

## Romans - Commentaries by Gordon Henry Hayhoe

Buena Park Conference: 1980, The Glory to Be Revealed in Us (8:15)

Address—G.H. Hayhoe

I'd like to turn tonight to the 8th chapter of Romans. Romans and the 8th chapter. Beginning at the 15th verse. Romans 8, verse 15. Or ye have not received the spirit of \*\*\*\*\* again to fear, but ye have received the spirit of adoption, whereby we cry ABBA. Father, the Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the suffering. Because of this, present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the \*\*\*\*\* of corruption into the glorious liberty of the children of God. God, For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit. Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope. But hope that is seen is not hope. For what a man seeth, whithersoever he yet hope for. But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to the will of God. And we know that all things work together for good. To them that love God, to them who are the called according to His purpose, for whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect. It is God that justifies us. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, as it is written for thy. We are killed all the day long. We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Most of us are well acquainted with the Epistle to the Romans. I believe it's the answer to the question that was asked in the book of Job. How should man be just with God? And so in the first part of Romans we see how that were brought in all in one common platform, Jew and Gentile, guilty before God, that every mouth might be stopped, and all the world become guilty before God. So if we're going to be just before him, it can't be on the ground. Of anything that we have done, because in God's holy court, if I can speak that way, he's condemned us all. He says all have sinned and come short of the glory of God. He says there's none righteous, no, not one. So if there's going to be any blessing for us, it can't be through what we have done. It must be and it is through what Christ has done. If you're in a courtroom.

And the convict is found guilty while you wait to. Have the judge pronounce the sentence, don't you? But as soon as that that word is given out in the 3rd chapter and the judgment is pronounced, so to speak, all have sinned and come short of the glory of God. The next verse says, being justified freely by His grace through the redemption that is in Christ Jesus. So God instead of condemning, He becomes the one who justifies, and then He shows us. How this is done on a righteous basis because God does not Passover sin. God punishes sin. And so isn't it a blessed thing for us to know that our sins were punished upon the head of our substitute? It says He was delivered for our offenses and was raised again for our justification. In the same chapter it says to him that worketh is a reward not reckoned of grace, but of debt. If you were to try and pay a debt, all you're doing is acknowledging that the debt is a just one. And so when a person is trying to pay his own debt of sin, he's simply saying, well, I know I have a debt before God. And God says that we're all guilty before him, says by the deeds of the law there shall no flesh be justified in his sight. But then isn't it wonderful that God himself, I say, becomes the one who justifies? Because Christ was delivered for our offenses. So I can say the judgment of my sins took place at Calvary. The Lord Jesus bore the judgment that I deserve, and then he was raised again for our justification. That is Christ at the right hand of God is the proof that God has accepted the work that He has done. And the first epistle of John and the 4th chapter says as he is. So are we in this world? It is not a marvelous. Verse As he is, where is he now? At the right hand of God, with the judgment of sin behind him, forever settled. And as he is up there, so are we. When so are we in this world? There are people who say, Oh, you have to wait till the judgment day to find out. But not so as Christ is, so are we in this world, the righteousness of God in him. And then God takes up the question too, of the nature that produced those sins. What about that fallen nature that produced them? Well, he says our old man was crucified with him. That as far as our standing before God is concerned, and this is wonderful news, we're not only forgiven, but God doesn't any longer see us in our sinful condition before him, but sees us in an entirely new position. In Christ, the righteousness of God. God in him, not in that fallen nature with which I was born, because not only were my sins born by the Lord Jesus, but he died unto sin. He put an end before God to my old position and brought me into a new position. Then he brings up the question of the law. What does the law have to say to a dead man? What do the laws of this city have to say to those who were lying out in the cemetery? Oh, you say nothing. They're dead men of God says. We've become dead to the law by the body of Christ, that we should be married to another, even to him that is raised from the dead. Some people will say, well, when did God set aside the law? Well, the laws are still in effect here, but they have nothing to say to dead man. And so we've died to the law. I quote it again, the 7th of Romans. Ye are become dead to the law by the body of Christ. And so how wonderful to see that God has taken care of the whole question of the law. And now he begins to unfold to us in this chapter that He has blessed us so abundantly. And I just like to go over a little bit of what we have here. Because once God has set us at peace in his presence about the whole question of our sins, about the nature that produced those sins, and about the claims of the law, then he begins to unfold to us how richly we're blessed, just as if in that courtroom. Room, the judge says, well, now you're guilty, but someone else has paid your fine for you. And more than this, I want to tell you that you're going to be brought into a

position as though you had never done that crime. The law will have nothing to say to you. And now I want to tell you that you're going to be brought into our family. And I want to tell you how richly you're going to be blessed in our family. Oh, brother, isn't it wonderful what God has done?

Oh, it just seems. To overwhelm us when we stop to think of it. But he's unfolding this to us and as someone has said, this 8th chapter of Romans begins with no condemnation and ends with no separation. It's wonderful to start out and know that we're not condemned and it's also wonderful to know that we can never be separated from his love because there are some people who say, well I know I'm saved and God is not going to condemn me but if I don't live the way I should. I might lose it again, but this chapter shows us no condemnation, no separation. But then here where we began, it says in the 15th verse, For ye have not received the spirit of \*\*\*\*\* again to fear. That is, we're not placed under the law at all, because God has given to us a new life that delights in pleasing Him. 7th of Romans says, I delight in the law of God. God after the inward man, it's not \*\*\*\*\* to be asked to do something that you want to do, is it? Oh, you said it's a pleasure. That's just what I wanted to do. I'm glad you want to give a gift to a friend, and a friend says, well, here's a few things that I'd like very much. Oh, you say, I'm so glad you told me I wanted to give you something you liked. You wanted to do it. Now they've told you what would please them. And God has given to you as a believer a life that wants to please him. And he's given you his precious word to tell you how you can please him. Isn't that very blessed is that \*\*\*\*\*? The Lord Jesus said the good pleasure of thy word is thy will is my delight. And you and I possess the very life of Christ, a life that delights in obedience. He have not received the spirit of \*\*\*\*\* again to fear, but ye have received the spirit of adoption whereby we. Cry ABBA, father, someone might say, well, I don't know much about the Bible and about those things. Well, do you think a child knows much about how much his father possesses when he starts to say he doesn't know that, but he's in that relationship whether he understands it or not. And he's he's, that's the first lisp of a child. And that's just what God is telling us here. He says you have been brought into the family. You mightn't even be able to say father. Clearly, because you're not in the full intelligence of it. But those first Lisp things, how precious they are to us. Those of us in this room who are fathers, we remember when our children first began to talk in that way and know how it delighted us. And then afterwards we were able to tell them something of what they had and what we wanted to do for them. As our children. And isn't this lovely here? We cry ABBA, Father, the Spirit itself beareth witness with our spirit. Perhaps I could just put that simply by saying the Spirit of God who indwells our body brings us into the intelligence that we are the children of God and it says he bears witness with our spirit. That's the intelligent God conscious part of our being. Every believer is entitled to know that he is a child of God. That the Spirit of God within you, who sheds abroad God's love in your heart, wants you and I to be in the intelligent enjoyment of this relationship. And so it's not just a fact that we don't know, but it's something that we are entitled to know and enjoy. And how wonderful the Spirit bears witness with our spirit so that it's something that we can. Enter into and enjoy by. Faith and then he goes on to say, and if children, then heirs, heirs of God and joined heirs with Christ, isn't this precious too? Heirs of God, we sang in our opening hymn. It said, trembling. We had hoped for mercy, some low place within his door. But the crown, the throne, the mansion, all were ready long before and in past. Distant ages in those courts so bright and fair. Here we were. Was he rejoicing all he won with us to share? Oh, you and I could not be more richly blessed than we are in Christ. And so we are heirs of God. Sometimes, as I've sometimes said in a family, there might be jealousy between the heirs because one got more than the other. But how could there be when we're joined heirs with Christ?

Joint heirs now that is, He's sharing with us that which is the result of his toil and victory, and his heart will not be satisfied until he has all his own supremely blessed. But he wants us to know it now. And so the Spirit of God has been sent to indwell us to shed abroad the love of God in our hearts, just like Abraham sent the servant down to get. Bride for Isaac in the 24th of Genesis. And when he went down, he told that girl how much Abraham had given into the hand of Isaac, and that he was the one who would be her husband if she would receive him. And so he was unfolding to her something of the riches that Isaac had. And that's what the Spirit is doing. He's the servant sent down into this world to unfold to your heart and mind. How richly we are blessed in Christ, and that's why it says that he bears witness with our spirit and that we're heirs of God and joint heirs with Christ. Oh, how wonderful to think that we're going to share these things with Christ. That's what it makes us really contented because, you know, if we thought that all we had to possess was what we could gather in this world, and we might. Set out to get a great deal of possessions in this world. But when we know that we're joined heirs with Christ, that when he takes the Kingdom, which he's going to take another day, he's going to come with his bride. He'll come to be, it says he'll come to be glorified in his Saints and to be admired in all them that believe he'll common as it were, say to the world. But these are the people who are going to share this all with me. Oh, how wonderful a place then that we have been brought into. And so he says, if so be that we suffer with Him, that we may be also glorified together. Our present lot is suffering. We don't have the inheritance now, because it says we see not yet all things put under Him, but we see Jesus. Who was made a little lower than the angels for the suffering of death crowned. With glory and honor, that is. He hasn't taken his place of headship yet, and we will not have it until we have it with him. It's ours by possession. Of course it belongs to us, but we haven't actually possessed it and will not until he takes his rightful place. And you know he's not going to take it until he has his bride with him. That's what it means in Ephesians when it says. His inheritance in his Saints. That is, it doesn't mean that the church is Christ's inheritance, but he's not going to take the inheritance until he takes it in company with his Saints. He's going to have them. Just like if a man build a beautiful house and someone said, when are you going to live in it? Well, he says when I get married, my bride and I are going to have this home together. He doesn't go in and possess it. He's waiting for something and the Lord Jesus is going to take possession of what is rightfully his when he has. On with him, and then we'll be glorified together. And doesn't this make suffering in the present so much easier when we think of it in this way, When we think, well, we may be deprived a little bit now, but oh, what a future awaits us, glorified together. So Paul then begins to reckon, for I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be, which shall be revealed in us. Someone might have said, Paul, you gave up, you gave up so much. Why, you could have been a very prominent Pharisee, you could have been accepted by your nation and by your family, and you gave up all that. Well, he said I did a little bit of reckoning, he said. That and I felt that what I gave up was nothing compared with what I receive, he said. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. This is another instance. I think we mentioned one on the end of this chapter on Lord's Day. Our New Year's Day, I should say. But notice this is another instance which is rather rare in Scripture. This 18th verse, it begins in the singular and ends in the plural. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. If you're a child of God, you're going to be there. You're going to be in that glory, you're going to share it with Christ.

But I ask myself, and you can ask yourself. Am I reckoning on it? Am I living as if I really believed this? Am I counting upon it so much that as things perhaps are difficult down here, I say, oh, but when I think of what's ahead of me, a little bit of suffering here isn't anything compared to what awaits me. I reckon that the sufferings of this present time are not worthy to be compared. And so he ends with us, because all the Saints will be there. But Paul was reckoning on it like a father, he tells his two sons. He said, well, I'm going to give you a new bicycle. And

one boy tells all his friends and he's just reckoning on the day that he's going to get that bicycle. And the other one, he doesn't enjoy it beforehand at all. He doesn't talk about it. He doesn't seem to really feel his father means what he says. But the other one, he's in the enjoyment of it ahead of time. And you know, God wants us to be enjoyed. In heaven, before we get there, He wants us to be reckoning on it. I used to wonder about that expression that when the children of Israel paid the redemption money, it said after the shekel of the sanctuary. He used to think, Why does it say that? Because I thought money was filthy lucre. Why is it called the shekel of the sanctuary? And you know why I have this thought, brethren and I it searches my heart. We only know the true. Value of money as we measure it in the sanctuary, not as it compares on world markets. The dollar may be going up or down, but if you want to know the true value of a dollar, it's in the presence of God that we learn it. It's in the presence of God we can put an awful lot of money upon it, as the world says, the mighty dollar and they think of it as something that's so important, but for us. Why? God gives us these things we thank him we seek. To use what he gives us for him. But it's after the shekel of the sanctuary. So may the Lord give us to know how to reckon. Reckon according to his mind. And then he goes on here to speak because he's talking about the results of the work of Christ. And this is rather interesting, what is brought in in these next three verses. The earnest expectation of the creature waiteth for the manifestation of the sons of God. We've been speaking about how we have been so richly blessed through the work of Christ, and now he starts to speak about the lower creation. Did you ever stop to think that when the head of creation, who was Adam fell, the whole Lord creation had to suffer because of Adam's sin? Every sick cow, every sick horse, every sick dog is suffering because the head of creation fell. When Adam Sandy brought ruin to the whole creation. And that's what he means when he says that. What is the creature waiting for? He doesn't know himself. Of course. Animals don't know what they're waiting for. Is there a time of deliverance coming for the lower creation? Yes. It tells us that in the millennial Kingdom. It says the lion will lie down with the lamb. It says they shall not hurt nor destroy. And all my holy mountain. The child will put his hand on the cockatrice den and what a lovely time it will be when the whole creation will see the results of the second man and last Adam at the head of creation. All this and this tells us that the whole creation, and that's why the 20th verse says the creature was made subject to vanity or to a vain life, not willingly, that is, not by an act of its own will. A man sinned by an act of his own will. He was told not to partake of that tree, and he did. He sinned by an act of his own will. But the dogs didn't. The animals didn't, But they had to suffer. And God is going to bring them into blessing in the millennial day. And God interprets the groan of creation as waiting for the time when there will be that manifestation of the sons of God. What a time of blessing is ahead for this world. Now, as people often say, we're just about sitting on a volcano. We don't know what's going to happen. But in that day when Christ has his rightful place, wars will cease into the ends of the earth. There won't be some Mohammedans and some Hindus and some Confucianists. Now it says the earth will be full of the knowledge of the Lord as the waters cover the sea.

It says they won't teach every man his neighbor and every man his brother. Saying no, the Lord for all shall know me from the least to the greatest. There's a wonderful time coming for this world, and God is going to display the results of the work of Christ. Adam as the head of the first creation, brought in ruin to mankind, to the whole Lord creation. But Christ is going to bring blessing as He brought blessing to you. Is there anybody here that's not saved? And you don't know Him? You're still. Under the headship of fallen Adam, still in a world that's doomed to judgment because of their sin and rejection of Christ. Or will you tonight take your place under the second man and last Adam? Believe on the Lord Jesus Christ and thou shalt be saved. Accept him as your Savior, and there's blessing for you, untold blessing. I can't tell you how richly you'll be blessed if you'll only receive him. And so. He's talking, as I say, about the results of the work of Christ, and he brings in this blessing that will flow out to the creation. And then he tells us why he has spoken in this way in the 23rd verse. And well, I'll read the 22nd, for we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but. Themselves also, which have the first fruits of the spirit. Even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body. I think you can see why he brings this in, because there are some who think, well now we're saved, should we not escape the groan of creation now? He said we have to wait. For the time when Christ has his rightful place. We have to wait until he gives the shout and calls us home. Because when you took the Lord as your Savior, you received the salvation of your soul. When the Lord Jesus comes again, he'll receive the salvation of your body. That's why it says later in this epistle. Now, is our salvation nearer than when we believed? When you accepted the Lord, as I say, your sins were forgiven. You were made a new creature in Christ Jesus. You're blessed with all spiritual blessings in the heavenlies in Christ, but you still have a body that links you with this groaning creation. And you don't misunderstand this has made a lot of people think, well, now we're saved. We should have our bodies healed and we should be all well again. But this is what this verse says, is it? It says not only the the whole creation groans, unbelievers, animals, everything. Is part of the groaning creation, He says. And not only they, but ourselves also, which have the first fruits of the Spirit. Is there anybody here that never grown and felt pain? Why, every one of us, headaches, toothaches, all kinds of aches and pains we're suffering as being part of this groaning creation. But if we belong to the Lord, there is a day. Of full deliverance coming. God wants us to enjoy our portion now. But He would show us why we have to bear the aches and pains and groans of a groaning creation. We are part of it. And He tells us when we're going to see the deliverance from it. And that's when the Lord Jesus returns. And it says in Philippians 3 Who shall change our vile bodies, that they may be fashioned like unto His? Glorious body where according to the working whereby he is. Able even to subdue all things unto himself. And so that's what we're waiting for, the redemption of our body. For we are saved by hope. But hope that is seen is not hope. For what a man seeth, why does he yet hope for? Here we find that hope is brought in as a fact that we are hoping for this time when we're going to have the redemption of our bodies. Now, I might say that when we use the word hope, we often think of uncertainty.

