1 Peter - Commentaries by Unknown Author

Young Christian: Volume 16, 1926, Obedience of Christ, The

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We have noticed of late, and facts have come before us, where young converts, and, indeed, older Christians, have been ensnared by the enemy with a spirit of lawlessness.

“O! we are saved now; we are Christians; we are not under law; can we not in many things do our own will? Why should we be so narrow and strict? Can we not go where we like, and hear what we like?” And if all this is not said and done, yet what a large portion of our time is spent in doing our own, will?

Perhaps nothing has been more seriously forgotten than this: that the Christian is sanctified by “the Spirit unto obedience and sprinkling of the blood of Jesus Christ.” We are not set apart, as a nation, from Egypt, unto the obedience of the law of Moses, to stand before that mount, to tremble beneath the sound of the righteous claims of a holy God, (“And so terrible was the sight, that Moses said, I exceedingly fear and quake”); neither are we set apart to be a struggling people, striving in vain to keep the law of Moses. We are not sanctified, or set apart merely to obedience, but to the obedience of Christ. (1 Pet. 1:2).

What, then, was the obedience of Christ? Was it a mere question of right and wrong with Him? Had He to use His private judgment as to what was right and wrong? Did He avoid stealing because it was wrong to do so? What was the principle on which He ever acted?

Let us hear Him on the subject: “Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart.” (Psa. 40:7, 8). What a sight is this! A person on this earth, Jesus of Nazareth, set apart from eternity to come and do the will of God; and, in His case, that will to reach to our redemption by His blood. But in every act He could say, “I delight to do Thy will, O My God.” “For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.” (John 6:48).

And in answer to this unmixed delight to do the Father’s will, in every thought and act, a voice was heard from heaven, which said, “Thou art My beloved Son; in Thee I am well pleased.”

To this obedience the believer is set apart by the Spirit; not the trembling, quaking bondage of Sinai, but the obedience of Him, who could thus say, “I delight to do Thy will, O My God.”

In the obedience of Christ, then, we see two things a nature that delighted to do the will of God, and power to do that will. He never could possibly have said, “How to perform that which is good I find not.” The delight of His heart, and every action of His devoted life were well pleasing to the Father. No leaven within, no spot without. His was obedience perfect before God. Such is, then, the standard set before us; such the obedience unto which we are set apart, sanctified. All the rest of mankind doing their own will. Christians separated from them, to delight to do the will of God their Father.

Is it not evident, then, in order to do this, there must also be the same two things in the believer? There must be a nature that delights to do the will of the Father. That nature must be holy; or it cannot delight to do the holy will of God. But man, in his fallen condition, is the very reverse of this; and circumcision, baptism and religious ceremonies, do not change his evil nature. The blessed Lord teaches he must be born wholly anew. He must have a new nature. And even, then the other thing is needed—power.

Such a case is supposed and described in Romans 7. He is born again, has a new nature, can truly say, “I delight in the law of God after the inward man,” but he has no power. He says, “for to will is present with me; but how to perform that which is good I find not.” Does not this show the need we have, not only of a new nature wholly from above—of God—but also the absolute need of power; that is, the indwelling of the Holy Ghost; “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” This we find is the all-important subject of Romans 8:1-17.

It may be asked, But has not the believer two natures; and is there not conflict still with an evil nature? And if we are set apart to such a perfect example—the obedience of Christ—can we say that we do always the things that please the Father? Can we say that we have no sin? (1 John 1:8). He knew no sin! Can we say so? Surely that perfect copy is placed before our eyes; but can we say we have never failed—can we say, even as believers, “We have not sinned”? Should we not “make Him a liar, and His Word is not in us”? All most true; and hence mark the divine perfection of the Word of God: we are not only set apart by the Spirit unto the obedience of Christ, but the sanctification of the Spirit [is] unto obedience, and sprinkling of the blood of Jesus Christ.

It is impossible to enjoy the power of the Holy Ghost for obedience, unless we receive the seal, the witness of the Spirit to the infinite and immutable value of the blood of Christ. O, sweet relief! O, lasting victory! The blood of Jesus the answer to all that I am, and all that I have done. Not like the blood of bulls and goats that needed repetition, and never purged the conscience; but the blood of Jesus Christ, His Son, cleanseth from all sin. Set apart to that, to the sprinkling efficacy of the blood of Christ. What a peace! God says, “and their sins and iniquities will I remember no more.” Believer, is it not thus written? Is not this your place?

We press, then, this much neglected, blessed truth the obedience of Christ. O, what need of prayer and searching of the Word of God, and what dependence on the Holy Spirit, both to know and power to do, yea, to delight to do the will of God. What have we done this day because it is His will?

Scripture Queries and Answers, Scripture Queries and Answers

Q. What is the general meaning of 1 Peter 1:1,2; and why is obedience mentioned before blood?-E. C.

A. James, in his Epistle, addresses the scattered twelve tribes, as Israel had still the character of God's people in his eye: and he recognizes both the synagogue (ch. 2:2) and the assembly (ch. 5:14), as before the final separation of the believing remnant from the nation in general had taken place. It was a transitional moment, and he has the nation as a nation, although scattered, before him. Peter, on the other hand, takes up only the elect strangers of the dispersion, who were anywhere but in the land of Israel-Pontus, Galatia, &c.-and sets their eye upon a heavenly hope. Consequently, verse 2 is a complete reversal of the whole hopes of Israel, to this remnant of faithful ones. As to Israel of old, we might read it thus, "Elect according to the foreknowledge of Jehovah, through sanctification of ordinances, unto obedience of the law, and sprinkling of the blood of the old covenant" (Ex. 24), which sealed their condemnation. Now, he can write of the believing ones that they were "elect according to the foreknowledge of God the Father (the name He reveals Himself to Christians in the Son of His love, as Jehovah was His revealed name to his elect nation-see Ex. 6), through sanctification of the Spirit, (not ordinances)-who separates us from man, unto the obedience... of Jesus Christ"-i.e., to obey according to His order and pattern, who never did even His own perfect will, but the Father's; "unto obedience (of Jesus Christ) and (unto) sprinkling of the blood of Jesus Christ." The Spirit separates us unto both. Thus separated or sanctified by the Holy Ghost unto His obedience-i.e, unto that end-we come under the efficacy of the blood of sprinkling of the new covenant, which purges the conscience, instead of sealing our condemnation.

Heb. 13:13.

Q. Does Heb. 13:13-" Without the camp"-refer to Ex. 33, when Moses pitched the tent " Without the camp, afar off"? or, rather, is there an allusion to it; for I suppose there is no doubt the reference is to Lev. 16?

A. In the Gospel narratives we learn that Israel had refused their Messiah-" We have no king but Caesar," is their word. (John 19) Jesus said on His cross, "Father forgive them, for they know not what they do." (Luke 23) The answer to this intercession was the offer by the Holy Ghost, who came down at Pentecost (Acts 2), by Peter in Acts 3, " I wot that through ignorance ye did it," he says, and that if they would now repent, Jesus, whom they slew, would return, and the times of refreshing would come. Their full answer to this offer of grace was at the martyrdom of Stephen (Acts 7), in which act the citizens who hated the nobleman, who had gone into the far country to receive a kingdom and return, sent a messenger (Stephen),, after him, saying, "We will not have this man to reign over us." (See Luke 19) Stephen sees the Lord Jesus-the Son of man-standing at the right baud of God, till then ready to bring in the "sure mercies of David." They had now refused these "sure mercies," and the whole earthly order of things is broken up. at Jerusalem, and they were all scattered abroad, except the apostles. Hebrews now come in, and in it we find Jesus seated and expecting, till His enemies be made His footstool. (Chapter 10:12,13.) Till the day when He says, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19:27.) In each Scripture it is a characteristic attitude in which He is seen. It characterizes very preciously these Scriptures, to the renewed soul, who is free to learn the beauties of _the word of God. In consequence, the Jewish believers are called upon to "go forth therefore unto Him outside the camp." They must come outside the earthly order of things, and everything of a religious character which recognized man in the flesh, and connected itself with the world. (Believers were now "in the Spirit," with a heavenly sanctuary and High Priest.) This was most distinctly Judaism at all times. This word of the Lord holds good with regard to every religion which connects itself with the world, and recognizes and provides for man in the flesh, or unrenewed. An earthly formulary, which takes in all the nation, or country, or, district, is the "camp" now, and the distinct call of God to the believer is uncompromisingly to disconnect himself with Such, and take his true place with Jesus-" bearing His reproach "-" outside the camp," or such an order of things.

Thus acting, he recognizes what God requires-separation from evil-in order to walk in fellowship with Him. Moses was quick in apprehension in the mind of. God, when he pitched the tent without the camp. (Ex. 33) He knew that God could not now dwell amid a rebellious and revolted people. Every one that sought the Lord went out to this place of separation to God; and God's presence was found there; and there He spoke to His faithful ones. ' There is no doubt, as far as the offering went, that Lev. 16 is alluded to. It was the type.

Readings on 1st and 2nd Peter, 1 Peter 1:3-14, Reading on: Part 1

The Christian's portion, as a Christian, is beyond the reach of death because it is in resurrection. "Hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." What is in resurrection is beyond the reach of death. The resurrection of Christ is a wondrous truth and it is viewed from different standpoints. First of all, perhaps, it is the evidence of God's acceptance of His work of atonement (5th of Romans).

“Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." (Vs. 18-21.)

There is nothing sparse or meager about the truth of Christianity-the truth of the gospel.

The Lord says, at the end of the first of Revelation, "I am the living one and become dead; and behold I am alive for evermore, Amen; and have the keys of death and hades." What is that? You can't get beyond the reach of His power. Suppose you die and go into death. He has the keys. All that are in their graves, one of these days, shall hear His voice. "The keys of death and hades." They crucified their own Messiah and their own hopes. All centered in Christ.

Now God comes in, raises Christ from the dead, and now there is a living hope-a Christ that will never die again. "I am alive forevermore," and in that life the believer is associated with Christ. Nothing meager about that, is there? Associated with Christ in resurrection life. They lost it once when they crucified Christ.

“Begotten us again to a living hope." We have that word "living" in the next chapter, 5th verse. "Living stone" is Christ-"living stones" His people. A living temple, formed of living stones, founded on the Living Stone.

Now, you see, one thing the Church of God (when I say "Church of God" I mean all true Christians) one thing they have to contend for is the truth that Christ rose from the dead-that He is a living man-the Man that was dead, and is alive for evermore. The resurrection of Christ is the great foundation of Christianity. "If Christ be not raised ye are yet in your sins." That is a strong statement. What did the resurrection of Christ have to do with our sins? Nothing at all, but it shows God accepted what He did in death. Suppose He still lay in the grave. Is it a proof that God accepted His work? He has been taken out of it. That line of things is brought before us in "hath begotten us again unto a living hope"-a hope that death can't touch.

That comes out very beautifully, in the 11Th of Hebrews. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.”

There you get the Christian's position. Justification by faith in the work of Christ acceptance of God-God's testimony to it in accepting Christ-"God testifying of His gifts." Enoch's testimony was, not that he was righteous, but that he pleased God. That is another thing. He walked in this world, knowing that he might be taken to heaven any minute without dying. Enoch knew he had a life that death had no claim upon. "By faith Enoch was translated.”

Just so with the believer-the believer as a believer. The life he has as a Christian, is a life upon which death has no claim. It is in resurrection, and he may never die. If we do, death comes in by the way, and is not an abiding state. If we die, we shall be raised like the Lord, and because He was raised. That is the argument in one way in 2 Cor. 4:14. If God raised Jesus, He will raise you too. That is, God wouldn't take the Shepherd out of death, and leave the sheep. He raised the Shepherd, and will raise the sheep. Association with Christ in life is a wonderful truth. "Begotten us again.”

Then He gives us "An inheritance incorruptible, and undefiled, and that fadeth not away.

Where is all the glory of Solomon's kingdom? It was the wonder of the world at that time.

His fame was spread abroad. The Queen of the South came all that way, it says, "from the ends of the earth" when she heard of his fame. She came to see if it were true. She didn't believe it. Now, she says, "I do believe. I thought they made too much of it." Where is it all gone? All faded away.

Of course it was a type of the true Solomon reigning by and by, when the earth will be filled with His glory, and His name shall be great to the ends of the earth and so on. But Solomon's kingdom has passed away. And that kingdom to come will pass away too in time, not like Solomon's exactly, but it will pass away.

That inheritance incorruptible (can't be corrupted), and undefiled, and that fadeth not away, where is it? (That is what it is.) Where is it? In heaven.

Here the apostle says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again." Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. The Christian's blessings are spiritual, heavenly, and eternal. As to his present circumstances, he is like other people. He has not entered into his inheritance yet. That is in heaven.

In the meantime-"kept by the power of God." The inheritance, nothing can corrupt or defile it and so on. It is up there, and we are here. God is taking care of the inheritance, and taking care of us.

We find the same thing, practically, in the first part of the 5th chapter of 2 Cor.: "Now he that hath wrought us for the selfsame thing is God.”

What he was speaking of was resurrection glory the Christian is heir to. So here. God has begotten us to this inheritance. We are heirs to it, and while away from it, He preserves us by His power by using moral means. "Kept by the power of God through faith." God brings faith into exercise.

“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." That is God's way of keeping us. He does not let us go on our own way and take us up to heaven at last. He disciplines us. He does not like us to go on like unbroken colts.

“Kept by the power of God through faith," and the children of God are the objects of God's care in this way. And if "need be"-in heaviness. We have many trials, and God sees it needful to give us seasons of heaviness. He sees a "need be" for it. We sometimes wonder why it is, but there is a 'need be" for it, and it is well for us to consider and know there is a "need be." It is that which humbles us, and breaks the will.

“If need be." What is God trying? "That the trial of your faith." If faith didn't get trials, it would not grow. It grows by trials. Some times, in speaking of the muscle in the arm, we say it is pretty flabby muscle, because we don't exercise it. That is the way with faith.

We don't like this development-this "kept by the power of God through faith.”

It is "unto salvation, ready to be revealed." All is prepared. The kingdom is all there. All He has to do is reveal it, and it is ready to be revealed. We just need to finish that little training! Just so. That will all be over when we are taken away.

It does not matter how long we have been here, and will be here yet, we will always be in school.

It is the school of the Father's discipline God's

discipline. We get restless under it sometimes. It is no use. I often think of Mr. Darby in this connection. He once said, "You had better give up, God won't."

(To be continued)

Readings on 1st and 2nd Peter, 1 Peter 1:3-14, Reading on: Part 2

"To this man will I look, even to him that is poor and of a contrite spirit." This is one of the most remarkable verses in Scripture. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." What a contrast, the 'high and lofty One, that inhabiteth eternity, dwelling with that broken-willed saint. You know you are the clay in the potter's hand, and the thing is to be pliable enough. "Thou art the potter, we the clay." We are in the hands of a mighty Potter, but One who loves us, and is keeping us in this way for what we are heirs to. It is ready for us-"ready to be revealed."

In the 5th verse of the 4th chapter, there is a "ready" there too. "Who is ready to judge the quick and the dead." Not only the inheritance ready for the Christian, but there is that Judge ready for the world. "Ready to judge the living and dead." That means everybody, but not at the same time.

What is "the grace that is to be brought unto you at the revelation of Jesus Christ?" (ver. 13). Here we are as much the children of God, sons of God, heirs of God and joint heirs with Christ, as we shall ever be. What is that grace that is to be brought at the coming of the Lord? (it is the same word as appearing). The grace is receiving us into all that we are heirs to. You see that old saint walking with God fifty or sixty years, is at school, and he knows it-knows his need of it too, and he thanks God for it. These moral means are important, bringing us into communion-make us have to say to God as to the state of our souls.

That passage is quoted sometimes in an absolute way (and I don't like to hear it)-"kept by the power of God." It is "Kept by the power of God through faith."

There is another thing-"unto salvation." Aren't we saved? Yes, "Who hath saved us, and called us with an holy calling." 2 Tim. 1:9. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." Eph. 2:8. "To them that are saved." That is a present thing.

Well, the salvation that is ready to be revealed, is a salvation which will take us up, and set us in our inheritance-redeem the body-salvation by power-not by cost. The cost is paid. So that is why it says salvation is a future thing in the Epistles. "Saved" not "by" but "in" hope, but hope that is seen is not 'hope,' " etc. Rom. 8:24, 25.

Then further on in the Epistle, "Now is our salvation nearer than when we believed" 13-11. That is, every day brings us nearer, and so constantly the salvation of God applies to and takes in the whole person-body, soul, and spirit. The Christian never has salvation, as God has purposed for him, until his body is redeemed, and that is the salvation we are speaking of.

The Lord has a work to do for us in His character as Savior. "Our citizenship is in heaven from whence also we look for the Lord Jesus Christ as Savior" (in that character), "who shall change our bodies of humiliation" (N. T.), etc., Phil. 3:20, 21. In that way, you see, the Savior has something to do for us yet. That is salvation by power-not by purchase. That is just a putting forth of power. That will all be accomplished when the time comes for it. As another Scripture tells us, "In a moment, in the twinkling of an eye," etc.

In this salvation we "greatly rejoice." "Rejoice in the hope of the glory of God." Rom. 5:2. "Though now for a season." A season seems pretty long sometimes. You recognize God in these circumstances, and He is working in you both the willing and the doing of His good pleasure.

There is one great difference between the sons, and the Son. When I say the Son, I mean Christ. He was never under discipline. He never had a will to break. The object of God's discipline is the breaking of our wills. The Lord never had any to break. So in the 12Th of Hebrews where you get the question of discipline, the Lord is left out. He was never under God's chastening, disciplining, restraining hand. "Lo, I come to do Thy will." "My meat is to do the will of Him that sent Me." All can be summed up in that way. The object is the subduing of our wills.

It is being under the yoke that works submission. We are all there.

"The Captain of our salvation perfect through suffering." He can sympathize with us in our suffering!

We never get any sympathy in an unbroken will. That is where advocacy come in.

Do we have sufferings that are not for the purpose of breaking the will?

There you get a "wheel within a wheel." For instance; Here is a poor saint whose heart is wrung to the innermost through the loss of a loved object. Well, there are two things; He says, "I have known what it is; I have known and felt the sorrow of having a loved friend under the power of death." On the other hand, God uses that also to mold the will. Sympathy comes in in that way.

Or, in another way: "If ye are reproached for Christ's sake." "O, yes," the Lord says, "I have known something of that." "The reproaches of them that reproached Thee are fallen upon Me." "The zeal of Thine house hath eaten Me up." Suffering for righteousness' sake. "O, yes, I know what that is." That is the "wheel within a wheel." God uses those very things to subdue us.

"Praise, honor and glory at the appearing of Jesus Christ." (Ver. 7.) God has the end in view. It is just like a teacher with a pupil. "I know that problem is a hard one, but it will be better for you in the end. My credit is at stake too." So the teacher labors with the pupil, and the pupil comes out brightly at graduation, and that pupil is a credit, and the teacher is a credit. "At the appearing"-the end. Then will be seen all the results of God's dealings. The faithfulness and wisdom of the love of God will be seen. Why He sent this-why that was needed. We shall see then.

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(To be continued)

Readings on 1st and 2nd Peter, 1 Peter 1:3-14, Reading on: Part 3

We speak sometimes of three kinds of discipline. Here is one, and he says, "O, what have I done that all this should come upon me?" "Perhaps you have not done anything, but it is to keep you from it." That is another thing. More than half the discipline of God's people is preventative-not corrective. Paul had a thorn in the flesh lest he should be-not because he was.

Corrective discipline: "For this cause, many are weak and sickly among you and many sleep. For if we would judge ourselves, we should not be judged. For when we are judged we are chastened of the Lord," etc.

Then there is a productive discipline, "Every branch that beareth fruit He purgeth it, that it may bring forth more fruit.”

It is helpful to see the different kinds. Sometimes our circumstances are like poor Job, one thing on top of another, and we say, why is it-what have I done? Perhaps it is just to keep you from doing something. Perhaps you will see later why, though you may not at the time.

All this is the faithfulness of the love and wisdom of God as Father. "As a father chasteneth His son, so the Lord thy God chasteneth thee" (Deut. 8:5).

We have had some say, "I have searched myself, and sought to be before God about it." There should be the exercise. The blessing is to those "who are exercised thereby.”

