose it's the best known gospel verse. It's a verse that most of us perhaps here learned long before we can ever remember. I don't ever remember learning this verse. It just seems like I always knew it. God so loved the world. That he gave his only begotten son. That whosoever believeth in him should not perish but have everlasting life. Oh, you know, this is the good news of the gospel. I'm thankful that I can stand here tonight and proclaim good news. Some time ago we were visiting in a home and I don't often get occasion to read a newspaper. But there was a newspaper lying on the table in the dining room of the home we were staying in. And I picked it up and I just read the headlines on the front page and I tossed it back on the table and I said to the man we were staying with. I said there isn't one thing that's positive on the front of this newspaper. There isn't one bit of good news. Everything is violence and corruption and economic chaos and men recognizing that they don't know where to turn, that they're dealing with an interplay of economic and political forces with which they cannot deal. And yet, you know, it amazes me when we turn to a verse like this, when the gospel goes forth in whatever capacity, whether it's to an audience like this, whether it's to an individual. Whether it's in a gospel tract in the printed page. And yet man hears it and he refuses it. He'll shake his head at the newspaper and say there's nothing good. But you present a message of peace, a message of love, a message of joy. And they refuse it. And all I want to say at the outset of this meeting, I trust. I trust with all my heart as we look at this little at this verse and we're just going to skim it, We're just going to mention a few things from this verse. I trust with the Lord's help, but all I trust. There's no one who's going to go out that door tonight having heard the message of peace and love, having perhaps heard it last night, and perhaps having heard it many, many times before. And you're going to go out, and you're going to reject it. You're going to refuse it. You know this verse, you've heard it. You've heard it now, and you've probably heard it before. But you know the Lord Jesus, when he was here, he said, he that rejected me and receiveth not my word, Hath one that judges him the same that judges that the word which I have spoken the same, shall judge him in the last day. And it will be a solemn thing if you reject the testimony of God's Word. If you reject God's offer of salvation, if you reject the Savior of sinners tonight and you go out that door. And you will end in a lost eternity. It will be a solemn thing to remember a verse like this. Because a verse like this will rise in judgment of you. You will remember a verse because in the lake of fire it says it's a place where the worm dieth not and the fire is not quenched. And you will have a memory in hell. You'll have the memory of a gospel meeting like this. You'll have a memory of the memory of John 3:16 and perhaps other verses, but they will be no longer applicable to you as to a point of refuge. They will rise in judgment, and you will realize in that day. That you had opportunity, you'll realize that God in his grace pleaded with your soul. Tonight, the Spirit of God is striving with you if you're still in your sins. But I want to faithfully warn you tonight that God's word plainly declares my spirit will not always strive with men. You know I am challenged as I look into the faces of an audience like this because sometimes I have opportunity to speak to an audience where I feel that most are not saved, most in the audience are not saved, and perhaps most have never heard a clear gospel.

And that is a tremendous, A tremendous responsibility as well as a blessed privilege. But you know, as I look into the faces of an audience like this, I feel that it's almost a greater challenge. Because I look into the faces of those who have heard the word of God over and over and over again. And yet I wonder if there's someone here tonight, and you've heard it from your mother, your father. You've heard it at the meetings over and over and over again. And you become hardened. You listen to it. And, you know, before a meeting like this, two young people were heard to say at the back of the room, well, it's just another gospel meeting. Will probably be over around 8:00. It probably will be over around 8:00, but no gospel meeting. Is just another gospel meeting. It is a thrill to our souls to present the savior of sinners. A thrill to our souls in some feeble way to present the love of God. And you are responsible for what you hear tonight. You are responsible. And as you go out that door, the question is, have you accepted God's offer? Are you saved? Are you on your way to heaven? Oh, I say it's a solemn thing to hear the word of God. And the fact that we're here tonight is just a proof, just a confirmation of the love and the grace. That's in the heart of God, the fact that he has allowed you to hear the gospel. Once again, and oh, what a glorious verse we have before us tonight. It was a verse spoken by the Lord Jesus when he was here in this world. I suppose if you were to have a red letter edition of the Bible, you would find this penned in red in your Bible. The Lord Jesus spoke these words and he spoke them to a man named Nicodemus. And Nicodemus was one who was timid. He was shy. Perhaps He was afraid that if he came to the Lord in the open that he would suffer some reproach, that he would suffer in his business perhaps. But never mind that he came. He came. And I wonder what is holding you back tonight. Oh, come like Nicodemus. Nicodemus came and they came. And as a result, he heard these glorious words that God so loved the world. You know, the little words of scripture are sometimes important, or I should say they're always important. And yet sometimes we pass over them rather quickly. And I like the little word. So when we think of God the Creator, the one who inhabiteth eternity, and yet he loves this world. He so loves this world. I like that little word. So it brings before us the intensity, something of the measure of his love. And oh, tonight I wish you could just see something of the love of God or he only realized how much God loves you tonight. You know, if people in Bloomington and this area just realized that God was for them, that God wanted their blessing, that God loved them, this room would be packed. They'd be out in the street. They wouldn't be able to get in. But all man doesn't realize the love that's in the heart of God. And I wish tonight I could tell you the love that's in the heart of God. But, you know, the word of God itself says that it passeth understanding. It passeth knowledge. Never mind telling. You know, Dwight L Moody preached in the city of Chicago for many, many years. And one time he was in England and he was holding a series of

gospel meetings. And after the gospel, one night a young man approached him, introduced himself, and he said to Mr. Moody, if I ever come to America, I want to preach for you. Well, travel wasn't what it is today and Mr. Moody didn't give it much thought and he went on back to Chicago. But he wasn't home very long until one night after a meeting in the city of Chicago, this young man approached him and he said, Mr. Moody, here I am and I want to preach for you. Well, Mr. Moody didn't know this man very well and he was a little concerned about letting him take his place, but he had to be away for a week and so he told the young man that he could preach in his stead. While he was gone and when he came back, he said to his wife, he said, how did the young man do that? I left to preach in my place all she said. He doesn't preach like you do. Well Mr. Moody was a little upset to think that he had let this man stand in for him and he didn't preach the way he did. And he said to his wife, he said, what do you mean he doesn't preach like I do? All she said he doesn't scold the people. He tells the people that God loves them. And Mr. Moody went that night to hear Henry Morehouse.

For I believe it was the 7th night in a row speak on John 316. And he told the people that God loved them. And Mr. Moody never preached the same again. He didn't scold the people. He told them that God loved them. And I say that's the good news of the gospel, that God loves each one of us. He loves the Sinner. He wants our blessing. He so loved the world. Oh, I say again, I wish tonight I could tell you how much God loves you. How much? He loves you. His love is infinite. He has proved His love in such a marvelous way. His love, He couldn't have proved it in any greater a way. And this verse declares to us how He proved that love He sent his Son, the Lord Jesus. To die. You know we have heard during these meetings how it's only the Lord Jesus that can satisfy our hearts. How that I think we heard last night. How the thirsting soul can come. How the craving heart can come and find refreshment and blessing and salvation and peace in that blessed one of whom this verse speaks, the Lord Jesus Christ and all. I want to echo that tonight because it's only the one that made us that can satisfy our hearts only God can satisfy. The human heart. There was a woman in the 4th of John and she came from day-to-day to that well at Saikar and she drew that water and she had to come back the next day and draw again that water. That only satisfied her thirst for a little time. And I'm sure she came from year to year that she had to go deeper and deeper to enjoy that water that only satisfied her for a little time. That's the way of the transgressor. That's the way with sin. It satisfies for a little time and scripture is honest and says that there's pleasures in sin for a season. But it's only for a season. It's only for a moment, but all the one we have to present tonight, The Lord Jesus can fill and satisfy our hearts now in this life and for all eternity. Egerton Young was a missionary in the on the West Coast, and as he went to British Columbia to preach to the Indians there years and years ago before British Columbia was settled, you can imagine the trepidation with which he faced those violent Indians. And he stood up before 250 to 300 of those Indians, and you can imagine the pounding of his heart as he stood up himself. All he had was the word of God. And there were those Indian savage men present to hear the word of God and what this this missionary had to say. And so he turned to this verse. He read it. He read it again, And for four hours he spoke on this verse. And he told of the love of God. He told of the glories of Christ. He told of the remedy for sin, and you can imagine as he sat down, how he must have felt. As he wondered how that message was going to be received, and from the audience rose one of their principal chiefs, he came up to the front and all eyes were fixed upon that man to see what his reaction would be. And he said, you know, he said, I have been searching for a long time for something to satisfy, he said, I see the goodness of God all around. I see the goodness of God in giving us rain, in giving us sunshine, in giving us food. And he said, for a long time I have not believed in the ritual and the religion that is practiced here. He said, I knew that there must be something more than the beat of a drum and the ritual of our medicine man. And he said, thank God I finally heard a message of peace and a message that satisfies my heart. Do you want satisfaction tonight? Do you want blessing? Do you want to have peace? Those of us who know, the Lord Jesus is our savior this evening as we sit here. How is it that we have the peace of God in our hearts? How can we sit here in a world of confusion, a world that is ripe for the judgment of God, A world that we know is on a course that is going to lead to that judgment being poured out after the believer is gone? How can we sit here with that peace? Oh, it's to know that blessed one and to know that there's something far better awaiting us. I'm glad that I can lift my eyes above the sad horizons of this world. And know that I have a home above and I'm going to spend all eternity. With the Lord Jesus, well, God so loved the world that he gave, He gave. That's the heart of God. He wants to give, He wants to bless. And what did he give? He gave his Son, the Lord Jesus Christ, to die on Calvary's cross. You know, in the Old Testament there are many beautiful pictures types, if you like, of the Father sending the Son. We find, for instance, that Israel sends Joseph out of the veil of Hebron to his brethren.