But when it's associated with what we have in Christ, it doesn't have the thought of uncertainty connected with it at all, Romans chapter 5 says. And hope make us not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Hebrews chapter 4 says, 6 Rather says, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, so that there's no element of uncertainty connected with what we have in Christ. The only thought is that. Its future. If you hope for something and it doesn't come, that's a hope that makes a shame, doesn't it? Oh, you say, I hope it wouldn't have turned out that way. But we have a hope that won't make a shame because God has said it and therefore it's sure. And so there's no element of uncertainty, but it's future. And so it tells us we, with patience, wait for it. And now he goes on to tell us in the 26th verse. Likewise, the Spirit also helpeth our infirmities. As I said, there are people who think that they should expect the healing of their body. Now they're saved. Now Scripture does show us that God answers prayer and he often does come in when we're sick and raise us up. But. We're not to expect to be delivered altogether. From the groans of creation, as long as we're here. We wait for that, but we do have help in our infirmities. And you know Paul, he had an infirmity and he asked the Lord three times to take it away. But the Lord said, my grace is sufficient for thee, for my strength is made perfect in weakness to me. It's as though the Lord said, no, Paul, I'm not going to take it away. You're going to have it the rest of your life. Buddy said. I'll give you the grace to bear it, and I'll make it a blessing in your life. And he proved that, he said in that passage, he said most gladly, rather I glory in mine infirmities, that the power of Christ may rest upon me. He said this, this infirmity has made me dependent on the

Lord, and instead of being a strong. Personality because I have such perfect health, he said. This has made me constantly depend. The Lord And so I have to draw upon the resources that I have in him. And he said, I can see that that was a blessing that's good for me. And so it tells us the Spirit helps our infirmities, for we know not what we should pray for as we ought. Perhaps Paul was thinking of himself here when he said that, because as I said, he had asked the Lord three times to take away the infirmity. And now he says. We don't know what we should pray for. As we ought. But he said, the Spirit itself maketh intercession for us with groanings which cannot be uttered. I'm glad those words are there. We know not what we should pray for, as we ought. Because very often we might say, Well, why is it that we don't seem to know what and how we should pray? Well, as long as we're here in the flesh, we have the old nature within us. We're not all. Always in full enjoyment of Christ. And so we don't always know what is best for us. Children sometimes don't know what's best for them, and their parents try to order what is best for them. And God our Father knows what's best for us. And some of the sweetest hymns that we sing were written by those who were under terrible pressure and infirmity. Blind and all kinds of hardships. And they wrote the most beautiful hymns, which we all enjoy saying. And because out of the broken vessel came forth the light that God has put shining for him. And so we don't always know what is best, but God our Father does. God our Father does. And so he tells us here that in these things we have sympathy. Now we like to have sympathy, don't we, As I have said before. Every human heart craves 2 Things. Sympathy and love, and we do have sympathy and we do have love in perfection. There's one who enters into all that we pass through. And sort of helpful when you're going through some deep trial and someone you feel really understands and enters into it takes hold of your hand. Perhaps a tear runs down their cheek. You feel they're sharing it. Isn't it marvelous, brethren, to think that the Spirit of God who indwells our body?

It says he makes intercession for us with groanings which cannot be uttered. Jesus wept at the grave of Lazarus. Tears ran down his blessed, holy cheeks as he entered into the sorrow that that family was passing through and the results of sin here in this world. Oh, how wonderful. That's the Savior that we have and the Spirit helps us. We're not without understanding. We're not without sympathy. We often sing the Great Physician. Now is near the sympathizing Jesus, the one who enters into everything that we can possibly pass through. But it says, he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Now you know when we pray we might not always be close enough to the Lord to discern His will. Paul said in two one Corinthians, Pardon me, yeah, First Corinthians chapter 4. He said, I know nothing by myself, yet am I not hereby justified? But he, the judgeth me is the Lord. Sometimes you hear people say. But the Lord told me to do this, and the Lord told me to do that. Well, if you've got a scripture for it, he did tell you. But if you don't have a scripture, it's better to say, well, I hope I have the Lord's mind. I prayed about it because, you know, I remember remarked that Mister Darby made, he said. Statements about special spiritual guidance are never humble, and I believe it's important for us that we realize that when we say the Lord told us to do this, what we're really telling people is I'm so near the Lord that I couldn't possibly miss his mind. Now that was true with the Lord Jesus. It was true. He always was in perfect communion with his Father. He always had his mind. If you have a scripture for it, then you can say. I know that's what the Lord wants me to do. My father used to say I never need to ask the Lord whether he wants me to remember him in his death, because his word says this do in remembrance of me. But he said it was a question of going down to visit the Saints in Montreal. He said I have to ask the Lord, and I don't tell the brethren when I go there that the Lord sent me. I hope he did, but I don't tell them that because that would be boasting and so. It's good for us to remember this. We know not what we should pray for as we ought. The Spirit makes intercession for us and the one who searches our hearts. And it's a good thing when our hearts are searched, because there are sometimes motives and things in our hearts we're not fully aware of. But the Lord sees them, and He makes intercession for the Saints according to the will of God. Oh, how blessed then, that we have such help in our pathway. But if there's something that we don't know in that 26th verse, we know not what we should pray for as we ought. There is something that we do know in the 28th verse, another translation reads. But we do know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed. To the image of his Son, that he might be the first born among many brethren. Now we may not, as I say, always know what we should pray for as we ought, but this need never and should never shake our confidence that God makes all things work together for good. Now that is, that He knows what is best for us, that He passes us through those things in our lives according to His own perfect wisdom, because He has searched our hearts and He. Knows what is good for us, as I've sometimes told a little story I might have repeated at one time before, but I always think it's so applicable. There was this little boy and he was flying a kite and it was a beautiful windy day and the kite was flying so nicely and kept on going higher and higher until last it came to the end of the string that he was holding it by.

And someone passed by and said, oh. Sunny. It's such a nice when he did windy day and your kite wants to go up. Why are you holding it down? Why don't you let go of your string and let it go up higher? Well, he let go of the string and you know what happened? The kite came down, didn't it? Of course you say, of course it would come down. Well, what is the what is the lesson in this? Well, sometimes the things that we think are keeping us down are really keeping us up. That boy's strong hold on that cord, that tug was really what was keeping the kite flying so nicely and our other things in your life. Mind you say, oh, I just get rid of these things that keep me down. Maybe they're keeping us up. Maybe they're just what God sees is necessary to keep us up, keep us dependent because that is what keeps us up, dependent upon the Lord. And so we can have and we should have this confidence that God knows what he is doing in our life. And it says to them that love God because, you know, if we're really saved, we were mentioning in Burbank the other day that beautiful verse in first John 4. It says herein is our love. The margin says herein is love with us. Made perfect, I think that's very beautiful, love with us. Made perfect. You might love somebody and a person doesn't respond and you feel very badly. Don't you? You love them, but you can't do anything. It seems to get a response from their heart, a response of love. But when their heart responds, then there's love with us. There's a heart that responds to the love that has been displayed. And Saul says we have known. And believed the love that God has to us. And then he says here in his love with us made perfect, here's God looking down and loving the Sinner. And the Sinner doesn't respond. But then the day comes when his heart is touched by that love. He sees himself a Sinner and receives Christ. And now the heart responds. There's love with us. His heart of love told out to us. And he's at last won a response from our hearts. And it says we love. Of Him because he first loved us so it says here to them that love God that's the saved ones to them who are the called according to his purpose. Perhaps someone says well why did you read the next verse? Well I always feel that these two verses should be read together because it seems to me that the 29th verse helps us to. Enter into the truth of the 28th verse a little bit better. Better you notice it begins with the word for for whom he did foreknow. So you can see that it's definitely connected with the verse before, and perhaps a very simple little illustration will help to bring out the thought that I have in mind. Did you ever start to read a storybook? And you came to a very, very sad chapter in the story book. Tears ran down your face, it was so sad. And you just couldn't for bear. And so you looked over to see how the book ended. Perhaps you've done that. And then you went back and you read that sad chapter with confidence and you kept saying to yourself, it's going to be all right. It's going to be all right. I peaked. I know how the story ends. And so that's isn't that gracious of God. He knew just the way we would be that we would just say, how can this ever

work for good? He says, I'll tell you the end of the story. He says, I'll tell you how it ends. And so the next verse says, for whom he did foreknow, He also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Oh, is this lovely? God is working out a purpose in your life. And mine person who wrote that book was working out a purpose. And you find out what the purpose is when you come to the end. And you know you and I are going to find out God's purpose another day, brethren. We're going to be in his glorious presence and He's going to bring out to our wandering souls the purpose that He had in all He passed us through down here. And oh, how wonderful that will be. And so I'm sure you can see next time you read that 28th verse and you say to yourself, can't see anything good coming out of this, just read the next verse. And it will help you to see what God's purpose is. That He is seeking to produce in us that likeness to Christ and how often this is so as a result of trials were drawn nearer and we appreciate Him, we know His love more. Well then the 30th verse seems to take up the subject still a bit further because I might say, oh, but my life story hasn't yet been written.

Well, isn't this a lovely thing God is really saying? To us here, well, I knew all about you before you were born, and in my purposes your life is already completed. Notice this 30th verse. It's so wonderful. Moreover, whom he did predestinate. That was a way back in the past eternity says we were chosen in Christ before the foundation of the world. Then he also called, and perhaps you say, yes, he called me by his grace. He saved me. He brought me to himself. This is in time. And when he called you, what did he do? He justified you. He not only forgave you, He justified you. He put you in a position before him where there's no charge can be laid against you, because we are made the righteousness of God in Christ. And then he goes right to the next statement. Then he also will glorify. No. Why is it in the. Past tense. Well, because God can speak of things that are not as though they were in God's purposes. Every believer in this room who truly knows the Lord is his Savior is already glorified. There's no question of the work being completed that God has begun. And so he's telling us here that way back in the past eternity, he chose us. He called us in time and he justified us and then. He has already and His purposes glorified us. I say again, brethren, He knew all about us beforehand. He knows what He's doing in our lives. He has a purpose in view and He is going to accomplish that purpose, and so He can speak of it as something already accomplished. Another verse in Romans 4 says He speaks of things that are not as though they were. God can talk about the future as if it were the present because He knows the. So well, when some people say, oh, well, I don't believe in predestination, well, I say, you might as well get rid of all your books on prophecy then, because if God doesn't know the future, then there's no use having books on prophecy if he doesn't know the future. But he does know the future. And that's why prophecy means something to us, because he knows the end from the beginning. And so it goes on to say here, what shall we then say to these things? If God before us, who can be against us? All those precious words, God for us. The devil is always trying to tell us that God is against us. He began that way back in the Garden of Eden, tried to make out to Adam and Eve that God was holding back something that was really for their good. And he's been doing the same with man. Sense trying to make people think that God is not as good as the Bible says he is, and he's trying to hold something back. And if they get saved, they're going to have to give up so much that it's questionable whether it's worthwhile. The devil is always the father of lies, the scripture says. But here it says if God before us, who can be against us? He that spared not his own son, but delivered him up for us all. How shall he not with Him also freely give us all things? It's not only a love that God has told me about. He's proved His love. He's proved it. Sometimes we tell people we love them, but our actions don't always seem to show it. But God has proved it. He's proved it because he gave his Son. He gave the dearest object of his heart. His love could not give more and would not give less. And so He has proven it. So he said, what can we say? He's he's proved it because he didn't spare his son from that suffering to redeem us, but delivered him up for us all. How shall he not with him also freely give us all things, give us all that's good for us. As we said at the beginning, Scripture says here where heirs of God and joint heirs with Christ. And then he goes on to say, Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemneth? You know, in a court, if a man is cleared, it might possibly be that it's carried to a higher court and then in a higher court the judgment might be reversed. And so sometimes people are a little afraid if it's taken to a higher court, what the outcome will be. But he says we've been cleared in the highest court. There's no higher court. He says if God has justified us, who can condemn us? Once a man is cleared in the highest court, then he.

Returned to his accuser and say, well, you can't go any higher. So I'm clear now. And so isn't it wonderful you and I have been cleared in the very highest court. The judge himself is the one who told us there's no judgment. Did you ever notice that in John 5 it says the father judgeth no man, but hath committed all judgment unto the Son, And then in the next verse after it says. Verily, verily, I say unto you. This is the Judge speaking, that's the Lord Jesus. The Father's given all judgment into his hand, and he says, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. I say, I know, I am clear. The Judge himself has told me, the Father has put all judgment in his hand, and he's cleared me. Who is he that condemneth? Then he says, there's more. Other than that, the one who died for us lives for us because we need a lot of help along the way. Life is not easy and we need help to go along in our Christian life, but the savior that. Died for me lives for me, as though the judge were to say how everything has been settled and if there's any problem arises, just come to me and I'll give you all the help you need. But we have such a high priest, Jesus, the Son of God, the one who died for me. I say lives for me. He makes intercession for me. When a believer has failed, he can come back and be restored. And So what abundant provision has been made? As I say, if you connect this with the subject of Romans, it's really most beautiful because he is pouring out to our hearts how richly we have been blessed as the result of the work of Christ. And so he goes on in this 35th verse, Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, as it is written, for thy sake? We are killed all the day long we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors. Through him that loved us do the trials of life. Separate us from His love? No, He said they not only don't separate us from His love, but He says we are more than conquerors through Him that loved us. What does it mean to be more than a conqueror? Sometimes, perhaps when we've been in trial, we have said after the trial was over. Well, I'm so thankful the Lord gave me the grace for that. Problem that difficulty, that sickness, but. There's something more here. It's not only conquerors, but more than conquerors. To be gainers by everything that we pass through. Paul will be a gainer for being in prison at Philippi. There'll be a happier entrance into that everlasting Kingdom. What the Scripture speaks of and is an abundant entrance. That is, as his life passes into review, he'll have the Lord's approval that he was faithful and that he was in prison for Christ. And so his precious for us, brethren. God not only gives us grace for the trial, but he makes us gainers by the trials. I've sometimes said, I wonder if I said to Shadrach, Meshach and Abednego someday, Well, don't you wish the king had never passed that decree that you would have to bow down to that image? Look what you would have escaped. You wouldn't have been thrown into the fire. Oh, they say, they would say. I'm sure. Oh, he wouldn't have missed that experience for anything. Where they conquered, yes. They came out without the smell of fire on their clothes. But they're more than conquerors. For all eternity they'll rejoice at the remembrance of that wonderful event, the Lord walking with them in the fire. And brethren, we're not going to forget what we learned of Christ in the trials. We can be gainers by what He passes us through. May help us to take things in that way.

And then he closes with these lovely verses. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. I have often said, when you get something good, the first thing I suppose that comes into your mind is, oh, I want to put that in some place where I can't lose it. I wouldn't. Lose that for anything. How often we get something and we, we say we must put this in a secure place. Wouldn't lose it for the world. Well, after telling us how richly we're blessed, isn't this lovely? He says. And you can't lose it. You can't lose it. There's nothing that can happen. I might say, well, I've had it for five years, but I don't know, somebody might get it away from me someday. No, no, praise his name, He says things present or things to come. Nothing will be able to separate us from the love of God, which is in Christ Jesus our Lord. So not only are we this richly blessed like we've been talking about, brethren, but we can't lose what we have in Christ. There isn't a thing that can happen that will separate us from His love. We could lose the enjoyment of it in our souls, but His love is an unchanging love. When I read this, it always makes me think of a little incident that happened. We were preaching on the street corner in Ottawa a good many years ago, just at the end of World War 2. And there was a young fellow came up to us who was working in the. With the Padre and the army and he was a true believer and he had to listen for a little while. And after we were finished he said I have a very interesting story to tell you. He said when we were over at the front lines, he said there was a young man brought in very severely wounded. And he said we were supposed to ask the young man what faith he was so that we could get. A minister or a priest or whatever for him, because if we didn't think he was going to get better. Why? We felt that we were supposed to do that. And he said this young man came in and he said we knew he wasn't going to get better. And he said. The the Padre came by and he said to this young man, what faith are you of? And he said, I'm of Paul's persuasion. He said Paul's persuasion. He said he called me over and he said, I've heard of a lot of different religions, but that's a new one on me. He said, do you know what that young man's talking about? Paul's persuasion, and the young fellow was so weak he could hardly talk, but he saw the predicament they were in, and in a whispering voice he repeated these lovely verses. I am persuaded that neither death nor life, nor angels, nor principalities, Oh, how blessed they are. Brethren, I hope each one of us can say I'm a pulse persuasion that we've laid hold of these precious things, we're rejoicing in them, and then we can say. That it's ours, it's ours in Christ, and nothing can separate us from His love. Well, may we enjoy these precious things and then remember what Paul said. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us if there's something comes up in life where it means we have to suffer for Christ. Oh, isn't it worthwhile when we think of what a Savior we have, what He's done for us? May He grant that our hearts will be constrained by His love.

St. Thomas Conference: 1975, Justification by Faith (4:4)

Address—G.H. Hayhoe

You turn with me to the 32nd Psalm, Psalm 32, the first verse. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me. My moisture is turned into the draught of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgave us the iniquity of my sin. Selah. For this shall everyone that is godly pray unto thee, in a time when thou mayest be found surely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place. Thou shalt preserve me from trouble. Thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. Be not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked, but he that trusteth in the Lord mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous, and shout for joy. All ye that are upright in heart. We also turned to Romans chapter 4. Romans, chapter 4. Verse 4 Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. One other passage in Acts 13. Acts Chapter 13. And the 32nd verse. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, and that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my son, this day have I begotten thee. The 38th verse Be at noon unto you therefore, men and brethren, that through this man is preached unto you. Forgiveness of sins. And by him all that believe are justified from all things from which he could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets, Behold ye despisers, and wonder and perish, For I work a work in your days, a work which ye shall in no wise believe. Though a man, declare it unto you. Well, in these verses that we have read here tonight, we see about two things, forgiveness and justification. You know, all of us who have consciences and everyone has a conscience, we know we have sinned against God and we know too, as we are reminded in our Bible readings today, that God is holy. God cannot pass over sin, not even one sin. Adam sinned in the garden and Eve, and they were driven out. Just for one sin, and they weren't allowed to get back into that garden. So serious was that sin in the sight of God and that they were driven out. Adam lived 930 years but was never able again to get back into that garden. And all to your friends, you and I may think very lightly of sin, but the question is not what we think about sin, but what God says about sin. You know a man like to measure sin. And by their own standards, we even hear it said today. Well, it's only a sin if you think it is. But dear friends, remember that isn't the way God speaks. He tells us all have sinned and come short of the glory of God. God has a standard as far as the laws of this land are concerned. It's not what you and I think it is what the law says.