Look at Lamentations, 3:22-26. Jeremiah was a good deal like Job. Here he gets back to confidence. He was under a cloud before. "It is good that a man should both hope and quietly wait for the salvation of the Lord." This is deliverance from difficulties-salvation as to circumstances. (Read verses 27 to 32.) Notice in those last few words the spirit of submission. "He putteth his mouth in the dust." Quiet-he takes his place in humiliation. "He giveth his cheek to him that smiteth him"-submission. "But though He cause grief, yet will He have compassion according to the multitude of His mercies." How beautiful to see the reasoning of this subdued soul here. (This is in connection with our manifold temptations.) In verses 33-36, I think it is very beautiful to see the spiritual reasoning of that afflicted man. He complains a good deal in the book of Jeremiah. (See the 12Th chapter.) Why is so and so? See his reasoning! (verse 1). That is getting it experimentally.

Yes; "I am the man that hath seen affliction by the rod of His wrath." Lam. 3:1.

When he gets to the end, he recoils. He says, "It is of the Lord's mercies that we are not consumed.”

It is a happy thing when we have gone through it though. We may not be so happy in going through it.

I remember hearing—-remark, "It says, `We glory in tribulation.' It does not say 'we glory in them when they are past.'" "Glory in tribulation." Of course that is the normal condition of the Christian. That is why we have it in the 5th of Romans.

Look at James, 1St chapter, 2nd verse, "My brethren, count it all joy when ye fall into divers temptations;" also 3rd and 4th verses, I suppose we shall see by and by, our trials and temptations have been our greatest mercies.

“Whose mouths must be held in by bit and bridle." That "bit and bridle" is circumstances. They miss the “counsel." "Mine eye" is counsel.

Do we get His counsel in the Word?

Yes, yes, if it was not for that, we would be a good prey for Satan to make us think and feel. Everything has to be tested by Scripture.

“We glory in tribulation" when we see what God is doing.

You say, it is very easy to glory in them when they are past. When you say it is the normal condition to glory in them, that does not seem to agree very well with the natural effect?

Who is it that naturally glories? That is the standard. Faith takes hold of it. What we actually find is quite contrary-the actual exercise. How patient and gracious God is! Here we are groaning and groaning about different circumstances, and we read this Scripture, and how rebuked we are. God gives His people credit for a good deal they do not deserve.

When it is a question of salvation (verses 5 and 6), it is "wherein ye greatly rejoice," but when it is a question of seeing Him, "Whom having not seen ye love," it is "Rejoice with joy unspeakable." That is very striking and beautiful. "Joy unspeakable and full of glory.”

It is beyond all conception what it will be to meet the Lord.

While we are on this matter of tribulation, look at the last chapter of 1 Peter and 10th verse: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." As we go through this Epistle we get a great deal about sufferings. The sufferings of the Christian form no part of the counsels of God, but a very important part of His ways. "Who hath called us unto His Eternal Glory," that is His purpose. "After ye have suffered awhile," that is His ways-using these circumstances to stablish, strengthen and settle.

He does not take us to heaven right away, like He did the thief. It is comparatively few that He does. "After ye have suffered awhile," and those who are taken at once are losers. They never learn anything of the sympathy of Christ -to have to do with God the Father in discipline-they are losers. A Brother once wrote me, "It is good for us to have a good long tramp through the wilderness.”

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(Concluded)

Gospel Light: Volume 5 (1915), Ruin and Redemption

READ 1 Peter 1:17-25. 1PE 1:17-25

WHAT is man's real condition before God? He knows it not; but this is the great preliminary question before he can be brought under the ministry of the grace of God.

The very ground necessarily assumed before preaching the gospel of God's grace is that every man is a lost and ruined sinner. God has asserted it (Rom. 3:10-23). ROM 3:10-23And if we 'come to practical Christianity, it is equally an axiom that the great ground of Christian action is redemption security (Eph. 1:7). EPH 1:7

The point at issue between God and every soul is whether man is as bad as God's testimony says he is; for the starting-post in preaching the gospel is God's declaration "All flesh is grass." Take man in every state of moral and intellectual improvement, and he is grass. “All flesh is grass, and all the glory of man as the flower of grass" (the flower is a much more fleeting thing than the grass itself). “The grass withereth, and the flower thereof fadeth away” (1 Peter 1:24). 1PE 1:24

Job was a man remarkable for integrity and uprightness, according to God's own declaration: “Hast thou considered My servant job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?”

But when he comes to stand before God it is, " I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.

Wherefore I abhor myself, and repent in dust and ashes" (Job 1:8; 42:5, 6), JOB 1:8 JOB 42:5-6

Here Job learned that as flesh he was grass.

Whenever a plea is made for the flesh, for anything merely human, whether righteousness, wisdom, or strength, the plea cannot be established except by condemning God. The Lord had said, when speaking to Job out of the whirlwind, " Wilt thou condemn Me, that thou mayest be righteous?” (Job 40:8) JOB 40:8

In seeking to bring the testimony concerning truth and grace before the conscience, I would not take the dregs of humanity to prove that all flesh is grass; here, in the first instance, you have righteous Job..

Again, Solomon was a remarkable specimen of a person blessed of God in various ways, but principally in having wisdom given to him, the gift of wisdom directly from God.

“God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men.... And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" (1 Kings 4: 29-34). 1KI 4:29-34

All his experience ended in this: “I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered ... . For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow " (Eccl. 1:14, 15, 18). ECC 1:14-18 "All vanity and vexation of spirit"! "All flesh is grass"!

Again, as, to the religious man. If any really thinks that religion consists in doing this or doing that, the Pharisee was more religious than any of us. The era of our Lord's ministry on earth was a most religious era; and yet, when our Lord Jesus Christ came seeking fruit, He could not find any.

He was cast out and murdered because they maintained their religion.

Here we see that human RIGHTEOUSNESS, human WISDOM, and human RELIGION are all hindrances in the way of knowing God really as He is and ourselves as we are. One of the most genuine marks of real conversion to God is the utter and entire denial of any goodness in ourselves, or expectation from ourselves.

Man, as an intellectual and moral creature, is now putting forth all his powers to establish that which God says is "grass." Modern philanthropists are seeking to raise and cultivate man's intellect.

They may succeed above all their expectations; but no philanthropic efforts, or society for the amelioration of man, however honest the intention, can meet the ruin of the condition in which man is before God, because it falls short of the cross of Christ. It can do nothing but leave man as it found him, a ruined sinner, dead in trespasses and sins, unaltered before God, knowing nothing of Him, or what it is to have thoughts and desires in communion with Him, and in a world as ruined as himself.

Every man by nature is a lost and ruined sinner, and he is in a lost and ruined world.

It is quite necessary to state these things together in order to know what salvation is.

What was salvation before the Flood? It was to get into the ark, because the world was going to be judged.

What was salvation in the days of Lot? To get out of Sodom, because Sodom was going to be burned.

And what is salvation now? Not merely to be saved from hell. It is that; but it is also deliverance "from this present evil world”

(Gal. 1:4).

Persons may be REFORMED, and yet not be CONVERTED. I do not like the expression “a converted character "; conversion is the being turned from everything, whatever it may be, and brought to God (1 Thess. 1:9). 1TH 1:9

What is God's testimony now to man, thus ruined himself and in a ruined world, but testimony to His own grace and His own power, to His own ability to meet him in these circumstances, in a way that nothing but His own grace could provide. The apostle says, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). ROM 1:16

It is impossible to be the subject of God's power without effects following. Christ is “the power of God, and the wisdom of God.”

This may be folly to the present age, as it was to the Greeks, to men who are seeking wisdom, a stumbling-block to those who are requiring a sign, as the Jews; but unto those who believe, Christ is " the power of God and the wisdom of God.”

The same God that has told us that “all flesh is grass," the same God who, after long experience of man, has said “flesh profiteth nothing," is now sending forth the testimony unto salvation through " the precious blood of Christ " (John 6:63; 1 Peter 1:19). He is not any longer testing man, and in that sense, it is not now a state of probation to ruined sinners. They have been tried under the best and most favorable circumstances in Israel, under the Law, and found wanting.

The Son of the living God has come, and found man to be “dead in trespasses and sins" (Eph. 2:1). EPH 2:1Man, therefore, is pronounced as bad as he can be, utterly ruined.

Man is more angry with God for meeting ruined sinners in grace, than for dealing with them in righteousness. Grace is the one thing he cannot understand. Human wisdom cannot grasp that word. It can understand law, but that God should be dealing in grace with poor lost sinners, the human understanding cannot grasp that.

You will find, if you test your heart, that you naturally hate grace a great deal more than you hate holiness. Well, grace meets the sinner just where he is, in all his misery and ruin: the love of God meets him there.

Each one of us who has received Christ into his own soul can give his Amen to that. We were loved by God, not when we had improved ourselves, but when we were dead in trespasses and sins. “God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). ROM 5:8

What is it that enables God thus to have to do in grace with poor lost sinners? “THE BLOOD OF THE LAMB." “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold... but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him from the dead, and gave Him glory: that your faith and hope might be in God " (1 Pet. 18, 19). 1PE 18-19

It is the blood of the Lamb which enables the holy God to meet unholy sinners; it fills up the amazing gap between the throne of God and them, as lost and ruined sinners.

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). JOH 3:16And this after man had proved that there was no response in his heart to the love of God. Had there been a spark of good in him, it would have been called out by the Lord Jesus Christ. But no, the answer to all His love and grace was, “Away with this man!" “Crucify Him! crucify Him!" (Luke 23:18, 21). LUK 23:18-21

Man has preferred a murderer to Jesus:

"Not this man, but Barabbas!" Nay, God's Son has been murdered! And now the ministry of reconciliation is granted to that world where He was murdered. God's answer to all the hard thoughts of man's heart is, "I have given you My Son." His answer to all man's pretensions, “You have crucified My Son.”

It is always of strengthening power to my own soul to see that when God begins, He begins with those who crucified His own Son!

The gospel is the proclamation of the value, not only of the Person of Jesus, but of His blood which has been shed. God's controversy with man therefore is, What estimate have you of My Son, and of the blood that He has shed? You cannot be neutral: “He that is not with Me is against Me." But it matters not what your thoughts are; God's thoughts, and the thoughts of all redeemed sinners are, that there is nothing so “precious" as the blood of God's own Son.

The blood of Christ not only brings God .down in grace to us; it brings us up to God.

“Christ hath once suffered for sins, the Just for the unjust, that He might bring us to God” (1 Peter 3:18). 1PE 3:18 A ruined sinner washed in the blood of Jesus is immediately brought into the presence of God. All the great things of God are very simple. By one and the same blood a sinner who believes in Jesus is washed from his sins, justified, and brought nigh to God. And in the glory the theme of the redeemed will be "the blood of the Lamb.”

“Thou halt redeemed us unto God by Thy blood out of every kindred, and tongue, and people, and nation "(Rev. 5:9)." REV 5:9 Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen” (Rev. 1:5, 6). REV 1:5-6

What becomes of a person so “washed -from his sins," "redeemed," and "brought unto God "?

Here we find the importance of his seeing his position in Christ, the Head. He is redeemed as he fell: he fell in one, he is redeemed in One, in a Head: “As in Adam all (lie, even so in Christ shall all be made alive”

1(1 Cor. 15:12). 1CO 15:12Believers are IN Him as the RISEN ONE, and derive from Him new life, a new nature connected with a new sphere of things, new affections, a new world. The redeemed man is brought into a new creation with Jesus, and all those who are redeemed by Him unto God.

This a remedy worthy of God. It is that which the apostles preached: “Jesus and the resurrection." Deny grace, and you deny the wisdom of God.

J. N. D.

Questions and Answers on Scripture: From the Bible Treasury, Sanctification of the Spirit Unto Obedience?

Question: 1 Peter 1:2: what is meant by sanctification of the Spirit unto obedience?

Answer: It is sanctification in principle, a truth of deep importance, ignored everywhere in Christendom, by Protestants as well as Romanists, by Calvinists no less than by Arminians. For by it is meant true living separation to God from the starting-point of faith, when one is “born of water and Spirit,” in a new nature. This cries, as Saul of Tarsus did when converted, Lord, what wilt Thou have me to do? It is therefore as we see here, “unto obedience”; not only so but to Christ’s obedience, not as a Jew under law, but as a child obeying its Father under grace, even though the sprinkling of the blood or justification had yet to be learned, however soon it may follow. Hence we read in 1 Cor. 6:11 “washed, sanctified, justified”: the order of which is inexplicable to such as overlook the absolute setting apart, or personal sanctification, of believers from their first breath of new life as “born of God.” The Washing looks at our previous uncleanness, the sanctification at our separation to God, the justification at our resting on Christ’s work of redemption, as the other two precede and go together.

If any one wishes to see the havoc done to scripture by a pious and learned man, through confounding these two senses of sanctification, both equally true and essential to Christian intelligence, let him consider Th. de Bèze’s version of 1 Peter 1 and the notes in any of his five folio editions of the Greek Testament; in which he makes -ex! -ad! and -per! It is a total and inexcusable falsification through prejudice. Verses 15 and 16 of the same chapter do exhort to actual day-by-day holiness or sanctification in practice. Popery and Puseyism confound justification with practical sanctification to the loss of the truth as to both. The great value of the truth, so generally found wanting, can hardly be exaggerated, Romish theology being utter confusion and that of the Puritan partial and one-sided. Scripture alone is the truth which co-ordinates, and is worthy of all trust.

Again, the Authorized and the Revised Versions are fairly correct: elect “according to.” But “by” is better than “through”; and “in” is equivalent to “by,” as it here can only mean “by virtue, or in the power, of.” And both agree in rendering “unto” obedience, which is alone right or possible on any sound principle. We are called to obey, as Christ obeyed, filially, and not in the bondage of the law like Israel; whilst instead of having the blood of victims as its sanction threatening death on failure, we have the sprinkling of His blood cleansing us from all sin.

Bible Herald: 1878, Food for Christ's Lambs: Chapter 1 - Our Heavenly Calling

1St Peter 1:1-6.

The great truth brought out in Peter’s 1St Epistle, is the government of God in relation to His own people—the righteous; while that same government, in view of the wicked, is the burden of his 2d Epistle.

That which is especially noticeable, however, in this chapter is the way the grace of God works now towards us, to sustain us in our pathway down here, in temptation and in trial of various kinds, and to give us needed encouragement. Chapter 1 gives us specially the trials of the Christian, and how he is sustained in them, while chap. 2 brings out the privileges of the Christian. You will notice who they are, to whom Peter is writing, namely, the “strangers scattered throughout Pontus, Galatia,” &c. They were believing Jews, who were scattered abroad, through the persecution that arose after the death of Stephen. Peter takes up, as it were, the charge committed to him by the Lord at his public restoration, in John 21, “Feed my sheep.” I say his public restoration, for there had been a private meeting between the Lord and Peter before this, as we see from Luke 24:34, “The Lord is risen indeed, and hath appeared to Simon”; at that private meeting between the Lord and Peter, when no one else was near, no doubt everything as to his fall, and what led to it, had come out, though the details of what passed between them then we know not, but at the public restoration the Lord puts into Peter’s hands that which he loves best, thus showing the confidence of His heart: for how could I most prove my confidence in a friend if I were going away? Surely it would not be by going to that one and telling him I had confidence in him, but by committing to his charge the person or the thing I loved most.

This then is the way grace restored the one who had so terribly broken down and failed. Three times Peter had denied that he knew his Master; three charges that Master gives him, concerning those He loves best. Peter had denied his Lord when he trusted himself—for self-confidence is at the root of all our failures—now it is beautiful to see how the Lord trusts him. Over what took place when they met alone, the Lord has drawn a veil, but before all the Lord, as it were, gives him back his place when he puts into his hands His sheep and His lambs to shepherd and to feed.

When Peter writes, everything Jewish was under sentence of judgment, and he unfolds to those who had been linked up with Judaism the heavenly calling, in place of the earthly calling which had been set aside. The heavenly calling is a more general thing than the Church. Abraham, though not in the Church, had the heavenly calling; “for he looked for a city which hath foundations, whose builder and maker is God.” It is remarkable how the Spirit of God by the pen of the apostle of the circumcision writes to call the hearts of these scattered ones to heaven.

He begins by assuring them they are “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit; unto obedience and sprinkling of the blood of Jesus Christ.” He opens with the beautiful testimony of the place in which the grace of God had put them, and in this verse we have the blessed Trinity brought in. There are very few verses in Scripture in which we have the Trinity. In this second verse I have the election of the Father, the sanctification of the Spirit, and the blood of the Son. If I think of the Father, He chooses me. Election is an individual thing before the foundation of the world. You never find the Church called elect in Scripture. “But,” you may say, “is it

not so called in the 13th verse of the 5th chapter of this very epistle?" Not at all—the word church is put in there, it simply is "She at Babylon," no doubt a sister there, no church at all. The Church is not viewed till Christ is dead and risen, (except as "the mystery which hath been hid in God from the beginning of the world"), whereas election is before the foundation of the world.

Let no one be troubled by this matter of election. It is a family secret. I would not preach election to the world. Election goes before all. I come to a certain door and I find written over it, "Whoever will may enter in," that is the Gospel: I enter, and on the other side of the door what do I find written "Whosoever gets in here will never get out!" that is my security, the fruit of election. There is nothing to trouble a soul in election, but contrariwise, much to comfort. "Chosen in Christ before the foundation of the world," the things which are in heaven God is going to keep for you, and He is going to keep you for them.

This 2nd verse is in direct contrast with Judaism, for rather is the peculiar name of Christianity. El Shaddai had been the name by which God revealed himself to Abraham, and Abraham's perfection was to walk before the "Almighty God" as a pilgrim in dependence on Him. (Gen. 17:1.) Jehovah was the name by which He was known to His people Israel, and their perfection was obedience to His commandments (Deut. 18:13); but rather is the name by which He has revealed Himself to us, and our perfection is to be like our Father, "BE ye therefore perfect even as your Father which is it Heaven is perfect," Matthew 5:48.

It is a wonderful thing for a soul to get the sense of God as his Father, to know this, that, through the work of the Son of God, I am put into relationship with the Father, so that He can say, "I ascend unto my Father and your Father." Is this the way, beloved friend, in which you know God as your Father?

We have here first, the election of the Father, and then the sanctification of the Spirit. Many would rather have the blood of Jesus brought in before the sanctification of the Spirit, but that is not God's way, and why Because it is a most beautiful thing to know that in your conversion you were under the direct action of the Spirit of God. Remember the action of the Spirit of God on a man and the indwelling of the Spirit of God are two very different things. The Father chooses according to His own blessed foreknowledge. In eternity the Father set His eye on you. In time the Spirit of God begins to work in you and what is the first thing He does? He sets you apart for God. Here is a striking contrast to Judaism. What separated Israel to God? External ordinances! How are you separated? By the real deep work of the Spirit of God in your soul, and "unto obedience and sprinkling of the blood of Jesus Christ." Would you like that sentence reversed? You will always find the soul passes this way before the sense of forgiveness through the blood becomes known. Take Saul of Tarsus, the pattern conversion in Scripture. When he called Jesus "Lord" the Spirit of God was working in him. Then he says, "What wilt thou have me to do?" There comes in obedience: he knew not the washing of the blood yet, but the will of the heart was broken; he was bent now on doing the will of God, but was in deep misery for three days: then Ananias comes to him and says, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," then he gets the knowledge of forgiveness. This is the way God works; the soul, under the gracious action of the Spirit of God, desires to obey the Word of the Lord, and then comes the knowledge of remission of sins by His blood.

Verses 3 and 4 present "a living hope," and an unfading "inheritance." Every Jewish hope was centered in the Messiah, but He had died, and therefore the hopes of the Jew were gone. This is all a contrast to Judaism, "A living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." The inheritance God brought His people into in olden days they corrupted, their own sins defiled it, and it faded away before their eyes when taken captive out of it. Oh, beloved, is it not sweet, in a world where everything fades away, and is corrupted and defiled, to know that you are called to a scene which is incorruptible, which nothing can defile and which lasts eternally, and the inheritance is kept for you and you are kept for the inheritance. The way the soul is kept is "by the power of God through faith." We are kept morally through the energy of faith, the work of God's Spirit, which He sustains by His own power and grace.

(Verse 5), "Kept by the power of God." In Peter's Epistles you scarcely find a verse that has not a tacit touching allusion to his own pathway. He had not been kept because of his own self-confidence, but God will keep you, he says, by his power through faith. I believe when he said that, his heart turned back to the moment when the Lord told him that He had prayed for him that his faith might not fail—to the moment when in self-confidence he had thought that he could keep himself. Not is it only that we are kept for a time but "unto salvation." Peter has always got his eye on the glory beyond, and salvation is, with him (save in vs. 9), always the deliverance of the saint out of this scene entirely, spirit, soul, and body to be with Christ in glory: and this salvation, he says, is "ready to be revealed."