We find that Jesse sends David to the camp of his brethren. But you know, I wonder. I wonder if Israel on that occasion had had any idea any inclination of what was going to happen to Joseph when he sent him to see if it was well with his brethren. I wonder if he would have sent him so readily from his presence. I wonder if Jesse, when he sent David to the Camp of Israel, to see his brethren. I wonder if he knew. If he had known that David was going to go down into the valley and meet Goliath, if he would have been so eager to send David on that occasion? I don't think so. I don't think if Joseph, if Joseph father had really, really known that he wasn't going to see his son for years and years and years and the way he would be treated, I don't think he would have sent him. And yet those illustrations in the Old Testament think he would have sent him and yet. Those illustrations in the Old Testament, They're just pale reflections of one who knowing, knowing how this world would treat his Son, he sent him to die on Calvary's cross, the Lord Jesus as the Willing. 1. Knowing that this world would spit in his blessed face, knowing that he would come unto his own and his own would receive him. Not knowing that to accomplish the Father's will, he would go to Calvary's cross. He would there be the sin bearer. He would dare die, shed his precious blood. Knowing that he comes in love and obedience to the Father, I wonder if Joseph would have been so willing on that occasion and would have said here, am I and gone so willingly if he knew how his brethren were going to treat him at the other end of the journey? But all I say where the Old Testament type falls short, it just magnifies what we have here in the Lord Jesus Christ and the Father sending the Son to be the Savior of the world. Recently we were visiting in the city of St. Thomas ON and I had never visited in St. Thomas ON And when I visit an area I've never been, I like to know what that city is, noted for, what it's as they say, what its claim to fame is. And so I asked the folks we were staying, staying with. I said, what is St. Thomas ON noted for. Well, they said we'll show you when we're out for a drive. And so they took us for a drive and they took us past a square in Saint Thomas. And in the center of that square was a large life-size statue of an elephant. It was a huge elephant. And I marveled that I hadn't been in a city before where there had been a statue of an elephant in the center square. And I marveled and I said there must be something in connection with this elephant. Well, there was an interesting story that touched our hearts. Many, many years ago, the Barnum and Bailey Circus had come through St. Thomas ON. And in those days, they traveled by train. The equipment and the animals were transported in that way. And they pulled into the freight yard at St. Thomas ON and they were busy unloading the equipment and the animals. And amongst the animals that were being unloaded was this large elephant named Jumbo, almost 7 tons. She weighed the biggest elephant ever on record. And as they were unloading her, along with her was her baby calf. And if you've seen an elephant at the zoo, you know that even a baby elephant is quite a size. And if they decide to be stubborn, there's not much anybody can do about it. Well, this baby calf decided to be a little bit stubborn. It decided that it wanted to stand right on one of the railroad tracks. Well, it wouldn't have been so

bad, but there was a train coming down that very track. And that train was heading into the city of Saint Thomas at quite a speed, and they tried in vain to move that baby elephant, but it wouldn't move. And finally the mother elephant, Jumbo. She sensed the danger. She knew what was wrong and what did she do? She went down that track. And she stood on that track. And that train roared into the station. And you can imagine the impact as an oncoming train collides with A7 ton elephant and that mother elephant died and her baby was saved. That story touched my heart because it's just the little picture of the love of the Lord Jesus who willingly went to Calvary's cross. He allowed men to stretch him on that cross, he allowed men to nail him there, the one of whom he held their breath.

Their breath was in his hands, and yet he allowed his creature to take him and nail him on the cross. He allowed them to spit in his blessed face to strike him with their hands, And those that passed by reviled him, wagging their heads and saying he saved others himself he cannot save. Oh, how true that was, because if he had come down from the cross, if he had saved himself, he even said himself, he could have called 12 legions of angels. To come and deliver him. But he wouldn't do it. He could not save himself, he had said, except a corn of wheat fall into the ground and die. It abideth alone. Had he not gone to Calvary cross, and there become the sin bearer? Not just that which he suffered at the hands of cruel man, That which perhaps we enter into a little bit. But there's the sun is blocked out, and darkness covers the earth. And there he's the sin bearer. There he cries, It is finished. He hangs his blessed head. Why? In love for you and I. So that the gospel could go forth to you and I so that the good news could be proclaimed. He sheds His Precious Blood, of which the Scripture declares the blood of Jesus Christ his Son cleanse of us from all sin. I'm thankful that we can quote and read scriptures like John 316 and 1St, John One and Seven. And I'm thankful that we can count on them as being the truth, as part of the word of God. It's something that we can rest our souls on. You know when you go to school, there is so much that is not true, so much that is propagated and perhaps part of it is true. And you pick up a book, you know, you go to the library. And you see two sections in that library. You see fiction and you see nonfiction. And if you go to the fiction section, you know that it's not true. But if you go to the nonfiction section. Is it true? Well, perhaps you pick up a book and you read through it, and perhaps you give a cent to some of it. You say. Yes, some of it's true. But even though it may be labeled nonfiction, it may be something that you cannot count upon. But as we read the word of God, as we quote the word of God together. We can count on it as being the inspired word of God, impossible for God to lie. Oh, what are you resting on tonight? Are you resting on something that someone has told you, some some guidance that perhaps someone has given you, which is not based on the word of God? Sad to say, there are many in this world tonight, and they're misdirected. They have information and they've received it, and they're sincere in receiving it and trying to carry out that information that they have been given. But all sad to say, quite often, it's not based on the word of God quite often. It's not that which will merit them favor with God, but all the remedy for sin tonight. Is the Lord Jesus Christ the work He accomplished, the precious blood that He has shed? Those who are older here tonight will forgive me, but I'm challenged when I see these children and young people. And I remember a story concerning a little girl who was very, very ill. She was so ill, in fact, that it was feared that she was going to die. And one night the doctor came along. It was some years ago when I guess doctors still made house calls. But the doctor came along one evening and he had in his bag a remedy for the sickness the little girl had. And so he took the bottle of medicine out of his bag. He placed it on the dresser beside the bed, and he gave the mother very, very careful instructions on how to administer that medication. He went over the instructions two or three times until he was sure that she had it, and she was to administer this medicine during the night. And off he went, having done what he could. The next morning he came, and he knocked on the door, and he expected to see a cheerful mother. He expected to be ushered into the room of one who was on the road to recovery. But to his dismay, the mother met him at the door, and she was sobbing, and she couldn't speak. She was sobbing so violently. But she motioned him to come in. She led him into the bedroom, and there to his further dismay. That little girl that he thought should have been on the road to recovery. She was there and she was dead. She was gone, and he hung his head. He stood there for a few moments and finally he said, I'm sorry, he said, I thought that that medicine should have helped your daughter. I was sure that it was the remedy, the cure. And as he spoke, he lifted his eyes to the dresser and to his horror, he saw that not one drop of that medicine.

Had left the bottle. That bottle was still just as sealed as when he had left it there the night before. And he said, oh, didn't I make it clear? Didn't I? Didn't you understand that you were to give the medicine to your daughter during the night? Well, finally the mother was able to speak and through her \*\*\* she said, you know when you left last night? My neighbor came in and she told me that her daughter had had a similar illness and she had a bottle of medicine and she said it really helped her daughter. And so she said I gave that medicine to my daughter instead of the medicine that you prescribed. All that doctor that morning left that house with a heavy heart. He had done everything he could and I speak reverently. God has done everything possible. He has made the way of salvation so simple. He has provided the remedy. It's there, and you know about it. If I were to start at the front here and go up and down these rows, I don't suppose there is anybody here in the audience tonight who could say, honestly, that they didn't know the way of salvation, that didn't have some idea as to how to be saved. Never heard of the blood of Christ. Perhaps there is someone here tonight like that, but I tend to doubt it. You've probably heard the message before. You've heard of time and again, you can tell. If someone asks you the way of salvation, you can tell them. But I wonder if you've made it your own. I wonder if you can say that Jesus has died for you. It's easy to say Jesus died for all. It's easy to say God loved the world and that we're all sinners. But all it's very personal. The gospel tonight is for you. For you as an individual, it's very, very personal. I was touched one time some years ago. We were having some tent meetings in Nova Scotia, Canada. We were in the city of Truro and there was a little girl that came to those meetings, and I knew she was a Christian. She knew the Lord as her savior. And she came to those meetings morning and evening. And quite often her grandmother, who was also a Christian, came with her. Well, one morning she brought a little friend with her, and after the meeting that morning, that little friend stayed behind because she wanted to be saved. She wanted to know the Lord as her savior. And so she talked to someone, and I believe she was saved that morning. Because as those two little girls went out, that tent door hand in hand. 2 little girls, I suppose they were five years old, six at the most, and as they went out I heard the one who had brought her friends say. Now you can say that Jesus died for you. That touched my heart. That's the gospel. Can you say that? Just ask your own heart that this evening. Can you say that Jesus died for you? Do you know him as your personal savior? Have you come, as it were, to the foot of the cross? Have you recognized that you're a Sinner? I trust tonight we all realize that we're sinners, That because of Adam's sin, because of his disobedience. Many were made sinners, and that by one man's disobedience, sin entered and death by sin so death passed upon all men. For that all have sinned. I trust we recognize that tonight, because if you don't realize that tonight, if you don't realize your need, then you're not going to seek a remedy. As long as we feel well, we don't seek the advice of a doctor. The Lord Jesus said himself they that our whole need not a physician, he said. I came not to call a righteous, but sinners. Array patents. I trust you realize tonight that you're a Sinner, that God looks down into your heart and he sees whether those stains of sin are still there. As we tell the children, sometimes he sees whether our hearts are still black with those stains of sin, or whether they're washed away in the precious blood of the Lord Jesus Christ. Oh, how is it with you tonight? You can fool Mother, you can fool Father. You can fool the one who brought you to these gospel meetings. But you cannot. You

cannot fool God. All things are naked and open.