And so with God. God in His Word has laid down to us now that which His Holiness requires, and He has told us that we have all sinned and come short of the glory of God. But oh, how wonderful, In spite of the fact that man has sinned, not only Adam and Eve, but all have sinned, you and I, young and old, we have all sinned against Him. And what He still loves us. His love has not been changed. By man's sin, indeed, I could say his love has been brought out by man's sin. As another has said, God is light, and because He is light He must judge sin. But He is love because of what He is in himself. No one has made him love, and man has made him a judge by his sin. But he is love because that's his character, and he delights to bless dear friends. And that's what the gospel is, it's good news, it's glad tidings, because a low sin has come in and spoiled this world, and God is the forgiving God. And as the Lord Jesus talked to that woman at Sikar's, well now there she was living a life of sin. And the Lord Jesus said to her, If thou knewest the free giving of God, and who it is that saith unto thee, give me to drink, thou

wouldst have asked of him. And he would have given the living water. And so I say again tonight that we have good news to tell. We must learn of sin, because if you die in your sins, you can never be in God's holy presence. It tells us about heaven. There shall in no eyes enter into it anything that defileth. Neither whatsoever worketh abomination or maketh a lie, but they that are written in the Lamb's book of life. When I say again, God is a forgiving God, but in order to forgive, he must do it righteously. He must do it in such a way now that he does not in any way compromise his holy character. What would you think of a judge if a man is found guilty and the judge were to say, well, I'm kind hearted today. I'm just going to let this man go free if you'd say justice is gone. And, dear friends, righteousness and judgment are the habitation. God's throne, the Psalms tells us, and so God cannot either Passover sin, but He has provided a way through the work of His Son that we might be blessed. And the blessed work of redemption is a far greater work than creation. Many of us have looked out and looked up and seen the stars in the sky, seen some of the wonders of God's great creation. You can take. The microscope and see the very smallest things that God has made and see the wonders of them and yet they're not half as wonderful as what God has done through the work of his son because when God created this world yeah this vast universe, it tells us he spake and it was done he commanded and it stood fast he only had to speak the world the. Word and the and the sun and the moon and the stars were in their place. But when it came to the salvation of your soul and mine, God's Son had to leave heaven. Redemption must be accomplished so that we might be blessed. And so how wonderful these words with which this Psalm opens. Blessed is he whose transgression is forgiven. Whose sin is covered? Oh, friends, do you know that blessedness? Can you look up into the presence of a thrice holy God and say thank God? I know him as a forgiving God. I know that my sins are gone and they'll never be remembered again, that he's cast my sins into the depths of the sea, that he's cast them behind his back. And do you know that blessedness, my friend? Well, it tells us in those verses we read in Romans. That David in this Psalm. Describes the blessedness of the man unto whom God imputeth righteousness without works. And that is, if we had to work for salvation, we could never obtain it, because God tells us that all our righteousnesses are as filthy rags. He tells us that salvation is not of works by grace, He is saved through faith, and that not of yourselves it is the gift of God.

Salvation is not a word. We cannot buy our way into God's favor, but we can have what He has to offer, but it must be received as a gift. And this expression transgression. You notice there are different words used here for sin against God. There is transgression, there is sin, there is iniquity. These different words bring before us different thoughts in connection with our guilt. When it speaks about transgression, it means that we have broken a known command. And Adam was told not to eat of that tree. He broke a command that God had given. To him, and so he was guilty, and because of that guilt, as we were remarked, he was driven out of the garden. So I'm sure that every one of us here, if we're honest with ourselves and with God, we know that there have been times and that we have known the thing that we were doing was wrong and we still did it. Yes, we knew it was wrong. And in that sense we transgressed. If mother says nothing. To do something and to do it by then, that's transgression. You have gone against what she said. But I suppose all of us, when we're children, we've done something wrong. And when perhaps our father or mother said, you shouldn't have done that, we perhaps said, but you never told me not to. And perhaps father or mother said, but you ought to have known. You ought to have known. So you see, there were those things that we. We have been told we have been commanded not to do and we have done them, but more or less how many things there are that perhaps you say, well, I didn't realize and then I was doing wrong. And yet in God's holy sight, it is sin. It is sin because what is sin? Sin. Sin is lawlessness. Sin is the exercise of my will and independence of God. In other words, it's just doing what I like with no reference to God, with no thought of whether it pleases Him or not. Because God has made us for His own glory. He has a right over us and when we just act independently of Him. That's sin and all. Surely when we think of that, just think of what God must think of our lives. Sometimes it has been said to sinners, well, confess all your sins to God, and if you do, he'll forgive them all. But I want to ask you, could you remember all the sins that you've committed? Are you quite sure that you have God's estimate about sin? Or perhaps it's just your own? But isn't it a wonderful thing that when we come to God as sinners, when we confess that we are sinners, we find? That God Himself has taken up the question of our sins and settled it according to His own holiness. Who was it how that placed my sins on Jesus? I didn't put them there. I wasn't present there at the cross of Calvary. When the question of sin was taken up and settled, who was it that did it? All this is good news to my soul. The Lord hath laid on him. The iniquity of us all. Isn't it a wonderful thing to know that the very God that I have sinned against, who has made His own standard of holiness, has Himself satisfied His own holy claims by placing my sins upon the head of my blessed Savior and my Substitute? And So what a blessing to know. That your transgression is forgiven. And that your sin is covered, that it's gone. I just call attention to this little word covered here. And that's why the word atonement is used in the Old Testament, because the word atonement means to cover. And it is never said in the Old Testament that the blood of bulls and goats took away sin, but it was accepted to make an atonement. Now that is if there was some dirt on the table and I put something over that's covered you.

Can't see it, but it's much better when it's taken away and it tells us about the Lord Jesus that He was manifested to take away our sins, to take away our sins. The work of atonement is done and it's no longer necessary that God should provide through the sacrifices and that which would cover sin from His holy presence, because now the one perfect sacrifice has been made. And that precious blood of Christ cleanses from all sin. So here this was written many hundreds of years before the cross, and anticipatively God as it were, looked on to that cross of Calvary. But now, how good the news for the believer. The blood of Jesus Christ His Son, cleanseth us from all sin. Like the little boy. He was only, I think, 7 years old. And he took very ill and the doctor told his father that he didn't expect his boy would recover. The father himself was not saved, although he was a God fearing man. So he came in to speak to the boy and told him the news, told him that the doctor had said that he didn't expect that he would recover. But he said, it'll be all right with you, my boy. He said, you haven't got very many sins. And the dear old boy looked up and he said, Daddy, I don't have any sins. I don't have any sins. Well, his father said, I suppose half under his breath. Not very many. He couldn't help but remember that the boy hadn't always been obedient. He had done some naughty things. But again the boy looked up and with confidence he said, No Daddy, I haven't any sins because the blood of Jesus Christ His Son cleanseth us from all sin. God, dear little boy, had learned that verse in Sunday school. He had believed it. He had accepted it by faith. Oh, surely I can say how blessed that boy was. Is it true of every boy and girl here? Is this true of you? And to make it a little clearer, in Romans 4 it says that God imputes this without works. Without works. Oh, He wants us to say that this is His act. Who can forgive sins but God only? Who can put away sin so that the Sinner would be accepted in the presence of a holy God? And that verse, I like to quote the whole verse, John first, John one and seven. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. What is the first part of that verse? Come in. If we walk in the light as he is in the light, well, it's just something like this. You know, if my suit here was covered in spots, it mightn't be noticed in a dark room. If I was in a dimly lighted room, you might say, oh, your suit looks all right. I don't see anything on it at all just because the lights were dim. But if I was in the brightest lights and if the light in all its brightness was shining on me. Then it would have. To be clean before you could say why now you're clean. And isn't it wonderful, dear friends, that God first brings us right into the light of his holy presence. He says there's where you are, right in the light of my presence. And

he said, I can't see a spot upon you. That's where the believer walks, right in the light. And in that light we have fellowship one with another. We like to talk here as those who belong to Christ of our common portion. We have common thoughts about the precious blood of Christ, and God would have it to be solved. He wants us to know it isn't a question of what we think about the blood. It's what God says about it. It's what God says about it. And so isn't it a grand thing when your transgression is forgiven, when your sin is covered? Blessed is the man unto whom the Lord imputeth, not iniquity. Well, this seems to me to go even further. And put it means put to account now that is God's never going to put sin to my account. Isn't that a blessed thing? There was a lady who got saved some years ago and then after a few months she came to the gospel meeting and she said to the brother who had been speaking, she said, I know all my sins were forgiven when I was saved.

But I'm afraid that I've sinned since I was saved. What about those? Well, the brother said to her, he said, I'd like to ask you a question. How many of your sins were future when Jesus died? Well, she said. I guess they were all future. I hadn't even been born. Well, he said, I'll ask you another question then. Is the Lord Jesus going to die again? Well, no, she said I I don't think so. No, the Bible says He won't. It says in that He died, He died unto sin once. And he said, well, if the Lord Jesus didn't settle the question of your sins at the cross, they'll never be settled. That's why it tells us in Hebrews 10 by 1 offering He hath perfect and forever them that are sanctified. Sin and the believer's life never changes his standing before. God. What it does is interrupt communion with God, but it never changes our standing. God sees us in Christ, the righteousness of God in him. And so it says, Blessed is the man to whom the Lord imputeth not iniquity. Is this grand news? He'll never put a sin on the devil's side. It's all been taken care of at the cross for the One. Who believes? Is this blessedness yours? It can be, and without works, and without works. Now that's what God proclaims. No wonder that Paul said when preaching in the 13th of Acts. We declare unto you glad tidings. This is good news indeed, and it's good news from the heart of God himself. And then it goes on to say, And in whose spirit there is no guile. Now, that is, there's a lot of pretense in this world. There's a lot of sham, isn't there? Guile means pretense. And you speak to people and they say, well, I don't think I'm such a bad person after all. I think I'm as good as my neighbors. And my uncle or my grandfather was a preacher, you know, And we've always given to the church. And they start to tell you all about these things. But what does the? What does the Sinner do when he gets? Into the presence of God. If he's honest, he doesn't try to justify himself. He just does what the man did in the Gospel of Luke. He condemns himself. He says, God be merciful. To me, a Sinner, that's the right thing to do in God's presence. Otherwise it's just pretense. It's a sham for me to say I'm good enough for the presence of a thrice holy God. If I haven't been cleansed in the blood of Christ. And so, friends, is there anyone here? And you've been putting on a sham, perhaps as a boy or girl here, and you're satisfied that your mother thinks you're saved. You're satisfied that your father thinks you're saved. But remember, that'll never do. In whose spirit there is no guile. God doesn't want pretense, He wants reality. Has there ever been a dealing between your soul and God? Can you say? Today, this very moment, I'm cleansed in the precious blood of Christ. I'm not asking you if you can tell about some great experience that you've had. Some perhaps brought up in Christian homes and may not be able to tell of some great experience because as little children in simplicity they receive Christ. But you do know whether you're trusting in Christ as your Savior right now. When I say this, it makes me. Think of a dear old brother, known perhaps to some older ones here, Brother Crosley. He was preaching down in New Brunswick one time and there was a nice work going on there and some souls were being saved. And one of the ladies who had been saved came to Mr. Crosley and Mr. and said, Mr. Crosley, when were you brought to put your trust in the Lord? Well, he said I can't remember. Or she said I can tell you when I was. How can that be that you can't remember? Well, he said the father knows. The father knows.

And this dear sister was telling me herself and she said I surely felt rebuked. Dear friends, if you know the Lord Jesus as your Savior right now, don't be concerned about whether you can tell and experience. The important thing is, are you trusting in the blood of Christ right now? That's the thing for your soul. What do you trusting him? I know a little girl. And as a child, she accepted the Lord as. Savior later on when she heard the gospel preached, she wasn't just sure whether she was really saved and she just said to the Lord, Lord, if I haven't accepted you before, I accept you right now. And so, dear friends, isn't it wonderful that God knows? You know, I don't remember when I was born, but my father remembered, my mother remembered and thought is we can be satisfied. The Father knows. And you know whether you're under the shelter of the blood right now. And so, and don't go, don't be satisfied with pretense, forgiveness from transgressions. Sin covered, no sin imputed. He imputes not iniquity, and in whose spirit there is no dial. It shows us the means that God uses. Notice first the third verse. When I kept silence, my bones waxed old through my roaring all day long. Perhaps this brings before us the trials of life, How many people there are going on. Life is full of trouble. Life is full of sorrow. And yet God intended that these sorrows would bring people to Christ for salvation. He intended that the troubles and sorrows of life would make sinners feel their need of Jesus. And so we find when the Lord was here, how often? And we see him dealing with people that were physically afflicted, blind people, lame people. So often we find cases like this showing us that the Lord intends. That all these things that causes such sorrow would bring us to himself, the 33rd chapter of Job tells us. Below all these things worketh God, oftentimes with man. He intends this to bring Him, bring sinners to Himself, that they might be saved. And so he doesn't intend them just to go on, and shall I say, do nothing about it. When I kept silence how many people there are, you know, I was struck in reading that the average person speaks several 1000 words every day. And just think of all these thousands of words that we speak every day. You say I never realized, but when you realize that normal talking, you talk over 100 words a minute. Why? It's not very hard to understand how many words you say in a day. And to think that people go on and they talk and talk and talk and never say to the Lord, I am a Sinner and I'll take thee as my Savior. In all the thousands and millions of words they say in their lifetime, you never have looked up and just told the Lord Jesus that they're sinners and they'll take the Lord as their Savior. Oh friend, don't remain silent. Come to the Lord Jesus. Speak to Him tonight and accept Him as your savior. For day and night thy hand was heavy upon me. My moisture is turned into the drought of summer. And then the happy result. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord. And thou forgave us the iniquity of my sin. Have you ever acknowledged your sin to the Lord? Have you ever taken your place before him and just simply said, Lord, I am a Sinner? Have you done that? Have the trials of life brought you to that point? How often in visiting someone on a sick bed, we long that the trial that they're passing through would bring them to the point that's spoken of here when they would acknowledge their.

Their transgressions unto the Lord, they just simply say. And isn't it lovely? Here the same 3 words are used by sin, my iniquity and my transgression. I believe transgression is breaking a known command. Sin is doing our own will. And perhaps iniquity would speak of the wretchedness of our heart that leads us to do these things. Because why do people sin? Because they love to do their own will, that's why. They just love to indulge whether The thing is right or wrong. Why? They just love to indulge their lusts. And so isn't it blessed that God takes up the whole 3 words he speaks of that? Evil desire that's within us. He speaks of the sins that we commit. He speaks of the transgressions. Isn't it blessed that God, who sees the evil thought behind it and the actions that we have committed, he forgives? He puts those sins away, and then we can say my sins are gone. And as we read in that verse that we read in Acts 13, I'm going to look at it again later, but I just want to speak of it now. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.



The Lord Jesus is waiting to put away your sins tonight. He's waiting to give you a clean sheet in his presence and to give you the knowledge that they're all gone. So the sixth verse For this shall everyone that is godly pray unto thee, in a time when thou mayest be found. Yes, this little verse brings before us the solemnity of accepting Christ as our Savior now. It reminds one of the verse in the 55th of Isaiah. Seek ye the Lord, while he may be found, while he may be found. And oh, I would warn you that there is a time coming when it will be too late, when the door will be shut, as it says in Luke chapter 13, when once the master of the house hath risen up and shut to the door. Then shall he begin to knock, saying, Lord? Lord, open unto us. There are a lot of empty chairs in this room here tonight. But dear friends, if the Lord Jesus were to come tonight and rise up and shut to the door, there wouldn't be enough chairs in this building to accommodate all the people that would like to have one more opportunity. Just one more opportunity. But this is the time when He may be found. This is the time when you can be saved. Because. It's still a day of grace. And he's listening for your call tonight, and if you'll turn to him, turn to him in honesty of heart, and acknowledge your sin, why, he'll meet you in all your need. He wants you just as you are, the little hymn says, just as I am, without one plea, but that thy blood was shed for me, and that thou bids me come to thee, O Lamb of God. I come. Then it says in the seventh verse. Thou art my hiding place, Thou wilt, thou shalt preserve me from trouble. Oh, isn't it blessed, our sins gone, and his precious blood forgiven by God himself. And then how lovely it says, Thou art my hiding place. All we need a hiding place because there is a time of judgment coming. And it tells us that sinners. Will call to the mountains and to the rocks to hide them from the face of the one who sits upon the throne. But isn't it lovely to be able to say I have a hiding place? We were reminded this afternoon of how conditions are getting worse in this world. The suicides are increasing too, because people can hardly face up to the realities of life. And of all the things that are beginning to happen in this world, people are becoming more and more discouraged. What is life all about? Is it really worth living? Oh dear friends, we need a hiding place. And oh how grand it is to have. Hiding places, a hiding place in times of trouble. And it may be if the Lord Jesus doesn't come, that even in this fair land of Canada, things may become more difficult. We've been reading lately about Christians and other lambs and what they're suffering for the name of Christ. It may come to this land too. We don't know.