(Verse 6), "Wherein ye greatly rejoice."—This gives joy you will find. If you are thinking of the scene where Christ is, and where we shall be with Him, if your hearts are dwelling on the thought of that inheritance which He is keeping for us, of the home which we, shall share with Him, where all is unfading brightness, you will be rejoicing. What can you do else but rejoice with such a prospect? Then he drops down to earth again in this 6th verse, and says you may be "put to grief" by various trials, not in "heaviness" as we think of heaviness, a soul being dull and heavy because out of communion with the Lord, but, under pressure, the Lord seeing the needs be, for the "manifold temptations."

"If need be." The Lord knows what He is about. We do not like the yoke not one of us does. Scripture says, "It is good for a man that he bear the yoke in his youth." Why? Because then he gets patient as lie gets older.

The Lord makes no mistakes. Whatever comes to us then, let our hearts just revert to the Father with the thought, "there is a needs be." Moreover, these trials are not always chastisement, they are His training of His children. It is education, not instruction merely. He wants to draw out to develop, to make manifest that which is the result of His own grace working in our souls, that which is the fruit of the Spirit, "love, joy, peace, long-suffering," &c., and He must take His own way to do it.

Look at verse 10 and 11 of 2 Corinthians 4, there is a wonderful difference between the 10th and 11Th verses. In the 10th we have Paul's desire coming out that the life of Jesus might be made manifest in his body; in the 11Th we have God saying, as it were, "Well, Paul, I shall put you into circumstances where you will get your desire, where you cannot live anything else but the life of Jesus."

You and I may often not see the "needs be" for this or that trial, but what does our Father say? There is a needs be, and it is only for "a season," it is not to last forever, and this sustains the heart.

It is a wonderful thing for our souls always to seek to find the bright side! To have beaming, radiant faces all the while we are in deep trouble! Look at Paul and Silas at Philippi. What could be more dismal? Thrust into the inner prison and their feet made fast in the stocks, and what do

we find them doing? “They prayed and sang praises unto God.” They were exercising their holy and their royal priesthoods in that prison. When they sang praises they were holy priests; when they said to the terrified jailer, “Do thyself no harm, for we are all here,” they were royal priests. It is a charming picture! They are as full of joy as they can be, and they get that jailer converted! There was the wonderful result of their bleeding wounded backs, this soul was saved! Tribulation will come in various ways, but you must make up your minds to it while here, “Knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:3-5.)

Bible Herald: 1878, Food for Christ's Lambs: Chapter 2 - The Trials and Joys of Faith

1 Peter 1:7-17.

“That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” There is faith on earth, and God tries it. He never gives faith that He does not prove it; and this brings forth the fruit that will appear by and bye, when everything is made manifest, at the appearing of Jesus Christ.

I believe the trying “by fire,” spoken of in this verse, is a beautiful allusion to the three Hebrew servants who were tried by fire, whom, as you remember, Nebuchadnezzar cast into the fern ace. What was the effect of the fire in their case? It only burnt off their bonds, and they were free. The Lord lets us get into the fire oftentimes, and the effect of it is to burn off the cords that bound us, —in our case often self-imposed cords—and we come out free. But what have we had in the fire? A sense of the presence and company of the Lord, as we never had it before. So with the Hebrew servants, one walked with them in the furnace, and the form of that one was “like unto the Son of God.”

“Whom having not seen ye love.” There cannot be a saint of God, who does not love the Lord. You do not love Him as you would like to do, nor as He deserves to be loved. Quite true; nor do I; but when God writes to His people, He says, I know you love my Son. To me there is a lovely connection between this verse, “Whom having not seen ye love,” and the fourth verse of Revelation 22, “They shall see His face.” There is nothing so touches my heart and softens my spirit as this, I shall see His face. Oh beloved, do you not long to see His face, to gaze on Jesus, your Lord, to be in His own very presence, to see Him with these very eyes, and to be in the intimate enjoyment of His love for evermore? To see His face! That face once was “marred more than any man, and His form more than the sons of men,” for He gave His back to the smiters, and His cheeks to them that plucked off the hair, and it was for our sakes that face was marred What will it be to gaze on that face?

“Believing ye rejoice,” &c. Your trials and troubles will all turn to praise and honor, he says, at the Lord’s appearing, and meantime faith is in exercise, and you rejoice with joy unspeakable. I should like this to be more true of us, beloved. I do not think there is among us this daily rejoicing and exulting, of which this Scripture speaks. It is in a person they joy and exult, not in what He has done for them—that comes next.

“Receiving the end of your faith, even the salvation of your souls.” Believing in Him what have you received? Not salvation in the full sense of Peter’s epistle, but the salvation of the soul. In the fifth verse you are kept “through faith unto salvation,” a thing you have not got yet, but will get through faith. In the ninth verse salvation is the salvation of our souls, which we have got now. You have not seen the Lord yet, but the moment you are resting on Him by faith, you get your soul saved.

Now three things come out in the following verses the testimony of the prophets; the preaching of the Holy Ghost; and the coming of the Lord—His appearing.

When the prophets had written their prophecies, they read them, and though there was the tale of the sufferings of Christ, and of the glories that should follow, God revealed to them, it was not for themselves but for us Christians they wrote.

“Which things the angels desire to look into.” Though we are so negligent about the study of Scripture, though there is so little desire in our hearts to penetrate into its hidden depths of meaning, the angels desire to look into them. Angels never knew God, or saw God till they saw the babe in Bethlehem; there was no revelation of God till then. Angels beheld God for the first time when they saw that wonderful babe. At His birth there is a movement of the heavenly host. A multitude comes with the angel that announces His birth, and they sing praises to God. All heaven is occupied with what is taking place on earth, for the Son of God is in this world of ours. Angels minister to Him when “he was an hungered” in the wilderness, after dismissing Satan; and in the garden in His agony, angels come and minister to Him and strengthen Him. Angels have a wonderful interest in the birth, life, death, and resurrection of the Lord Jesus, “which thing the angels desire to look into,” and yet He did not come for angels. They sang at His birth, but we do not hear of them singing at His resurrection. Why? “Oh,” they seemed to say, “here we stand aside and leave the note of praise for those whom it most nearly concerns;” they leave it for you and me. We are the ones for whom He died. Angels say, We love to trace his pathway in this world; love to look into His tomb; but we have no fitting note to suit this occasion, for He did not die for us.

“Wherefore gird up the loins of your mind.” This is a figure that would be well known in the East; there they wore the flowing robe, and it would need to be girded up for a man to make any great progress. The loins are the secret of strength. There must be the steady application of your soul constantly to these things, Peter says; and Paul says, “Set your mind on things above:” not set your affections. People often say they must have something for their minds. Paul says, I will give you something for your minds, but in heaven.

“Hope to the end,” &c. You have in this chapter faith in the Lord, love towards Him, and then this hope. You will find ten times in New Testament Scripture faith, hope, and love going together. You have faith in a person, you love a person, and you hope for a person. It is all bound up in a person— “the person of the Christ.”

“For the grace that is to be brought unto you at the revelation of Jesus Christ.” What grace is this? The grace of being taken straight into His presence, to be with the Lord, and like Him, forever. Jude says, “Looking for the mercy of our Lord Jesus Christ,” and what mercy could be greater than for the Lord just to come, and lift us up out of this scene of sorrow, and trial, and distress, and weeping and death, and to be in His own bright presence forever and ever? What Jude calls mercy, Peter calls grace, and what could be greater grace?

Then having taken us on to the end, Peter brings us back again, and says this is how you are to walk meanwhile, “as obedient children.” Not doing what you like, but what your Father tells you and He looks for practical holiness from you.

“And if ye call on the Father, who, without respect of persons, judgeth according to every man’s work, pass the time of your sojourning here in fear” (vs. 17). This is not the judgment-seat of Christ, but this is the Father keeping His eye on each child every day, watching what we do: and as we sow so we reap. The obedient child says: I should like that there be nothing in my path day by day that my Father would not be pleased to see. He is looking on, is coming in, too, in restraining, and in chastening likewise, oftentimes. That is how the Father judgeth, and that judgment is good and wholesome for our souls.

It is a great mistake to suppose that because the testimony of God in the present day, in the light of Christianity, is different from a former day under Judaism, that therefore the principles of the moral government of God have in anywise changed.

The moral government of God over His people is exactly the same today as in bye-gone days, and you or I can no more traverse the word or ways of God without suffering for it, though we are under grace, than those who were distinctly under law. Hence the exhortation.

“Pass the time of your sojourning here in fear.” This is not at all the fear that genders bondage; not fear as to redemption, or acceptance, or relationship, because the next thing we read is, “Forasmuch as ye know,” &c. Why am I to fear? Because I know certain things. The knowledge of redemption and the enjoyment of the blessed place God’s grace gives me in Christianity are to make my pathway characterized by fear, and there would be far less sorrow, far less dealing of the Lord in our day if we had more of this fear. The moment we cease to have this fear is the moment we fall; so long as we fear we are preserved and kept; the hour we cease to fear is the time we fall.

This verse speaks of the daily government of God over His children; not the judgment of the great white throne, nor the judgment-seat of Christ for the saints, but the fact that my Father has His eye on me today, and He will deal with me today or tomorrow according to what His eye has seen. “The Father judgeth according to every man’s work.”

Edification: Volume 7, Things God Hath Joined Together.

“As He who hath called you is holy, so he ye holy in all manlier of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear.”—1 Peter 1:15-17.

WE should be careful never to separate the practice of holiness from the doctrines of grace. They go hand in hand and are to be severed, no, not for a moment. This were antinomianism— “turning the grace of our God into lasciviousness,” than which nothing is more abhorrent. Indeed, the grace of God which brings us salvation teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. This is stated in a striking-passage in Titus 2:11-14. Let us never lose sight of it.

We do well to glory in the fact that it is by grace we are saved—not at the expense of righteousness, but in virtue of it, as the Cross of Christ abundantly declares. And we do well to avow, in the clearest language, that we have no confidence either in our own holiness of life, or in our good works. These things, right in their place, are not a contribution on our part to the ransom price of our deliverance.

Every shred of the glory of our salvation belongs to Christ alone. But while taking our stand thus on the ground of free grace let us not forget that without holiness no man shall see the Lord, and that “the unrighteous shall not inherit the kingdom of God.” It is only a delusion to think they will (Heb. 12:14; 1 Cor. 6:9-10).

God is holy and He expects His children to be holy also. “Be ye holy; for I am holy.” Holiness is a characteristic feature of His family and one of the spots of His children. If needs be, He passes them under wise and loving discipline that they might be partakers of His holiness (Heb. 12:10). He sits as a refiner, watching the process, purging away the dross, so that His image may be reflected more brightly in their life and ways.

But we still have “the flesh” in us, unchanged, not subject to God, and as bad as ever. It is not taken away as some dream. We have, indeed, been created anew in Christ Jesus, and the Holy Spirit dwells in us, but even this does not change for the better the nature of “the flesh,” much less take it away. Thank God we are not debtors to the flesh, to live after the flesh. Would you know its works?

They are described in Galatians 5:19-21. Into any of the evils named there “the flesh” would plunge us if it had its way. And sometimes it succeeds. Then Satan triumphs and Christ is wounded and dishonored. How grievous when a child of God falls into sin! David the king fell into it—at ease upon the housetop “at the time when kings go forth to battle,” and his own soldiers had taken the field against the foe (2 Sam. 11). Solomon fell into it when in his old age he suffered “outlandish women” to steal away his heart from the God of his fathers (Neh. 13:26). Uzziah fell into it when prosperity lifted up his heart with pride and made him forget the commandments of the Lord and the sanctity of the presence of God (2 Chron. 26:16). Peter fell into it when, on being challenged, he swore that he did not know Jesus. So has it been with many others. Oh, the bitter anguish of it when the saint who has thus fallen is awakened out of his sinful dreams! He becomes conscious of his sin, of the dishonor done to the Lord whose name he bears, of the occasion he has given to the ungodly to fling taunts against the profession he once made. God is ready to forgive, but there are sins the scars of which are never wholly taken away on earth, even though the wrong-doer weep bitter tears, as Peter did.

Beware of tampering with sin, beware of allowing your mind to rest on it lest it lure you to destruction. Achan saw the wedge of gold, the shekels of silver, and the goodly Babylonish garment among the spoils, then he coveted them, and then he took them, and hid them in his tent. He saw, he coveted, he took. Such were the successive steps in the pathway of ruin. But his sin found him out. There was no escape, and the end—“All Israel stoned him with stones” in the valley of Achor (Josh. 7).

And there is Samson too. Man of faith though he was, he in an evil hour laid his head in the lap of Delilah and was shorn of the locks of his Nazariteship. In that same hour he lost his strength, though he moist it not, and fell into the hands of the Philistines, who put out his eyes, hound him with fetters of brass, made him grind in the prison-house and brought him forth to make sport for them on their high day. Alas for

Samson! How are the mighty fallen! Oh, let us beware of the first step in the slippery paths of sin.

Do these lines meet the eye of one who has sinned—some secret sin, perhaps, unconfessed and unforgiven? I need not ask if you are happy. You cannot be unless your conscience is still in its stupor. If that be so, what a state is yours! But if conscience is aroused—if your sin is like a burning fire shut up in your very bones—if it haunts you day and night, then let me ask, What are you going to do? There is One, whose name I need not mention, for you know it well, there is One, I say, whose love for you remains unchanged. He can help you and none other can. Sooner or later you must come back to Him. Let it be sooner, that the tender yearnings of His faithful heart may be the sooner satisfied. His door is open, go in and speak to Him about that sin of yours.

And that is what David did when, under the prophetic ministry of Nathan, his eyes were opened to see the enormity of his sin and his conscience was worked into an agony. He went into the secret place of prayer and his broken and contrite heart poured out to God its cries and tears. Read the 51St Psalm—you know it well—nevertheless take up your Bible and read it again; it will do you good. It may be like the lance of the surgeon thrust into the throbbing, burning, festering sore. Ah, it was heart-work with David, as his words plainly show—steeped as they were in penitential grief. Let it be so with you. Keep nothing back. Great as your sin has been, His grace is greater. And “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). Precious words!

And in due time He will restore to you the joy of His salvation—in due time, I say, for His perfect love is blended with wisdom that never errs. Forgiveness always follows confession, and you may have the comfort of it, but you cannot easily forget the grief you have caused Him who loves you and whose name you bear. Bitter herbs had to be eaten by the Israelites with the lamb roast with fire. But be not afraid. Leave yourself in His hand. There is none so firm, so tender, as His. Who knows, when those lost joys are restored, but what your mouth may be once more opened to teach transgressors His ways; and sinners shall be converted unto Him! So said King David, and you may be able to say the same.

It is good for us all to remember that “if we call on the Father” —if we invoke His holy name and are indeed in His family, then are we under His government. He judges according to every man’s work. This is not the final judgment, for into that the believer never enters. From judgment in that sense he has been set free by the atoning work of the Saviour. In such a connection “the Father judges no man, but has committed all judgment unto the Son.” But the Father does judge among His children—encouraging, correcting, rewarding according-to His unerring wisdom. And “whatsoever a man soweth, that shall he also reap”— words not to be passed over too lightly. It is an undeviating principle in the ways of God. If a man sows to the flesh, of the flesh he reaps corruption—sorrow, distress and other ills. So it was with David. His sin was forgiven, but the sword never departed from his house. So with Solomon—adversary after adversary arose and disturbed the peace of his kingdom. So with Uzziah, he was smitten with leprosy, which clung to him all his after life. But if a man sows to the Spirit, of the Spirit he reaps life everlasting. Blessing after blessing shall flow into his cup, not in the shape of material things perhaps, but blessings such as are given by the Holy Spirit of God. May grace be given to us to pass the time of our sojourning here in fear—not slavish fear, but holy, filial fear that will lead us to watch and pray lest we fall into sin, grieve the Holy Spirit of God, and bring upon ourselves the discipline needed for our correction.

W. B.

Dartmouth Conference: 2012, 1 Peter 1:1-3

Reading

And full rush and resides. Jesus, our head of fullness, of eyes, to answer all needs 267. 433. 9. 4. I don't know this year. Bye bye. Come on. On Wednesday and water, I haven't heard, you know, whatever you're going to do in your heart. Oh sorry, but I don't know how to put it in about 9 $100,000 and I have no time. I don't know why I forgive you and it's not out of my opinion. Coming on the river clouds while drinking is gone and Spears. When? I. Get one of them. Together. And when I am waiting hard 28 minutes. It also seemed 132. The person of the Christ encode it every grace 132.

I mean, I can't get anything and then I don't know what you're talking about. You're going to get. The. Highlighted power. In Revelation chapter 4. Revelation 4 and the first verse. After this I will behold the door was opened in heaven. First voice which I heard were of a trumpet. Talking with me would sit. Calm up, Hitler, Now we show you these things which must be here. After my thought was on the part, come up, hit her. Our dog and our Father. First of all, we would thank for my love, My grace and my mercy shows the way. I know that by love was proven to often a gift or my son. And now you believe have a short time remaining before we will hear that shout to come up with it. We pray that my last spirit that will guide us proportion we should have before us that which would be for our encouragement, direction and our pathway here for whatever time may remain to us. But we know it should be the desire of each one to hear that call come up here that leave this scene and be our God and Father and my home above with the light our Savior for all eternity. So we would just commit this time together now in July hands and ask again for my guidance and direction and we ask these things with Thanksgiving. In the name of our Savior, the Lord Jesus Christ. Other than if it would be the mind of the Lord to look at first Peter chapter one. For this reading anyway, we need to have to continue with it rather than another exercise. But thinking we've been occupied with our portion, internal portion in Christ and uh. But we're still in the Pilgrim pathway and we need the instruction of that of feeder for our pathway down here. This be the mind of the brothers.

Stop. In the first chapter of uh, Peter. Peter and Apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Athenia. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you in peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy. Has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance. Incorruptible and undefiled, and the fate is not away. Reserved in heaven. For you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein he greatly rejoice. Though now for a season, if need be, ye are in heaviness through manifold temptations. That the trial of your faith being much more precious than a golden paraphrase. So if he tried with fire might be found under praise and honor, and glory of the appearing of Jesus Christ. Whom, having not seen any luck, in whom, though now you see Him not yet believing, you rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. Avoid

salvation and problems. Have inquired and searched diligently, who prophecy to the grace that should come unto you, searching what or what manner of time the Spirit of Christ was in which was in them? It signified, when it testified beforehand, the sufferings of Christ, and the glory that should follow unto whom it was revealed, but not unto themselves, but unto us they did. Minister the things which are now reported unto you by them that have preached the gospel unto you. With the Holy Ghost sent down from heaven, which things the angels desire to look into? Wherefore we're dropped the loins of your mind. Be sober, and uh, hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lust and your ignorance, but as he which has called you was holy, so be ye holy in all manner of conversation, because it is written, being holy. For I am holy. And if he call on the Father. Who was out of respect of persons, judges, according to every man's work past the time of your soul journey here in fear, or as much as you know, as you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your body. But what the precious time comes from, as of a land without blemish and without spot? Who verily was foreordained before the foundation of the world? Was manifest in these last times for you who by him do believe in God to raise him up from the dead and gave him glory that your faith and hopefully be in God, seeing if purified your souls in obeying the truth through the spirit unto unseen love of the brethren. See that she loved one another with a pure heart fervently being born again not a corruptible sin as he, but of incorruptible. By the Word of God, which liveth and abides forever. For all flesh is as grass, and all the glory of man is the flower of grass. The grass bittering, and the flower thereof falls away, but the Word of the Lord endureth forever. And this is the word just by the gospel is preached unto you.

I suppose you could say that Peter has defined the government of God in relation to uh. The believer in the first Epistle. The government of God in relation to the world in the second episode. But He brings before us our heavenly calling. Uh. Uh, here in the first chapter, but also, uh, reminding us that we are still. Strangers and pilgrims in this world, in the scene of trial and, uh, suffering. Perhaps it is particularly addressed to the nation of Israel, to those that were. Connected with Israel. Uh, by, by, uh, nationality and who had been scattered in the dispersion, uh, who were probably, uh, suffering privations and persecutions. So, umm, suffering is prominent in this official. And the government of God in our lives is important that we, uh, that we keep this in mind, uh, in our, in our pathway down here. Certainly we have this inheritance in corruptible, undefiled that we have been speaking about these last few days, but we're also brought down to the earth. We're, we're not, we're not in the glory yet. We are still in a, uh, a scene of, of trial and, uh. Uh, difficulty. Yeah, Sorrel and the Apostle encourages us. Umm. With these exhortation. And, uh, it's good to be reminded of, uh, the Lord's, umm, care over us and his, his government in our lives because, uh, he is watching over us every day of our lives. Umm, as we have brought out in this chapter. You know, possible, it speaks up here is up here and apostle. You know what an apostle is an apostle. Muscle is a simple. And anyone here that has been saved is first of all chosen and secondly sent. I think we get that in John's epistle. Pardon me, John Scott, the Lord said in the 17th chapter of John, as the Father hath loved me, I'm sorry. Please turn to John 17. Better when we look at the birth, isn't it? I guess I was thinking of the 1St as the Father had loved me, so have I loved you. That's John 15 verse 9. Continually in my love, but then in this verse here in John 17. And verse 18 it says. As thou has sent me into the world, Even so have I also sent them into the world. First of all, we've been chosen, we've been saved, we've been loved for the Father and we belong to him. And then we are sent back into the world. When you and I were saved, we weren't taken right to heaven. We were just not and not just left here, but since here. And Peter starts his epistle here by saying. Uh, Peter, an apostle I sent when of Jesus Christ to the strangers scattered throughout conscious relationship. Cappadocia, Asia and Athenia. Peter's ministry was particularly to the Jews. And it's good for us to see the calling that the Lord has for each of us in our lives and to abide in the calling that the Lord has for us. But I think of it here in connection with Peter. You know, he had a deep love. This was written near the end of his life.