Under the eyes of Him with whom we have to do God so loved the world that He gave his only begotten Son. That whosoever, oh, I love that word, whosoever, as a little girl one time said, when she was asked the meaning of this word. She said, Why whosoever means you and me and everyone else, and that's what it means, simply means you and me and everyone else. All God's desire tonight, His heart's desire tonight is for your blessing. He wants to save your soul. Whosoever will may come and take of the water of life freely. We had that verse last night whole everyone that thirsteth come ye to the waters. And he that hath no money, come, yeah, come buy wine and milk. Without money and without price. Some time ago we came from a country where water is very, very precious. In fact, I watched the sister we were staying with do the dishes and I marveled that she could do so many dishes in so little water and still get them clean. Every drop of water is precious and so precious that when she finished doing those dishes, she took that dirty water and she watered her plants with it. And we were visiting some friends of ours, and while we were there, they had run out of water that day. They count on every drop of water. Fresh water coming from the sky. There had been a drought for several months before we got there. And if there's a drought for any length of time and the tanks run dry, they have to buy water. And we were visiting these folks and they had run out of water. And while we were there, the water truck pulled up to the backyard looked like a small version of an oil truck. The hose came out from the side, was placed in the cistern and the faucet turned and 1000 gallons of water. Was placed in that cistern and when the operation was all finished. Then there was a bill for \$50. 1000 gallons of water may seem like a lot, but it's not much. When you use it for everything and when you're in a hot, humid climate, it doesn't last very long. And as I watch that operation, I was so thankful to recall to memory versus like, we've just quoted that the water of life is free. That God is offering something that will not just satisfy for a little time, but He's offering the water of life. And there's no charge. But you know, there was a cost. There was a cost. You know, the children understand this when they are offered a gift. There's no cost involved to you when you're offered a gift on your birthday or some other occasion. All you have to do is reach out, accept it and say thank you. But, you know, there was a cost connected with that gift. It cost mother or father or grandmother or grandfather something. Perhaps it was something that they knew you would like. Perhaps they went to great length or cost, put themselves out a little to secure that gift for you, and they're glad to give it to you. And there's no charge for that gift. But there is a cost, and there is. God is offering salvation tonight. He's offering the gift of God, which is eternal life through Jesus Christ our Lord, and it's free to you and I. But all let's not forget the great cost. It cost him his Son. It costs the Lord Jesus his life and the shedding of his precious blood. We don't have to work for salvation. The work has been done. I was trying to illustrate this to some children one time and I didn't seem to be having much success. And so I reached into my pocket and I pulled out a couple of coins and I put a coin in each hand. And there was a little girl on this side of the room on the front row. And I said, would you like the coin in this hand? Well, she wanted the coin. And so she came up and I held my fist clenched tight around that coin as she approached. And I made her work for it a little bit. And as she would open one finger and then be working on another, I would close the finger that she had already opened. And when I felt that she had earned that coin, I opened my hand and I gave it to her. She went and sat down and there was a boy on this side of the room and I said to him, would you like the coin in this hand? Well he immediately came up and to his surprise, as he approached me, I held out my hand. For him to take the coin, well, he hesitated a moment. He thought he was going to have to work for it too. And then he took it. And I tried to tell the boys and girls that that is the difference between a gift and a prize or a reward. On the one hand, we have to work for a prize or a reward, but the gift of God tonight is free. And how would you feel? How would you feel if you gave one of your children a gift or someone you loved, A gift?

And you had gone to a great deal of trouble to secure that gift and they refused it. They said no thank you. How would you feel? How would your mother or father feel if they came in on your birthday with a gift and they gave it to you and you said, I don't want it. Oh, they feel pretty bad. I know it's something you like, and I've gone to some trouble to get it for you, but I'm glad to give it to you. And you say no thank you. We say how hard hearted. We shake our heads in disbelief. But you know, I fear, but there are boys and girls and there are young people and there are men and women tonight. And they hear the glorious gospel. They hear of that gift being offered to them, as it were. It's offered once again. And they go out. And they say not tonight. They refuse. They put it off. They neglect, they reject. Oh, think of the heart of God if you go out that door tonight. And you refuse, or you say I'm going to put it off till a better time until another night. Oh, think of the heart of God. He's offering you so much. He's gone to such lengths, Shall I say I speak reverently to offer us salvation? Or are you going to refuse his offer? I think our brother mentioned last night that sometimes when the gospel is presented, there is the excuse of what we will lose and what we will have to give up if we come to the Savior. You know, I want to tell you tonight that there's only one thing we lose by coming to the Savior. And that's our sins. That's our sins. All the precious blood of Christ tonight is able to cleanse from every stain of sin, from all sin able to wash those sins away. Oh, do you want to lose your sins tonight? And do you want to gain joy and peace and happiness? Do you want to have the assurance that death and judgment are behind you, That the lake of fire is no longer your portion, but you're on your way to heaven to be with the Lord Jesus? And not only that, do you want a friend that sticketh closer than a brother? You want one that can take will take care of you while we're left in this world. Do you want one who can give you joy? Oh, that's the savior we're Speaking of tonight. Oh, what a savior. And he's a savior on high in the glory tonight. And as it were, he's bending low to night to hear someone in this room say yes to his offer of salvation, to accept, to reach out in faith. When a gift is presented, what do you do? You accept it and you say thank you. Have you ever done that? Have you ever accepted God's gift? Have you ever accepted the Lord Jesus Christ? And have you ever thanked him? God so loved the world that he gave his only begotten Son, that whosoever believeth in him? Oh, it's so simple. There was a man in Acts 16 and he was in earnest. He was afraid for his life, and he came into Paul and Silas, and he said, What must I do to be saved? And what was the answer? Was it some long answer? Some long? Lecture or Sermon? Was it something difficult that he had to do? Did he have to straighten out his life? Did he have to turn over a new leaf? Oh no. Believe on the Lord Jesus Christ, and thou shalt be saved whosoever, will, whosoever believeth in him in the Lord Jesus Christ. Oh, the gospel is so simple. There was a man named Naaman in the Old Testament, and he was asked to do something simple. In order to be cleansed from his leprosy. And that was to wash in the River Jordan. And he turned away in a rage and his servants came to him and they said, if the Prophet had asked you to do some great thing, would you not have done it? And people will do great things. I was struck in reading through the history of the church and the last 2000 years to see how man would do anything to get rid of his sins. He'd listen to anybody that would tell him he had to take long pilgrimages he had to give to the church. He had to do penance and this type of thing. Oh, man was glad to listen to that. But they said to them, and if he'd asked you to do some hard thing, would you not have done it? And I'm sure Naman had to recognize that he would. And they said to him all, he's only asked you to do something simple and thank God, name and turn. And he washed seven times in the river Jordan. And he received cleansing. What was the message to name and go and wash. And the message tonight is wash wash in the precious blood. Of the Lord Jesus Christ. It's the only remedy, the only cure. For sin whosoever believeth in him, should not perish. I, like the definite language here, should not perish. You know, there are those tonight who when they hear a verse like this, they will say that it is presumptuous to think that we can know before we reach

the portal of glory, that our sins are gone, that we can know for sure, that we will receive entrance there when we leave this world. And I would say, too, that it is presumption.