Isn't it blessed to have a hiding place? Isn't it wonderful to have one? As it says, Behold, a man shall be as an hiding place from the wind, and a covered from The Tempest, as rivers of water in the dry places, the shadow of a great rock in a weary land. We all know that little hymn. That tells us hail, sovereign love that first began that scheme to rescue fallen man. Hail, matchless, free, eternal grace that gave my soul a hiding place. And I like the way the last verse reads. Should sevenfold storms of Thunder roll and shape this globe from pole to pole, no Thunderbolt shall dot my face. For Jesus is my hiding place. Do you have such a hiding place? When trouble comes, have you got that hiding place? Not only knowing Jesus as your Savior, but knowing Him as the One who cares for you, who even in trouble can compass you about with songs of deliverance? When Paul and Silas were in prison with their backs bleeding, what were they doing? They found a hiding place. They were praying and singing praises to God. Why? They had a hiding place. They weren't afraid. The jail. Was going to kill himself when he saw trouble coming. Foolish man. Because when a man tries to put an end to his troubles down here, he just goes into something that's far worse than this world. This world is full of all kinds of tokens of God's goodness. Most of us had a good supper tonight. Most of us have enjoyed quite a few things this day. But in hell, there will be no such pleasure. There will be no such pleasure. And the man? Who lifted up his eyes in hell? He was tormented. There was no deliverance for him, not even a drop of water. All my friend, let me tell you that when people commit suicide and when people die and say that's the end of it, they're only fooling themselves. After death, the judgment, this is the place for you to be saved. This is the place to find Jesus as your Savior and as your hiding place. Oh, don't turn your back upon such a Savior. You need Him. And if you don't feel your need of Him tonight, there's a time coming when you will feel your knee when you long for the opportunity that you are receiving tonight of accepting Christ. And then isn't this lovely, this eighth verse? I will instruct thee, and teach thee in the way which thou shalt gull. I will guide thee with thine eye, or the margin says, I will counsel thee, Mine eye shall be upon thee. Isn't that lovely? Oh, I think this is so. Blessed, dear friends, this one whom we speak about tonight as Savior the One. Can forgive you. The one who can pardon you, the one who wants to be your hiding place, will then be concerned about every detail of your life. He's the captain of our salvation, bringing many sons to glory, and he'll guide us with his eye upon us. Isn't it a lovely thing? I can say that I was saved many years ago. And I've proved the truth of this verse that. The one who saved me is the one I can turn to. In all the decisions of life, I suppose there is nothing, no expression, hardly more common than we hear people say. I don't know what to do, I don't know what to do. Isn't it wonderful to have one who has undertaken to guide us? A little hymn that we sing sometimes says the protection of his child and treasure is a charge. That on himself he lay, he picked us up. He wants us in glory with himself. He's not going to enjoy heaven alone. He wants companions. When you enjoy something that's nice, the first thought that usually comes into your mind if you have a dear friend is oh, I wish so and so was here. We could have it together. I wish we could enjoy it together.

Marvel of Marvel's The one that died for me and the one that died for you, says I don't want the joys of heaven alone. I want companions. I want those who can share with me all that I have to offer. And through this wilderness world with all its troubles and trials, I will guide thee with mine eye upon me. Did you ever get into some situation that was difficult and then you look up and. Somebody you loved, and they were watching you, and they just gave you a little look that made you feel that they understood and they felt for you. Oh dear friends, there's one who's up there in glory who lives for us. We were reading about his prayer for us. Before he went away, we were speaking about his present work. I will guide thee with mine eye upon thee. What a wonderful thing to have. Not only a Savior, but a friend, one who cares for us, one who is concerned. I say his name is wonderful Counselor, the mighty God. Then it goes on in the ninth person says, Be not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, unless they come near unto thee. He doesn't want us to be like the horse of the mule. Why, when a man drives the horse, why he has to put the bridle on so that he can direct the horse? But God doesn't want to guide us that way. It's not very pleasant for the horse to have to be pulled around with that bridle, but isn't it lovely? The Lord said, I don't want to guide you that way. I want to guide you with mine eye upon you. And when it says I will instruct thee, He's given us his word. There are many younger ones here tonight, and I want to commend to you the reading of this blessed book. It's God's revelation to us. It's His communication to us as we had in our chapter. He's given to us His Word because He has the instruction that we need. All things that pertain unto life and godliness. Perhaps you say, but there's a lot of things in the Old Testament that I don't understand. Read them just the same. The Spirit of God is the remembrance, Sir, and he'll bring them back to you. And many of these lovely stories in the Old Testament, as you read them, perhaps you don't just understand them at the time, but they're just like God's picture book. And I've sometimes said, I don't believe that there's a situation in which we as believers can be found that we won't find something in God's Word. To give us light and instruction. And I like to store my mind with those stories. And then I tell you what I do when I get into a difficult situation. I try to remember some story in the Old Testament where someone else was put in a situation just like that. And I see that every time there's something comes up, I find somebody was in one of those situations. And how he acted, whether wisely or unwisely. Has been given for our instruction and the Spirit of God as a remembrancer he instructs us, then he looks down upon us in love and even when we go wrong. Dear

Peter denied the Lord and got warming himself at the world's fire, but he still wasn't out of the sight of the Lord Jesus. And when the cock crew it says. And Jesus turned and looked at Peter, and when Peter saw that look, he went out and he wept. He got restored. His eye is upon us. When you say I've got away from him, yes, sometimes we do get away from him, but his eye is still upon us. Oh, you say I've got out of the light. No, you couldn't get out of the light. He's brought you into it. Someone said to Mr. Darby, But if you're in the light, what if you turn your back on it? Well, He said the light will shine on your back. That will, dear friends, and you and I have been brought into the light, and his eye is upon us. And when we err, He tries to, just like we do with our children sometimes we try to catch their eye. We try to catch their eye. And they know what that means when we catch their eye. That's what the Lord does when He sees us going astray, tries to catch our eye. Why? He loves us. He loves us. He wants us to be blessed.

And so he doesn't want us to be like the horse of the mule that have to be steered with a bitten bridle. It says. Unless they come near unto thee. Many sorrows shall be to the wicked. But he that trusteth in the Lord mercy shall compass him about. O friends, those words, many sorrows, many sorrows. Oh, I can't tell you the awfulness of those words. I can't tell you the blessedness of knowing Jesus. I can't tell you how wonderful it is to know Him as your Savior. It's beyond me to tell it one of the brothers. When we were praying for the gospel, he said we just can't tell out as we would wish to, all that's in the heart of God. And we can't. Dear friends, neither can I tell you the awfulness of what it will be to be banished from God's presence forever. I can't tell you. Thank God I'll never experience it. The Lord Jesus suffered in my place. He bore the judgment so there'd be none left for me. Will you have this Blessed 1 as your Savior? And then it says in the 11TH verse, Be glad in the Lord, and rejoice, ye righteous, and shout for joy all ye that are upright in heart. How good it is, truly. He tells us to be glad. Then He tells us to shout for joy. Surely we have every reason to shout for joy as we think of what He has done for us. Now, just before I close, I'd like to turn over to those verses I read in Acts 13. I'd just like to bring out a couple of thoughts from these verses. Acts 13. Verse 38. Be it known unto you, therefore, man and brethren, that through this man is preached unto you the forgiveness of sin, and by him all that believe are justified from all things from which he could not be justified by the law of Moses. That 32nd Psalm tells us about forgiveness. But here we find some a word that we get in the New Testament, a word that we can now enter into and enjoy as the result of the work of Christ, and that is justified. Now you know, dear friends, to be justified is more than to be forgiven. Perhaps a simple illustration would make this clear, supposing that I was a thief and I broke into someone's house and I stole \$200 and this person very kindly forgives me. I know he's forgiven me. But you know, I don't feel very much at home in his presence. Because every time I meet him, I think, well, I know he's forgiven me, but he must think of me as a forgiven thief. Forgiven, all right, But you know, I just can't feel relaxed in his presence. But supposing when that person forgave me, he said. Now I want you to know this. I've not only forgiven you, but I'm going to look at you as though you had never committed that sin at all. I'm going to look at you with all the love and affection of my own son. And I want you to remember that every time I meet you on the street or every time we stop and talk, that I'm not thinking of that. I'm looking at you and thinking of you as my own boy whom I love. And that's not even going to cross my mind what you did. Your sins and iniquities will I remember no more. Dear friends, God not only forgives, He justifies. And more than this, it says in Romans 5 justification of life, which is a very remarkable expression, because God not only looks upon me as though I had never sinned, but He has placed me before Him in a life that never sinned and cannot sin. That's how wonderful a place is. Every believer is not only forgiven, but you know if you've taken the Lord Jesus. As your Savior, He's forgiven you. He's undertaken to bring you safely home to guide you with His eye, and if you err, His eye is still upon you. He is promised that He will never leave you nor forsake you. And more than this, He has told you that you have been placed before Him in this marvelous place, that you're not only forgiven, how about your before Him?

Accepted. In his beloved Son, that's where the believer is brought. That is your standing before God. How remarkable that is justification of life. And that's why it says, by the way, he could not be justified by the law of Moses. The law of Moses could only condemn a guilty man, but God not only forgives, but I say again, He justifies. And this is true of every believer tonight. When you take the Lord Jesus as your Savior, a Father's face of radiant grace shines in light upon you, and never again will he look upon you as even a forgiven Sinner only. But he'll look upon you. Forgive him certainly, but justified from all things. Justification of life made the righteousness of God in him. Accepted in the Beloved. Could his love have done more? Would his love do less? And how long does it take to get all this blessing? How long does it take, dear friend? Only a moment, only a look to Jesus. Oh, why not take it now? Oh, why not take that look of faith to the Lord Jesus tonight? You can come just as you are. You can come while you sit in that seat and just look up and say, Lord Jesus, I'm a Sinner. I accept thee as my Savior. And whether you understand all the blessings or not. It's all going to be yours from that moment. And there's a lovely verse in the third in the 53rd chapter of Isaiah, it says. He shall see of the travail of his soul and shall be satisfied, I want to say, if he takes me, and he'll certainly be disappointed because I don't think I could live the Christian life like I should all. But when he gets his own safely home to glory, he's going to look at everyone and he's going to say I'm glad I died to bring that one here. Oh, that's the kind of a savior we have to preach. About tonight. That's the glad tidings that God has given. Well might the Spirit of God say, we declare unto you glad tidings. But, oh, I just want to close with a solemn warning here in the 40th and 41st verses. Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which. She shall in no wise believe, though a man declared unto you again I say to your friends, it's God's work. And all I have tried to declare to you is the work that Christ has done. I'm only a man. I'm just a Sinner saved by grace. And you may look at me and say, well, you're only a man. What right do you have? Well, Paul said I'm just a man too, but he said it's God's message. It's a work that Christ. Done. And I beseech of you not to despise it, because do you know this? You're going to see the blessing that is brought to believers another day if you reject the Savior. Because the rich man in hell saw the blessing that Lazarus had entered into and he didn't share it. He couldn't cross over to possess it. Old friend, just think. The last view that sinners will get of that precious Savior. The One who died on Calvary's cross will be at the great white throne and see that One who wanted to be their Savior and who has to be their judge. Oh, don't reject Him. Open your heart tonight and receive Him. And if there's a doubting soul here tonight, rest upon His word. It's not your work, it's what Christ has done.

Grand Rapids Conference: 1992, Paul's Doctrine and (16:25)

Gospel—G.H. Hayhoe

Could we turn first of all to the Epistle to the Romans in the last chapter, Romans chapter 16 and verse 25. Now to Him that is a power to establish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret

since the world began. But now is made manifest and by the scriptures of the prophets according to the commandment. Of the everlasting God made known to all nations for the obedience of faith to God only wise be glory through Jesus Christ forever. Amen. And then in two Timothy chapter 3, in verse 10, Second Timothy chapter 3 and verse 10. But thou hast fully known my doctrine. Manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured. But out of them all the Lord delivered me. Yeah, and all they that will live godly in Christ Jesus shall suffer persecution. Oh, with the Lord's help, tonight I'd like to speak of what Scripture speaks of as Paul's doctrine. Paul's gospel because there were certain things that were revealed to the Apostle Paul for the good of his people. And I believe the Spirit of God would have us to be in the enjoyment of what has now been revealed consequent upon the work of Christ and the coming down of the Holy Spirit of God into this world. Because in the day of Pentecost, the Spirit of God came down as a divine person. He worked in the Old Testament. The scriptures were inspired by the Spirit of God, it says holy men of God spake as they were moved by the Holy Ghost. But the Lord Jesus Speaking of the day of Pentecost said he shall be baptized with the Holy Ghost not many days hence. And it speaks of this in Peter's epistle. It says the Holy Ghost sent down from heaven. You also remember that the Lord Jesus before he went away. Said that the Holy Spirit would not come unless he went away. And that if you did what you did, did, when he had accomplished redemption, then he said he would send the Spirit of God. And he said He will lead you into all truth. There's another interesting thing to remember, and that is when the Lord Jesus said that in the 16th chapter of John, He said that He would lead us into all truth. Then he added, He shall glorify me, for He shall take of mine, and shall show it unto you. And what is often made the comment that we can make a simple test of any doctrine that is presented to us by just asking that one question. Does this line of teaching that's being presented brings some glory to man, or does it bring glory to Christ? And you'll find your friends, that the truth of God always puts man in his true place and puts the Lord Jesus, the one who in all things must have the preeminence, puts him in his rightful place. A very common teaching that is known in Christendom is that believers can be saved and lost. But if we trace that to its source, we find that it's giving some glory to man because you would say, well, the Lord saved me by his grace, but I had to do my part or I would never get to heaven. So you see, it wouldn't be all the glory to the Lord Jesus. Partly it would be to yourself because you had kept saved after he saved you. You say, well, there's some difficult scriptures, but the scripture says that when he leads us into. Truth, that he shall glorify me. And I say again, if it's the truth of God, it glorifies Christ. And so when you think of eternal security, it rests entirely upon the work of Christ and upon the saving. The one who saves us, carrying us all the way home, tells us, I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, some people say. Well, you could pluck yourself out, but you notice there are two clauses in that verse. They shall never perish, neither shall any man pluck them out of my hand. So there are two things mentioned. Suppose you could pluck yourself out of the Lord's hand. I don't believe you can, But supposing you could, the other part of it says they shall never perish, because the Lord Jesus, having saved us, is the captain of our salvation.

Pledging himself to complete the work that he has begun. And so I say again, let's say that baptism is part of salvation. Then the work of Christ was not enough. Unless some man put you under the water and said certain words over you, he wouldn't be fit for heaven. So it would not depend only on the work of Christ. It would depend partly on something that a man could do in order to make you fit for heaven. But, dear friends, the truth of God. God always honors and exalts the Lord Jesus, and I trust that what is said here tonight will give us to realize this. There's another verse in First Corinthians that says if a man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know it. And the reason I believe it says that is because if learning the truth of God doesn't humble me, I haven't learned it in the right way. Because when I learn the truth of God, it puts me in my. Place and put God in his right place, and so you can learn things that make you proud, that make you feel you've made attainments. But in the things of God, what we learn always makes nothing of ourselves, and makes everything of Christ, that in all things he might have the preeminence. And I believe this is so important for us in acquiring the knowledge of the truth of God in our souls. I'll say a little more about this, what Paul calls my gospel and my doctrine. After Paul was saved, the Lord said to him that he would use him for what he had seen, and in the things that he would appear unto him. And Paul was caught up to the 3rd heaven, and certain revelations were given to him, revelations that are not found in other than Paul's ministry. And Paul speaks of it as my gospel and. Those things lead us into the full blessedness of Christianity, because God has abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will. He's called us friends, and He wants us to be in the good and in the enjoyment of all that He has purposed for us. If you have a friend and you really are close to that friend, you like to bring them into your counsels. If you're planning to do something, you like to be able to tell them what. Plan to do and feel that they can share in it. And you know, if you're a believer, you're part of the bride of Christ when he takes his rightful place, his church will be his glorious bride to share with him the place that he will occupy as the head of whole, the whole new creation scene. And so he wants us by the Spirit to enter into and enjoy these things. And so I just want to say this because you'll notice very. Often the words, but now because those things were not revealed until redemption was accomplished and until the Holy Spirit had been sent down to earth to lead us into all truth. We touched on one of them last night in Acts 13, and I just like to start with this one in Acts chapter 13 and verse 38. Be it known unto you, therefore, men and brethren, that through this man is preached unto you, the forgiveness of sins. And by him all that believe are justified from all things from which she could not be justified by the law of Moses. Here it speaks of the truth of justification. This is something that we find in Paul's ministry, going beyond forgiveness. As we were saying last night, it's a wonderful thing to be forgiven, but just to be forgiven doesn't really set you at ease. You might forgive me for having stolen from you, but that wouldn't make me thoroughly at ease in your presence. You might look on me as a forgiven thief, but if you could look at me as though I had never done the deed, as though if you can look at me as being in all the favor and acceptance of your own dearest friend, then you would set me at ease. Some have said that justified. It could be just said quickly, just as if I'd never sinned. But dear friends, it's more than that. Because if God placed you in the position just as if you'd never sinned, you'd be in the position of unfallen Adam. He hadn't sinned, but he did sin and he forfeited what he had received. But God does more than that. He speaks of it, as we noticed last night, as justification of life. And so it's more than just as if you'd never sinned. It's to be made the righteousness of God in Christ. Do you know that you will not have a different new life in heaven than you already possess? If you belong to Christ, you will already possess eternal life. And Christ is our life. It says when Christ who is our life, because you have.