Almost over 30 years after. The Lord had gone back to heaven and Peter was nearing the end of his life. I take it a man probably in about six years. And his affection and his desire to fulfill the the uh, Commission that the Lord had given to him in John chapter 21 is evident right to the end of his life and his affection to the Saints that are scattered abroad. And brethren, we live in a day. When we feel the dispersion of the Lord's people. We feel the weakness and we need to encourage one another to go on in the path of faith and faithfulness to the Lord. I think it's nice to see that in this chapter Peter writing talks about that which is passed, that which is present and that which is used. Uh, he says in verse two elect according to the foreknowledge of God. Now we know from other scriptures, for example on the 1St chapter, Ephesians, we have chosen in Christ before the foundation of the world, even before the foundation of the world. He knew us and chose us. He let and uh, of course Peter is, uh, speaking to those that are, are presently on Europe at this time and speaks about their temptations and and so on. But he also mentions in verse four an inheritance incorruptible on defile that fadeth not away reserved in heaven for you, and that's looking on to the Lord. When it comes to the word of God and uh, and the way it is written in some portions, particularly in, uh, John's Gospel, for example, a lot of things that are future is spoken of that they had already taken place. So sure where they could be done because it was a master plan of, of credentials. Notice in our chapter how that, uh, in verse 19 and 20, it speaks of Christ. You need a Lamb of God ordained before the foundation of the world, the whole plan of redemption in place before the world was named. Just in disregard, uh, forward to Romans chapter 8. I always like this portion. Roman's yesterday. Start from verse 28 and close. We know that all things work together for good to them that love God, to them who are to call according to His purpose, for whom He did for know. He also did predestiny to be conformed to the image of His Son, and He might be the first horn among many brothers. Moreover, boom, He did the destiny and He also called, and then He called, then He also justified, and whom he justified, and then He also glorified. What I find very interesting here is that it's all in the past hints and yet it speaks of that which was in eternity past. If we can use that terminology. It speaks of that which is in the in the frame of time in which we live. And it speaks about that which is yet future because he foreknew us and he destined to us before the foundation of the world, but when time began and. During our lifetime, we're called and we're justified by faith in Christ. And then eventually we will be complete and perfect, as the scripture puts it will be glorified. And it's it's a done deal. It's already done because it's based not upon our faithfulness or anything that we can do because we'll mess it up.

Is based on the market size. What is the lecture, Brother Darryl? Uh, election and chosen I understand are pretty much the same word, so. Will we, uh, have any Ephesians chosen in him before the foundation of the world? And pretty much the same thought I think as election, but many others might be able to help out. With the family secret, isn't it uh. Umm elect according to the foreknowledge of God and the Father, God had his eye upon us. In the past eternity and as mentioned. Umm, the work of Christ, uh, was, umm, was going to be accomplished. Uh, the Lord Jesus as the Lamb of God through would accomplish that work that would, would bring us into, uh, into that place of, uh, blessing, but. Election is not to be, not a hindrance to preaching the gospel. Uh, we shouldn't look upon it that way. Uh, Doctor Wolston puts it, you see, on the outside of the door, whosoever will may come. And when you get, uh, when you come inside, you see the inscription, the elect according to the foreknowledge of God the Father. So we we do not know who the elect are. Nor do we need to we we are to preach the gospel to every creature and. And, uh, there's, there's no hindrance there to, uh, to anyone. We, we can tell the violent offender that we meet that there is salvation and offer to him. But it is, uh, uh, something to comfort our hearts once we, uh, have been brought to the knowledge of,

uh, Christ the savior. Is that right there? Yes. I've heard the, umm, the, the capsule. Can I put it that way? That, uh, fits to me that we can easily remember. Election is God's selection. The election is selection. We go back to uh. John 17 again. Uh, same chapter that, uh, what we were. In verse 24 I've done 17. Where Jesus refers. To. They also whom thou hast given me. And I like to think of it this way that. It wasn't as if. God look forward and said well. These people here are going to come to me and they're going to, they're going to accept what I what I'm going to offer. So I'll choose them. I don't believe it's that at all. None of us would have accepted in our own selves. None of us would have come. So that's that's the word, the word Jesus. God wanted to have a bride for the word Jesus forever. To be with him and and and the father's house. So he so he chose he chose certain ones to be part of that right and by by that alone. We are part of that process. We picked this up and chosen to save us by the work of the Lord Jesus on the cross. I had nothing to do with it. I would have refused it but. The word chose me anyway and because he wanted to have lessons, so he gave us. He wanted to have a bribe for his son. For the Lord Jesus and he. And so we are the recipients of that amazing salvation.

That amazing plant we're we're part of that price we've been given by the father to the sons. You have Robert in that chapter, John 17, seven times over that expression, those whom thou hast given me so much did the Lord Jesus in that prayer before going to the cross, value the gift that God had given to him. That is you and me so much to evaluate that he was willing to go and lay down his life. For us. Brethren for us. He loved you and he loved me and he prized us. Those whom thou has given me, that thee be with me where I am forever. All that we may enter into it more, we get so taken up with time and sense, but think of it that forever we're going to be in the presence of A1 and he's going to continue to love us forever. And we understand it. That's an advocate the responsibility of man, However, umm, man is a responsible creature judged on that based on and we preach the gospel, not as as mentioned, not knowing the uh. The counsels of God in regard to those that we meet. That we present the the message of salvation to responsible creatures, and they will be judged according to their their, their. Uh, attitude toward Christ and toward the message that, uh, is presented to them. So, umm, I think it's important to see that and, uh. The Among the early brethren there was a lot of written ministry on this subject. Especially if you read Mr. Macintosh is writing piece wrongly objected to, uh, to bringing election into the preaching of the gospel in any way for anyone to say. Now I'm not sure if I am elected or not. This year he refuted. We do not know, uh, who the elect are again, I say. And so we preach the gospel to whosoever and that we know God's grace has met us in our deep need and we're no better than others and it comes into. I was thinking that's the the whole meaning, isn't it? The seasons two and eight by grace are you say through faith and that does yourself if it's done. And I was thinking about comments on how there may be someone who might say to you, well, I don't know if I'm going to be elected to me. All you have to do is tell them to believe God and you're wanting to be alleged. You can be sure. 2nd year. Three. Where is that what John was saying? Second Peter 3, verse 9. The word is not quite concerning as promises come then count classes, but as long-suffering to less work, not willing that any, but they're all just come to reciprocity. Well that's those are sound the same but. That we need to preach the gospel to all. And that and that is his. As well, and he's not willing that any should perish, but that all should come through. So umm, it's it's unto all. I just wanted to say that this verse that we're looking at was always a bit of a puzzle to me. I didn't quite understand it, but I just want to share what I've enjoyed. You'll notice at the beginning of this verse, we have election brought out and then it says through through sanctification of the Spirit because we have been chosen because we are His.

The Spirit of God now has set us apart, hasn't he? And uh, what's the end that's in view? I believe it's what we have in the end of the verse unto obedience and sprinkling of the blood of Jesus Christ. That was always a puzzle to me as just exactly what he was saying. But if you turn back to Exodus chapter 24. Exodus chapter 24 and verse 7. This is when the law was given. It said he took the book of the covenant and read in the audience of the people and they said all that the Lord had said we will do and be obedient. So they were promising here, obedient, but simply on the basis of their own, uh, energy. It wasn't in the energy of the spirit at all. And it says the next verse, Moses took the blood and sprinkled it on the people. In other words, he ratified what they had said. They said we're going to be obedient. And Moses said, all right, we'll clarify that. So he took the blood and sprinkled it on the people. Well, in our chapter, I think that's what Peter is referring to. He says we've been set apart, we've been sanctified by the Spirit unto obedience and the sprinkling of the blood of Jesus Christ. In other words, the Spirit of God. Desires that we would go on in obedience, uh, because now we are under the shelter of the blood. We, the blood has been sprinkled. We belong to the Lord Jesus and now he desires us to walk in obedience. So I just suggest that as, uh, perhaps what Peter is trying to say in this verse. Would you say, Stan, that, umm, when Israel said that back in the 24th of of Exodus that they really were accepting death and the penalty? If they broke the law, they said all that the Lord our God has said we will do. That's quite a steep and, uh, what happened whenever we put ourselves on the ground of doing something, what happened, we failed. But Peter here in this verse, he's telling us the only ground on which we really can have redemption, which was through the sprinkling of the blood of Jesus Christ. He's saying basically to the Jews, you and I failed in our responsibility. But there's one who didn't fail, and that is the only ground on which we have title to the glory of God. Is that the? Yes, I believe that's correct. That sanctification here, uh, it took place in our, in our history, we might say, before we actually came into the knowledge of sins forgiven. The Spirit of God began a work in our souls setting us apart even before we obeyed the gospel that we had heard and before the sprinkling of the blood of Jesus Christ. Before we were, we were saved, the Spirit of God was working in our souls and, uh, sanctification means, uh, separation. The Jew was he was set apart by the external ordinances that he went through it, that he had under the Judaistic system, that that was the means of sanctification for him. But that's not the means for us now. It is something that is the work of the Spirit of God to separate us even before we had believed the gospel. And then, uh, our work that continues.

In. US, uh, after we have believed an ongoing work, sanctification, of course, sanctification is spoken of in two ways that we probably realized it is spoken of in the absolute sense. And it is also spoken of in the progressive sense. Umm, which is brought out in, uh, in in other scriptures. I really love the, uh, the third verse that, uh, blessed be the God and father of our Lord Jesus Christ and according to his abundant mercy that the begotten hospital again on our lot of hope by the resurrection of Jesus Christ from your death. I'd just like to make an initial comment here of this, uh, blood that God's father for allergies of Christ. Get that in several places and that's easy. Ephesians chapter one. It wasn't either God and father of our Lord Jesus Christ who blessed us with all heavenly blessed. Or with all the spiritual blessings and have my faces. But when you look back at the Old Testament, one of my favorite places is. Joe in chapter 32 and. Such a such a lovely picture of, of our of our Savior and. Even the first verse. Well, the second verse. No 32 and verse 2. Because it had all these wrong spots and, uh, both the stalls, the precision and all these things and, and their self righteousness and the whole thing that goes along with the, the Lord teaches us. And uh, uh, Ben was kind of the wrath of Elijah, the son of Varico, the buzz light of the kindred of Graham against Joe was his Brad Kindle because he's justified himself rather than God. Again, uh, also against his three friends. And I was just thinking how the, you know, how the, they always came to the Lord and, you know, you showed them who he was and who he was, but they, they were still very angry because. During the season saying, who is this man that calls himself God? He may accuse him of blasphemy and everything else as we know. And uh, finally they just reject him so badly. But I just love Eli, who, umm, he's an ancestor of Samuel. So you can see the election there. You know, he chose me

for the foundation of the world. He comes on the scene so unexpectedly and without any fanfare or whatever. But he was. He was elected. To be who he was and so he was the the son of Barracl. Now Barrichel means God has blessed and it just reminds me of those Bruce. But anyway, Eli, who means that. Umm, God he is and uh, that's who he is. He is God, Lord Jesus Christ, God the Psalm. And uh, I was just thinking he was, uh, he was, he was a buzz eye. But anyway, he was a kindred of ram and ram means high elevated. Oh, so that Ram, it's also Ramon and uh, A and uh, AH. In the scriptures, but uh, today it's been twisted and the, uh, Islam calls it Ram Allah, but that's the same place, you know? And uh, but it's such a loving picture when you see in the past. By looking at the Old Testament and all the local things that are there, all the grace and mercy and. Blessed against it belongs to us because of his. The penalty that he paid per hour as soon as we were depressed? Blood. We have the Trinity brought in in the second verse here, all engaged on our behalf. You have the.

Called her father Dad. Then the Spirit of God working in the soul, bringing us to Christ. And now in Christianity, we have the. A wonderful relationship, a father not knowing to the Jews in the Old Testament, they did not have the knowledge of God in that character. But as we know this scripture well, in John 20, the Lord spoke to Mary Magdalene. I ascend unto my Father and your father, and to my God and your God. This is characteristic of Christianity, knowing God in that relationship. Of bothered umm, one that actually the same relation as Christ as man has before gone now is the is the position that we have been brought into. Uh, in the same relationship, uh. And so, umm, of course we don't share deity, but uh, we can address God in that character of Father that is peculiar to this dispensation in which we, we are now found. It will not be sold in the, uh, in the Millennium. It was not so in the Old Testament, but now we have that marvelous relationship of knowing God in that intimate way. As our father, one who is interested in all the details of our pathway down here. Is that right? See so. Says in Deuteronomy, you are the sons. Of, uh, Speaking of Israel as a nation and turn back to that and I just put my finger on it. Now, Israel didn't know God as Father, but uh. To them pertain the adoption nationally and uh. In chapter 14 of Deuteronomy. It says, uh, to children of the Lord your God, our sons of the Lord your God, you shall not cut yourselves nor make any boldness between your eyes for the dead and so on, and the things that they should even not eat. And so the Lord Jesus Christ here is the eternal Son was here for the Father's pleasure and the Father's delight and his obedience was perfect even to death, the best of the cross. But we're here in that relationship to God. The Father is chosen of God into obedience too. Who's obedient? The blood and the obedience are both Christ. I believe in this verse as we have been brought into under the shelter of that blood sprinkled and blood onto his obedience, that we might have the same obedience that He had here for the Father's pleasure and the Father's delight in this world and. As here and as the obedient one. What the life the Father had the heavens open. This is mine well, beloved Son, upon him. All in the Old Testament, as we had, that the people were sprinkled with the blood to obedience as well. And God desired of Israel nationally that they would be a people here for Him in that same way in obedience to His will. But they failed completely because that was the test of land in the flesh and there wasn't a life in them. Not that we don't see it in individuals, but as a people there wasn't that new life. That desire to please, it's that old nature that wanted its own way. And there was no ability to please God. They weren't involved by the Spirit of God. And so now we come to the New Testament through the work of Christ and what has been brought out, the sovereign election of God. He has chosen a people to be here. In relation to himself, his father, and to be here in obedience, that he might look down and find pleasure and his own. But he's accomplished it in time, chosen in the past. And just incidentally, it's not that Hefore knew what would happen. He didn't, but he foreknew who person. He foreknew us as person, not just that certain persons would have take certain actions. It's not that Hefore knew we would come to Christ. Hefore knew us and chose us.

But in time, he accomplished it. Have begotten us again unto a living hope. How He's imparted to us a life, a life that wants to lose Him. And He's given to us the Spirit as the energy and power to walk in that new life. And please, whose life is it? The life of Christ. You know, brother, that's so lovely. You know, he, he suffered, you know, and, uh, uh. I was thinking of a verse in, uh, Ephesus chapter 5 and, umm, when I first read this verse, I took me for a loop. You know, I just, uh, uh, what? There's no reason why I have to work. What is it anyway? And, uh, the way we read it in the King James, it's, uh, it might, uh, sound a little bit difficult, but I'll, I'll read it and umm, uh. Verse 8. Umm. Hebrews 5 verse eight, though he were a son, yet He learned the obedience by the things which he suffered. It sounds like it's saying there that day He learned to be obedient by his suffering, but we learned to be obedient by our suffering. But he learned what it was like to suffer because he was obedient and he couldn't get anything else covered. It was impossible because he he was sinless. He was sinless. Like no brother put it, he learned the cough of obedience. No question as two is obedience perfection but he learned experimentally the suffering, the cost of obedience. He was in the place of obedience. He wasn't in that place in the past eternity. It was his to command, not to obey. So when he took manhood into. The union of himself. He was in the place of. Dependence and obedience as a man example for us. I was thinking in our verse here, just to, uh, caution here, the sprinkling of the blood of Jesus Christ. There was no thought that that is continuing on through the life of the believer. There's some that have that wrong idea that after they fail, the, the blood has to be sprinkled again. That's not the thought. The blood is only applied once. To the believer, it puts us in a new position before God. It is northeast. It is not applied again. Uh. It has the eternal efficacy and we are cleansed once and for all. This is brought out very clearly in the epistle of Hebrews, of course. And the sprinkling of the blood of Jesus Christ is that conversion here, sprinkling. Notice it wasn't only the fact that the blood had been shed in in the basin referring to Exodus 12. It had to be sprinkled. It had to be applied. Many people believe in the death of Christ in Halifax. But they have never taken the hyssop and uh, and sprinkled the blood had it applied to their own need as a Sinner. They have never taken hold of that hyssop in humility and self judgment. So just to note that brethren, that the sprinkling of the blood of Jesus Christ only takes place once. Now there is the thought of, of washing the water by the Word during our pathway down here. We need that every day of our lives. But uh, not another application of the blood. Uh, Brother John, I made a lot of contact with the Christians earlier in my uh. In my uh, uh, life, umm, in my new life, that umm. When they send they would tell me what they they would say. I plead, I feed it for the blood of Christ, you know, and even back then. That was before I was gathered towards England. Usually something's terribly wrong with that, but I couldn't figure it out until later years. But, uh, when it was revealed to me, but they, they always say, you know, there's something wrong with you, like if you're sick or something, they say, well, believe the blood of Christ, you know, plead the blood of Christ. It just seems to be, go along with what you're saying.

There's a lot of thoughts out there about it now. Wrong. Uh, wrong. I'd like to go back to verse one, umm, because we started out with an apostle being sent. We are not apostles, but the Lord has sent us into the world and. But before he could send us into the world, we had to be chosen. There had to be something that happened in our lives to make us fit to be sent one and back. In Ephesians chapter one we talked about election again or being chosen and what are we chosen to what are we chosen for? Ephesians one verse four says he has chosen us in him before the foundation of the world, that we should be holy. And without blame before him in love. And then it goes down to verse six, that we've been chosen to the praise of the glory of his grace. We've been chosen to be holy and without blame. We've been chosen to give glory to God. How are we going to do that? Where are we sent? Are we sent to the meeting every Sunday and then back to our job on Monday? What? What is? What is our purpose here in this world? Our purpose is to glorify the Lord Jesus. How do we do that? Well, we glorify Him when

we come to the meetings like this too. But we can also glorify Him in service. The Lord didn't send us into the world for worship. We come into His presence for worship. We go out with his presence for service and he sends us. And if you look over in First Corinthians chapter 5, Second Corinthians chapter 5. 2nd Corinthians chapter 5 and it talks in verse 17 of being a if any man be in Christ is a new creature and as new creatures we are sins and it says in verse 18 all things are God with reconciled us to himself by Jesus Christ and hath given to us. That's just not one or two evangelists and this is to us to all the believers the ministry of reconciliation. To it that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ. So we have been made ambassadors for Christ. We have a responsibility to do. We've been sent into the world to preach forth the reconciliation of the ministry of reconciliation. What is that? It's the gospel. We're reconciled to God by the death of his Son. We we preach the gospel, but before we can do that we were made holy without blame before him in love. And in in our chapter in first Peter one and verse three, it talks about being begotten again. Verse two we talked about the Lord Jesus, His obedience. And the sprinkling of his blood, that's the very nature of who He is. And we've been begotten with that new life, the life of Christ. It's a holy life, a spotless life. It's an obedient life. And it's a life that wants to do, wants to be obedient. And it's not obedience to the law. It's not obedience to try and keep the commandments to maintain our salvation. No, it's obedience to the will of God. We have a desire. It's more than a want to to be obedient. It's the very nature of that new life to be obedient. And if, if there's evidence in my life of obedience to Christ, obedience to the will of God, that's evidence of, of life. And so we have been, we have been sanctified, we've been set apart for the service of the Lord. But before that can take place, we need to have that blood sprinkled and the death of Christ. And his life applied to our own hearts by salvation. The enjoyment of Christ in our souls will have a powerful effect on those around. But I think that's why we find that the most most of the epistles that are positioned in Christ is brought before us before our walk is brought before us. God would have us to to enter into.