Except for one thing. The word of God is very plain. My sheep hear my voice, and I know them, and I give unto them eternal life. And they shall never perish, should not perish. Some time ago I was thinking about this word perish. And I wondered what the dictionary had to say as to the definition of parish. And so the dictionary in the home we were staying was Funk and Wagnalls standard desk dictionary. And so I picked it up and I looked up the word perish and this is what it said to pass out of existence. I read it again. I closed the dictionary. I opened the dictionary again to be sure I had read it right. And this is what it said to pass out. Of existence. And I thought how deceived man is if he thinks that the word perish in the scriptural sense means to pass out of existence. Oh how sorely deceived and mistaken he is, because we never find it in that sense in the word of God. You know, if man could can tell himself and justify himself that when he leaves this world, when he draws that final breath, it's all over, that he dies like a dog if he can somehow convince himself of that. Then he recognizes that he has no responsibility to his maker. And yet, you know, I wonder if people. Who will in bravado speak like that? I wonder if deep down they really believe something like that. I had this driven home to me some years ago, a dear old aunt of mine. Was on her deathbed. She had known the Lord for many, many years. She was well on in her 80s. She was looking for the Lord to come, But she knew the time was short. She knew she was going to leave this world. And I stood by that bed as she drew those final breaths and a smile passed across her lips. And I knew she was safe home, absent from the body and present with the Lord. But you know, as I stood there by that bed in the hospital in Smiths Falls. I recalled vividly, a man down the hall. Who just a few nights before had come to the end, and he knew too that his time for this world was was done. A respected man in the town of Smiths Falls. If he walked down the front St. of Smith's Falls, people would point him out as one who cared for the community. A local businessman, One who contributed to charity. A fine, respected man. And yet. And yet, he came to the end. And I'll never forget the whales that pierced those hospital corridors. As he took those last breaths, as he realized, even though perhaps, perhaps he had turned aside all the pleas that he had heard concerning salvation, and I'm sure he had heard many, he had put them aside. And perhaps he didn't even believe in a God. I don't know. But when it came to the end, he realized downbeat that it wasn't all over. God breathed into man's nostrils the breath of life, and man became a living soul. And I thought, what a contrast, One who knew the Lord. And she passes from this world into the courts of glory with the blessed Savior that she longed to see, and she rejoices with her last breath. And 1:00 and 1:00 as he passed into the lost eternity, into that awful lake of fire called hell, and all the remorse. But how would it be with you tonight? But if you were to leave this world tonight, what if you were to die? Or if the Lord Jesus were to come and the door of grace be forever closed? No, I was solemnized to notice that when Elijah was taken to heaven in a whirlwind, who was it that missed Elijah? It wasn't, shall I say, the general public. It was the sons of the prophets. And as I look into the faces of boys and girls and young people. With Christian parents, With Christian grandparents. Those who are no doubt praying for your priceless, never dying soul.

If the Lord Jesus were to come tonight, where would you be? Would you look around? Would you know what has taken place? You would know this world will go on for a time, indifferent, but all you will know. What has taken place and how solemn, how solemn to have the words of the gospel? Ring in your ears, but no more apply to you. You know, I wasn't satisfied with that definition of perish. And so when I got home, we have a large Webster's dictionary. And I knew that that Noah Webster had turned to the Lord in later years and was a true child of God. And I wondered what Webster's dictionary had to say. And so I looked up the word perish, and this is what it said. To die. Spiritually. All how awful to be separated from God for all eternity. You know people speak of friendship in hell, but there will be no friendship. Because it will be to be separated from that one from whom all love flows, whether it's divine or natural. There will be no friendship. You can't have friendship without hell. Oh, you'll be alone in hell. With your memory, they'll be weeping and gnashing of teeth. They'll be outer darkness. It's solemn. I said the gospel was good news, but I would be very unfaithful tonight, and I will be held accountable before God as to what was said in this meeting tonight. And I would be very, very unfaithful if I did not warn you that if you go on in your sins, you will leave this world someday. But it will be to lift up your eyes like that man in the 16th of Luke being in hell, being in torment. To realize that there is something beyond this world, but oh God. He doesn't want to send you to that place. He wants to draw you tonight to the Savior. He wants to bless you. He wants heaven to be your portion. Or you're going to go out tonight and put it off and put it off. This word of God says, how shall we escape if we neglect so great salvation? The boys and girls know what it is to neglect something to come home from school and to put off their homework. When mother says you better get out that homework and you say, well, it's not very much. I want to play with my friends for a while and then at supper she asks you, did you do that homework? And you say no, you put it off and after a while it's time for bed and mother says it's time for bed. Do you have that homework done? And oh, you've neglected. You put it off and mother says it's too late, you've got to go to bed, and perhaps there's a penalty the next day if the teacher finds out that you didn't do your homework but things work out, perhaps you have to stay in and do it at lunch time, but then it's forgotten. But all those who put off their souls, salvation. Those who perish, will lift up their eyes in hell with the realization I've lost my soul. To lose one's health, wealth is something. To lose one's health is more. To lose one's soul is such a loss that no man can restore. You know, I think one of the most awful things about hell is this, that there's no hope. There's no hope. Know if you're sick, you're in pain, or you're in a bad situation. You can always get through today with the hope that things will be better tomorrow, and you can get through the hour knowing that perhaps the pain will be relieved a little farther down the road. But oh, in hell, there's no hope. I have watched this clock for two days and it hasn't moved. Time, as far as that clock is concerned, has stood still. But time is rushing on. But I want to say this in hell. How solemn. It's like that clock. No time. Time never passes. Because those who enter the confines of the lake of fire. Are there for as long as those of us who know that Christ is our Savior are with that precious one in glory forever and ever and ever. Oh, I plead with you tonight, God pleads with you tonight. His Spirit is striving with you. Don't put it off, Satan whispers in your ear. Put it off. But Satan is not your friend. Satan wants to drag you to a lost eternity, but God wants to save your soul. Whosoever believeth in him should not perish but have everlasting life. He's offering you eternal life. We have spoken from one verse of scripture tonight in a very feeble manner. We have just skimmed the surface, but if you accept the message of this verse tonight, it will be for your eternal blessing and salvation.

I would rather speak on one verse of scripture. Then turn here and there and take up a lot of things and not have you remember the word of God. I would rather impress upon you one verse and have you go away and remember that and have that burn into your soul until you until you come and you accept the message of it. I say one verse of scripture is enough and I'm just going to tell one more little story in closing, but rather impressed me in this connection. In the second in the First World War, there was a line of men in the trench and they were fighting. Man to man combat facing death, and one of those men were hit with a bullet. He was wounded and saw a couple of his friends dropped down beside him, but they realized as they did so that his wound was probably fatal and so there was nothing they could do under heavy shelling. And they so they took a couple of their coats and they made him as comfortable as possible in the bottom of that trench, and they went back to their posts. And pretty soon, the man closest to the man that was dying on the coat, he heard his friend call him and so he

dropped down again beside him to see what he wanted. And he said, can you tell me the way to heaven? Strange, isn't it? When men will brush these things aside in peace time when they're healthy, when things are going well, they have no time for eternal issues, no time to think about God, no time to think about their souls welfare. While this man was in earnest, he wanted to know the way to heaven. And you know all the things that men will tell you in peacetime or when they're well, all their ideas how to obtain favor with God. Those things just didn't seem to fit on the battlefield when they were under fire and facing death. And his friend had to shake his head. He said, I don't know the way to heaven, but he said I'll try to find out. He went back to his post and he asked the man beside him, can you tell me the way to heaven? No, his friend said. I don't know the way to heaven, and it went down. 16 men on that line, and everyone of them had to shake their heads. And say no, I do not know the way to heaven, Oh how sad men facing eternity and no idea as to how to get to heaven, how to be saved. Well, this finally the question was asked to the 17th man, and with a glad smile he took a New Testament out of his pocket. He turned it to this verse, John 3:16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He read it to the man beside him, But he wouldn't trust that he took out his pencil, and he circled it, And with his thumb on it he passed it to the next man. And that man with his thumb on it passed it down to the next man. And so down it went down that line of men, 17 men. And finally the last man got that testament with the message, and he jumped down beside his friend. And he read him the verse. He read it over again. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And the man who was dying his eyes filled with tears as he drank in the life giving words. And with his final breath he said, Whosoever will, and he was gone. Gone from the battlefield to the presence of the Lord. Why? Because he accepted. The message of that verse he realized that that whosoever meant him and that whosoever tonight means you, the gospel hour is over. I wish I could save your soul tonight. I really wish I could save your soul tonight, but I can't do it. You have heard the word of God. You are responsible. Oh, don't put it off. Don't delay. There is a door to my left here and a door to my right. And if I were to put a banner over this door heaven. And a banner over this door hell. And if each one of us had to leave this room under the eye of a holy God, looking down into our hearts, a God to whom all things are naked and open. Which door would you have to leave by tonight? Could you truly leave by that door that said heaven saved and on your way to heaven? Or would you have to leave under that banner lost and on your way to hell? It's a very, very searching thing. Oh, settle the question. Tonight we're going to pray. If you have any doubts, if you have any questions, don't go home tonight. Until you speak to someone, don't put it off. There are many in this room who would just be so happy to speak.

Of the precious blood of Christ, which be so happy to speak to you of the way of salvation in our blessed Savior. Oh, don't go home tonight without the assurance of your sins forgiven. And I'm just going to say one more thing to those of us who know the Lord as our Savior, I trust. But after an occasion like this, our hearts are solemnized. And that there will be that with each one of us. That would become the gospel. Because as surely as I pray and say Amen, Satan is going to be busy. To \*\*\*\*\* away that seed sown, and to interject every kind of thought and every kind of frivolity, so that souls will go on in different to the message that God has for them, and indifferent to their souls salvation. May there be a solemnity with each one of us, that we may not be used to pluck away that seed. We have spoken of solemn issues, eternal issues, the most important issues that are ever considered. May we each be in an attitude of prayer for those who are lost. And I would just say again, if you're lost and in your sins tonight the word whosoever means you don't go home until you can say that Christ died for you. Shall we pray. We thank thee, our loving God and Father, for the good news of the gospel. We thank thee again for that unspeakable gift of the Lord Jesus Christ. We thank the Lord Jesus that there is still a Savior on high in the glory. We thank thee that thine arms are open wide tonight to receive poor, helpless sinners who will simply come to thee and accept thy gift of eternal life. We pray tonight for any in this room who are lost. Save their souls. We do pray, give them peace. Oh, may they not have rest until they have settled these most important questions, until they have settled where they will spend eternity. Oh draw them by thy love, by thy grace. May they realize their need, and may they come to thee. We ask thy blessing again on thy word, as it's gone forth in many places and by many means. And we thank thee for it. We praise thee and thy precious, thy worthy name, Lord Jesus. Amen.