Anything more than that. Anything more than the life of Christ for your life. So it says, when Christ who is our life shall appear, then shall we also appear with him in glory. Now of course, in this world we have two things we won't have in heaven. We have another tenet in our bodies. We have that fallen nature with which we are born, that nature that loves sin, that never improves. God himself doesn't attempt to improve it, He condemns it. God sending his own Son in the likeness of. Sinful flesh and for sin condemned sin in the flesh condemned it. What do you do with rotten lumber? You don't try to improve it, you condemn it, and that's what God has done. And the beloved apostle Paul could say in May, that is, in my flesh dwelleth no good thing. You would think, well, a great apostle like that, surely he wouldn't have that wretched fallen nature still in him. Yes, it was still there. It was still there, but in God's account. It came to an end at the cross. In that and we're told to reckon

ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. So your body is like a house with two tenants if you're a believer. Before God, the first one, you're told to reckon dead and to see yourself as God sees you in an entirely new life, an entirely new standing before God, which you never had before, justified from all things, justification of life. What a wonderful thing it is to know that, to be in the good of it, you say. Well, evil thoughts come into my mind. I didn't think I'd have them after I had been saved. God doesn't tell you the old man is going to improve, He tells you to keep it in the place of death. Don't let it take control of your body. Just like if you have two tenants in the house and you say now one of these is the lawful tenant, the other one has no right to control this house. And that's what God says. He says reckon the old man dead and let that new man take control in your life. But don't be surprised when you find the old man popping up every once in a while. And you are to reckon yourself dead if you allow him to act. You need restoration, not to your position before God, but to fellowship with God. Your fellowship remains. There's a beautiful verse in John's epistle that says. It says, as He is, that we may have boldness in the day of judgment, because as He is, so are we in this world. Isn't that a wonderful verse? That we may have boldness in the day of judgment because as he is so are we when we get there No in this world justified from all things. Oh what a liberty it is to rejoice in this. This is something that was revealed to the apostle Paul from Christ in glory. He spoke with a little last night justification of life and that's the starting point of your Christian life. Your sins all forgive them God places. You in a new position before him, a new life, a new standing before him, holy and without blame, before him, in love, having given you the very life that you'll have in heaven. And as I say, when we get the glory, we'll not have that fallen nature, that old man inside that second, that old tenant that likes to do what's wrong. And then also we'll not have these bodies of humiliation because we'll see that God is going to give us bodies of glory fashioned like unto Christ, glorious body. But I'd like first of all to impress this on everyone here because. Because many dear Christians are troubled, they think when they're saved, they're not going to want to do wrong things anymore. And when they discover that this old man is still there, they think there's something wrong with their Christian experience. Friends, it'll always be there. I say again, the apostle Paul said in me that is, in my flesh dwelleth no good thing. This. Fallen nature will never improve. Don't expect it to improve. Let the Spirit of God. Through the new life, occupy you with Christ, bring you into the joy and rejoicing of your standing in Christ, and you'll have a fruitful, happy Christian life. So that's the first thing that God wants the believer to know and that he's not only forgiven, he's justified from all things, from the which he could not be justified by the law of Moses.

Now press it could turn to another one in Ephesians 3, verse one for this 'cause I Paul, the prisoner of Jesus Christ, for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given to me, to you word how that by revelation He made known unto me the mystery, as I wrote afore in few words, whereof would ye read? Ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of man. As it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body and partakers of his promise in Christ by the Gospel. Whereof I was made a minister according to the grace of God-given unto me by the effectual working of his power unto me, who am less than the least of All Saints. Is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ? In the Old Testament God picked out especially favored nation, the nation of Israel. And I might say that in a coming day. Israel are going to be blessed on the earth. They're going to be the center of the whole earthly glory when the Lord Jesus sets up his Kingdom here. But we who are Christians now are not looking for that Kingdom while we are here. We're waiting for God's Son from heaven, tells us in Peter's epistle the hope which is laid up for us in heaven. And it says to an inheritance incorruptible and undefiled, and that fadeth not. Away reserved in heaven for you. The hope of the Christian is not to see this world improved and made a better place. Judgment is going to precede the coming in of the blessing of Israel. God is now letting them go back to their land in unbelief, but it isn't until their Messiah comes in power and glory that they will be blessed and made. The center of the earthly glory. But now God has. Another secret that has been made known and what is it? It was revealed to the Apostle Paul and that is that God has broken down the middle wall of partition between Jew and Gentile and that everyone who believes now, as it says in Acts chapter 2, the Lord added to the church daily such as should be saved. Speaks in. It speaks in Hebrews chapter 12 of the Church of the first born which are written in heaven says by 1 spirit we are all baptized into one body. Tells us in Ephesians that Christ is head over all things to the church which is his body. Now this wasn't true before the day of Pentecost but when the Spirit came down on the day of Pentecost. The Church of God. God on earth was formed previous to that, individual believers were brought to know the Lord belonged to him. But the church was formed just like the Lord Jesus said in the 16th chapter of Matthew. On this rock I will build my church, and the gates of hell shall not prevail against it. Who? Often when people are saved, they're told to join the Church of your choice. I want to tell you right now that you don't. Join the church. The Lord adds you to the church. You may be concerned and should be concerned about the Christians you should fellowship with, but that isn't how you become part of the church, it's by. Believing in the Lord Jesus, you are made a member of the body of Christ. A living stone in that building that God is building. And by that way the Lord adds you to the church, and your name is written in the Church of the first born, which are written in heaven. This was something that was not revealed until it was revealed to the Apostle Paul. And many dear Christians don't realize. They think of the church as an organization or they think of it as a building that they can see. They call it, they might call this building a church. It's not a church. A dear friend of mine was going down to remember the Lord 1 Lord's Day morning.

And it picked up a friend in his car and this lady's. He said to him, What church do you go to, Mr. Devlin? And he paused a minute and he said, well, where I go, the church goes to the building. Well, that's true. If you're saved, you're part of the church. The building is only a convenient meeting place. And so the church is every believer in the city of Gresham. Everyone who believes in the Lord Jesus Christ as his Savior is part of the Church of God. He doesn't have to join it. We'll learn that God has a way that he would have his own together and we seek to follow the scriptural pattern, but that isn't how we become part of the church. And this was revealed to the apostle, turned to the first chapter of Ephesians. And you'll see this brought out verse 18. The eyes of your understanding being enlightened, that you may know what is the hope of this calling, and what the riches of the glory of his inheritance in the Saints, And what is the exceeding greatness of His power toward usward, who believe according to the working of his mighty power which he wrought in Christ. And he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality and power and might and dominion, and every name that is named. Not only in this world, but also in that which is to come, that put all the things under his feet, and gave him to be head over all things to the Church, which is his body, the fullness of him that filleth All in all. Well, here we see that the church is formed by the Lord Jesus, and He is the head of the body. The Church Bible never speaks of churches except in a province, because God always looks upon the church as being one in any given city. There are many, many in Jerusalem, perhaps 5000 believers, who were part of the church at Jerusalem. But God never says the church is in Jerusalem, He says the church in Jerusalem. The church at Ephesus, the church at Pergamos. So we find when he's talking about a province, then he mentions the churches. Because God always views the church on earth as that which is composed of all believers and the local expression of it as being one in any given city. Well, how important it is to learn the truth, not from man's ideas, but from the precious living. Word of God. So it tells us here the head of the overall things to the church, which is his body. Now I'd like to turn to 1St

Corinthians chapter 10, verse 15. I speak as to wise man. Judge ye what I say, The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, For we are all partakers of that one bread. Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar? Here he's talking about the Lord's Table. Perhaps I should read the 21st verse. She cannot drink. The cup of the Lord and the cup of devils. He cannot be partaker of the Lord's table and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than He? Here he's giving to us the expression of the one body, and this is what is called in the Bible the Lord's Table. I might say that in a Corinth there were three forms of worship, and there was the Christian believers who worshipped and remembered the Lord. At the Lord's Table. There was the Jewish worship and there was the heathen worship. And he said the act of partaking was the expression of fellowship. So if a Jew went and partook of the sacrifices in Judaism, he was a partaker with what that altar stood for. If he partook of the sacrifices in a heathen temple, he was partaker with heathen them, because he partook of the sacrifices. And now he said, he would have the Christians to know. He says, I speak as to wise men, Judge ye what I say. He said, I want you to break bread as members of the body of Christ. Rather than that's so important that we break bread as members of the body of Christ.

How could that be in the confusion of Christendom? Well, there is a way that God has given to us in which He would have His own to meet, to remember him. And this is the only place in the New Testament where the Spirit of God uses the expression the Lord's table. And I don't believe according to the Word of God, that anything can be called the Lord's table unless it's the expression of the one body of Christ. I believe that's very clear from this passage. I'd like you to notice here. We'll look at a moment at the next chapter and you'll see he talks about the Lord's Supper in the next chapter. But here he talks about the Lord's Table. And you'll notice something different about the 10th chapter and the 11th chapter that in the 10th chapter he first mentions the cup. According to the 11th chapter, he first mentions the he first mentions the loaf. And in the 10th chapter he says that the loaf is the expression of the one body. We being many are one bread one body. And in the 11th chapter he says the loaf at the Lord's Supper is the expression of the physical body of Christ, in which he bore our sins in his own body on the tree. We say, Why does it come first the cup? Why does it come first here in the 10th chapter? Let me put it something like this. Supposing you were invited to the table of the president. Wouldn't you think of whether you were dressed in a suitable way to be at his table? But if He himself provided you with a suit of clothes so you could be there, then you would know that it was acceptable because it had been provided by the President himself. And So what is it that makes us fit to come into the Lord's presence and to sit at his table? There's nothing else but the precious blood of Christ. I don't come there because I have a better Christian than somebody else. I come there in the one title as it says in Hebrews 10, having therefore brethren boldness to enter into the holiest by the blood of Jesus. And So what a wonderful title I precious name is always show our only passport Lord and full assurance. Now we know confiding in thy word. So it's the blood and that's why the cup is mentioned first because. The thought of what has fitted me to be. In his presence at his table is that I am cleansed in the precious blood of Christ, like it says in Hebrews 10. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. Oh, what a wonderful thing to know that he has given us such a place. And then I say again, the loaf comes in here and it's one loaf, because in that loaf we see represented every member of the body of Christ. We being many are one bread, one body, for we are all partakers of that one bread. So the Lord's table is the expression of the one body of Christ. And when some of us gather, as we seek to do on Lord's Day, we put one loaf on the table, and we see in that one loaf every member of the body of Christ, whether they're here or not. They're represented in that one loaf, because that one loaf is the symbol not of different groups, but of the one body of Christ. What a blessed thing that is. What may we value such a privilege to be gathered as members of the body of Christ? Remember a dear Christian man that I knew and. It was very precious to him to be gathered on the ground of the one body, to be gathered as a member of the body of Christ. And one Monday morning, he met another Christian in the community, and he said to him, I saw you at the Lord's Table yesterday morning. Oh no, he said, not me. I went to my own church. Oh, no, he said. I, I'm, I saw you there. Oh, he said. Not me, because I went to my own church. It must have been a mistake, he said. I saw you in that one loaf. Wasn't that a wonderful thing, brethren? That that love symbolizes every member of the body of Christ. Every member may not be there. Sometimes used an illustration like this. Supposing a father was dying and he said to his children, Now when I'm gone, I'd like you to Remember Me as your father. And I'd also like you to remember and give expression to the fact that there are 10 children in our family.

And he said it just for the sake of illustration, he said, I'd like you to put one loaf on the table. And that loaf will remind you of me, but it will also be a representative of the fact that there's one family of 10 children. Well, they respond to what their father asked them to do, and they meet there, and they put that one loaf and they remember their father as he's asked them to do. Supposing the time comes, then five of them say we're not going to come anymore. We're going to go off in another group and call ourselves by another name. Most those children give up doing what their father asked them to do because five are absent. I don't believe so. Their father didn't say they all had to be there, but he said that he wanted them to always see that one loaf as representing every member of that family. And so I believe that there's only five of them there. They could fulfill their father's request and wouldn't be proud or bigoted. They'll they would simply say we're fulfilling what our father asked us to do. He asked us to remember him. And he asked us never to forget, but to express in our remembrance that there is one family with ten children. Well, brethren, I believe that's what the one loaf on the table is to me. I trust you see the preciousness of being gathered. Supposing part of the family calls themselves by another name, wouldn't that make their father feel badly? That's why the Lord Jesus said, where two or three are gathered together in my name, there am I in the midst of them. And So what a privilege it is to be gathered not as members of some man made group, not considering ourselves to be better, but just meeting in fulfillment of the Lord's desire as members of the one body of Christ. I believe it's very precious. I trust it always will be precious to our hearts. Another little thing I'd like to say too. And perhaps it'll add to your enjoyment of the privilege if you think of it like this. Then we sit at the Lord's table, not merely as forgiven sinners, although we are forgiven sinners, but we sit there in the enjoyment of this wonderful place of dearness that we have been brought into as members of the body of Christ. And I've often used an illustration like this. We all remember the story of the. Of rehab, the harlot and how she hung the scarlet line in her window. And she was. And as she was sheltered from the judgment that fell upon that land, but according to the story that God has recorded in his words, she married into the royal line. You'll find it in Matthew that she actually was in the royal line of Christ. And I've often thought afterwards, supposing when she sat down at the table with her new husband, she looked across the table and she said to him, well, it's wonderful to be sitting down at the table with you as a forgiven harlot. What do you think he'd say? I don't think he'd. I don't think he'd want her to feel that. I think he would want her to know that she was far more than forgiven. I can just hear him say you're the bride of my choice. I love you. In brazen, you'll never enjoy the Lord's Table unless you realize how near you are to Christ a member of His body. And as you sit there to think that he's, he's there in the midst, and he's saying, Thou art all fair, my love, there's no spot in thee. What a privilege, The Lord's Table, the expression of the one body. Breaking bread as members of the body of Christ. What a place he's provided for us. That's First Corinthians 10. So the cup comes first because our title is his precious blood, and the loaf comes next

because it's an expression of this blessed truth revealed to the apostle Paul, that there is one body, and we break bread as members of the body of Christ. I would just make a brief remark on the on the next chapter, the 11TH chapter. The loaf comes first, and it speaks of it in the 11TH chapter. As it says, this is my body which is broken for you. So the Lord Jesus bore my sins and His own body on the tree. I think of that awful judgment that He bore. When that fire of God's judgments fell up, judgment fell upon Him in my place.

And so the loaf comes first, because the Lord Jesus first bore all the. Judgment before his blood was shed and her blood that flowed from his dead side was the proof that the work was finished. Did you ever think that all the sacrifices of Judaism, the blood was always shed before the animal was put on the on the fire? And more than that, the animal was never alive. It never felt the fire. But the Lord Jesus, Lord, it says from above, he sent fire and had entered into my bones. The Lord Jesus bore the fire of God's judgment in your place and mine. And then he cried, It is finished. He bore it all. And then that blood that flowed forth spoke of a finished work. And so that's why we break the bread first. We remember his body given his bloodshed. Oh how beautiful that is. And so we first know our place at his table. We know how we break bread as members of His body. And then we remember what it cost him to bring us there. Oh how sweet that is. Makes the remembrance so much sweeter when you understand what the Lords Table is. And then comes the Lords Supper, the remembrance of the cost to himself. I'll just say one more thing and it's very interesting. That in the 11TH chapter we have that a man examine himself and so let him eat. We have the practical side of it in the 11TH chapter. And you'll pardon me for using an illustration. I borrowed it from another brother, but I thought it helped me to understand it, he said, supposing that I was going to the president's place, I have a letter from him that tells me I'm invited. I have the clothes he's provided. And on the way I stumbled and I fall, and I get my clothes all dirty. But I say I've got a letter from him, I've got the suit of clothes on that he told me to wear. Boldly I go to the go to the door. I present the letter. I say this is the suit of clause he provided. And the person at the door says, well, that's the right letter and you have the right suit of clothes, but there's a suitability to being in the presence of the president. Now the Scripture shows us there's a suitability you're standing in. Christ will never change. While sin aloud in our lives will break communion with the Lord, they call down the discipline of the assembly, but it'll never change our standing. But it may mean that we may not be able to enjoy that privilege because we have allowed something in our life that hasn't changed our standing, but has changed our enjoyment of the place that grace has brought us into. So how beautiful, how perfect is the Word of God. The words table, the Lord's Supper. How? It is, brethren. Well then I'd like to turn over to. First Corinthians, or rather. First Corinthians chapter 10. Yes, I'm sorry. Second Corinthians chapter 5. Second Corinthians chapter 5. The fourth verse. For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident. Knowing that whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. This is a wonderful scripture. This was something too, that was given to the apostle Paul, the revelation of what death is. If you read in the Old Testament, they never had this wonderful knowledge of what death was. They had confidence in God. They died in faith. But if you had been able to talk to an Old Testament St. and say what is death? He wouldn't say absent from the body present with the Lord. You just have to say, well, I trust God. He knew about resurrection, but the interval between death and resurrection was not revealed in the Old Testament. That may help you to realize that there are scriptures that sound uncertain in the Old Testament because the interval between death and resurrection was not revealed, but now every believer is entitled to know exactly what happens at death. The first man in the Bible that knew this for himself was the thief on the cross.