What He has done and giving his Son into his humbling to think, brethren, of what He has done and raised us up to make us sit together in heavenly places, and then what He give us. He tells us about how to walk in view of the position that we are brought into. There are many ways to preach the gospel to people around us. You can talk to people, you can give out tracks, and there are other ways as well. And that's letting your light shine where you are. When the light shines, it doesn't make any noise. And I'm not saying not to make any noise, but I am saying that the Scripture says to let your life die. And the way I walk through this world is being observed by others around. When you look at the at the first, uh, 5 verses of our chapter. There is absolutely nothing there about what we have, what you and I have done. Or supposed to do. There's, it's, it's totally what God has done for us. Or I shouldn't say for us first for the for his own glory and for the glory of the Lord Jesus and for our for our blessings absolutely from the first word right down of the chapter right to the end of verse 5. Umm, even verse five, we are kept not by not by what I do, but we're kept by the power of God. And so then verse six says, wherein he greatly rejoice. I think that bears out what David was just saying. Are we rejoicing in those in what God has done in those first five verses? Umm, if we are. Truly rejoicing and what God has done and what he has given us, then we will be rejoicing and we will be shining, I should say, and, and anything that we do or say or even just the way we, the way we act before our neighbors and those at work and so on. Uh will show should show that we are enjoying what God has done. I was thinking of the ambassadors in those verses that that Tim referred to, an ambassador represents the country that he comes from in another country. So it's, uh, I can use an example, Steve, if you don't mind, if you're as an American, if you were sent as an ambassador to the candidate, you would go to Ottawa and, uh, and represent the United States. And Canada and it's, uh, April was sent as an ambassador to, uh, Washington. We don't represent Canada there in the US. You wouldn't always do a lot of talking, but but everything that everything that an ambassador does should reflect. What he does or says, the way he acts to reflect the thoughts of his own country, policy and so on. Well, if we're to represent the word, we're to represent the word Jesus in this world, not always by talking and saving the same. Although certainly should include that one in the word directions, but just to represent. The Lord Jesus Christ in this world for those around us. I'd just like to make a little, uh, illustration of what you're saying. And I'm absolutely, I'm not boasting in any way, shape or form, but I used to work in a place, uh, for 14 years and when I get done, all of them there and they knew what I was, you know, but I had the opportunity to go back. Umm, it must be what, 18 years ago now. And, umm. I worked with these two young men, you know, and I was working with them for three days and finally I, I noticed there were curfews, swearing or they weren't, They were losing their temper and acting like all the other guys over there. And so at the break time, I said to them, I said, well, umm, I'll come and do you guys don't, you're not cursing me, but swearing or anything, isn't it? I was sick on fishing, you know, they said to me, well, what about you? I said what?

We're born again believers like you. And I said, well, how did you know? I was, you know, And I said, well, the guys here that he used to work with told us. I never knew they thought of him like that, you know, I said I was unaware of it. It just was a real joy to my soul to hear that, you know? But it was nothing to do with me. It was all got to do with the Lord. I would change it. Let your light so shine before men, they may see your good works and glorify your Father which is in heaven. Wasn't crazy anymore but someone thought I was religious crazy but I didn't. I didn't speak to anyone. It works. And the apostle breaks out here in the doxology verse three, Blessed, these are gods and father of our Lord Jesus Christ. Uh, which according to his abundant mercy, we are the recipients of mercy. In a large measure, we, we haven't got what we deserve. It was internal banishment from God's presence and judgment. That was what we deserved, each one of us. But the mercy of God reached down to where we were abundant mercy have begotten us again unto a lively or a living hope by the resurrection of Jesus Christ from the death. Well, Paul, uh, Peter uses the word living often. He was told that. He confessed Christ as the, uh, as the living stone there and, uh. He uses the word living often in the second chapter he speaks of living stones. Now, uh, we have that, that new light, we're, we're born again with it, divine light. We have a hope that doesn't mean that uncertainty. But we have a living hope in contrast to what Israel, they they had a whole too, but it's, you know, it, they lost it all because of their disobedience and it faded away before them, their inheritance. They never came into it. They defiled the land when they got into it. But ours is the living hope that is we have something sure, and certainly the glory and. Something we can look forward to. It's all based upon the work of Christ, and his resurrection is brought in here, resurrection of the Lord Jesus from the dead. He's now a living man in the glory, and we are associated with him now. By the grace of God. I think, John, that the, uh thought of living whole viruses as a question is it is it the. Is it the alive in my life in such a way that I'm thinking of it as as a something that really could take place at any moment? Is that the thought? I I think so. It's something that is real and. Optimized and remarked that Hulk and scripture is a deferred certainty. It's not a it's not a we use the word Hulk in English often to as a connotation of some dealt there, but not to not so in scripture. It's it's a it's a certainty that we haven't come into the fulfillment of it yet, but it is a living hope. It is something that that should motivate us on in our pathways. Down here. Look at First John chapter 3 to. See a scripture for that product. First John, chapter 3. Verse Two Beloved now are we the sons of God, and it does not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifies himself even as he is drug. It's a purifying covenant. It's a not wanting to be caught doing something that displeasing to the Lord when he comes.

To put it soon again. Can anything uh 200 and 56256?

Dartmouth Conference: 2012, 1 Peter 1:3-7

Reading

Umm. There's time to get any of the library and everything in the 5:00. Rain through the day. You're going alone so far you can't even sleep. I'm not sure I'm gone. Umm, right, three, 100 and five straight from his face. I love to raise your heart where it says I go home to hand gain some. Kind of blood thinning again, prescribed near the gaze from the end of the day, from the end of the day, from the sun and heart. Thank you, loving God and Father. We thank you that we are able to joy in the day. For thy love that was shown out to us, giving thy son tidy light. And in him, gracious God, we are blessed, and thy present. We're able to come together, open thy precious word, and to learn of thee. Thank you for each one that is here today. Thank you for joining Mercy, for bringing this one here. As we open Thy precious word, we pray that Thou would continue to. Teaches the things that Thou does have for us. That we might be more lifetime blessed son. We love today our gracious God and loving Father. To Thy help we open Thy precious word. But give me thanks and I worthy, and thy precious name, Lord Jesus, Amen. Amen. I don't know if the brethren wanted to continue with first Peter one or if there was another passage that uh. The bread and were exercised about. I think you're nice one. What verse would you say Brother John? Umm. Uh, from first, uh, in connection with verse 300. OK, starting with verse four for starting with.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has forgotten, has forgotten us again unto a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and the fate is not away reserved in heaven for you. We were kept by the power of God through faith under salvation, ready to be revealed in the last time, wherein He greatly rejoiced. So now for a season, if need be, we are in heaviness through manifold temptations. But the trial of your faith being much more precious than a gold that perishes, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ, whom having not seen, He lost. In whom, though now ye see him not, He has more, uh, He rejoiced with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired in search diligently, who prophesied the grace that accompany you? Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ? And the glory that you follow, unto whom it was revealed, that not unto themselves, but unto us they administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the loins of your minds, be sober, and hope to the end to the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fascinating yourselves according to the former lusts and your ignorance. But as He would have called you was holy. For no, be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. And if you call on the Father, who without respect to persons, judges according to every man's work, pass the time of your soul journey here in fear. For as much as you know, you are not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers. But with the precious blood of Christ, as of a lamb without blemish and without spot, Who verily was foreordained before the foundation of the world. That uh, what was manifest in these last times for you, who by him do believe in God, that raised him up from the dead and gave him glory. That your faith in hope might be in God, seeing ye have purified your souls, and obeying the truth through the Spirit unto uncamed love of the brethren. See that you love one another with a pure heart, fervently being born again, not a corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all flesh of this grass, and all the glory of man is the flower of the grass Withers, and the flower the rough falls away. But the Word of the Lord endures forever, and this is the word by which by the gospel is preached unto you. I think as we mentioned the the apostle is addressing. Largely Jewish population that has been dispersed through believers. They have been looking for the establishment of the Kingdom. Their hopes were down here that was properly the Jews. Outlook upon things they expected to the Messiah to establish the Kingdom. And of course, he was crucified and their hopes were dashed, so to speak. We know in Luke chapter 24 that those, that pair, probably Madame and wife, really, uh, we're disappointed that, uh, their Messiah had been crucified. They were at a loss to know what, what would happen. But the apostle here, he. Connects the hope now for the, uh, Jewish believers as a heavenly hope. He says, though the earthly expectation has not taken place, God has something for you in heaven. Your hope is there. You are only a stranger in a Pilgrim here who is not exactly the character of the Jew. When he was down here, he, he looked for a for prosperity.

And, uh, exaltation for the nation here on earth, which was properly their, their hope. But now the apostle says he's lifting their hearts to heaven. He said, you've got an inheritance up there that is incorruptible. It can't be defiled like the land of Israel was in your forebears, defiled and polluted the land and the whole inheritance faded away from that. They lost it, but he says you have an inheritance that cannot be forfeited and it cannot be lost, but it's not here on earth. It's reserved in heaven for you, the inheritance reserved for you and you reserved for it. So it's a heavenly calling that the apostle brings before them here. And uh, this, you might say, characterizes this chapter here that. Uh, he's lifting the hearts of his Jewish brethren, while it's for us as well, above this world into uh, uh. Eternal theme where, uh, they will never lose that inheritance that has been purchased for us through the work of Christ. I think we pretty well covered the 1St 4 verses in our in our chapter in our meeting this morning and I was thinking about this fifth verse in the expression Who are kept by the power of God. I think if we ask the question. Uh, does anyone remember where we have that expression? Again, the power of God in the Bible? I think that there's a lot, a lot here among our young people would know. And that's in Romans chapter one and verse 16. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. Now here in this verse here, it says about the power of God or kept by the power of God through faith unto salvation ready to be revealed in the last time. I think there's a difference between the app, the application of Romans one and 16, and verse four or five here in our chapter. And Romans one and 16 The power of God and the salvation, I think refers to our salvation and the work of Christ on the cross. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. How were you and I brought into blessing in the 1St place, brethren, it was through nothing that we could ever do. It was because of what Christ has done. It took that for us to be brought into blessing. In this verse here where it speaks of the power of God. Well, if I believe it's referring to the power of God in connection with the keeping grace of God that goes on with us day by day in our lives. And so in Romans chapter 5, it says there, and not only so, but we shall be saved by his life. That is when the Lord, after dying on the cross to save us, He went back to the glory. And if I can put it this way, what is he doing now? We shall be saved by his life, His sister, the sustaining grace of God that goes on with us day by day through this world. And so Peter is bringing before these Hebrew believers here that the way that they're kept for the inheritance to come was by the power of God through faith unto salvation, ready to be revealed in the last time. Peter was expecting the coming of the Lord even then, and how much more we should be now. But I think of this, you know, in connection with day by day. Do we realize in how weak we are in

ourselves and we need the sustaining grace of God day by day in our lives for all the decisions that come along in our lives, we are kept by the power of God. Well, may the Lord give us to that. That power is available to us. Do not seek to make our own direction, our own way through life, but to lean on Him and to trust Him for our power.

So as you say, salvation is looked at as the end of the past done in this. Verse you, you agree with that and then maybe, uh, looking at verse nine, that's a present, the salvation of our souls. One may be the end of the path. That we're waiting for. One will be, uh, our bodies bodily will be redeemed and uh, caught up out of this scene, but the other is what we have presently, the salvation of our souls. Salvation is looked upon in three ways, isn't it? It's in the past census. 9. Salvation of our souls, We have that now. We possess it, we enjoy it as a result of the work of Christ. Umm, that was the end of our faith. We laid hold upon the work of Christ, the person of Christ. We repented and received salvation of our souls. We have that, we enjoy it. There's no progress in that. But then there is salvation, as David has mentioned in the, uh, in the ongoing, uh, present, uh, context where the Lord is, uh, living for us at God's right hand, interceding for us, saved by his life. That has no reference to the life of Christ down here. Some people make a mistake there. It has reference to His life at the right hand of God at the present moment where He is interceding for us every hour of every day. Seeing us through the many difficulties and trials of the wilderness, we are saved day by day as we depend upon Him, saved from from falling Him, saved from, umm, from pitfalls, as we depend upon Him. We need that, that ongoing salvation every day of our lives. But the salvation is spoken of here in our, uh, verse unto salvation ready to be revealed in the last time, as our brothers Steve has mentioned. Is the consummation. It's the the end. We don't have this salvation yet because we are still connected with this groaning creation by our bodies of humiliation. We are not saved. There's things and that that are suffering in the body, many of them amongst us as we get older. As our brother Gordon used to say, not only does our hard call out for the Lord, but our flesh does do but here. It's going to be salvation. Of the body in the full sense of the word. I think if we turn to Roman, he said, 13. I said we have the same thoughts, A woman's 13. And the umm. The 11Th verse that knowing the time that now it is high time to awake out of sleep, where now it's our salvation nearer than when we believe. That is the, uh, the future aspect of salvation. Salvation of the body, soul and spirit. We don't have the salvation of our body yet. We're still connected with this groaning creation. We still have an old nature. Into, uh, are well aware of, uh, there's two things we will not have in the glory. One, we won't have this whole nature that causes us so much difficulty now because we sometimes don't judge it. And we won't have this body of humiliation always humbling us because we're going to have a body of glory just like Christ in that day. Could we connect it up with the chapter 8 of Romans or? And the first time 22. And not only they, but ourselves, uh well, verse 22 but we know that the whole creation growing from travelling together until now. And not only they, but ourselves also, which have the first preacher of the spirit, even we ourselves thrown within ourselves, waiting for the adoption to lift the exemption of the body.

Yeah, that's the same software, so. First fire that says kept by the power of God. And I think for myself for a long time I quoted that verse for my own comfort and that times to others, but I didn't keep reading. You know, we're kept by the power of God, but that's not all that it says. That tells us how we're kept by the power of God. What does God use to keep us by his power? And it says through faith, through faith, by setting our faith on its proper objects. Were kept by the power of God. That's the means that He uses to keep us keeping our faith occupied with its proper objects, which is Christ. Our hopes in Christ, our spiritual blessings. Our heavenly calling and so on. And so he's turning the sight of the Saints away, as was mentioned already, from earthly hopes, from earthly objects to what was theirs truly and properly, and that they're going to be kept by the power of God. It was going to be through focusing their faith in a very practical way on its proper options. Which is done through the Word of God. I like that verse. Faith cometh by hearing, and hearing by the word of God. And we have the Spirit of God indwelling us as we know as believers. And one of the. One of the things the Spirit of God does is to occupy us with with the word itself. And so as far as let's see if I can put it this way, that's the natural. The natural, uh, thing that's the spirit of God wants to do with us in our in our new life, in that new life that you've given us to occupy us with the word Jesus. It's when we allow. The organization, the old, uh, the, the old self to to uh. They occupied with other things around us that the Spirit hinders. The Spirit of God occupying us with the Lord Jesus Himself in our new way. I find these comments illuminating. Could I ask some of your scholars the meaning of in verse 15? Be ye holy in all manner of conversation. What do I have to go to bed? Holy. I think that we connected to the previous verse. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation. When you see a child with his father, what does he try to do? Does he not try to imitate his father? It's lovely to watch, you know, you see them. Maybe a father will even be chopping wood and the, and the, and the child will try to do the same with a little toy or something like that. Is he has the he has the nature of his father and he seeks to do what is what his father does. And so here we have been brought into the family of God. And as obedient children, why we have a Father in heaven? And what is it that, umm, that with that very nature that he has given us that we want to do with that very nature. It is the nature that responds to what we already have from him. And so be holy as I am holy. And as I look at the Lord Jesus and I and I have my eye on him and my life, I'm going to want to follow him and be holy as he is holy. That's the thought I've enjoyed in connection with these verses. There's nothing like having our eye and the Lord in our life, is there? We don't follow holiness in order to obtain it, but because we have a nature that is holy, we're holy and without blame before God in love. And now, uh, if that new nature, which is a holy nature, in fact, we're uh, we're addressed in the Hebrews chapter 3.

As the chapter 3. Wherefore holy brethren and savers of the heavenly callings, and so on, we are addressed in that position as holy brethren. Foley and without blame before God and love is our standing, our position now? Are we manifesting that? Umm, are we, uh, displaying? We follow holiness, without which no man shall see the Lord because we have a holy nature. But of course it's going to require obedience. As obedient children, not fashioning yourselves according to the former lusts and your ignorance, Chapter 2 and verse 11, Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lust, which war against your soul. So there's got to be an exercise to deny ourselves. Those things that. Emanate from the old nature which we all have, and we know what is the snare to us. It may be different in in each one of us, but that which? Militates against holiness. We need to, uh, exercise to, umm, to put those to keep the old nature in the place of death where the cross of Christ has put it. Mr. Lundin had an expression. He said it was a question of substitution in the vessel. We have the old nature and we have the new nature. If any man be in Christ, he is a new Creator. But we have the old nature there too. And so the exercise, the admonition is. To feed the new nature and not the old nature and the world is Satan has designed it in such a way. As to attract the hearts and minds of believers as well as unbelievers and the exercise of Peter here is to bring the Saints to enjoy the presence of God and be ye holy as I am holy. How can I do it? By being occupied with Christ to feed on the word of God, to be separate from the world. Oh, it is, it is it is so vital to have these fundamental. Things brought before us in our lives, isn't it? Adding to that, brother, what happens when faith has its proper objects? And we're really enjoying in our souls the Lord in a real way, and we're really feeding on the Word and we're really getting fed, and we're really enjoying fellowship with our brethren and going on with the Lord. And something wicked comes in. What happens? We hate it. We hate it because it's spoiling what's good. Don't want it to come anywhere here because it's spoiling the enjoyment of what it

should. And so holiness first and foremost is the enjoyment. And pleading to what is good and of God and a hatred of everything that would come in and spoil them. That's very good to see. We've often been reminded holiness is the abhorrence of that which is evil, but the delight and that which is good. I, uh, quote a little verse there that's even, I think it's, uh. And then maybe two uh, days pay holder, uh, Danny McCord, uh, 1992 just after the last break explosion, umm, coming in before the Sydney from Newland and he quoted a verse to tomorrow Morocco's umm, he was on the left side of the uh, the animal tour was right in front of me. He post his verse, two natures beat within my breast. One is cursed, the other is blessed. One I adore, the other I hate, but the one I feed will dominate. So we can end up being not used of the Lord by the end of our lives. If we're not walking according to the light, we can never ever walk in darkness because we grew one's darkness and we're walking darkness. But now?

We can never walk in darkness, but we can walk not according to the light which is. Very destructive to ourselves and to everyone around us that we have contact with. 1St that was quoted earlier is is key. I believe that faith how much by hearing hearing by the word of God. That's how we grow, lingers. Mean somebody believers sometimes that they just they don't grow very much in their souls and and if they're not reading and they're not getting the truth and then they can easily be blown a bug by every with a doctor or whatever might come along but we need the word of God you have to read it take time we have to rob time for something else but it's important to take time and. Then the Lord gives us credit for our walk. If we walk well, if we walk bad, we have to take blame for it. But, uh, as we see in relations that, that who we should be given the credit to is a, is a spirit and the Lord Lord himself and, uh, in a relationship by. In verse 16 it says then I say then walk in the spirits and shall not fulfill a lot of place. The Holy Spirit always guides us in the truth. The word of God always your excess in the right path and and that leads to today and tell us here that the conflict that we have in the 17th verse. The flash blocks against the spirits, the spirit against the flesh and these are contrary to one to the other so that you cannot do the things that you would. And so you see that the Holy Spirit keeps us reading here about being account for the power of God. We direct our lives, let the Lord lead. Holy Spirit keeps us from things that we would that the flesh would would do. We give it the opportunity. We know that every time we give twice the opportunity to hack God in opposition to God. And so. We have this conflict, but we have the answer for it. And I was just thinking too, uh, we have, uh, three enemies, uh, the world. In judges reading, I, I believe in Chapter 9 there, umm, maybe, uh, the Malachites, umm, well, the Midianites, that's the world and that means uh, MIDI nights. I think we strike instead, umm, then you have the Malachite sets of flesh and uh, umm. Then you have failed, unless Satan and, uh, fail them. What he did, he took the word of God and he switched it and uh, that's what he always did. And, uh, it can only go to start the audience though. So we're going to go through trials and, uh, temptations and tribulations of all different sorts and, uh, but, umm, if we keep our eye on the Lord and not just give up. Go our own separate way. He's going to keep us. Because we can't keep ourselves. We're, we're so much like cheap. We just, uh. We're so, uh, again, the flesh. That's the worst thing at all, because we don't know the flesh. Umm, it's so deceitful. It's deceitful above all things in the desperately wicked. Who can know it? Saith the Lord, and he knows. We got a salvation mentioned at the end of that fifth verse, but it's just looking in, uh. In Second Corinthians chapter 5, we have the expectation of that salvation. Umm is after 5 and verse one to for we know we know that if our earthly husband is Tabernacle were dissolved, we have a building of God, a house not made with him eternal into heaven. For this we grow and earnestly desire to be focused upon. So how you think is from heaven? If these souls are being closed before they sound naked, but we that are in this Tabernacle and grown being burdened most of that, we wouldn't be on clothes, but clothes upon that mortality might be followed up in life. This is our expectation. This is what we hope for.