Conference: 1998, The Lord's Coming (14:3)

Address—J.N. Hyland

Turn with me please, first of all this evening to John chapter 14, John chapter 14. And I just want to read a clause about the middle of verse three. I will come again. And then I want to connect it with part of a verse in Luke chapter 19. Luke chapter 19 and verse 13. I just want to read the last four words of the verse. Occupy till I come. Well, I had it on my heart this evening to look at some portions of the Word of God that I trust, brethren, will encourage our hearts as to the nearness of the Lord's return. And not only so, but I want to look at it in relationship to our responsibility here in this world in view of the Lord's coming. Because I've been impressed to notice in Scripture that God always does two things for His people. He always gives them an eye to the future, something to look forward to, and He always gives them a present portion and responsibility. You see it illustrated very beautifully with the children of Israel in the Old Testament. God redeemed them by the blood of the Passover lamb. He brought them by a high hand through the Red Sea. They looked back and they saw their enemies dead, and they rejoiced to have complete deliverance. But then God did two things for them. He gave them a hope. They were going to a land flowing with milk and honey. But what did He do in the interim? Oh, He provided everything that was needed for them. Step by step and day by day in the wilderness. Why? When they were hungry, he gave them the manna from heaven. When they were thirsty, he gave them water from the rock. We find that their sandals didn't wear out throughout the whole journey. The pillar of clouds sheltered them and from the sun and guided them by day. The pillar of fire protected them by night. And when they got back, I got to the other side of the wilderness and looked back. They had to own that it was all Jehovah's. For them that he had provided everything that was needed and He had brought them safely through and I would just say before I comment on this expression that we read in John 14 that I believe we have something very similar here in these chapters that we often speak of as the upper Room ministry. The Lord Jesus had called his disciples and they had walked with him during his public ministry and as we. Through the Gospels we find that the Lord Jesus provided everything that was needed for them. During his public ministry, as they walked with him, when they were weary and burdened concerning the death of John the Baptist, Why, they just came and told Jesus everything, and he drew them into that desert place to rest a while when the multitudes were hungry, and no doubt the disciples as well. What did the Lord Jesus do? Why, he took those loaves and fishes and he blessed them. And there was sufficient food for the multitude and for the disciples because there were 12 baskets left over. In other words, every disciple got a basket to take with them. We find two. There was another occasion when. They needed a piece of money to pay their tax and the Lord said to Peter, go and cast a hook into the

sea. And when he did that, there was that piece of money and the Lord Jesus said, go and pay for the for me and for thee also. So he had provided everything for them, but the Lord Jesus wasn't going to be with them now in the way he had been those years of his public ministry. In the first verse of the previous chapter, it says that the hour was come that he should depart out of the Father and out of the world under the Father, having loved his own. Which were in the world, He loved them unto the end. And to my own soul. It's just as if he gathers the disciples together in the upper room and he says, now I'm not going to be with you the way I have been, but I'm going to make full provision for you in my absence. And so in the 13th chapter we have the truth of foot washing and the refreshment that comes from the practical application of God's Word in our lives. In the 15th chapter we have the truth of the abiding in the vine, and the joy and fruit bearing that that brings. In the 16th chapter, He brings before them the truth of the Comforter, the Spirit who would be the power for their life, as well as the One who would guide them into all truth and bring to remembrance the things that He had spoken to them. He brings before them to the privilege of prayer.

Resource and Ave. that they were going to have in coming to the father in his name and through him. And in the 17th chapter he lifts up his eyes to heaven, and he prays for his own. And not just the little company around him on that occasion, but all those who were going to believe on him. Just a little foreshadow of his high priestly work that he was going to take up and has taken up since he returned to the glory. Brethren, he's praying for us every hour of every day. His hands are uplifted for us in sympathy and love. But here in the 14th chapter, he brings before them a hope. Because I believe, brethren, that faith always needs an object. You know, I've heard people use the expression blind faith. Heard it said that faith is a leap in the dark, but that's not so. Faith is not a leap in the dark. It's true that Abraham went out not knowing whither he went, but he did have an object. He looked for a city which hath foundations, whose builder and maker is God. Because you never give up present advantage unless you have an eye to the future. Sometimes illustrated it this way. A young fellow goes off to college or university. And perhaps he lives on very little. Maybe his living quarters are not exactly what he would like. Perhaps he doesn't go out with his friends when he'd like to because he stays in to study. Why does he do that? Well, he's got an eye to the future. He's looking to the time when he'll get his degree and he can give up present advantage because he says when I get my degree, I'm going to get a good job or a better job and things will be different. And I believe that's why, if you notice carefully in the 11th chapter of Hebrews, where you have enumerated for us those men and women of faith, every one of them had an object. As I say, Abraham went out, but he looked for a city which hath foundations, whose builder and maker is God. Read of those who didn't receive the promises, but they saw them afar off and embraced them and confessed that they were strangers and pilgrims. Moses endured as seeing him who is invisible. And brethren, we need to have the goal before our souls. Paul spoke of himself as running a race. Why did he liken the Christian pathway to a race? Because we understand very clearly that when the athlete goes out to participate in the race, he's always got the goal in view. He's not going to put everything he has into the race. Doesn't have the prize in view. And Paul spoke of running a race. He spoke of having the prize in view. And what is the prize in the Christian life? Oh, the prize in the Christian life is always Christ. And that's why it says in Hebrews 12, let us run with endurance the race that is set before us. Looking unto Jesus, the author and finisher of faith and brother and I just want to encourage our hearts tonight to lift our eyes above the horizons of this sad world, to lift our eyes above the circumstances of life. I don't mean that we're indifferent to the things that God allows in our lives personally, sometimes in the family, often in the assembly. He allows those things to exercise us and to teach. And so on. And we don't want to be indifferent to those things. But I believe too, brethren, we need to lift our eyes above the circumstances of life and look off to the glory and have the goal in view, have the prize. Paul said he was pressing toward the mark for the prize. And I just want to encourage our hearts, brethren, here is a promise from the lips of the Lord Jesus himself. I will come again. And it says all the promises of God in him are yea and in him Amen to the glory of God. You know, it's been almost 2000 years since this precious promise was given by the Lord Jesus. Does that mean he's failed in his promise? Oh, never, brethren, there hath not failed one word of all his good promise which he hath promised. You know, sometimes I have promised things, and I have promised that which is beyond my means to fulfill. And sometimes, when the time came to fulfill the promise, I had to shake my head and say, I'm sorry. I promised too much. Maybe it was a sincere promise, but I promised too much.

Not only that, but perhaps when I made the promise, I had the resources to fulfill it, but something happened in the interim. Something came in and I lost those resources and I had to say I'm sorry, I can't fulfill the promise, but the Lord Jesus is going to fulfill this promise that. He made so long ago, and as He looked at this little company, He knew what was in their hearts. He knew their hearts were troubled. He knew that they were afraid as they thought of the Lord Jesus leaving them and going away. And how could He comfort their hearts? How could He say, Let not your heart be troubled, neither let it be afraid. All He could say, I will come again. And brother and I believe that this has been the comfort and the consolation. Of the people of God all down through the ages. Later on, when the apostle Paul was used to develop this truth and to explain to the Thessalonian brethren very carefully how this promise would be fulfilled, he ended up by saying, Wherefore comfort one another. With these words, when I go in to visit an elderly person in the nursing home or the hospital, when I go to visit at someone on their deathbed, what comfort would I have apart from the coming of the Lord Jesus? That is, I say for the believer. And I visited those who are in their last moments here on earth. But all they're just rejoicing because they have the glory before them. They're looking forward to that time when they're going to be with and like the Lord Jesus Christ. And brethren, this evening, is this promise? Is this truth a reality in our souls? I don't mean is it something we can enumerate from Scripture as a doctrinal truth, but is it a reality in our souls? Are we really living from day-to-day? In the good of the fact that the Lord Jesus is coming at any moment, because I believe in the measure in which you and I are looking for the imminent return of the Lord Jesus. In that measure it will have a practical purifying effect on our lives. When he takes it up in first John chapter 3 and speaks of that time when we're going to be with and like Christ. Then he says, And every man that hath this hope in him purifies himself, even as he is pure. It has a practical purifying effect on our on our lives. Oh, may we be watching and waiting and listening for that assembling shout. So the Lord Jesus gave the disciples this precious promise for the comfort of their hearts. I will come again, brethren. Wouldn't we be a sad people tonight if our only look was around and back? You know, it says if in this life only we have hope in Christ, even if it was hope in Christ, but only for this life, it says we are of all men most miserable, but we have hope in Christ not just for this life, but we have hope in Christ for eternity. And that hope is referred to in different ways in the New Testament. In Titus, it's referred to as a blessed hope, looking for that blessed hope. In Thessalonians, it's referred to as a Good Hope. In Hebrews, it's referred to as a sure and steadfast hope. In Peter, it's referred to as a living hope. They say. In John's ministry, it's referred to as a purifying hope. Brethren, we were without hope at one time. Without hope, without God in this world. But all we have a hope, a hope unlike any in previous dispensations, the hope of the Lord Jesus returning at any moment to \*\*\*\*\* us out of this world, to meet him on the cloud. And so shall we ever be with the Lord. But then I read the expression in Luke's gospel. Because, as I say, I'd like to look at it in relationship to our responsibility while we wait for the Lord's coming. Now, I've been impressed to notice that everything in Christianity is in relationship to the coming of the Lord Jesus Christ. All our responsibility, our pathway here is in view of his coming. That is, shall I say, the pivotal point. That's the fruition of things. So

here he gives this exhortation, Occupy till I come. Now we know the context of this expression. It's in connection with the Lord Jesus who was telling about the noble man who took his journey into a far country and in his absence he gave responsibility to his servants. I might just say in passing that when this same incident is taken up in Matthew's Gospel, we find there's a difference in the responses.