And the Lord said he he spoke about the resurrection. He said, Lord, Remember Me when thou comest into thy Kingdom. That was Old Testament knowledge. The Lord said, Verily I say unto thee, today shalt thou be with me in paradise. And now through the Spirit of God, through Paul's ministry, through Paul's gospel, we find out what death is. Isn't that a wonderful comfort that we have in Christianity? A loved one who knows the Lord Jesus as his Savior? What is death absent from the body present with the Lord? And tells us. We either in this Tabernacle, you groan, being burdened, not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. Remember a little incident my father was telling me, a man said to him, Well, if it's so wonderful to be absent from the body and to be present with the Lord, he said, how is it when Christians get sick they call to the doctor? Isn't it so wonderful to be absent from the body and present with the Lord? Well, I thought the Lord gave him a very good answer right from this scripture if you notice what it says in this fourth verse. For we that are in this Tabernacle do groan, he said. Yes, we have burdens, sickness. Bible doesn't assure us that we're going to escape sickness. It says we which have the first fruits of the Spirit grown within ourselves. But he says not that we would be unclothed, he said. The Bible never teaches me to look for death as a whole. The Bible teaches me to look for the Lord's coming. It's that which is given to us. With all assurance, Paul speaks of it in Philippians. He said to depart and be with Christ, which is far better. So isn't that blessed? That's something we know. There are many Christians that aren't in the enjoyment of this, aren't happy when the moment comes for them to leave this world. They wonder what the interval is and what's connected with it. But we know. Absent from the body, present with the Lord, with Christ, which is far better. Oh, what a wonderful thing, these things that are given to us, revealed to the apostle Paul. Another thing in First Corinthians 15. 35th verse That some man will say, How are the dead raised up, and with what body do they come? Fool, that which thou sawest is not quickened, except it die. That which thou sawest, thou sowest not that body that shall be, but bare grain. It may chance of wheat, or of some other grain. A God giveth it a body as it hath pleased him. 42nd verse So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption, it is sown in dishonor, It is raised in glory, It is sown in weakness. It is raised in power. 48th verse As is the earthy, such are they also that are earthy. And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. In other words, I won't turn to it for time's sake. But it's in Philippians chapter 3 in the last verse it says, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto himself. So God has not only told us about. The resurrection. But he's revealed to us now what kind of a body we'll have. You'll have a body of glory fashioned like Christ, glorious body. We'll have an incorruptible body, the Lord Jesus when he rose from the dead. So that was a death hath no more dominion over him. And in that glorious scene above, it says there's no more death, nor sorrow, nor crying, nor pain. For the former things are passed away. If you've lost a loved one, maybe that loved one went through some sickness or suffering. Maybe they're old. And with wrinkles, when you see them again, they won't be like that. There'll be recognition, but they'll have bodies of glory fashioned like Christ's glorious body. God has made these things known to us. They were not revealed in the Old Testament. They knew there was a resurrection, but they didn't know that they would have bodies of glory like Christ. That's part of what was given to the Apostle Paul. He called it my gospel.

Oh, how wonderful to be in the good of what God has revealed to us in His precious word. And I love when you attend the funeral of a believer to think of two things. First of all, that when we see that loved one who may have suffered in this world, we're going to see them again in a body of glory, never to pass through death again, but with a body of glory fashioned like Christ. Glorious body, he'd borne the image of the

earthly. He's also going to. Bear the image of the heavenly light. Another thing I like to think too, we'll turn to that. And that is how we're standing there in the cemetery. The Lord Jesus might come. And if the Lord Jesus should come at that moment, that body would never be covered in earth. That body would rise and be changed into the image and likeness of Christ. So God not only tells us that we're going to have bodies of glory, but he tells us how it's going to take place and when it's going to take place. Let's turn to 1st Corinthians, First Thessalonians, chapter 4. First Thessalonians, chapter 4. Verse 15 For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, and with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. So shall we ever be with the Lord. Wherefore comfort one another with these words. Here we find something. That has been revealed to the Apostle Paul and that is what's going to take place. When the Lord Jesus comes, it's going to descend from heaven with a shout. We're waiting for that, we who are believers. Now I love to think of this. Some of our loved ones were waiting for the Lord's coming all through their lifetime. And you might say, well, it wasn't a disappointment that the Lord didn't come in their lifetime. Well, not according to the Word of God, because the dead in Christ shall rise first. He'll be the first ones to respond to that shout when the Lord Jesus comes. And so while he looked for and rightly looked for his coming in their lifetime, it was always held out as a present hope to Christians at all times. But if they go through death, as many have, they'll rise first. And be caught up together with the believers who are. Trusting in the Lord Jesus to meet the Lord in the air. So shall we ever be with the Lord? It's not a blessed hope, brethren. That's what that's what we're waiting for. The Lord is coming. We know that he hasn't given us any date or any time, but there is a scripture that says about seeing the day approaching just as in the physical day. Why? You may not know the very moment that the sun is going to arise, but when you see the horizon lighten up, that you know the day is getting nearer and you know there are many events in this world that we see taking place. Like Israel back in their land. Like all the nations of Europe. Coming together and many other things that are assigned to us that the Lord's coming is drawing near. Are we waiting and watching? That's our blessed hope as believers. I like to think of these. Just give a little thought about this. Expression. The Lord himself shall descend from heaven with a shout. Know the Lord Jesus is waiting more anxiously than we are for the time when He has His own with Him. That's why that verse says the Lord direct your hearts into the love of God and into the patient waiting. If you have a margin in your Bible, it says the patience of the Christ. He's longing to have His bride with Him. I'm glad He waited for me. If you're a Christian, I'm sure you say the same. I'm glad He waited for me. The reason he hasn't come is because He hasn't completed His work in grace, but He's going to come. It'll be a moment of supreme joy to Him as well as to us. And so it's the patience of the Christ as we wait. And I like to think of it, when he descends from heaven with a shout, it's a shout of joy that he's going to at last have the fruit of the travel of his soul with himself. And then it says the voice of the Archangel Bible says the angels are ministering spirits, sent forth to minister for them, who shall be heirs of salvation. We are Christians proved angelic care in our lives because angels take care of us as believers. Another thing about that verse, notice it doesn't say them who are heirs, but who shall be heirs of salvation.

Maybe before you were saved you had a close call. You almost lost your life, but you didn't. Why? The angels were taking care of you because God was going to bring you to Himself. His eye was upon you and He preserved you even before you were saved. Them who shall be heirs of salvation. And so we won't need the angelic protection anymore. The Lord himself is going to take us up. It says, I will come again and receive you unto myself. And then it says the trump of God. The Bible speaks in the 10th chapter of Numbers as the trumpets were. The first use of the trumpets were for the calling together of the assembly and the journeying of the camps. It breaks our hearts to see God's people scattered and divided today, meeting under all kinds of different names. In divisions and so on. But when the Lord Jesus comes, every St. will be gathered to Christ. Brethren, it's a privilege to be gathered to him now, for two or three are gathered together in my name. Do we need some other name than his? Surely not. We have a privilege of being gathered in his name now, but when he comes, all his own will be gathered. Who too? A church name no be gathered to him. Isn't that lovely? It's all the Lord's waiting for that day. He'll he'll get a shout of joy, he'll joy over thee was singing. He'll rest in his love. It'll be the calling together of all his own. It'll be the end of the angelic protection we need down here. And so shall we ever be with the Lord. And just one more thing before I close in First Corinthians 11, the 23rd verse For I have received of the Lord that which also I delivered unto you. And if you pass on to the 26th verse, for as often as you eat this bread and drink this cup, you do show the Lord's death. Till he come. I like to think of that, Paul says. I've received it of the Lord. And I like to think of it something like this brethren, that when Paul was caught up to the 3rd heaven, the Lord Jesus said to Paul, I want you to tell my own that. I want them to keep remembering me till I come. The night that he instituted the feast in the Gospels of Luke and Matthew, he asked them to remember him, but he didn't say till I come. And they might have thought, well, we've been so unfaithful and everything's in such a broken condition, does he really want us to continue? Some Christians get discouraged and say everything's in such confusion, they just sort of give up. But the Lord has asked U.S. President to remember him until he comes. Let's not get discouraged. There's a lot of problems. The enemy is seeking to scatter the sheep, but the Lord has asked us to remember him till he comes. Paul received that especially from the Lord, as though. Lord said I don't want my people to get discouraged by all the problems that come in and all the divisions. I want them to still keep on remembering me until I come. What a privilege is ours, what a revelation has been given. I believe, brethren, this is Paul's gospel. He said my gospel. He said, Thou hast fully known my doctrine, manner of life, purpose, faith, charity. Doesn't it give you a purpose in life as you think of all these things that you know and enjoy, that you can share with other Christians, as you go on waiting for that glorious moment when all will be completed? According to his purposes, for his people and the church will be presented A glorious church, not having spot or wrinkle or any such thing. Don't get discouraged, brethren. This is what's ahead of us. You're already in a perfect standing. You're already accepted in the Beloved. You're already part of the church. But these are things that God wants us to know, to enjoy, to share with others. To wait that moment when we'll see him, surely his coming must be near. And our hearts surely say Even so, come Lord Jesus.

Toronto Conference: 1970, The Will of God in Our Lives (12:1)

Address—G.H. Hayhoe

Romans 12 and verse one. I beseech you therefore, brethren, by the mercies of God, that she presents your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable or intelligent service. And be not conformed to this world, but be transformed by the renewing of your mind. That she may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think. But to think soberly, according as God has dealt to

every man. The measure of faith and I'd also like to quote another verse where the Lord Jesus said. The good pleasure of Thy will, O God, is my delight. With on my heart this afternoon, dear young people, to talk of the importance and the blessedness of acknowledging the will of God in our whole life. I believe that the reason for the fall was that Adam and Eve sought their own will in independence of God. Indeed, we might say that that's the root cause of all sin. Sin is lawlessness. It is the practice of our own will, independently of God, but the source of all blessing is the heart and the will of God. This very universe in which we live. We think of the One who made it all, the One who created everything, and how full it is of things that are for the happiness and good of man. It tells us, when the things were made, that God's delights were with the sons of men. Just think of how. This is that when God created everything, He was thinking of you, dear young people. He was thinking of your happiness. He wanted you to be blessed. And when Adam and Eve sinned and spoiled it, did that will change? Did God suddenly decide that He no longer had a will of blessing for man? All not at all. When sin came in, God only showed that His will was still to bless man, and He made a promise. That there would be a Redeemer, he said. That the seed of the woman. What bruised the serpent's had? And so he in due time God. Send His only begotten Son into this world and the Lord Jesus. Died on that cross of Calvary. What for all He died there to glorify God his Father. But all dear young people, that we might be blessed, that we might be blessed. And every life that has begun in this world has begun for eternity. Your life is not just for time. Your life has begun when you start in this world for eternal existence. If you resist that will, that seeks your good and your happiness and your blessing. Why it's going to be to your eternal loss, but if you acknowledge that will. You are going to prove, not only in eternity, but in your life here, how that God delights in your blessing and in your happiness, because God finds the satisfaction of His own heart in the blessing of His creature. How marvelous this is. Well, the Lord Jesus came down into this world, and in his pathway. Did he ever do his own will? Never. He said, Not my will, but thine be done. It tells us even Christ pleased not himself. Yes, the Lord Jesus was the perfect example of a dependent man walking here doing the will of God his Father. Now in our life and in the whole course of this world. It is contrary to this. And where we read in Romans 12, it says be not conformed to this world. Now I believe that sometimes we think of conformity to this world as being certain things, certain material things, that show that we have become conformed to this world. And in the measure this is true. But I believe that the thought in this passage is that conformity to the world is a principle in our lives that is contrary to the mind and will of God. And what is that? To have such a good opinion of ourselves that we think that by our own life, by our own plans, by our own minds, we can bring about happiness for ourselves. Isn't this the attempt of the world today? Shutting out God, yet using the mind that God gave them and using the material things in the universe that God created?

To find in this a solution to their problems and happiness for themselves. Independently of the Creator. And you, dear young people, as you go to school, are continually exposed to this sort of thing. And this is what conformity to the world is. And if you're not constantly watchful, you'll become taken up with the ideas that are set before you. You have the possibilities within you. This is a wonderful world. And if we develop it independently of God, we are going to find the ultimate. We're going to be able to bring in a Millennium of happiness for ourselves. But men are trying very hard. And there are some great philosophers and there are some great scientists, and men are working overtime to try and solve the questions of existence and to try and develop all the wonders of this creation and to enjoy them independently of God. Dear young people, this is the greatest mistake that you can make is to follow. Course of this world and think that this is ultimately going to bring you happiness or joy. It's not going to bring it to you even here, although I do recognize as the Bible says. There are the pleasures of sin for a season. There is a temporary enjoyment in the indulgence of your own will and of your own lusts, but there's nothing abiding in it. The pleasures of sin are only for a season. The pleasures of sin are in the act and not in the consequences of the act. And so you see, as Satan is a deceiver, and he's trying to deceive you. And this is the importance of God's Word. This is the importance of the Bible reading. This is the importance of these meetings that we are having here, because we sit under a different kind of teaching than what we are constantly exposed to in school. And in the educational systems of men, because we are approaching things from God's viewpoint, not man's, we're not trying to prove and that man has the capabilities in himself, but trying to show you by the health and grace of God that the blessing comes from God himself, the God who created everything, who made you, who made your body, who made this wonderful world. You live cares about you and is interested in you. And in this lovely epistle after the apostle Paul has. By the Spirit of God opened up to us the wonderful truth of what God has done for us in our sins, meeting us in all our guilt, and then accomplishing redemption and bringing us into fellowship with Himself, explaining to us the full and blessed results of redemption. So that we not only have our sins forgiven, we possess a new life. We are delivered from the law, we are delivered from the old nature that would drag us down. And we're given comfort in these bodies of affliction and we're promised a glorified body, and last of all, promised that nothing can separate us from his love. Well, he says, after a person has done that much for you, can't you be satisfied that they really? Are seeking your good and can't you willingly and gladly give yourself over to your will? That to their will, I should say. And there are boys and girls going together here in these meetings. And there are two things that they want to be assured of before they're willing to give themselves to one another. And what is it? Well, they want to be sure of love and they want to be sure of mutual respect. And if they don't feel that they have sufficient love for one another, why the thing breaks down? If they don't feel, if they have enough confidence in one another to commit their lives to one another, it breaks down. And if it goes ahead, there's sorrow afterwards. There has to be an understanding that there is a confidence in the person to whom you commit your life. Now I want to ask you, can you have confidence in God and committing your life to Him?

Can you be absolutely sure that if you yield your will over to God that He is going to seek your happiness and that He is going to want your blessing? If there is a boyfriend that wants your attention and you are absolutely sure that all he is seeking is your happiness through the whole of your life and that he loves you with a perfect love and you can look to him with respect, it's not hard to fall in love. It's not hard to give yourself to a person like that. And dear young people, I want to tell you that God. Is the one who is making a demand upon your heart. And he doesn't do it without first telling you what he has done for you. He tells you in the beginning of this lovely epistle all that he has done for you. And then isn't this beautiful? He says Here I beseech you therefore, brethren, by the mercies of God, that she presents your bodies a living sacrifice. Don't wait until you're an old person. That's too late. Not that God doesn't accept those who are older, but why not? Give your life when you're young. Why not while you're still in your youth? Be willing to acknowledge the Lord's claims. If you say, well, I'll wait until I'm about 40 years of age and I've had my fun of youth and then I'll do it. You're practically saying I don't believe that God's able to make a young person happy. I don't believe that his will is really for my happiness. It's my own will that brings happiness when I'm young, but it's true when I get into. Then perhaps God can help me. Oh, that's a great mistake. God is interested in you from the very time that you were born of, the little hymn says Air. Knew my infant heart to move thy tender mercies still pursued. Yes, he's interested in you. Indeed, if you're one of his own, you can say that before you were born you were chosen in Christ before the foundation of the world. Well, and it tells us to present our bodies. That is, give yourself up to the Lord, all dear young people. Are you willing to give yourself up to the Lord? Or are you saying, well, I'm willing to let him save my soul, but I'm not quite willing to let him take control of my life? I'm willing to make him happen. He I'm willing to let him make me happy for eternity, but I'm not sure that I can count on him to make me happy here in this world. That's



practically what you're saying if you're unwilling to yield your life to him now while you're young. So here it tells us a living sacrifice, holy. Acceptable under God, which is your intelligence service and be not conformed to this world. But be transformed by the renewing of your mind. And then in the third verse. Not to think of himself more highly than he ought to think, I want to say to you that this. This conformity to the world has to do with your mind. It has to do with your thinking. Why do you follow after the pleasures of the world and independence of God? Well, I can tell you very simply because you don't believe that the real happiness is in following Christ. So you have decided that. It's your own mind and your own intelligence and through man's schemes in this world that you're going to ultimately find happiness. And what we need and what this Scripture is telling us that we need the renewing of the mind and to prove what is that good and acceptable and perfect will of God. That is when you're willing to yield yourself to God, present your body to him, and to look up into the face of the Savior who loved you and say, well, I don't really have. A will of my own in this matter. I want to do thy will then and not till then. Have you found the way a real blessing and happiness in your life. Otherwise you're just following the course of this world. For the man of the world, his whole life centers around himself. Even when he does a kindness, he does it for the good feeling that he gets. He does it for the. He receives, but not until one is set free from himself can he be brought into a place, shall I say, where his will is yielded to do the will of God. Now I want to recognize here at this point that there are many who have perhaps different thoughts as to what is the will of God in certain matters in life.