Oh. Maybe we should try to go on a little bit here. 6th and 7th versus wherein ye greatly rejoice. So now for a season, if need be, ye are in heaviness through manifold temptation, at the trial of your faith, being much more precious than a goal to parish it, though it be tried with fire, might be found under praise and honor and glory, at the appearing of Jesus Christ. What do we learn from these versions? Well, we have been very sick here. Uh, we rejoice in this great salvation, but, uh, we're still in the wilderness. Uh, we're still in a land of trial, a temptation. Difficulties. There's testing. God never gives faith, but what he tests it. And, uh, there's a need to be for these trials that, uh, I may be passing through and needs be on my part. But a purpose of love on God's part. He, uh, watches over the gold, so to speak, until he sees his reflection there. And this heaviness spoken of here is not that, uh, that dull state of soul that I may be in because I'm out of communion with the Lord. That's, uh, often the case with me. But, uh, having us here is pressure that I'm, that I'm going through in the pathway of faith. We all have these, these times when we're under pressure. And, uh, sometimes we're, we're right against the wall. We don't know which way to turn. Umm, and uh, it's, it's a, it's a manifold of temptation here. You could, you could put the word trial in here. Uh, it, it may not be because of any evil, but it's a testing that God allows in our lives for our good. We don't like it. If I said maybe we'd be exercised. Why the Lord has allowed that in my life. Umm, part of the education of the believer. It's part of the, uh, the child training. We all go through it if need be. We are in heaviness with manifold temptation or trial, but uh, we're going to see that trial in a different light in that coming day. Uh, it will be found them to praise and honor and glory. The appearing of Jesus Christ that does authorize speak. If you do have a different oh, I think that's great. Just think of a connection with this, uh, scattered, uh, little remnant of Jewish believers that they have been. They were not only persecuted by the Gentiles, but they were persecuted by their own brethren. And they, we read in Hebrews had, uh, even taken joyfully the spoiling of their own goods. They really lost everything and. It was not an easy, uh, path that they had. Well, I was just thinking too, but David, the. In Psalm 119 it's uh. So beautiful to see, uh, how David learned, uh, most inflictions of the Lord. And that would be trials and temptations and, uh, all these things that seem to be against us at times, but we have to realize that Romans 828 will prevail. And we know that all things work together for business to them of God. And verse 67 in Psalm 119. Before I was afflicted I went astray, but now I have kept I word and uh, verse 71 It is good for me that I have been afflicted, that I might run my statutes, growing the race knowledge of Lord. Verse 75 I know Lord, that digestions are right, and that thou and faithfulness has afflicted me. And uh, verse 95 so that's by law has been my delights. I should have been I should have then have perished in my affliction. And then verse 107 I am afflicted very much quick in the old Lord, according to thy word. And then we even.

Group 114 Thou art my hiding place and my shield, I hope in my word. So there's a little progression there, you know, you have to be a flicker. What else we're looking to, no. I think if we, uh, we're honest with ourselves, I know for myself that, and when everything seems to be going well and, and right the way I'd like it to go, umm, we can very quickly forget that the word, uh, that, that we need to trust the word and that he could make everything go right for us. He has that power, but he knows that if he did that, I would forget of it. Fact that I need to depend on and so I believe he sends these trials that John has been talking about. And like John says, sometimes you just you're at the end of end of it and you don't know which way to turn and what what to do about something and you just have to cry out to the word. And I believe that's why he sends them allows them is to is to make us cry out to be at the end of our roof, so to speak in the crier and ask for for his direction and his his will to be done in that situation. God always knows what he requires. You can conform us to the image of his son in every situation. And sometimes that's a wonderful thought and occasionally we think of that in a very selfish way. But I've often thought of that need to be in the

relation to those around us. How do they view us as we go through these trials? What, what, what the testimony? Are we the saving grace of God and the work of God in our lives as others watch us go through trial. Those of us who have to work with others or, or, uh, at school and things, their eyes are on us constantly. So watch us in the good and the bad. And it's the God that we worship is the God that we say he is and how he acts and how we act towards him. And it's a wonderful witness in the testimony when we can go through these trials. And, and thankfully we have such a God who cares for us in such a way that he does all things for his glory and for his honor and his praise and for our good. And so we really don't have to worry in that sense. Umm, but we don't need to get caught up in our, ourselves in that way. Sometimes we do, but it's important to realize that others are watching us. An older brother used to tell me, uh, in relation to this, we, we read in the scriptures many times how the word of God is, is pure as refined silver. And that term is used in Malachi, I believe also about the aspect of refining things. But he once spoke to me. He said God only tried gold. God only tried souls in your life and mine. He only brings out what he himself has placed there in the first place. And that's what sometimes these trials we go through. The Lord is trying to show us, I believe, what He has placed in US. What a wonderful heritage, what a wonderful life we have, being guided by the Spirit, being indwelt by the Spirit. And yet we always take advantage of that. Are we always conscious of it? They're knowledgeable of the wonder of God within us as we walk through this world. I know I am not always constantly aware of that. So sometimes these trials, I believe, are those that bring that out, that show us what a wonderful and marvelous God we have who is on our side in all things. And others that watch us, the witness and testimony that we have as we go through these trials, it's amazing to see how things can change in the way that they look at us, as they see us walk in obedience, independence upon him. That really comes back to, uh, what David was saying this morning. I bet it's letting our light shine. It's part of that. My neighbor My neighbor sees me. Coming out the door in the morning with a long face and and complaining about whatever I might be upset about through him. Umm, he's not gonna be very impressed with my with what I've told him before the testing award. In Matthew 19, umm to say a couple of scriptures, both I think the same Matthew 19 and March 20, but Matthew 19. And verse 27. And answered Peter, and said unto him, Behold, we have forsaken all, and follow thee, what shall we have therefore? I just was thinking of that connection with these Jewish believers, and forsaken all to follow Christ and Saint Peter. What shall we have? Therefore He had those earthly hopes and expectations, and then the I like how the answer comes in Mark 10 to the same account.

Umm. Verse 28 of Mark 10 Peter began to say Pimlow we have left all and followed thee in Jesus. Answered and said, Verily, I send you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife. Our children are lands for my sake from the Gospels that he shall receive in hundredfold now and this time houses and brothers and sisters and mother and children and lands with persecutions and in the world to come eternal life. And so we have, as believers come into a multitude of brothers and sisters, heavenly mothers and fathers and the Lord homes where we're welcome and. We thank the Lord for that even in this time, but the Lord adds here in, in mark with persecution and little did, uh, Peter probably understand really at that time. But if you turn over to, uh, second Corinthians. And uh. Chapter 6, the apostle Paul speaks of the apostles portion for those 12 disciples became and they're called apostles, uh, Second Corinthians. Chapter 6. I have the wrong chapter. Umm, I'm just thinking about portion where fossil says he's counted up the fossils as last. This can be important First Corinthians 4. Action. No, I'm not. Well, I have to see. Yes, thank you. But I Verse 9 For I think that God has set forth us, the apostles last, as it were, appointed to death. For we are made a spectacle under the world, and to angels and to men. We are fools for Christ's sake. If you're wise in Christ, we are weak, but ye are strong, ye are honorable, but we are just fine even under this present hour. We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place and labor, working with their own hands, being reviled, blessed, being persecuted, we suffer it. Being defamed, we entreat, we are made as the filth of the world, and are the off scouring of all things under this day. Think of Peterson, Lord, we forsaken all. What shall we have? Therefore, here's what they have. Here's the portion that was there, and I'll turn over to revelation. End of Revelation. Scheduled for 21. Verse 14. And the wall of the city had 12 foundations. And then, then the name of the 12 apostles of the land, what shall we have there in the world to come and turn light? He directs Peter and says Peter, yes, there's blessings here attended upon a Christian path even now, but your portion is in the world to come. And though they were the off scouring of the world, and that was the persecutions that they suffered in their portion here, yet in that heavenly city, its foundation. And its foundations are engraved in names of those 12 apostles that were so cast out. It's just kind of an encouragement to me in connection with, uh, the thoughts that we have in this portion of first Peter, that the trial of our faith is more precious than gold wine because it glorifies God. It takes God in his word. It believes God glorifies him, and it shouldn't be found to praise. Honor and glory? Whose praise? Whose honor? Whose glory? His, his glory finds him. It's even more precious than gold, because it glorifies him. And fill those apostles went on, and they did glorify the Lord and their lives down here, and almost every one of them sealed that testimony with their own blood.

But we're gonna see their names engraved. Though it's symbolic, I realize that in that coming day, there's gonna be a place of honor that they have with the Lord. Probably refers back to the time that the three Hebrew servants. Uh, Shedrug, Meshach and Abednego were put into the fiery furnace. That was certainly a trial with fire. You know, it's sometimes been said that, uh, when we get to glory and speak with Shadrach, Meshach and Abednego and say, what was the most wonderful time in your experience down here? I think they're going to say the time that we were in the fiery furnace. Why? Because there the Lord walked with us. We had that wonderful communion with the Son of God right in the midst of the fire. So these trials that we go through, they're not easy for us to bear, but to God is the purpose of blessing in in them we need to have the shield of faith erected because in times of trial like this, Satan comes in times of weakness of body and suffering, Satan makes a special attack upon you. In times of discouragement. That's the most dangerous time for the believer discouragement. That's a weapon that. Satan wields very successfully and we don't have our eyes on the Lord at that time and we don't have the shield of faith erected. Those doubts are going to come in doubting the goodness that is in the heart of God. All our failures springs from that doubting the goodness that is in the heart of God. And when those wiry darts gain an entrance into our souls, it's very sad. We, we become very discouraged. We're we're good for nothing, you might say. It can't be a testimony for the Lord, but let us see the hand of the Lord in these, in these trials. It's for our blessing, for his glory at the appearing of Jesus Christ. Again, I say we're going to see that trial in a different light when we are at the judgment seat of Christ. Jove Jove chapter one I don't know anyone that I know in the word of God or went through a worship child and than Joe did and if you say in trials. The Lord is the one that gets glorified in the trials and look in the first chapter Job and. The 20th 1St these things came the bottom it says you all the walls around your head and fell down upon the ground and worship. They said they just came out of my mother cream to make it. I shall return thither. The Lord gave and the Lord had taken away wasn't be the name of the Lord and all of this shows and not are charged God foolishly. So he and Joe's trial all the way through, he didn't like who was charging against God. He didn't understand some of the things he was going through, but he took it from the Lord and. He never, he never was ever charged God in a foolish way. Trial remember Jacobin, he wouldn't believe that Joseph was alive, you know, and he wouldn't believe until he saw the camels coming laden with the, with food and everything, you know, and provisions and, uh, I was also thinking of, uh. Uh, Isaiah chapter 43 and it's, uh, I disconnected back with chapter here the following the faith, uh, there's so much images, uh, whole way of a believer and, uh. And then there's, uh, in these two verses, 3 verses here. Well, the two first verses, uh, but now if I stay at the board as I created the, uh, both make it.

And he that formed me, and he's shaking his in the image of his Son. O Israel, fear not, for I have redeemed thee. I have called thee by thy name. Thou art mine. John 17 There all thine are mine.

And uh, Jacob means the planter and deceiver and, uh. We all in our own nature through supplanters and receivers, but you have that new nature that cannot stand. And that's the that's, that's Israel. Israel means Prince. And so the Lord had called him. I have called thee by thy name. And then verse two, when thou passeth through the waters, I will be with thee, and through the rivers they shall not overfloe thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kill upon thee. Emperor 3 is so lovely, for I am the Lord thy God, the Holy One of Israel, thy Savior. Jehovah the Savior is the name of Jesus. It means Jehovah the Savior, you know so. We can't lose. You know, I've often thought, Bill, of those two verses there together and that 43rd by Isaiah. It seems to me you read them together and you say to yourself, why is it that the second verse follows the first verse? What is the connection between them? Because it's such a nice thought in the first verse where where God is saying I have redeemed thee, I have called thee by thy name, Thou art mine and would love to be occupied with that. But why does it immediately fall? The second verse immediately follows when it says, When thou passes through the waters, I will be with thee it. Seems to me that God is saying in those verses is really necessary for you to take and have the trials in your life to keep you near me and I'm going to do it, but you can count on my presence as you go through the trial and I I really I really feel today that you know we hear we have prayer meetings in our home assemblies that I think each of us can say and we. Different things come up from time to time. And there are Saints of God that are passing through things like have, uh, are a surprise to us even. And sometimes ones lose their jobs. Sometimes you lose your friend. If something happens that God has allowed in your life and it and at least a question mark sometimes and you wonder, how can I ever take and rise above it? Well, here we have this verse here that tells us about the trial of your faith. If I lost my my job, well, uh, is the Lord able? Umm, it, it, it, it turns us back on the Lord himself, doesn't it? And so, uh, and we need to sustain each other in prayer as, uh, we go through these trials that the Lord would preserve those who are passing through these deep waters, like our brother said about not being discouraged about keep on keeping on to keep on. I remember going to university down in London ON and there was a brother there in the meeting, Mr. Finlayder, and he used to say, David, it's a great thing to continue. And that was a word that Paul said to Timothy to keep on when we go through trial, because the Lord is there. He doesn't give up on his people. I think that's the thought in in Deuteronomy where it says Moses said at the end of his life when he surveyed 40 years after the wilderness. He said yeah, he loved the people. All his Saints are in his hand. That state that is spoken up in verse 7. Umm, the trial of our faith. But that face is given by by to us, by God. We we all have access to it, so we're trusting in the Lord Jesus as our Savior. We have access to it. Ephesians 2 tells us that university knows so well that your stay through faith and not not of yourselves. That is the gift of God. So we have that. We have that faith. The question is, are we, are we relying on it and using it like said rock, Meshach and Abednego.

They were, they had faith, they were using the basic I was given them. They, they said we, umm, our God is able and he will deliver us. And if not, we still won't, uh, bow down. They had, they were using that faith and so was Joe. Faces is something that's available to all of us. What? I was just thinking of Jacob again, you know, uh, at the end of his life, he said all these things are against me. But, you know, that's the way it is with the believer, uh, that old Jacob nature, uh, uh. Might call it we say all of these things are all against me. You know why that's happening, but we should just turn to the word of God, even in our head and say, well, this is working over blessing. I don't understand it now, but I'm just going to accept it from the Lord and take it. And then the blessing comes when we learn to take it from the Lord. It's just that's the way it is and. You know Jacob. You often see the Lord refers to Miss Jacob Israel, Jacob Israel, Jacob Israel. And every time he's referred to Jacob, it's always something, something there that the Lord has to shown, you know, so, and it's exactly the same with us. And look, I want to say this with with so many young people here and children, I wouldn't want to be young in this day and age in this world that we're living in, that we're living, living just in that last few moments before the Lord comes and takes us out of this world. And we're waiting here for the Son of God to come from heaven and change our vile bodies and the likeness of his glorious bodies. And for the young ones in school? It must be awful the same age, but just remember the Lord is with you. He's with you and never leave you, never forsake you and all of us. We all have to get ahold of that in our souls. And these trials are for blessing and not for cursing. We don't always see the reason for a trial down here. We don't always have that result in our souls. I'm sure there's many things in each one of our lives which we don't understand to this moment, but it will be all revealed in the glory. The Lord was too wise to err and too good to be unkind. And. The Queen of Sheba, he had a lot of hard questions that she proposed to, uh, solve it. Remember the passage? A lot of things that she couldn't understand. That looks on to the resurrection. We, uh. Solomon answered all her hard questions. She went away satisfied and, uh. Uh, happy in her soul. Well, we are called to humble ourselves under the mighty hands of God. Here we have things to learn in these trials. And if we humble ourselves. God can bring blessing out of what seems to be umm. Uh, something, uh. Disastrous or something that seems so difficult to bear. We're going to see it all at the judgment seat of Christ that God had a purpose of blessing in it. But I think that verse in our very official here is is important in chapter 5. Humble yourselves therefore, under the mighty hand of God. Verse six that he may exalt you in due time. We don't do that. We're not going to be able to cast our care upon the Lord. First of all, it's the humbling ourselves. Self judgment is necessary in each one of our lives. Peter had to learn that, didn't he? It was brought low by the Lord, and then he was used to the Lord. I think that he often refers to his fall, I think. Perhaps not implicitly, but to, he does refer in, I think, a different, uh, packages to the fact that he had, he had not been kept. Uh, we know that, uh, he denied the Lord three times with Olson curses, but the Lord restored him. We're, we're not told, umm, what actually happened in that interview between the Lord and Peter.

The Lord is risen indeed, and has appeared unto Peter that private. Restoration, and I think we all need this in our own experience, we're not told what happened there. But, uh, that whole, uh. Situation was gone into by the Lord in perfect wisdom. And uh, we do hear about Peter's public restoration, but before there's a public restoration, if I have failed, there must be a private restoration between the Lord and my soul. That's, that's what happened in the life of Peter. And I think he often refers to it into the epistle, uh. Umm, various passages that you could, you could say are uh, a throwback to that, uh, reference back to the time when he he did. He was not kept because of self-confidence, which is probably the cause of most of our failure. Encourage and burst there in Revelation where it says God shall wipe away all tears from their eyes. Uh, Pierce, failure and denial, denial of the Lord. Uh, Sam, always weak veteran with many tears, but God in his grace uses these trials for ultimate blessing, doesn't it? Days coming when a white bulb tears shore eyes. So those trials God allows and brings into our lives for a purpose. And another one said, uh. Would be a sad thing if there was no tears for him to wipe away in our life. Call. Even when you could sing 32 in the appendix. 32 and the appendix. And. When God will pray. No hope you've been here. I'm getting round where you're working with your side space. I saw God's waking, waking man, first son together. Remember what happened. Our father will know behind him.

Dartmouth Conference: 2012, 1 Peter 1:7-17

Reading

202 What will it be as well about? Florida glory, rain since the blessed and all. Forward to their gloves so brightens all this very exclaimed. No heart can think, no tongue can tell what joy it will be with Christ. What will it be? True, I am happy that I love all the water being in the rain. Oh, I don't have everything else in the journey. No, no, no, no, no, no, no, no, no. No. It's umm. When I read it, Switching things I don't want to break, How to control our pain, blah blah blah blah blah blah blah blah blah blah blah. If anything, anything no more. But I can't do anything about something. That's why it's wherever you're So you're going to make anything bad blah, blah, blah, blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah. I will be in the rest of my life. The Patriots, the beginning of the whole day. I have to go back and roll my heart and swear to God. And fall on the kids I had to treat. I did get an antibiotic with Brexit. I I know. Airlines. Could we read, uh, one verse in? In the first uh, Thessalonians chapter 4. 1St Thessalonians 4. Read verse 16. For the Lord himself shall descend from heaven with a shout. 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. Uh, comfort one another.

With these words, uh, you'll pardon me brother and if I make a few comments before we pray, but. I have enjoyed the fact that. That the Lord wants us to live in that joy and expectation of that hope. Why? Because he could come even today and take us home together. He wants us to live in the expectation and in the joy of it. And I have enjoyed being here with you. There's nothing better than being with those a blood pressure spades who have the same enjoyment and have the same hope. And I thank you for inviting us to come here and to share in that privilege. It's been enjoyable. So may we live in the expectation of it. Let's pray. Our God and our Father, how thankfully, how thankful we are for Thy well beloved Son, our Lord Jesus, and for the happy, glad hope that we can have of Thy Son's return, which could be this day. We thank the Lord that in the meantime Thou hast given us all things. That pertain. I need to be Lord Jesus, we pray this uh, time may be a time of encouragement and hope toward the coming of our Lord Jesus. We pray for the young people and each one Lord, that that you admit to the hearts toward heaven that they may live in the joy and the expectation will not come in. Thank you for the president's invitation. We pray to continue to bless them and delete them on and the truth which thou hast given them. We, uh, commit this time to the Lord and ask your blessing only in our need. Father, we give thanks in your own Son's worthy and precious holy name. Amen. Amen. Amen. Does the brethren want to go on with the first Peter wine or, uh, some other exercise? What version would you like to start with, Sir John? Umm. So you read from verse 7 to the. In the chapter level we have coconuts in of the 7 by 6, the connection 7:00 or 8:00 and. On the way to the end. That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ, and having not seen the lost. In whom, though now ye see him not yet believing, He rejoiced with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Uh, who prophesied in the grace that should come unto you? Searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow? On to whom it was revealed, the not unto themselves, but unto us, uh, they administer the things which are now reported unto you by them that have preached the gospel unto you with the uh, Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore, Bert, up your the alloyance of your mind, Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts and your ignorance, but as he which has called you is holy, Be ye holy in all manner of conversation. Because it is written, the E holy is for I am holy. And if ye call on the Father, who was without respect, the persons judges according to every man's work past the time of year, so journeying here in fear. For as much as you know, you are not redeemed with corruptible things, with silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot.