And the same reward when the man returns, because there it's God's sovereignty and every man is going to have praise of God in that day. But here we find it's just the opposite. It's the same responsibility and a difference of rewards. Because Luke's ministry brings before us man's responsibility and every one of us are responsible. It doesn't matter how young we are here this evening if we belong to the Lord Jesus Christ. He has a path of faith and service for each one of us, just like the Levites in the Old Testament. You know, under the Levitical order they all had a service and they all had a burden. And it says in Galatians, let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. And isn't it wonderful to think, brethren, that each one of us have been given a little service for Christ in the. Of the vineyard where he placed us. And you know, it's interesting with the Levites that it wasn't the greatness of the service that counted. It was doing it under the Lord. I say that because the Levite who went around and picked up the pans or kept the cords from tangling or made sure all the pins were together before they moved, he had in a sense just as great a work as the one who carried the boards. And he wasn't to look at the one who was carrying the boards and say, I wish I was doing that. No, that wasn't what he was given to do. And he's placed the members in the body as it hath pleased him. And again, just like every member of our body, every member has a particular function. And I suggest, brethren, that sometimes there are assemblies that suffer a lack because there are those in the assembly who do not carry out the little service, the little function that God has given them. In fact, I've sometimes wondered if that isn't something of what Paul was considering when he wrote to the Saints at Colossi. And he said and say to Archippus, take heed to the ministry that thou has received of the Lord, that thou fulfill it. Knew that perhaps Archippus wasn't carrying out the little service that God had given him to perform there, and that the Saints in the assembly at Colossi were suffering a lack because of it. And so if you lose a hand, well, the other hand can get along. Take over and get along. But not as well as with two. And so every member is important, every member has a particular function, and we're to occupy till he come. And brethren, may we be exercised in view of the soon return of the Lord Jesus. That we might redeem the time knowing that the time is short and that we might seek to walk in the path of obedience. It's a path marked out for us very clearly in His Word, and all we have to do is follow on in that path. And He wants to use you. He wants to use you in His service. Oh, it may not be some great public service, but you know, as I travel from place to place and visit the people of God, I'm so encouraged when I hear about those who are carrying on little hidden services. And I believe there's even encouragement for the sisters because Paul, when he wrote to the Saints that Philippi, he said help those women which labored with me in the gospel, there were sisters who had been a real help and encouragement. To the apostle Paul, I don't know what they did. Scripture doesn't tell us it's recorded in God's book of remembrance. But in some quiet way they had helped Paul and the furtherance of the gospel. And Paul says don't forget those dear sisters. You help them because they've been a real help to me. Service for the gospel and so each one of us, brothers and sisters, children and young people, He has something for us to perform. Occupy till I come. But now we're going to turn to some scriptures and we're going to see again, these are all in relationship to the Lords coming. You know, the path of faith, brethren, is just that. It's a path of faith. And you know, there are certain steps we take in our Christian life that we have to say, well, we trust we have the Lord's mind in taking this step. Now sometimes we look back and in retrospect we say, well, the Lord confirmed that it was of himself. And we say we're thankful that the Lord undertook and directed in this way. And so the path of faith is.

Path of faith. But brethren, I believe as we look at these further scriptures, it's not a question of should we be occupied with these things, but are we occupied with these things in relationship to the Lords coming? Because when we have a definite word from the Lord in the Scripture, then the only happy thing is to obey. It says be doers of the word and not hearers only. And again when the Lord Jesus spoke to the. Disciples in John 13, he said, if you know these things, happy are ye if you do them well. Let's go first of all to 1st Corinthians Chapter 11. First Corinthians, Chapter 11. And verse 26 For as often as ye eat this bread and drink this cup, you do show the Lord's death till he come. Well, we know in the chapter before the 10th chapter. He's taken up the subject of the Lord's Table. Then in this chapter he takes up the subject of the Lord's Supper. And to my own soul, brethren, everything that goes before in relationship to the Lord's Table and the Lord's Supper is summed up in this precious verse. For as often you know, I think this is one of the most precious things about being gathered to the name of the Lord Jesus Christ, and that is that we have the privilege of remembering. Death, not just twice a year or on a special occasion or once a month or something like that, but we have the privilege of remembering the Lord Jesus in death from week to week. Because as you trace through the book of the Acts and see the history of the early brethren, we find that before the Canon of Scripture was completed, it was already the exercise and joy of the early believers to come together on the first day. The week to break bread. I love to read that little account at Troas in Acts 20, to see those dear believers winding their way through the dark streets because I suggest that they met in the Evening Lord's day. Wasn't a day recognized like it is in a so-called Christian land. But after they were released from their duties, where, where did they go? All their feet followed that pavement to a certain building, and up those long flights of stairs to the third loft. And what was before their soul? They came together to break bread. And what a privilege they had on that occasion. Brethren, does it mean something to your heart and mind to have the privilege of remembering the Lord in death? Because when the Lord Jesus took a loaf and a cup in Luke 22 in the upper room, and said to his disciples, this do in remembrance of me. He knew not only what the hearts of that little company were like, but He knew what my heart was like, and He knew that I was going to need a reminder and that I was going to need it often, as often as she eat this bread and drink this cup. Now I realized that we understand the significance of the loaf and the cup. You know the Lord Jesus himself in Luke 22, He left nothing unexplained as to its meaning. Jesus didn't just say to his own, when I go away, I want you to Remember Me and leave it up to his own to decide how they were going to commemorate him. No, he explained it very carefully. He set forth the format. He said He explained the significance of the loaf in the cup. And brethren, when we were gathered together yesterday morning to remember the Lord in his death, there was one loaf on the table. It wasn't many loaves, it wasn't wafers. It was one loaf in the way that the Lord Jesus instituted it. And I trust, brethren, when we viewed that one loaf that we saw. In that loaf, every member of the body of Christ, because in that loaf, as we get in the chapter before here. Is represented every St. alive on the face of the earth at that time. They're all seen there, whether they recognize it or not, whether they practically express this truth in the breaking of bread. Every believer alive on the face of the earth is represented in that lobe.

I believe we really need to keep this before our souls. It's not just those who are there on that occasion. It's not just those who practically express the truth in the breaking of bread throughout the world. But I say every believer and brethren, if we don't keep that before our souls, we're going to become narrow and sectarian. In our view, then, when we break that bread, it is to be a fresh reminder of his body given in death. For us, then, the cup is a reminder of his precious blood. Notice it's given separate from the loaf, because the separation of the of the blood from the body was the proof of death. It's not all combined in one as some would tell us, but it's given separately. And brethren, may



we never forget the cost of our redemption. May we never forget that the precious blood of Christ flowed and He's made peace through the blood of his cross. It's going to be our eternal theme when we get the glory, because we're going to sing as those who are redeemed by His blood out of every kindred and tongue and people and nation. But I just want to pass on another little thought in connection with why the Lord Jesus. Chose a loaf of bread and fruit of the vine. Now I want to say this carefully, and I'll qualify it. The Lord Jesus, in a sense, could have chosen anything and given it the same significance, but He chose a loaf of bread and fruit of the vine. My own soul, it's just as if he says I want this to be something that's available to my own in any age, in any part of the world. You know, it's been almost 2000 years since the institution of this precious feast. And you can go almost anywhere in the world and at very little cost and with very little difficulty. You can find in some form a loaf of bread may not be exactly as we think of a loaf of bread. In some form a loaf of bread, and in some form fruit of the vine. I have had the privilege of sitting down with my brethren in the jungles of Africa and breaking bread. There on the table in some form is a loaf of bread and fruit of the vine. I've had my the privilege of breaking bread. With my brethren in various of the Caribbean islands, there on the table is a loaf of bread and fruit of the vine. And I know this is a little out of context, but I often think of that question raised by name and servants so long ago. They said, if he had asked me to do some hard thing, would thou not have done it? Brethren, has he asked us to do some hard thing? Has he asked us to obtain emblems that are costly or hard to secure? No, He's made it so simple and so available to us because brethren, it's His joy in having us around himself to remember him in death. I say that because sometimes we think of our joy to be here on Lords Day morning and to have that privilege and brother, and I trust it does bring joy to your soul and mind. But all if there's been any joy by the grace of God in your heart and mind, His joy. Us there has far outweighed ours. It was his desire expressed in Luke 22 to have his own around himself on that night. And I know it was the Passover that was in view there, but the Lord Jesus knew too that that was going to be the very spot where he would say. This do in remembrance of me, and I trust, brethren, that at least in some measure we can say in the language of Isaiah 26, the desire of our souls is to Thy name and to the remembrance of Thee. And then we find it says, Ye do show the Lorde death. How long, brethren, till he come? Now, brethren, I believe that there is still, even in 1998, more than just the privilege of breaking bread. You know, there's many who break bread, but I believe there is the privilege still of breaking, of partaking of the Lord's Supper at the Lord's table. He has a place where we can be gathered at his table by the spirit around himself. And I say that because he wouldn't say here till I come if he wasn't going to provide a scriptural basis on which to do it. He never asked us to do anything that he doesn't maintain. A scriptural basis for and so all that's gone before us to the Lord's table and the Lord's Supper. Brethren, it still stands. I know this is the day of ruin. I know the enemy has been successful, but brethren, if we're looking to the Lord as led by the Spirit, He can lead us to the very spot where he would have us remember him in death in a scriptural way. And the challenge that comes home to my own soul is if the Lord Jesus is going to.