I'm sure that as you have talked to other young people and older ones. Some have said, well, I don't think it's the will of God, you should do this. And you have said, well, I, I haven't seen that yet. I'm not sure. Well, I believe that God always leaves room for growth. And I believe that we haven't all made the same progress in the things of God. And the apostle John, wisely, when addressing the family of God, he addressed babes and young men and fathers. And I don't expect that those who were younger are going to have the same knowledge of the will of God as those who were older, but you can have the same willingness to do the will of God. You can have exactly the same willingness to do the will of God as someone who is much older. And so I'm not going to say to you that if you do a certain 10 things. You've done the will of God, and if you don't do them, you haven't. I'm going to ask you rather, instead, do you really in your heart recognize the truth of what we have been saying and what God's Word says, that the will of God is the way of blessing and the few are willing at this very moment to say, well, there are a lot of things I don't see exactly the same. As some of the older brethren. But I can honestly say from my heart that I do want to please the Lord, I do want to do the will of God, I do want to let Him plan my life, and I want to recognize His claims over me and everything. Well, dear young people, if you take that stand, the Lord will teach you. It says very plainly, if any man will do his will. He shall know of the doctrine. And another verse tells us that. In all thy ways acknowledge him and he. Shall direct thy paths. And so that's what I would like to bring before you this afternoon. And that is, are you desirous to do his will? And notice what it says, that good and acceptable and perfect will of God. It's good because. It's from a heart that seeks your good and happiness and has proved His love to you in giving His Son to die for you. And it's acceptable because all who have sought to walk in this path have found it to be the path of blessing and happiness. Perhaps you say, well, I know some Christians that have seemed to walk in the straight and narrow way and. And they don't seem to be happy and they're not really finding happiness, but. You can walk according to certain rules and not find happiness at all. Paul was trying to live up to the law and he didn't find any happiness. Why? He didn't have Christ before him, he didn't even know him. And it's quite possible for a young person to have certain outward things before them instead of having the Lord Jesus Christ as a person before your heart. And that's what I want to ask you to your young people. I want to ask my own heart, is the Lord Jesus Christ a person before the soul? I don't believe that there is a young person who really has the Lord Jesus before his soul who would not say, well, I believe and I have proved that that is happiness to have my eye upon him and to follow him. And so it's the acceptable, it's the perfect will of God. I might ask my children to do certain things, I might have certain thoughts for them, but I could easily make mistakes, and I do. My will is far from perfect, but the will of God is perfect. Never, never, never will the Lord ask you to do something that isn't the very best thing for you. Because His will is perfect, and we prove it as we walk in it. And so the very first thing in conformity to the world is. To have too good an opinion of yourself. The thing in conformity to Christ is. To be willing to take your place as nothing and to acknowledge that his will is everything. It was read to us this morning by her brother and Isaiah chapter 66. And to this man will I look to him that is of a contrite spirit and that trembles at my word. One who takes the low place, who says, well, if God speaks, I want to do his will. That's the one.

Whom the Lord looks, that's the one whom he desires to bless. Well, you might say. And does that mean you'll have a trouble free life? Oh, not at all, not at all. Some of the nicest hymns that we have in our book were written by people whose life was full of trouble. \*\*\*\* Crosby, as some of us know, was blind, but she wrote some of the beautiful hymns. Did she consider that because God allowed her to become blind? That then he had blighted her life? Not at all. She recognized that this had been allowed so that she might show the triumph of His grace over circumstances. And she wrote that lovely hymn that is so known to us. What a friend we have in Jesus, all our sins and griefs to bear. Oh how lovely to see in these hymns, ones who have been in trial. Did Paul have a trouble free life? No, the Lord said, I'll show him how great things he must suffer for my name's sake. But did he have a happy life? Oh indeed he did. Indeed he did. He had a happy life because he took all his circumstances, even the thorn in the flesh, as from the Lord. And because the Lord gives you a set back in your Christian life does not mean that he is against you. He is just showing you that the things that you thought were necessary for your happiness were not necessary, but He was the all sufficient one, able to fill and satisfy your heart and to bless you and to use you. And the most precious ministry of Paul was written from inside the prison. The most precious hymns were written by those who were in trial and if. Read at times, perhaps something about the story of our hymns. It must surprise you to see that the beautiful hymns that you've really enjoyed were written by people who were put in very, very difficult spots, very definite trials. But the Lord was sufficient, and they triumphed in them. Now I'd like to just read a few different passages. And show how that God brings us to a point in our lives. Where there is a definite challenge, shall I say, as to whether we are going to do His will. And I'd like to look at several, first of all in Judges chapter 6. Judges chapter 6 and verse 25. And it came to pass the same night, that the Lord said unto him, Take thy father's young Bullock, even the second Bullock of seven years old, and throw down the altar of bail that thy father hath, and cut down the Grove that is by it. And build an altar unto the Lord thy God upon the top of this rock in the ordered place, And take the second Bullock, and offer a burnt sacrifice with the wood of the Grove, which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had said unto him. Well, here we find a young man. And he said his family was poor in Manasseh and he was the least of his father's house. His father was a worshiper of Baal. His father had built an altar to Baal. And now a great challenge came in his life. At this point, I'd like to bring before you. Dear young people, I believe that there comes a time in our lives where there are special challenges, special things come before us, great decisions are made that may affect our lives for years to come and I believe these are very, very solemn occasions. I would like to speak of this one as a young man as to whether he was going to be controlled by. His father's worship, who was an idolater and whether he was going to go on with that or whether he was going to. Acknowledge the Lord's claims and do the will of God. His father, as I say, was a worshiper of Baal, and he could have said, well, you know, my father is a worshipper of Baal. So I'm the same. I just go along. It's the easiest way. If you go against things at home, it's pretty difficult. But we find that

a definite challenge in this young man's life. And the challenge was whether he was going to throw down.

Altered to Baal and acknowledge the Lord's claims and his follower from that time forward. All this was a very serious thing, and it may be there are young people who have come to this meeting this afternoon, and perhaps there are strong influences in your home and among your loved ones to draw you away from wholeheartedly following the Lord. It's not easy to take a stand, to try to please the Lord in such things, is it? Thank God if you have a Christian father and mother who encourages you. But Gideon didn't. And when Gideon had to do this, it was a very difficult thing for him to take that stand. But here we find that Gideon didn't delay when the Lord appeared to him and said to throw down that altar and to build an altar to the Lord in the ordered place. To do what God would have him to do, to acknowledge God in his life, in his home life. And in his worship we find that he did it that same night. There was number delay. As though he looked up and said, Lord, I desire to do thy will. Now, it wasn't easy for him. Perhaps some might say he did it in a rather cowardly way, doing it at night. And that he didn't do it alone. He had some help. Well, all these things we freely admit. And there are often mistakes in the very best things that we do. But the important thing was. He did it. He did it from that that moment the order of bail was thrown down, the altar was built to Jehovah in the appointed place, the sacrifice was offered. And we all know the happy sequel in the life of Gideon, how he was used of God and blessed of God for the deliverance of Israel. But this was a particular moment that came in his life, a challenge, a decision. And this decision was made in the right way. And dear young people. Many of you, and I love to see you here. You come to these meetings. Perhaps some of you are kind of sitting on the fence. Perhaps it's just a matter of a very small thing that would cause you to turn into the world or cause you to follow the Lord and all. How I do desire that as the result of these meetings, you'd throw down the order to bail, that you'd live for the Lord, that you would desire to do His will. In your life cost what it may, and you'll find in that path that there is the joy of the Lord, the blessing of the Lord. It maketh rich, and he addeth no sorrow with it. So perhaps we could speak of the case of Gideon as a question of acknowledging the Lord above all home ties and in connection with worship. And Gideon, by the grace of God, did this. And did what was pleasing to the Lord. He did the will of God. He did not choose the easy path. He did not go along with what had been his course before and been a worshipper of bail. He now was a servant of the Lord. Now perhaps we could turn to another one in Exodus chapter 3. Exodus chapter three in the tenth verse. Come now, therefore I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of. Out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, certainly I will be with thee. Well, here was a call to do a service to the Lord. Here was a call, I say, that this young man, he had spent a great many years of his life being educated in Egypt. He had become discouraged because his brethren hadn't appreciated his desire. And for 40 years he had gone back into the desert and kept sheep. And there might be a young person here and you might say, well, I did want to please the Lord, but you know, nobody understands me. And when I try to please the Lord, people find fault with me.

Well, Moses that had just exactly that experience and it hurt him and he turned back and for 40 years. He was in the backside of the desert, but that was all necessary schooling for him. And even the criticisms that we get are allowed of God. They're for our good and for our blessing. They're part of God's training with us. If Moses had gone after he graduated from the schools of Egypt, when he was mighty in words and deeds, he would have been very proud. He would never have been able to go on with a failing people. But in the school of God, he became emptied of himself. He became so emptied of himself that. He even said that he couldn't speak and he said, who am I that thou should have sent me? Before he had tried to do it in his own energy, and the Lord said certainly. I will be with thee older young person here, and perhaps the Lord. He's laying some little work on your heart and you say, oh, I can't do it, and nobody would appreciate it if I did do it. Oh, how wonderful these words. Certainly I will be with thee. Certainly I will be with thee all in your service for the Lord. And what you try to do for him, what a sweet thing to have the sense in your soul. That the Lord is with you. This was a distinct moment in the life of Moses. And Moses made this grand, this fine decision that he would go forth and the rest of his life, the last 40 years of his life, he spent it among the failing people of God. He wasn't always appreciated, that's true, But he loved the Lord, He loved his people, and he sought to do not his own will. But the will of God, as it tells us in Hebrews, he gave up all that might have been his as a great man in Egypt to become useful. It says he, he chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin. For a season, though, I ask you to your young people, are you willing to identify yourself with a failing, grumbling, complaining, false finding? Of God, yes, you'll find this. Probably you'll find in your own heart. I do. But are you willing to identify yourself with them? And, well, it's the path that Moses chose here. A challenge came and from this moment he was number longer going to be a shepherd on the backside of the desert. He was number longer going to be a great man in Egypt. He was going to be a servant among the people of God seeking their good and their blessing. Well, there's another one. I won't take time to turn to it. And that was the case of of Joseph. Joseph, we know, was sold out into Egypt and they're in Egypt. He was placed in the House of Potiphar and it was a very, very great temptation presented itself in his life. Now there was a woman there who tried to lead him into a sinful path. And this would have changed the whole life of Moses, if he had yielded to this. I believe it would have spoiled his usefulness, but we find that, Moses said. How should I do this great wickedness and sin against God? All dear young people, as I look into your faces, there's many temptations. The moral breakdown of the world is terrific today, and you can ruin your whole life by yielding to this temptation, particularly in the line of sex in these days. Oh, I plead with you young people. Satan wants to ruin your life. He wants to spoil it. He doesn't want you to be useful. And there can be a blight brought in your life that may spoil it for the rest of your time. Not that God cannot restore. Not that he can't bless you. Not that he can't come in and fill your heart even after you've failed. He restoreth my soul. But I believe that things can happen in a Christian's life that can spoil his usefulness for years to come. And how nice it is when this challenge came in, All in all its thoughtfulness. And it wasn't through any planning on the part of wasn't through any planning on the part of the Joseph that he was in that house. But it was a circumstance that arose, an unexpected one. And he was faithful. Why? Because he wanted to do the will of God. He said, how should I do this great wickedness and sin?

Against God, all dear young people, May God keep you pure. As Paul said to Timothy, keep thyself pure. And in these days we need this, that we might be preserved so that we would go on for the Lorde glory. Well, and there's another one that I'd like to turn to, and this is in Judges. Chapter one judges chapter one and verse 12 and Caleb said he that smite of Kerja Seifer and taketh it to him. Will I give acts of my daughter to wife and Osteo the son of Kenas Caleb younger brother took it and he gave him AXA his daughter to wife. Well, it was just particularly the first part. And I wanted to call your attention to the fact that this. Name Kurja Seifer means the city of books, the city of books. Now, I believe this is another thing that challenges us as young people today. As you go to school, you're required to do a great deal of reading. And the bookshelves everywhere filled with all kinds of reading, interesting things, things in connection with what is going on in the world. We're leading, we're living in an age where. There is what King Solomon said of the making of books. There is no end. And young people are doing a lot of reading. And I'm not here to say whether it's necessary what you're doing or not. I leave that between you and the Lord. But I want to ask you, are you like Caleb? He overcame Kerja Seifer, the city of books. That is, he didn't allow books to ruin his life. He overcame. And, you know, there's a lot of young people, they do a lot of reading of things that. Really do a lot of harm in their Christian life and pervert their

Christian thinking. I believe that we need to remember that this Kerja means the City of Books. And here we find a very lovely thing this young man overcame Kerja's sea for, and he got a Good Wife. And no wonder he was blessed. He became the first judge in Israel. Yes, and dear young people, in this time when there are so many books around, may the Lord keep you, may He give you the grace to overcome the city of books. And it tells us that the name of the city was afterwards called. Mentions this in the 11th verse. The name of the city was afterwards called Dieber, which means Oracle. In other words, he read books to no end, but he placed confidence in the oracles, the word of God. And this, I trust, will be true in your life, that with all the reading and much of it is necessary in your educational life today, that you will always keep the word of God on top. You'll always give it the best, the most important place. Because unless you do, all these things are going to affect you. And you'll become conformed to the world in your thinking if you're not careful. To prove all things, to test what you hear. By the word of God. And I'd just like to turn to a little verse in Genesis chapter 2 and the 18th verse. And the Lord God said it is not good that man should be alone. I will and help meet for him. Here's one man that had nothing to do with choosing his wife. It says the Lord. The Lord made this remark, He said I will make. And help meet for him. He didn't have anything to do with his will. It was completely the will of God that provided a help meet for Adam. And this I'd like to bring before you to in connection with this great decision in your life. I know that we need to be guided intelligently by the Word of God. I know that there is much helpful instruction in the word of God in connection with these things. But we can each ask ourselves, dear young people. Do we want to help meet that the Lord can say I. Chose that helped meet for you. I chose that help meet for you.

And I ask you, dear young people, as you seek to make these plans in life, not to forget this and that as you look to the Lord and seek His guidance and His will, that you will always bear this in mind, that the Lord is the only one who can bring the right help meet into your life and the girl whom you marry. Or the boy whom the girl marries is going to make a change in your whole life. Because the wife is the completion of the man. And so there's two that are made one and if you get the right one, it's going to be for your blessing and happiness and you can together follow the Lord. If not, it can be the ruination of your life. But God is interested in this, the very beginning of things. God said I will make a help meet for him. How lovely was God Himself that have provided this one for Adam and God himself can provide one for you. She wasn't perfect. No, we find afterwards she wasn't. Don't look for perfection. We're not perfect ourselves, any of us, but we can have the consciousness that the Lord has guided. The Lord has directed our lives and He wants to do that. And so now I'd just like to quote that verse in Philippians chapter one in closing. Where the beloved apostle Paul could say this to me to live is Christ. That is, he had learned in his life that the path of blessing and happiness was not his own will, but to have Christ before him, to follow the will of God in his life. And all I wish to say to you again to your young people. Are you willing at this very moment? To commit your life to the Lord. As I say, these challenges arise in our life from time to time. There may be a challenge as to throwing down an altar. There may be a challenge as to what service we would do. There may be a challenge as to choosing a wife. There may be a challenge as to our business. There are many different things that come up in life. Definite decisions that are made and if first of all we have been before the Lord. And we have recognized that He loves us and that His will is for our blessing. Then when we approach these problems, when we approach these decisions now, there is a reason why we decide as we do, and that is because we do not want our own will, but His will. May we have grace to look to the Lord and say, not my will, but thine be done. The Lord will give us grace for all the circumstances. That may not be a smooth path, but. Useful path. It can be a successful path, a happy path, if you and I put the Lord Jesus first. He loves you, He wants to bless you. He made you that you might prove all the blessing that's in his heart for you. And he'll not be satisfied until each one of his own is supremely blessed. And it won't be in your will and mine, but in His will. That that eternal happiness will be our portion. May we seek His will even now.

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Romans, chapter 12. Verse One. I beseech you therefore, brethren, by the mercies of God, that she prevents your bodies a living sacrifice, holy, acceptable unto God, which is your reason. For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think. To think so delay according, as God has built to every man the measure of faith. How shall we turn back to the Psalms, the 144th Psalms? Psalm 144. Beginning of the ninth verse. I will sing a new song unto thee, O God upon us all tree, and an instrument of 10 strings will I sing praises unto thee. Is he that give us salvation on the king who delivered David his servants from the hateful sword. Lead me and deliver me from the hand of strange children. His mouth speaketh vanity, and their right hand is a right hand of falsehood. That our sons may be as plants growing up in their youth. That our daughters may be as cornerstones. After the similitude of a palace that our dinners may be full, affording all manner of precious, all manner of store, when our sheep may bring forth thousands and 10 thousands in our streets, when our oxen may be strong to labor. What there be no break in no going out that there be no complaining in our streets copy is that people that is in such a case very happy with that people whose God is the Lord. I had particularly before me and their young people to speak on this 144th. But I read those verses in the 12th chapter of Romans. Because we have two particular words brought before us there. The word conformed and the word transformed conform to this world we are living in, a world of our system of things that has been built up of man. Elimination from God. A system of things where men and women. Young people and children are sitting to find happiness through the efforts of their own hands, through their own planning. And then we have that transforming process, and I believe us into the knowledge of the will of God. And it brings us into that blessing which is found in walking in His well. And this 144 some we had a little millennial picture black before us, a picture of the blessing that God will bring upon his people, Israel in a future day. But in a moral way we can apply it to ourselves, because it brings before us that which should characterize us. If we have been in a practical way transformed, and so each one of us in this room, the speaker as well as the heels, is either being conformed to this world. Being transformed by the renewal of our mind to prove what is that good and acceptable and perfect will of God. I say again that this world is of vast system. And the whole principle upon which the world operates is. To have a good opinion on yourself. That's why, when exhorting us not to be conformed to this world, it doesn't mention here willingness in the sense that we often speak of it, that it strikes at the very use of what worldliness is by saying not to think of ourselves more highly than we ought to think, you know. It's self importance and it's that desire. It is in our hearts by nature. To how the attraction to ourselves that brings so much sorrow and trouble into our lives. But when we are occupied with the Lord Jesus, when we are transformed into His likeness, then the great desire of our hearts and lives is that Christ might be seen in us when I walk and in our ways.