Who, verily, was foreordained before the foundation of the world? But was manifested, uh, manifest in these last times for years. Who by him do believe in God that raised him up from the dead and gave him glory? But your faith and hope might be in God, seeing ye hath purified yourself, your souls in obeying the truth of the Spirit unto unseen laws of the bread. And she that she loved one another with a pure heart, fervently being born again, not a corruptible seed, but of incorruptible. By the Word of God, which liveth and abideth forever, for all fleshes as grass, and all the glory of man is the flower of grass. The grass Withers, and the flower thereof falls away, but the Word of the Lord endures forever. And this is the Word which by the Gospel is preached unto you. Well, we think of that. The, uh, the occasion when that Thomas, uh. What's with the? Reward and uh, have that, uh review from the ward reaches, I think or and you hold my hands and re tither thy hand and thrust it into my side, not faithless, but believing. Comments and. That's quite the Lord and God. And the Lord said to him, Promise, because thou hast seen me, thou hast believed. Blessed are they that have not seen. Yet have believed and that is the position that we Gentiles are in now. Between the Lord. In person we shall, but uh. Our connection is by faith with the Lord. Now you see that. And the Holy Spirit of God came. In the sense of, uh, acts. The House of Cornelius. It was a special. It was a descent of the Holy Spirit there. It was part of the baptism, you might say another installment of the baptism of the Holy Spirit, which you know there when it was in connection with the Gentiles, it was before baptism or laying on of hands. It was just by faith that the Gentiles were joined into the body there. It wasn't by any outward sign. And that is our position now. Particularly. Nation is going to believe in their Messiah when they see him. They see the wounds in his hand and decide. But with the Gentiles, and we are all Gentiles here I think. The coming of the Holy Spirit there in Acts is not associated with either baptism, laying on of hands, or anything like that. It's simple. It's simply by faith that they were brought into that blessing and that speaks to us. So the apostle says here. I'm having not seen the log. Lymphoma. Now you see him not yet believing, rejoice with joy unspeakable and full of glory, because the person of Christ bought brought before us, but it's now by faith that he apprehend these things. Faith is the hand that appropriates what God provides and that is the position now that we have We love the Lord that we have never seen Him. Umm. But we uh, have joy, but sometimes our lives are not characterized by this joy unspeakable and full of glory. Afraid my life is not always characterized by that could be the fault is always with us, never with the warrant and this should characterize us more in our pathway down here is that what the apostle describes here drawing unspeakable full of glory to see that in Paul and saw this when they were in the. In the dungeon, they certainly had joy, unspeakable and full of glory, with their backs bleeding and death.

Uh, there in the, uh. Incarcerated there, but they had Christ before them there for the Lord, the Lord's, uh, testimony in the day. What joy until their hearts and was sounded out through the prison. Is that right, Steve? Certainly do in very adverse circumstances. The uh, appearing at the end in the end of verse 7. I think we really mentioned that yesterday. I remember right. Umm, and that would. Am I correct please that

that would be the? What you had on the chart yesterday, it's marked as the second coming, I believe so. Give us a little the appearing is the time of, of manifestation of Christ to this world that is Saints living. And so it's the day of reward, the day of manifestation before the world of faithfulness of his own. And so it's, uh, looked at, at the Aaron verse seven, that it'll be the day when the preciousness of faith tribe that is honored God. And glorified God is going to be manifest before this world. So the praise and honor and glory. Uh, that eventually there. Umm, really? But it really is a. It would be the. The result of the trial of our faith at the beginning of the verse, that it might be that that praise and honor and glory should be. What we're ready to give him. Is that right? I think it's going to glorify God, Yeah, in the end. Yeah. And anything that we any praise and honor and worry that we. Would be able to give to the Lord Jesus unto God. Father would be the result of the faith. That he has given us in order to for us to believe. And so that space is, as it says in the middle of verse seven, much more precious than gold. I have thought myself also in connection with this verse and a couple of other verses that. The expression there, the trial of your feet, Umm. Sometimes we hear of things that are passing through deep waters. And for some reason I find a tendency in my heart and I think perhaps others may have feel this as well. But we. We connect that or we correlate it perhaps with something that they've done that is wrong in their life, and then God is coming in in this government. But this, this verse here speaks of the trial of your faith. God tested Abraham in connection with the promise that he that he said that he was going to give him a son and make up his son a great nation. And, and so I think it's something that when I we hear of others that are passing through difficulties, we need to be careful with that spirit that that is there to pray for them in the circumstances to us, the Lord to undertake for them and not try to, to, uh. Examine or or or say why it is the Lord allows things. Uh, there's a verse in the 34 Psalm that was quoted to me one time in connection with this. Many are the afflictions of the righteous. But the more deliberate than out of them all, many are the officials of the gracious so a more gain he he allows things in our in our lives. You may want to learn from why the board allows things, but to be careful about about trying to judge as to why he's allowed.

Overground. I was thinking how that, uh, the trial through which we passed, uh, reap the reward believe we have that in the book of James, even the crown of life is given to those that endure testings. And, uh, and before me, Second Corinthians chapter 4, verse 17. It speaks about our life affliction. You know, while we're passing through this world or one of our collections don't seem to be very light, but let me compare it to what's to follow. No matter how bad it is for us, it is what life afflicts. And one of the reasons given in this verse is that it's a full moment. It's only in time. So reading the whole verse. Our light affliction is but for a moment work it for us, a far more exceeding and eternal weight of glory. You know, we're gonna be glorified. Remember in, uh, Romans chapter 8, we have that expression we're gonna be glorified. So, umm, I'm sure that's what has been commented on in our burst in the 7th honor and glory at the hearing of Jesus Christ. UMM is really going to rebound back to him, but uh, it's glory for us as well, and it's the trials that Peter is talking about here. It says beyond the trials is the glory is the glory. But I reminded you of Revelation chapter 4. It's interesting there in the heavenly scene that the four and 20 elders will cast their crowns at the feet of the local. In other words, I believe the picture there tells us that, you know, we're going to realize that everything that, uh, could glorify. To us has been given to us. And goes back again. And the words are worthy. Art thou? Where do I stand? The backward look uh girl will all be praised once it. Yeah, I could judge and see what Christ everything will will be revealed. In various aspects to look at the judge and see the Christ one is the reward. This way reviewing. Rewarding rejoicing. But one of the, uh, aspects we might say, will be looking back over our pathway and seeing the wisdom of God in all his ways with us, things that we could not understand here. Uh, we will see the purpose of God and we'll, uh, praise him for all the way that he's LED us in this wilderness of Deuteronomy chapter 8, uh. Look back and see the wisdom of the, the Lord with us. Now we may have questions, no doubt many of us do, but uh, the Lord is going to show us, uh, there when we are after adjusting the seat of Christ is perfect plan for our lives and how he was working things out for his own glory. Uh, I guess we often have heard the illustration of the. Table map to it that has been voided and uh turned it over and uh, it looks just a massive tangled confusion they've got doesn't seem to be any order in it whatever turn it over on the other side and it's a beautiful design. Well, umm, I'm sure at the judgment seat of price, uh, we will see umm. How God was working behind the scenes. Perhaps keeping us from, uh, from falling in many cases, Uh. Teaching us, uh, things that, uh, we needed to learn and, uh, it will be all to the praise and honor and glory of, of our Lord.

What about this expression at the start of her speech whom having not seen without? Is it possible to love somebody you've never seen? I believe so, Dave. I believe that's true because we believe God's testimony of His Son. That's why we can love him, because it is by him, of course, that we have redemption. We've been saved for destruction. And he's not only so, but we need sons of God, and we didn't do a thing. And So what the Lord himself says, such as in John 15, John 17, and see right coming very mouth the words of love toward us, and in first job it says we love Him to be perfect. We we don't see her or physically. We were unable to do that, but we do see him spiritually. Hebrews children too. The first Niners is we see me. He was made so old to the angels, and the suffering of death drowned with glory and honor. That he, by the grace of God, should take death for every man this morning. Very slowly we can see our Lord back those 2000 years on Calvary's cross, dying for our sins there. And the Holy Spirit makes it fresh to our souls, as if it should happen. Uh, something that we look at as being 2000 years old, it's something that it's in our hearts that's real and it'll be there for all eternity with them. We'll remember what he has done for us. But we do see him spiritually and we see him now seated at the Father's right hand. We see him there, Steven, when he was stoned, he could look up. You can see the Lord's very Lord. Yeah, we had that today. Every polymer has this ability. C or Jesus spiritual. Peter could say I've seen them. But he said to these Jews, whom having not seen ye love, they had not seen him. But they loved him. And I think of the verse over I it means so much to my own soul and Jo in Romans chapter 5, the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, everyone who has accepted Christ as Savior, as the indwelling of the Spirit of God, and he he. He just, He just indwells and points to Christ constantly in our lives. It reminds me of the story of Rebecca when she, when it was said to her, wilt thou go with this man? And all the way across the desert she was with, uh, what was his name Elijah? Was it the, uh, the, uh, steward of Abraham? And what was he telling her about, about the man that she was going to marry, marry and be with? And, uh, and, uh, so onward we go through this life to the moment when we are going to be with them. And then it says that she went into ice expense and he loved her and. And umm, so we go on through this life whom having not seen. Above. Very, very special, isn't it? The face that we need to exercise. Uh, continually, of course, there is a saving base when we, uh, receive Christ, uh, it's by faith, by grace, by these faith, through faith and saving faith, but we need a faith, uh, that is ongoing in our, in our lives. We live by the faith of the Son of God.

Well, the faith has an object, and that object is quite, and in Ephesians it's spoken of as the shield of faith. And, uh, it's something that needs to be exercised continually. Even though we may have known the Lord for many years. There must be that faith in the Son of God that is active and exercised day by day. Umm, the end of our faith is the salvation of our souls. But uh, believing still there's that dependence and that looking to the Lord, umm. In our daily password. Mm-hmm. It's the same John, I think as, uh, we could, to use an example would be where Peter walked on water and, uh, the only way that he could walk on water was being obedient to the Lord and keeping his eye on the Lord because the Lord said, first of all, to come. That's obedience being brought in. And then it tells us when he looked over and looked at the waves in regard to the exact expression there. And to me that is his eye and our eyes getting off the Lord. In order to go on in this life, the

Christian needs faith to in exercise on a constant basis. And I love that verse you quoted in Ephesians 6. Above all, taking the shield of faith, there you have all of those various pieces of armor. That are mentioned and then the the apostle Paul says above all to me, it's like this. He says all the other pieces of armor are important, but there's one armor piece that is very, very important and that is the shield of faith whereby you're able to quench all the fiery darts of the wicked one. May the Lord give us to look to him to trust him in the circumstances that he allows in our lives. Well, the profits here I've spoken of as, uh, inquiring and searching diligently, uh. Uh, who prophesied with the rates of to come unto you? And he's going back into the Old Testament. There were holy men of God. That, uh, prophesied and, uh, they did not understand, uh, what they were writing, uh. As has been said by someone else that if they weren't inspired by the Spirit of God, they would have made complete mud of it. My brother used to say, how would you like to write a book on astronomy? You know, uh, nothing about the science or very little, but these men of God, they searched wonder what manner of time the spirit of Christ, a remarkable expression, the spirit of Christ which was in them did signify it was their writings were under inspiration of the Spirit of God and uh, they were revealing. Not to them at that particular time, but they were written for us. They looked on to, uh, a future day. The sufferings of Christ and the glory that should follow. Notice the sufferings come first and then the glory follow. They prophesied of these of the Messiah, but they didn't really enter into it themselves. The way we can enter into it now. But it shows the marvelous interpretation, revelation that God had given to these prophets. But they were interested, the angels were interested. They desired to look into those things. I wonder if we have as much desire as the angels do. They desire to look into these things. But now we have the full revelation. You see, they, they learn that they administer these things which are now reported unto you.

By them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, they were foretelling of the blessings that we would have. But they, uh, they, they entered, they, they desired to know what these prophecies meant. Now we have the full revelation in the, in the word of God, in the person of Christ. I have been helped UMM by a couple of verses, if you don't mind turning to it in Second Samuel chapter 23 in connection with this. Second Samuel 23 and verse one. We see the last words of David. Now notice verse 2. The Spirit of the Lord. They buy me. No one has pointed out that that's inspiration. The Spirit of the Lord speak by me, God. By the Holy Spirit using David as his instrument, this. Spirit of the Lord, speak by me now verse. Umm. There's uh. Let's see, there's three. Yes, verse 3. The God of Israel. Speak to me, God, Virgil said. The rock of Israel, speak to me. Someone has pointed out the difference between these two expressions in this way. In the second verse, the God, the Spirit of the Lord spake by me. That is the the inspiration holy men of God speak as they were moved by the Holy Ghost. And then in verse three, it's the word of God revealed to David. Rather than inspiration, it's revelation. So it says in verse three the God of Israel said the rock of Israel speak to me. So David felt this in two different ways. The first was can I say it's like him saying I must write this down and because God is inspiring me to take and write it now for the revelation of what it means. He says, the God of Israel spake to me, I think it's nice, you know, just to see these touches in the word of God that that even in that day, some things were revealed to the to the holy men of God as they spoke. But now we, as you say, John, we have the full revelation of of, of of the word of God when we open this book in our homes. In our private lives and so on, it's good to bow down and ask the Lord to reveal his mind as to what it means, isn't it? Not my thoughts to bring to the Word of God, but rather to learn what He would have me. Learn. That right, Brother Gordon? Yes, I was thinking the other day that, uh, Psalm 45 was one. I think the same is what you're saying. Go ahead. This one is in my heart is inviting a good man. I speak of the things which I have made touching the king. My tongue is a pan of a ready writer. Ready writer with the Spirit of God.

As a beautiful thought because, uh, you know, we can range through the Old Testament scriptures that. And find Christ and revealed in all those types and shadows take the Tabernacle. It's just that sometimes we're we're put it in mundane terms we're lazy and we don't put forth the energy to understand the Old Testament types and shadows and prophecies these prophets were searching they were in earnest are we really in earnest to study the Old Testament scriptures because. As our brother read and it was this morning, all scripture is given by inspiration of God. And uh, recently in Regal Ferry, uh. Near Ottawa, we, uh, our brother David Mearns had, uh, two lectures on the Tabernacle. It was most refreshing. Of course, you could only touch, uh, a few points, but uh, it really was very helpful to us as he unfolded the meaning of the articles of the Tabernacle. They all spoke of Christ and, uh, we can go back into the Old Testament Scriptures. And we should be diligent in our study of them with, uh, perhaps some help that we might see the glories of Christ and the sufferings of Christ delineated or prophesied in the glory that you're following. That's what the Lord Jesus did himself with the two on the way to a Luke 24. He, uh, beginning of Moses and all the prophets he founded under them. The same concerning himself. Their heart burned within them. Yeah. So when it speaks in this verse here about the verse 11, when it says it testified beforehand the sufferings of Christ. Uh, would you say that, uh, it, it, it, it would be difficult for you to think of the Messiah coming and going to be suffering? Is that really, uh, uh, the thought here, Why would he come and be comfortable? He was wounded for our transgression. They'd be wondering, am I right in that? And the disciples, uh, couldn't understand the Lord going through sufferings, but it was all foretold is the number of scriptures that foretell some 69 that our brothers standard read this morning and many other songs are all messianic and all pointing to the sufferings of Christ and the glory. But now with the light of the New Testament shining upon those Old Testament scriptures, we can go back there and we can receive. Much profit for our souls. We have to be diligent. In the, in studying these, uh, these prostitutes, but it all speaks of the, uh, personal crisis this Lawrence. I always like, uh, well, one of my favorite, uh, characters in the, uh, Old Testament is uh, in uh, Exodus chapter 31 and. And umm, I was just thinking of umm. Yeah, you're in church. Uh, they didn't have the, the new Pacena. They, they only had, uh, the Old Testament And uh, even today when a, when a Jew turns to Christ, the New Testament just, uh, it's opened up then in such a way that it's, uh, it's just miraculous because they see all the Old Testament, uh, like you've heard about all the, all their lives. I never even read the New Testament. And then when they. The Old Testament. All these types of shadows and pictures, they all come out so brilliantly, you know, But Bezalel, you know, he was the Candlestick, he was the Goldsmith and, uh. Chapter 31 The north say I'm with most of the time. See, I have called by, uh, by name Bezale, the son of Yuri, the son of Yori of the tribe of Judah. And I have filled him with the Spirit of God in wisdom and in understanding and in knowledge and all manner of workmanship to devise cunning works to work in gold and silver. There we have the divine righteousness of God. And silver is the salvation, rejection and brass. I think that would be.

The. The author Umm and uh. You know, he, he went to the altar and, uh. We, uh, drank that, uh, bitter cup and we took the judgment of God and the cutting of stones to set them and carving of timber. Well, there's the cross there too, and to work in all manner of workmanship. And then, uh, it's, it's interesting because Bezalel named his name means, uh, under his protection, uh, and under the shade of God. And, uh, his father was always watching him and was looking after him. And uh, until he went back off and then he still wasn't forsaken of his father, but he was forsaken of God and then he was the son of Yuri. Yuri means you can see the Trinity, Garrett as well. Urine means light of the Lord. It means my life and fiery. So we can see God the Father and God the Son and God the Holy Spirit, that one name and the place that he goes from earth. From the tribe of Judah, which means praise and. Yes praise and uh, your, umm, it means uh, free, Immaculate and noble and uh, it just can't help thinking of the father in that situation there or that name, umm, but Bezel, you know, you know uh. Kind of a funny name,

New Thing Age, but it's such a beautiful name. Carries so much, uh, so much with it. And of course, the New Testament, uh. Early thanks. They, they read this and, uh, issues are being perverted and, uh, they, they do all of those things. You know, they knew who, who was, who he was a picture of I, I believe, you know, and, uh, it's just wonderful to see in the middle test awards on every page. Move on in our truck here it says in verse 13 that gird up the loins of your mind what an important expectation that is. It says in Colossians here you got I think in our version etcetera heart, but it's actually set your mind on things that are above, not on things that are on the earth. So the loins, you know are the place of strengthening individual in these countries that I have visited. The women often have these long fairies but. Uh, or long gowns of some sort. And when they're going to work, they pull them up, uh. So that they don't thread upon that well, the epochal uses the figure here gird up the lungs of your mind. The place of strength, what we think about, what we allow our minds to be occupied with is going to affect our conduct sooner or later. Umm, man cannot live without an object, and what we think about and what we pursue after as an object to will certainly control our lives. The apostles people say they want something for their minds. Well, God gives us something here, not on the earth, but. In in the glory. And the word of God in silver, both to the end, to the grace of His, to be brought on to you as a revelation of Jesus Christ. It has been said that this grace open up here would would be similar to what we have in Jude's epistle where he speaks of the mercy. The 4th answer there looking for the mercy of our Lord Jesus Christ unto eternal life. Umm. The grace, uh, open up here, uh, the grace that needs to be brought on to you at the revelation of Jesus Christ. It has been said that, uh. It would be the grace of God to simply come and lift us out of this scene, uh, into the glory that would be, uh, the grace of God revealed to us that if someone else have another thought on that.