Maintain a place where we can remember Him in death till He come. All the challenge to my own soul is may I by grace be found there when He comes. Brethren, it's only His grace that keeps us. It's His grace that brought brings us. It's His grace that preserves us. And when we get home to glory, I wonder, brethren, I just wonder if there isn't going to be just a little special understanding between your heart and His. That while you were here in this world that cast him out, you sought by grace to show forth His death till He come. Brethren, it's a blessed privilege preserved to us. May the desire of our souls be to be there. May we seek grace. May the earnest and sincere prayer of your heart and mind be. Preserve me, O God, for indeed do I put my trust. But brethren, I just say, before we pass on to, there is no doubt. There is no doubt as we read this verse and other verses similar that he wants us to remember him in death. It's not a question of should we remember him in death? It's a question of do we respond to that blessed request? This do in remembrance of me. Now let's go to first Timothy. Chapter 4 I believe. First Timothy chapter 4 and verse 13 till I come, give attendance to reading, to exhortation, to doctrine. Well, I'm going to take this verse a little bit out of its context. I realized that here Paul is writing to Timothy, a young man, and desiring to see Timothy and speak these things to him face to face. He says in the meantime, give attendance to reading. But I'd like to apply it in connection with what we're taking up this evening. Because I believe there's something very relevant and good for us to consider till I come give attendance to reading. You know, I used to hear it say when I was growing up that meditation was becoming a lost art. But brethren, I wonder if reading isn't becoming a lost art. This is the audio visual computer age. And brethren, we need to take time to read this blessed book. This exhortation is good for each one of us. Till He comes, give attendance to reading. Do we know what it is to get this blessed book out from day-to-day and read it? You know, as we read the word of God, it has a practical effect on our lives. We find that first of all Paul, when he wrote to Timothy in the second epistle, he said that the Holy Scriptures were able to make him wise unto salvation through faith, which is in Christ Jesus. That is, it's the Bible that tells us the way of salvation. How would we know God's plan of salvation apart from the Word of God? But he's made it so clear. It says the way of righteousness is so plain that a wayfaring man, though a fool, may not air therein. And not only so, but it's the Word of God applied in the power of the Spirit that God uses to impart divine life to us. Because we're born again, not a corruptible seed, but incorruptible. By the word of God that liveth and abideth forever, but then after we are saved, we have that new life, that divine life, and we need food for the divine life. Job said, I have esteemed the words of his mouth more than my necessary food. Jeremiah said, Thy words were found, and I did eat them, and they were unto me the joy and rejoicing of mine heart. Do we know what it is to feed on God's Word if we're going? Be, shall I say, healthy, fruitful Christians, we need to feed on Christ. And how do we feed on Christ? The Lord Jesus spoke of feeding on the bread that came down from heaven, and that bread was Christ himself. And we feed on Christ by reading this blessed book. Because wherever you read in the word of God, whether it's the Old Testament or the New Testament, the subject is always Christ. Many things about his person and work, but the subject. Always Christ and I just encourage you to read God's Word in that way. See Christ in every line, even in the Old Testament, because when the Lord Jesus spoke to the two on the way of to Emmaus, it says beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself. Then too, there's the refreshment that comes from the practical application of God's word in our lives. It's the truth of.

That we were mentioning earlier, it says in the 119th Psalm, wherewithal shall a young man cleanse his way by taking heed thereto, according to thy word. And sometimes put it this way, before we go out in the morning, we need to gather the manna like the children of Israel, because we need food for our souls. We're going out into a spiritual wilderness where there's nothing to feed our souls or sustain the Newman. Plenty to feed our lusts, but nothing. The Newman and so we need to feed on God's word in the morning and then when we come home at night, we need to have a good wash. We've been in a world of defilement and we need the washing of water by the word. Of course, I would just say in that connection too, that during the day we need to be like David who said, oh, how I love thy law. It is my meditation all the day. And so we need God's word. We need it all throughout the day. It's the sustainment for us as we pass through this world. I might just say, too, that we need the word in the assembly. Because God has instituted ministry in the assembly in a very wonderful way. And when the Spirit of God is given liberty in the assembly, why it's in the assembly we learn the truth of God. I don't want to take away from personal reading, but I just want to encourage our hearts to be at the assembly meetings for ministry. It's true that the assembly doesn't teach, but it's

in the assembly we learn as taught by the Spirit of God. The assembly is the pillar and ground of the truth. And you know, I might just say this too. On a practical note, there are so many today who will put a man up at the front. And they will get part of the truth and one aspect of the truth. But nobody questions that man if he presents something that's wrong. Nobody questions what he's presenting. But, you know, when the Spirit of God is given liberty in the assembly and the truth is ministered, I believe we get a balance in a way that we don't. Any other in any other place. It's not that the Bible needs balance. It's the most balanced book there is. It's we that need balance. You know, I often think of that verse that says Ephraim is a cake not turned. You know, if you put a cake on the griddle and you don't turn it, it gets too well done on one side and not enough on the other. Man is an extremist by nature. And I've noticed that those who do not avail themselves of ministry in the assembly, they're often like that. They get off on one side of the truth. They get off on one aspect of things, but if I present something in the assembly that's only one side of things, another can balance it. We're thankful for those who can bring out the doctrinal principles. Others can make a practical application, others can bring out the gospel from the same portion. And we need to avail ourselves of that ministry. You know, brethren, one of the great sins of Israel in the wilderness was that they despised the manner that God gave them. And let's be careful that we don't despise the simple manner that God gives in the local assembly. Maybe it is given in ever so feeble away, but the Word of God is the same. The Lord hasn't changed and the Spirit of God can still minister Christ to us in the assembly according. To our need, so he says, give attendance to reading, to exhortation. And to doctrine, brethren, we need to be well grounded in the fundamental truths of this blessed book to go over and over these things, because I believe that's what will keep us in a day when there's every wind of doctrine afoot. Paul was writing to this young man and over and over again, especially in the second epistle, where the their enemy was busy to subvert their souls and to undermine the truth of God. I've never counted, but. Over again He brings before them the neat Him the need for sound doctrine. Brethren, it's vital. May we store up our minds with the Word of God. May it be a very part of our life as another. As said, may we read it till we think in the very language of Scripture. Now let's go to Revelation chapter 2. Revelation chapter 2 and verse 25. But that which ye have already, hold fast till I come. And then notice the 11th verse of the next chapter, chapter 3 and verse 11. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Well, here we have, and again notice it's in relationship to the return of the Lord Jesus.