Instead of thinking highly of ourselves, we think so highly of our blessed, precious Savior who has saved us and who has done so much for us, that we desire that in every aspect of our lives, Christ should be seen. And so it says about presenting our bodies a living sacrifice. But that is, we belong to Christ, we have been redeemed at such a tremendous cost, and now we would seek to acknowledge his claims over us. And to live for him and these young people. What a blessing this is when we discover it in our youth, as it says there. But we may prove what is that good and acceptable and perfect will of God? How do we prove it? We prove it as we walk in it. We may listen to these things ministered in the meetings, but unless we walk in it, we will never prove the blessedness of it. You may hear of a very good highway, but if you never drive over it, you'll never know by experience what the highway is like. You may have it by report, but you'll have to say when someone asks you about it. Well, I've heard it's very good, but I've never been over it myself. But all how different when you've been over that highway yourself and when you can speak of it as something that you know in a personal way. Well, God would have us not only to know the truth of God as we learn it in His precious world, best of His, that is, but you know it in a practical way in our daily lives. In other words, dear young people, to walk in it, to prove the blessing of it as we walk in it. For everyone who has walked in my path can speak well of that highway of holiness, can speak well of that pathway in which the Lord Jesus walked into perfection when he was down here. Well, it all depends on what kind of company we keep. If we keep the company of the world, if we listen to all their ideas, if we follow all our reasonings, it won't be long until our thoughts and then our lives will be conformed to the world. We'll talk like them, we'll sleep like them, we'll dress like them. In every way we'll be like them. But if we're occupied with the Lord Jesus. We will find that our thoughts are changed our walking ways. Even although appearance is that which bears testimony to the fact not we belong to Christ. And so going to this 144th Psalm, it says, here I will sing a new song unto thee, oh God. What have you learned? That new song? Is there an unsaved person here this afternoon and you have never yet received the Lord Jesus as your Savior? All the songs you know are the world's songs, the songs of Christ, of Zion. They have no interest for you because your heart has never been tuned to sing His praise. Doctor Wilson was a great singer before his conversion to God. And he had a believed to sing at some entertainment being provided by the world, but God interrupted his plan and played Doctor Wilson soul. And when he told his friends that he had accepted Christ as their Savior, they said, well, are you going to sing at that entertainment for us? Well, he said, I'll have to sing a new song if I do. He said if I come, I'll have to sing about my savior. God had put a new song into his mouth, even praise unto his under his God honest side. Your head is turned. Always said, my heart has been turned. And your friends that's true. Dear young people, I hope you can sing this new song. Because it begins down here. You will never be among the white robes company that will sing the Savior's praises above unless you have learned to sing the new song down here. Is the Lord Jesus your personal favor? Oh, it's not. There's no better time than this very day to receive Christ as your Savior. There's no more wonderful place to receive Him than right here.

When the hearts of hundreds would rejoice. That you had found Christ, and you could join in the song wisdom to sing unto him that loved us and washed us from our sins in his own blood. Then it says he is an instrument of 10 strings. Will I sing poses unto thee? You know the children have a little song about two little eyes to look to God. Two little ears to hear his words. Cleaning his face to walk his ways, two hands to work for him all my days. One little son to speak his truth, one little heart for him now in my youth. And if you're careful in your addition, you'll find that those four twos and two ones, they add up to 10, don't they? Two eyes, two hands, 2 feet, two ears, one heart and one tongue. That makes time, doesn't it? So I like to think of that as the 10 stringed instruments. Not only knowing Christ as your Savior, but sure. And this is presenting our bodies or letting you sacrifice so that our hands would now desire to do the will of the one who has won our hearts. Our feet would desire to walk in His ways. Our years would like to listen to those things that are pleasing to him. And indeed, our eyes would like to behold the things that we know please Him. Or how wonderful it is. When is that yielding of the whole life to Him? All dear young people, don't be afraid to do it. Don't be afraid to yield your whole life to the Lord Jesus. There's no one that desires your happiness like He does. You may have friends who love you and who are interested in your happiness. Who would sacrifice their own pleasure to make you happy? But you will never have one who loves you like the Lord Jesus. You'll never have one when you can yield undesirably and find in Him and in His will. Unhindered blessing all. He who has prepared that home for you above and is waiting to welcome you there, is the one who wants to make you supremely happy down here. Oh, not only to know the new song, but also to sing it on 10 strings. And not only to know that Christ has saved you, but also to say Lord. You won my heart. I belong to thee. Or how lovely this is. Well, this is the beginning. The introduction of this wonderful thing that is brought before us in this 144 Psalm. And the only way that this can be solved is in the measure in which this is true in our lives as a daily thing. Then you notice in the 10th verse it says it is he that giveth salvation in the kings who delivereth David his servant from the hurtful sword. We're passing through an enemies lamb. We're passing through a world where the forces of darkness. Gathered against us and we have no strength of our own. How often we find the conflict very strict. And I know the young people in this age in which you live, the conflict is really stiff. It is difficult. It's not easy to follow Christ because never was the world more organized to keep your heart away from the Lord Jesus. And to hinder you can follow him fully. But all how wonderful. But there is one who can, as it says he will give salvation on the kings, as one who knows every attack that the enemy brings against you, who knows to the weakness of your frame, as he knows the weakness of mine. Each one of us has particular weaknesses. What might be a temptation to you might not be a temptation to me.

And what might be a temptation to me might not be particularly to you. We all have different tendencies that all the the one who has saved us is able to deliver us from those temptations and snails. And isn't it precious, as we pass through an enemies land and know only too well the weaknesses of our own hearts, to look up daily and say control? God friendly do I put my trust? All the Lord Jesus is able to help you. He's able to deliver you, the little song says. Ask the Savior to help you. All the young people make it the constant habit of your lives just to look up every step of the way and ask His help. Because there are snails, there are difficulties. Evil is becoming more and more open. You are surrounded with it in a way that perhaps. Soul are pronounced in you've gone by, but thank God it still says greater is he that is in you than he that is in the world. And if you take your stand upon this precious book and turn to the Lord, as our brother remarks in the meeting this morning. And in all thy ways acknowledge him. In all thy ways, we can talk about it in connection with salvation and stop there. We can talk about it in connection with finding the place where the Lord would have us gather and stop there. But in all thy ways there is not a detail in your life or mine too small. Or too great, but we cannot bring to him. And he hasn't. He has a positive will about that matter and if you and I are close enough to him. He says I will guide thee with mine eyes all He wants to guide us, He wants to bless us, and He give us salvation on the kings He delivers from the hurtful sword. These are able to teach you depend upon him. Look to him in confidence. Walk in obedience to His word, and you'll find blessing in the next verse with me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and the right hand is a right hand of falsehood. Well, this, I believe, brings before us separation. Separation. Delivery from the hand of strange children. And their mouth speaketh vanity, Their right hand is a right hand of falsehood. All I want to tell you. That the company of the world is dangerous. It says whosoever therefore will be the friend of the world is the enemy of God. And how many are promising young person who has started out so well? Has formed the friendship with someone who was of the world. And that friend LED that young person

away into the world, because you know your world. Can lead you down because you have a fallen nature like they have. I have a fallen nature like they have. But the world can't lead you up, and you can't lead them up to if they're not saved, because there's no point of contact except through the fallen nature. That's all. And if you're going to enjoy things with them, you have to enjoy it as a natural man or a natural goal. And so here we find the psalmist saying. With me, and deliver me from the hand of strange children. Oh, dear young people, have you ever asked the Lord to keep you from those temptations? They're very real. There are some awfully nice young people who are not saved. I mean, lovely dispositions, kind. They do a kindness to you if they could. They're courteous, they're thoughtful, and yet they may be haters of Christ. I don't say that they're not nice.

Young people, I don't say that you wouldn't enjoy the kindness and good things that you see in them, but I say have their strange children if they don't love the Lord Jesus and if you can't speak with them about the Lord Jesus. Then what do you have in common with them all the psalmist here realizing the particular snare that this is, he says ridden me and deliver me. And I believe every one of us, even those of us who are older here this afternoon. Know how the friendship of the world was a snare to us at different times in our lives and we needed to cry. Lord lively and deliver me. All through the young person here and you're slipping away into the world. May this be your cry this afternoon. Leave me and deliver me, it says. Their right hand is a right hand of falsehood. Falsehood. The world walks in a vain show. They have nothing less wild to offer you, those very people. When they link up with them and become friends with them in an intimate way, you'll find they have no heart for your saviors and they have no true sense of spiritual values. They townhouse, they, they wait everything in a false bounce. And the Bible says that a false balance is an abomination to the Lord or you weighing things in a true balance. But when the children of Israel paid the redemption money, it was to be after the shekel of the sanctuary. These had to be weighed in the right balances. And things that may look very important to you in your youth. Saying, well, that friend is helping me to get along. He's helping me to get pause, He's helping me to get this, He's helping me to get that. Perhaps in the values of faith in this world, it may be. So what is he helping you to follow Christ? Did he make you conform to the world to buy? Poured some Jelly into a mold and then I put that bowl in the refrigerator. What's going to happen? Why this Jelly is going to take the mold. It's going to turn just exactly like it. And if you turn it out of the mold, there it is. That's out of a mold, but it's exactly the same as the mold. It's taken on its shape. And if you and I go along with the world we're going to take on and shape, we're going to become like it, the transformed by the renewal of your mind. That he may prove what is that good and acceptable and perfect will of God. So may we not weigh things in a false balance, May we weigh things in a true balance and value that which God values, appreciate that which God appreciates. Going to leave the new translation of it. Fashion sculptured after the fashion of a palace, sculptured after the fashion of a power. Well, here we find a word for our sons and for our daughters. And may I pause here to call attention to the fact that before this it must have been talking to parents, because here it says that our sons and our daughters. And I want to say a word to myself and to the parents who are here this afternoon. We think we wish that our young people had a heart for Christ, we wish they followed Him more. But all can we not say something to ourselves as parents? What kind of an example are we giving them? That we are enjoying the Lord to be seeing us, That we think in terms of eternity. That we measure things as God measures them and values them as God values them. As an area has written, written in a little poem. It was a sheep, not a ram that went astray, but the lambs follow the sheep. And pardon me when I speak to myself as well as to those of us who. Knowing his parents be exercised, if we want our sons and our daughters to belong to the Lord, perhaps we too could be before the Lord for our own pathways, that they might look at us and find what things we enjoy. Are we enjoying the Lord? Are we walking in the power?

Of this truth that we speak about, no notice of them. Maybe it's plant grown up in their youth. You know, we hear an expression sometimes only a lot person grow up. When will that person grow up? Well, I like to see people grow up in their youth. Sometimes, you know, dear young people, there's a thought of an idea that you have to store your walled up, you have to have your slave face. But here the desire of the stone school that our son may be as planned, grown up in their youth. And I like to see young people have a happy time. It's only normal. That they should desire young companies. Fellowship, healthful exercise, but you don't have to sell your wildest. You don't have to go out and have a fling in the world because there's many a young person that has gone out to have a fling in the world and has roots that all the rest of his life has rooted with sorrow. All your young people. We desire that you should be grown up into your in your youth. In the chapter that we were reading this morning, it says that we may grow up unto him. In all things, when I can't stand anymore blessed motive before your heart than to grow up unto Christ, grow up under Christ. I know as I say, when you're young, you have a young outlook and I don't believe that the Scripture condemns this that I say, is it in keeping with the mind of God? Are you speaking? Know the Lord's planes over you, but our sons may be its plants grown up in their youth. And I want to say a particular word to the young boys here. Because the Spirit of God in this verse separates the sun and the daughters, and it's the balls that give the example. It's the balls that give the example. And it's those of us. You young boys, let me speak to you. Are you giving an example to the others? Are you seeking to walk in such a way that others look at you? I'm seeing you. The quality that ought to characterize. God made you a man. God has committed public ministry to man. He has committed leadership to men on what we lack today, his young men who have the quality of godly leadership in the Assemblies of God on a God grant that there will be an exercise that our young people, our young men may be grown up in their youth. Plants of the Lord's planting going on for him, and then notice the word to the daughters. And our brothers may be a cornerstone. Captured after the fashion of a power, you know it's natural for a girl. At this weekend, there is going to be a fashion show and there is going to be a lot of people that are going to watch the fashions go by well as a fashion show right here there's a fashion show on each one of you are showing what kind of fashion you desire to follow. And isn't it lovely here, sculptured after the fashion of a palace, we belong to the household of God. You are being build of his inhabitation of God through the Spirit. And isn't it lovely than our daughters? Our fashion structured after the fashion of a power so that others looking at them will see without which characterizes a godly Christian girl and our desire to please him. All this is sure of the world, first for the sun to be grown up in their youth, and then a word for the daughters that they might be fashioned.

Sculptured after the fashion of a palace. Oh how lovely this is. Wouldn't it be grand if each one of us feel young people had such an exercise as this? There are meetings then would be as we have further on here. Happy is that people that is in such a case. Oh how lovely it would be. What a blessing it would be if we were parents heeded the warning that's given to us. If our young boys heeded the warnings that's given to them. And if our daughters, in seeking to follow the fashions, would think of the fashions of a similitude, of a power, thou which is pleasing to the One who loved us and gave them so forth. Then the 14th verse. What are garners may be full affording them all manner of store. Know how lovely this is the garners may be full of that is there would be about feeding upon Christ. Feeding upon Christ? How often does it drive in the meetings? Because there is something of conformity to the world instead of conformity to Christ. But I believe, dear brethren and dear young people, but if we were all exercised in this way. How that there would be as we have here, our garners would be full, that the meanings would be bright, happy places. Christ would be ministered in power. We've come to the meeting and sit down and really be refreshed in our souls. Only God grant that there may be this exercise with us, that we might be before the Lord for our pathway, so that the meetings might

be as we have here, affording all manner of stars at the dear Saints of God might receive refreshments and blessings for their souls. That our sheep may bring forth thousands and 10 thousands in our streets. Father speaks of fruitfulness. Fruitfulness, daughter would be more blessing from the result of our activities. More blessings. Why is it that we don't see more blessings? Well, I believe it's partly because we ourselves are not walking close enough to the Lord. I believe the Lord would use us more than he dies if there was more exercise with each one of us. To walk in a way pleasing to the Lord so that an outsider coming into the meeting, as it says in Fourth Corinthians chapter 14, when he comes in, he would fall on his face and confess that God is in you of a truth. So my sheep, they bring forth thousands and 10 thousands in our streets. That our oxen may be strong to labor. That there may be no breaking in nor going out. All what a what a word this is. No breaking in, no going out. All what God has to do to break some of us down, what he has to do. All those stubborn wills of ours. Dear young people, I'm looking into your faces. And if you don't go on with the Lord, the Lord loves you too much to let you go your own way. And he has his own way of breaking the thin. He has his own love breaking the thin. And it's not a very pleasant process. Sometimes we read in the Bible of a little animal that didn't have to be broken in or didn't have to be broken in. Why didn't it have to be broken in? Because it let Jesus sit on it. On that little animal, it didn't have to be broken in. It was brought into false objection to the one who took its place upon its back. It didn't rear. It didn't jump. It didn't say I love my own way. That was fully. Give an end to the world of the Lord Jesus. All dear young people. May God grant about your let the Lord give us take its place upon your back, as it were. And I said for you, I say it for myself, all God has to break us down sometimes in a very hard way. He loves us too much to let us go our own way.

But all he doesn't want to have to break up in that way. I say again, that little animal didn't have to be broken in Jesus Sodom. When you let the Lord Jesus have his rightful place, then he won't have to pass you through some heartbreaking experience to break the heart to break your heart to break the heart of your parents, to break the heart of your brethren because. The Lord loves you, and He wants to break down that will and draw you to Himself. But there may be no breaking him and notice, nor going out, nor going out. All this is fabulousness. I've talked to a lot of young people. I've watched a lot of young people grow up. And I'm I'm sorry to say I've seen quite a few of them go out. Go out. Yes, they were brought up in the meeting. They heard the truth that was ministered to them. Their brethren prayed for them, their parents prayed for them. They loved them. They pleaded with them. But they've gone. But there may be no going out here, young people, if you get before the Lord. And ask him to keep you he will keep you. He wants to keep you. He wants the blushes that there may be no going out, no barking in that then they no complaining in our streets. What would this tell us of submission to the will of God in our life submissions. Are you and I going about complaining it's not the way a Christian should act? Who ought to be a happy people? Anyone who has a right to be happy. If the Christian, there's anyone who has a cause for thankfulness, it's the Christian. But there will be no complaining in our streets. Oh, how much complaining there is. And why? Is it because we want our own way? We're not submissive to the will of God, and so we complain. We grumble, always grumbling about somebody or something. Somebody didn't treat us the way they should. The meetings aren't what they should be. The other young people aren't what they should be. Well, the Lord would have each one of us to be exercised. That we might be going on to please the Lord and accepting our circumstances from Him. That there be no complaining in our streets. That complaining ever bring you any happiness itself, will bring you any real lasting happiness. No, it brings souls, brings grease. Copy is the people that is in such a case. Happy is that people whose God is the Lord? Do you want to have happiness? You want to have the blessing of God? Friends can come to you and shake your hand and say. Wish you the blessing of God, but they can't give it to you, but the Lord can. The Lord can give you and He wants to give it to you. He wants to fill your life with happiness and blessings. He's marked out the pathway in his precious words and all. How lovely this is. Happy is that people that is in such a case. Yay. Happy is that people whose God is the Lord? Nor may I say again how we conform to this world. Or as it all desire, that we should be transformed, that our minds should be removed. But our thoughts might be formed by the word of God, and that our lives might be fashioned in a way that's pleasing to the Lord. God speak to each one of our hearts. Bear with this little Psalm that brings before us A millennial picture may also be a voice to us so that we may have something of the joys of heaven upon earth. All dear young people, again I say, I speak these words in love. I desire Your happiness and your blessing. Nothing makes my heart more happy than to see dear young people. Really want to follow Christ. We want to belong for Him. We want to live for Him. For my God granted, it will be so as the Lord's coming draws near.

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