But here it's an exhortation to hold fast. Now, we were saying earlier, brethren, that it's only the grace of God that keeps us. And that's true. But nevertheless, there needs to be that exercise of faith and that spiritual energy put forth that, shall I say, that purpose of heart that you see with Daniel in the Old Testament, because I believe it does take purpose of heart to live in days like this. You know, sometimes I hear it said about someone so and so. Nice desire well desires good, but it's not enough, because the sluggard desireth and hath nothing. It takes purpose of heart. And that's why Barnabas in the book of the Acts went down and exhorted the early brethren, that with purpose of heart they would cleave our whole fast unto the Lord. And here we're told to hold fast that which He have hold fast. And what did he say? Oh, he said earnestly contend for the faith that was once delivered to the Saints, not to be looking for something new. Some fresh light or new revelation. But to earnestly contend for that which had already been given. And brethren, we need to seek grace to earnestly contend for the truth of God, to hold fast until he come. But you say, Jim, you don't know how bad it is. You don't know if I don't know if I can hold fast any longer. Well, that's why I read the verse in the third chapter. Because here we're not just told to hold fast till he come, but he says, behold, I come quickly, hold fast. Let me illustrate it this way. Suppose you're up on a roof and you slip and you're going over the side of the roof, and you grab the gutter as you're going over, and you're holding on there. And after a while you say I can't hold on any longer. And someone on the ground says it's just another moment. The ladders almost here, help is on the way. What does that do? Well, it gives you that fresh burst of energy just to hold on a few more moments knowing that deliverance is almost there. That's what he's telling us here, Brendan. He says don't just hold fast till I come. But I'm coming quickly. I'm going to come at any moment. And brethren, with this in view, doesn't it? Give us that, so to speak, fresh burst of energy just to cling to the precious truth of God. A few more moments. I remember a brother in the Maritimes telling me that when a mariner is out in a boat and he doesn't know where he is and there's a storm, perhaps it's foggy and so on, He said he can always tell when he gets close to land because the water all of a sudden becomes rougher. Brethren, we're almost to land now. Are these rough waters? They are your adversary. The devil is a roaring lion, walketh about seeking whom he may devour. These are indeed rough waters, rough seas like Peter walked on in Matthew 14. But I believe it's just a proof that the Lord is coming quickly. Well, may he give us that grace then, that spiritual energy that comes from himself, that we might hold fast and notice what he says, that no man take thy crown. I want you to notice. That I believe that God will have those on this earth who value the truth till he comes. But brethren, if I don't value it, he's going to have someone else to step in who will. Another man is going to take my crown. I'll never lose my salvation, thank God. That's secure in Christ. But another can get the blessing, Another may get the reward. And if I'm not faithful, there will be those that God will raise up who will be faithful well, I say. May we seek in the in the light of this, he says, Behold, I come quickly. Oh brethren, let's seek to hold fast in his strength until he comes. Now let's go to John 21, John chapter 21 and verse 22. Jesus saith unto him, if I will, that he tarry till I come. What is that to thee? Follow thou me? Well, just to get the context here, we find that Peter, who had denied his Lord three times with oaths and curses, he's been restored to his Lord. He's been restored in his affections. He had that personal interview, no doubt, with the Lord. He's also been restored publicly before his brethren. Because I really believe that one who fails publicly needs to be restored publicly. And now the Lord Jesus is telling Peter something of the pathway that Peter is going to have in following the Lord. And as Peter listens to this, he sees John standing by, and he turns and he points at John and he says, But Lord, what is this man going to do? And this is the answer that the Lord gave to Peter. If I will that he tarry till I come, what is that to thee? Follow thou me again, perhaps an illustration.

That helped me to understand at least something of the thought in this verse. When we were children at home, particularly my sister and I, we would often be left with a task to do. Perhaps it was to clean off the table after the evening meal and do up the dishes and put them away. And mother would leave us to the task, and after a while she would come back in the room and she would say, Jim, you're not doing what I asked you to do. And I would usually point at Jennifer and say, well, Jennifer's not doing her part. And mother would say, you do what I asked you to do and I'll take care of Jennifer. Now, that is really, in a sense, what the Lord was telling Peter here, Peter, I've got a path for you. And. You're responsible to walk in that path. I've got a path to for John, and I'll take care of John. But brethren, the path is individual. Now let me just temper my remarks by saying this. There is a side to things where we ought to, as it says, have the same care one to another for another. And if I see a brother or sister going on with something that I feel is a detriment to them in their path of faith or something that is contrary to the word of God. Then I ought to seek grace to go humbly and in love to that brother or sister. But brethren, in the final analysis, when I stand before the judgment seat of Christ, who am I going to be responsible for how well my brother or sister walked in the path of faith? Know how well I walked in the path of faith? Whether I was responsible for what the Lord had entrusted to me and those men that we began with in Luke's Luke 19. When the nobleman returned, were they responsible for what had been given to another? Oh no. It wasn't a question of what their fellow servant had done with his talents or pounds. It was a question of what that man himself had done with what had been entrusted to him. And brethren, we are going to give an account at the judgment seat of Christ. We are going to be responsible for how

well we followed in the path of faith. And so he says here. Follow thou me. I know we spoke of this the other afternoon, but brethren, how simple it is all he wants devotion, He wants obedience. You know, it's interesting that the the believer is taken up as as sheep in the word of God, because sheep are the one of the few animals that are led you drive cattle You, you, you herd pigs, but you lead sheep. It's one of the. Animals that is LED. Brethren, He wants us to follow My sheep hear my voice, and I know them, and I give unto them eternal life, and they follow me. Oh brethren, may we seek to follow close to that Blessed One in the path He has for us. You know the path is marked out in His word. It says it's a path that no foul, that the no foul know. If the vultures I have not seen the lions wealth has not trodden it upon it. That is, it's not discerned by the natural eye. It's not walked in in natural strength, but it is a path marked out for us. David said, Thy word is a lamp unto my feet, and a light unto my path. Well, if I tarry till he come, what is that to thee? He brings it right down to the individual. Follow thou me. Now let's go to 1st Corinthians 4, I believe. One Corinthians 4 and verse five. Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the hearts, and then shall every man have praise of God. Well, here we have an exhortation. Judge nothing before the time until the Lord come. Now I want to comment on this verse very carefully because if you notice in the next chapter, there was something that needed to be judged for God's glory in the assembly at Corinth. There had been an evil allowed at Corinth. That was a moral evil. It was a very serious evil. And the apostle Paul writes to them by inspiration and he leaves nothing unexplained as to how this. Evil is to be taken up and judged for the Lord's glory. But isn't it interesting, brethren, that before he takes up the subject of something that needed to be judged at Corinth, he says judge nothing before the time until the Lord come? Now, what I'm going to say about this verse doesn't excuse anything.

Say too, that in the 5th chapter we have actions, and that so often actions need to be judged. In the 4th chapter here we have motives, the hidden things of darkness and the councils of the hearts. But brethren, there's some things we're just going to have to leave till the judgment seat of Christ. Yes, we need to take up actions and deal with them in the assembly often, but I believe there are some things, brethren, that are never going to be straightened out this side of glory. Judge nothing before the time until the Lord. Come, you say, well, that sister did something against me, that brother said something, and the Lord never came in and straightened it out. Well, brethren, it may not be straightened out this side of glory. Solomon looked at things under the sun just from a natural standpoint, and he said, that which is crooked cannot be made straight, and the rough places cannot be made plain. Isn't that the way we look at it sometimes? But there's a glorious answer to that in Isaiah 40, looking on to a day of manifestation. The crooked shall be made straight, and the rough places plain, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Brethren, there's a day when it's all going to be straightened out in the light of His presence. Jonathan was used one time to win a great victory in Israel, and Saul came along and tried to get the credit for himself. But God had the record down properly, and God does have the record down properly. Mary poured out her ointment at the feet of the Lord, and every one of the disciples spoke out against her, But the Lord placed a proper value on what was done. And there is a day coming when everything will be straightened out in the light of His presence. And I know, brethren, it takes faith to count on that. But you know, Paul said, I know whom I have believed and am persuaded that he is able to keep that which I've committed unto him against that day. You know, he was misunderstood by the brethren he sought to minister to the brethren he loved. Why, he said to the Corinthians, the more I love you, the less I be loved. They were treating him miserably. They weren't supporting him like they ought to. They were questioning his authority as an apostle. But he said that's all right, I just leave those things. It says of the Lord Jesus, who when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him that Judith righteously. You know, I've sometimes illustrated this way too often when my wife is with me, she carries a little handiwork to do as we travel and visit from place to place. And I don't profess to know anything about handiwork, but I have noticed that some types of handiwork, if you turn it over to the back of the canvas, it seems like a tangle of threads. And maybe you can't even discern the picture or the pattern from the backside of the canvas. But when she's finished, you turn the canvas over and you see that every one of those seemingly tangled threads had a purpose to make up that beautiful picture. Brethren, we view things from the backside of the canvas now. Sometimes it just seems like a tangle of circumstances. You say that's never going to be straightened out, but we're going to view it from the other side of the canvas in a coming day. I like the way the hymn writer put it. With mercy and with judgment. My web of time he woven. Ah, the dew of sorrows were lustered with his love. I'll bless the hand that guided, I'll bless the heart that planned. When, brethren, when throned, where glory dwelleth. In Emmanuel's land, and there are many things, we are not going to see the fruition of this side of glory. But I've enjoyed a little expression in the end of Revelation. I know it's just an application, but it says both of the heavenly city itself and that sea in front of the throne of God. It says it's clear as crystal. Now we see through a glass dimly. There's shades and shadows, things we don't understand. But brethren, there's a day coming when it's all going to be clear as crystal. May we be willing to wait that time to judge nothing before the time until the Lord come, and He himself will bring to light the hidden things. Darkness make manifest the counsels of the heart and then isn't it wonderful? Every man is going to have praise of God in that day. Well, I trust, brethren, these scriptures will encourage our hearts. The Lord Jesus is coming. We may never get home tonight. We may be before we get to our earthly homes. We may be summoned to the Father's house and as God's children, we're going to be safe home. You know, he didn't say I'm going to come again and receive you to the Father's house or to heaven, I should say. He said, I'm going to receive you to the Father's house or I'm in my Father's house. And then he says something further. I'm going to come again and receive you unto myself. Brethren, that's what's going to make heaven. You know, I have a comfortable home up in Smiths Falls and I'm looking forward to being home, but not because I have a comfortable home, but because of the presence of my loved ones there. And when we get home, I suggest.

That our occupation is not going to be so much the jeweled walls. And the gates of Pearl and the Street of Gold and the fine things that will be there. And I suggest it's not even going to be so much one another, although no doubt there will be discourse one with another. But I suggest when we get one glimpse of his lovely face. We're not going to take our eyes off him for all eternity. Well, may the response of your heart and mind this night be. Even so, come Lord Jesus, let's pray.

[clickbible.org](http://clickbible.org)