The second what you said, it was the first part of the verse. We have an example there in the second famous war. It's umm. They're turning to his eye. That will send. To a house where the the dead child was and. And umm and sending them. In the 29 first, then he said the Hayside gird up by going take thy staff in my hand, go right away like don't need any man salute him not. And if any salute the answer, I'm not a game and laid my staff upon the face of the child. And the mother of the child said of the Lord liveth and the soul of I will not leave the erosion. I'm just looking mainly at the 29th verse there where he had a. The other commissioner run to do this indeed with the staff with this young child and he had a gird up a blame to tell us his brother pointed out it had a robe on. It's not very easy to run. The strike has been the in Des Moines. I tell you, I'm thinking of the staff here. So it's something that wasn't of his own strength. Something was given to him and. For us and running too, and the race that we're in, we have to lean on the board string. Is that not something that we have strengthened ourselves to do? But we need strength of the Lord to think of Jacob leading but doses two children. He leaned on the staff, something that wasn't on his own devising. So inhaler chapter, I believe the soberness and so on, running a race here as I was in the look for the right to the left. He wasn't to be interrupted in his journey. He was to go straight on and fulfill the mission. In a way, that's what we have to do. Percent to fulfill a mission for the board of some sort, but we know that we get distracted and we do get turned side many times. So I think because we're not leading. Using the staff that's the Lord and strength to help us with these people through you have the same expression that you know can be uh sex of uh evasions, uh, wherefore, umm taken through the whole armor of God and it keeps in verse 14 stand therefore having your loins girt about the truth and having on the breastplate of righteousness. Well, there's a loins again mentions the place of the. Strength, you might say, uh, annoying Gert about with truth are those emotions? Uh, and uh, those desires, are they brought under the, under the control of the word of God, You know, they're living in a day of license and freedom, so-called, uh, as never before. And it's going to affect our young people. It affects all of us, this whole permissiveness that is rampant, but it's contrary to the word of God. And we have to gird up the loins of our minds or they're going to travel into these areas. You're going to be affected and defiled by them. We know that only too well. New stands are filled with it. And we need to burn gird up our, the loins of our mind with the word of God to be occupied with the scriptures, uh, to have them, as Michael mentioned further on in our third year, well, I guess it's in the next chapter, we these comments on the value of the word of God. So much here, uh, in the second chapter on of the first feeder there, umm, newborn babe desire, the sincere note of the word. And then at the end of the first chapter, uh, the word of the Lord endures forever how he magnifies the importance of the word of God. And so that's what we need to control those, uh, emotions and so on that.

Perhaps especially in youth, but it's, uh, a danger at anytime that we have our minds, uh, filled with the word of God and not allow them to go hit her and thither into the, uh, the things of this world and, uh, the character of this world that we live in. Just a thought about that grace you asked about and hope to the end for the grace that it could be brought unto you at the revelation of Jesus Christ. Umm, if you go back to John 17. And verse 23. We talked about the in our in our verse 13, we talked about the revelation of Jesus Christ and when the Lord Jesus comes in in the at the appearing and is revealed to the world and all his glory will be with him and he wants us to have a full reward. And if you look in John chapter 17 verse 23 says I and them and thou and me that they may be made perfect in one. And as the world may know, that thou hast sent me, and hast loved them, as thou hast loved me. And so I think that part of it is glorification with Christ. But then if you go to the Second Epistle of Thessalonians in chapter one. And it talks about the revelation of Jesus Christ. And when he comes at the appearing in verse 10, he says when he shall come to be glorified in his things and to be admired in all them that believe, because our testimony was among you, our testimony among you was believed in that day. So he's going to be glorified in the Saints when he returns and. Not only glorified, but can be admired by all of them that believe. And so there's an admiration there. Umm, like to think of the example of a, a, a father. He's at work. Maybe he's going to different, going around as a salesman, going to different businesses. And they, they see this man come and they enjoy him. They like this man and then they buy from him. But when he leaves, they forget about him. He's not that important to their existence. But when the man comes home to his family, maybe he's been on a business trip for 3-4 days, he comes home and his family looks at him. They're waiting for him and they admire him and, and they, they are happy to see him. Well, when we, when the Lord comes, he's going to be admired in his Saints. And, and I think we're part of that grace that's in our chapter. And Peter is being identified with Christ when he, when he's glorified in his sins. I wonder if it might have that thought. I'm sure that's right. There's, uh, Paul had the end in the view. The Lord had the end in view. And in the, uh, in that example, I like that example, he escaped in connection with Gaza. He was given a sense of purpose with an end in view of that child that had died. And he was going and he girded up his blowings in view of the fact of the mission that was, uh, put before him. And so it says receiving the end here. And like you refer to here, uh, in that 13th verse, him gird up the ones your mind, be sober and hope to the end. What's the end? What's the end for us? It's the glory of God, isn't it? That's where we're going. I think that's, uh, part of what the profits we're searching diligently about. Israel look forward to a temporal deliverance. They look forward to their enemies being put down and being delivered from their oppressors. But when the profits grow, they look back at the very things that they wrote, not understanding them, but they perceived there was something more here than that.

You think of how the Ethiopian eunuch, uh, that Philips, uh, uh, brought to Christ, he's in his chariot there and he's reading in Isaiah 53rd chapter, he says, is the prophet Speaking of himself or some other man. And from that very scripture, he preached to him Christ. And so those scriptures and those things just seemed close to even the ones who penned them. They looked at them. And they wondered what is this speaking about and there is a salvation here that's beyond just the temporal deliverance of Israel, but at weight it it waited until the Holy

Ghost was sent down. And that's what we get in these scriptures. The gospel preached by the Holy Ghost sent down. Now they're opened up. Daniel said Lord, one of these things going to be says it's sealed up till the time of the end. Well were those that Paul says upon whom the end of the age is have come. The anger of the ages, of the testing of the first man were done at the cross. Now the Spirit of God sat down. Now all those things are unfolded. Now that salvation that they could perceive, there's something more here comes out in all its clearness. And he says to them, your hope is in a temporal deliverance anymore. You're going to suffer here. And I sent them into our team that really is we don't have any evidence that. That the disciples understood anything the Lord said while he was here. Why was that? We know they, uh, often had questions and doubts and made mistakes. We would have done the same. But the Spirit of God was not here as the divine person. Contrast, uh, Peter preaching the gospel there to the Jews in Acts, the early part of Acts and the power that he had in the. Insight that he had. To the scriptures, it was all a result of the Spirit of God who had come and who, uh, at that point was indwelling them with the power. And so we have that, uh, that divine guest and we might, uh, ask the question, how are we treating the divine guest that is, uh, that is within us because he is the one that will give us the understanding of the scriptures. But if he's grieved as sometimes he is in our lives, he's not going to leave you. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. But if he's grieved in my life, he's not going to minister these things to me. But you'll have to speak to my conscience about my walking waves. So it's a good point that our brother Steven brought out there that the Old Testament prophets did not have the Spirit of God as we. As we now possession. So going on to Brother Tim's comment about that grace, and when the Lord appears and the blessing the Saints are going to be brought into, manifested before the whole world, all these that were persecuted and despised, persecuted by the Gentiles, cast out by their Jewish brethren are going to appear with the Messiah and glory. What grace? And he says you were looking for a temporal deliverance. You put your trust in Messiah, but you still have those thoughts of a temporal deliverance, no? No, we look for something beyond the same thought. You have received the end of your faith. You've got the salvation of your souls now. You've got the salvation of your souls now that you already possessed, but we're looking on to another day when you're gonna appear in the revelation of Jesus Christ and that wonderful grace that is yet to have that you're going to be brought into. So it was such a hard thing to turn away from Jewish hopes and Jewish expectations for these believers. And that's really what what Peter is just so working with them and their souls and the temptation to give up. Being being, just having lost everything and, and being persecuted by their brother and, and just to let go back into the world. You know, when we give up, we just let go and the lines of our minds, you know, they just let it down. And he says, no, gird him up. Gird him up and, and look on beyond this scene that you're passing through. This isn't where deliverance is. It wasn't for Christ. All the sufferings of Christ came first. The glory was to fall. It's no different for you. That was Peter's own experience, wasn't it? He was looking for a temporal deliverance. Lord, we've got two swords before we're ready. Put them up, Peter. That's not for now. Not for now. The sufferings of Christ and the glory we should follow.

Our time is nearly over here and, uh, we're just thinking that we might make a comment on this. 17 Before we finish, if you call on the father, who without respect of person. Judges according to every man's work past the time of your soul journey here in here. That verse does not refer to the. The, umm, great white throne, of course, the believer is never going to appear before the great white drawn. Only unbelievers will be there. And it doesn't refer to the judgment seat of Christ here, but it is the moral government of God that is in question here. And it's salutary for us to consider this proof here. Uh, I can remember. Times of outnumber as our brother Stan will also cooperate. When I was young, uh, your brother Ahold, who is known to us and whose teaching remains with us to this day, he said. You get off with nothing. Because you're a believer, it doesn't mean that God is going to Passover sin in my life. You get off with nothing. What what you sow, you reap the moral government of God does not change with dispensation and that's the thought in our verse 17 here the Father's eye is upon us every day watching what we do the way we act he he he's got a father's heart, but. I'm not a father, but there are many fathers here. They have to takedown the rod of correction often as well as the kiss of the love. They have to take down the rod of correction. And uh, we all come under that government of God, Chastisement. We're of all our partakers. We need child training. And God's eye is upon us. We judge us according to every man's work. Again, I say that's not the fear of eternal judgment. We're not going to come under internal judgment, but it's the thought, I believe, of the the eye of God watching over us in his, in his moral government, in our lives. So how careful we should be. As to our walk, we don't get off with anything and because we're believers still, that principle applies. What we sow we reap. Brother Tim mentioned last night the life of David. He had some bitter reapings in his life, very governed. The wheels of God's government grind slowly, but they grind very fine and David suffered much under because of the. The indulgence of the flexibility and so will we. So I think, uh, that they, that is the thought here. Maybe a brother has another, another, something else to add on that. I was just going to ask the question, Umm, I don't know what it means by, uh, and if you can call him father, what does that mean if you call on my father, umm. I always took him to scheme in prayer. Uh, maybe somebody could speak with that. Brother Bill, could I read it in the new translation or love it? It says if he invoked as Father him who without regards a person who judges according to the work of each pass your time of sojourn and fear. Does it not mean that, umm, if we recognize God as our Father, then we come under his authority and, uh, he will chastise us as, uh, needs be. Uh, in other words, we just can't flippantly refer to him as Father without recognizing the authority he has over us as our Father. It seems to me that's what it means. And the fear there, as John was, uh, mentioning is not being afraid of, of some judgment in the future, but but, uh, fear of dishonouring the Lord now, in other words, having a, having a, a fully respectful.

Worth of thought as our Father. It's the father's occupation with his children, isn't it? There's schooling and training or discipline and it's in love. And so he always, I think see that in the New Testament, my father is the husband and he said when it comes to pruning the vine, and we get that in Hebrews as well, that, uh, if we're without chastening from our father, then then we're illegitimate. We're not really sons. So it's always the father in connection with discipline and training. And correction, but it's nice that it says father, not, uh, there's no distance there is there? There's, uh, the closeness of the relationship is always maintained in that and it's with love and real interest in US. Very lovely. #216. Lord, now we wait for thee to come and take us to Thy Father's home. But what ecstatic choice will be to spend eternity #216? Lord, we rejoice. Umm, I don't know whether it's really anything. Uh, no, I'm done. What's great to say bye. Let's go forever. Go a little way like that, 1000. 900 And we stand to the left. They were cleaning them to around $7000 from large accommodation. When he said he comes to the moon. And enjoy your beginnings during the beginning of the beginning and then we're continuing with anything.

Denver Conference: 2019, 1 Peter 1:9-12

Reading

Say #10 in the back. In the back. Land in his heart and tell the burning kill. The Chamber of provocation of hell. But my friend. Oh, painful. That presence will cease me for long and then I'll try out that. Song. God and Father, we thank you for the encouraging words of the hymn that we just saw. We think of the subject that expressed aligned with what we enjoyed from Lightwood this morning. And so we just continue to look to the vote as we open that word again for the living of thy spirit, for that which would comfort our hearts, lift our eyes up and have a good. Smoothness journey that we're on, just look to leave the meetings and just pray in the name of our Lord and Savior Jesus Christ, Amen. Brother Burns suggested that we continue with the same chapter, but what first shall we start with? Start. 9. First Theater 1. First night. Receiving the end of your faith, even the salvation of. Soul of which? Salvation the prophets have inquired and searched diligently who prophesied of the great that you come unto you searching what or what manner of time the Spirit of Christ which was in that did signified, when it testifies beforehand to stop reason Christ. And the glory that just follow. Unto whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost, sit down through heaven. Which things the angels desire to look into, wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you after revelation of Jesus Christ. As obedient children, not fashioning yourself according to the former, lost in your ignorance. But as he would have called you is holy, so be he holy in all manner of conversation.

Because it is written be holy, for I am holy. And if you call on the Father, who without respect of persons, judges according to every man's work at the time of your soul journey here in fear, for as much as you know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by traditions from your Father. But with the precious blood of Christ, I saw the Lamb without blemish and without spot. Who verily, was poor, ordained before the foundation of the world, but was manifested in these last times for you, who by him to believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing you have purified your souls and obey the truth through the Spirit. I'm I'm in love with the brethren. That you love one another with the pure heart, purposely being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. For all flesh is that grass, and all the glorious men at the flower of grass. The graph wither it and flower there a faded followed away. But the word of the Lord endure forever. This is the word which by the Gospel is a priest. Why I suggested 11:30? Because this is the only verse that you find in Peter. That is present salvation. Everything else is like in the Fifth Third, who are kept by the power of God through faith unto salvation. That is when we're glorified. Is that right? Verse nine you're referring to, right? Going back to book eight, because I don't think we commented on it, who, having not seen any love and whom though now you see him not yet believing to rejoice with joy unspeakable and full of glory. So he spoke this morning about the sufferings of this world. One of the things they do is to wean us from this world to. Develop those new tastes that we possess. If we're always feeding the old nature well, it should have surprised us that we still crave those things. But there's a positive side to it as well. There's now a New Hope before us, and that hope is not a glorious land with streets paved with gold. It's a positive. And I think. I think it's similar to what Paul gives us in Philippians, which is also a wilderness book. When he says in Philippians chapter 3. I pressed bullet the mock for the prize of the high clothing of thought in Christ Jesus. So it's a person that we have before us. And I know I I made this comment in another conference I was at just a month ago. But. As I have gotten older, if there's one thing that I trust, I'm learning and that is to develop affection for Christ. It's not a question of how much I love Him, but learn who He is. Have your hearts affections drawn out towards Him. It's really to to know God and to know the Lord Jesus, not know about Him.

That word. And verse 9. As a thought of an object. In view. Receiving the object and view of your salvation, repeat, or view of your faith, even the salvation of your souls. And so, as you say, brother, for them, what does the Jew look for? We thought this is he who should deliver Israel, right? But that's not the object of their faith anymore, and the end of their faith is the salvation of their souls, not an object of temporal deliverance at all. Again, through this chapter, there's that constant contrast with what Israel had versus what they now have as Christians. Are are you saying there that means that goes along with the eight first? Receiving the end of their salvation is communion with the Lord or His presence. And then? The the the the object of faith isn't a temporal deliverance. For Israel, what were they looking for? Your faith was in the Messiah to come and deliver the nation, but now the the object of faith wasn't salvation in a temporal way as it was salvation of their souls. And they thought that. But there's the salvation, full salvation, not just of the soul, but a body as well that's been taken up and that's future. I think that's good to see that in the Old Testament that would say and salvation occurs, but the Old Testament Saints didn't have the knowledge of salvation that we had. They didn't have assurance of salvation. We don't understand that. And we read the Psalms and we put ourselves in exactly the same position as the psalmist, especially when he's speaking as the voice of the remnant in Israel. We're going to miss apply those things to ourselves. And now salvation will suddenly become a very unsure thing. The Psalms again, particularly those who speak of the voice of the remnant in Israel speaking, they're not speaking from a Christian physician. But it doesn't take away in any way the things we can enjoy from the Psalms. We've been going through the Psalms here locally in the Bible reading that occurs during the Sunday school classes. And I would say it has resulted tremendous blessing, it really. So often it just flows on into what we've enjoyed in the breaking of thread, but it's a matter of understanding who something is written to or who is written by, and if it's not written to us, recognizing that, but taking the things that are applicable to ourselves from it. And learning from them. But just to give an example from Nehemiah in connection with word salvation, Nehemiah Chapter 9, verse 27 says, Therefore Thou delivers them into the hand of their enemies who vex them. And then the time of their trouble, when they cried unto thee, thou notice them from heaven. And according to thy manifold mercies, thou gave us them saviors, who saved them out of the hand of their enemies. The saving there from the savage was a temple deliverance from their enemies. That's what Israel looked for. They looked for temporal deliverance to the salvation that we have here in this chapter is no longer a temporal deliverance, but it's the salvation of their souls. We learn in the Book of Revelation that. Spirit of Prophecy is the testimony of Jesus. And that God's Son is really the center in the sun as you and around which everything evolves not. About the Church, not Israel, not man salvation, but Christ. But further than that, we can say that the two great themes of the prophetic scriptures about Christ. Bookings are the sufferings of Christ and the glory that you follow. And as we often notice. To for a student in old times of the prophetic scriptures to. Focus on the coming glory, Stephen pointed out. It would have been the revelation of the earthly glory of Christ as Messiah, Son of David. And to Passover, the sufferings. Was a vital mistake. These are the. Two key aspects of the. Testimony of the Spirit down through the ages of prophetic scriptures. The sufferings of Christ. Glory that you follow. So the two on the way to Emmaus, they said. But we trusted that he should have. That he which should have been redeemed his rival. That's Luke 24, verse 31. And they, as has just been said, they completely overlooked the suffering Messiah, which is fully detailed in the Old Testament. And So what is the what Jesus do? He says vote, not Christ. That is the society anointed 1 to have suffered these things and entered into his glory, beginning at Moses and all the prophets. He expounded under them in all the Scriptures the things concerning himself. And then verse 44 of them 24 says, These are the words which I speak unto you. Why? But yet with you that all things must be fulfilled before written in the law of Moses and in the prophets and in the Psalms concerning me. And that's the threefold division of the Old Testament, the entire Old Testament that the Jew had the, the if you ever pick up a Hebrew Old Testament, there'll be three things written on the front cover, say Torah, which is the Law, Nevine, which is the

prophets, and Katuvi, which is the writings, the three fold division of which the Lord spoke of here, and he went through them. I don't know how many verses he touched on, but that spoke of the suffering of Messiah. But it's the great mistake that we make that Steve touched on in his last meeting that we like to make the Scriptures all about ourselves. They were making Scriptures all about themselves. They look for the redemption of Israel. That was all about themselves. And if we take up Scripture thinking that man and his redemption is the center of God's thoughts and counsels, we will misunderstand and misrepresent Scripture. That is why it's so important.

That we have the dispensational outline that was just presented. We cannot understand Scripture if we make ourselves the focus of it. As has already been said, the Lord Jesus Christ Himself is really the central theme of Scripture. It's the eternal purpose which he purposed in Christ Jesus. And so God does have one purpose, and that's to glorify himself in Christ, and two spheres, heaven and earth. And now they were finding out they were going to be part of that heavenly spirit, not the earthly one. This. Still one purpose of God horrifying himself in Christ. But the pattern. Is for them, isn't it? And for us it's not the glory then the sufferings. I couldn't be the sufferings and then the glory, and so we shouldn't expect to follow a different pattern than the Lord Himself. See here 2IN verse 11 The simple observation but once again the proof of the evidence that the Old Testament is the inspired word of God. For other places too we find second Peter the 1St chapter verse 21 Says for prophecy came on in old time by the will of man, the holy man of God spake as they were moved by the Holy Ghost and so they didn't just write down their own thoughts. Inspiration is an interesting subject. Because inspiration is not the same as dictation. There is some dictation. The word of the Lord came onto so and so, and then we have, as it were, essentially dictation. What the word of the Lord said to that individual for much of the Old Testament is the expressions. Of men used of God and we have the human element there present in the word of God. So you read aim us. Amos was a farmer and he uses many farming illustrations. God and His inspiration didn't choose, I mean chose to use men to present His Word exactly as He wanted it presented. The two are not incompatible folks. But God chose men of all inspired by the Spirit of God to write down things exactly as He wanted them. But they didn't remove the human element from those expressions as well. And then this of us mentions the Spirit of Christ, and we see and see that especially brought out in the Psalm. You mentioned this on Thursday night, so those here, they're also give the repetition. But so often we read in the songs of experience of David, but the sun doesn't end with the experience of David. There is value in looking at the Psalms in the life of David and compared to historic accounts of David with the signs that he wrote at that time. There is value in that. But that's all that we saw in the Psalms. We had missed so much. Because as I said, so many of the sounds begin with an experience of data, but they don't end there. Instead, we have the Spirit of Christ speaking. Psalm 22 is a good example. My God, my God, why hast thou forsaken me? Well, perhaps David in his experience cried that at some point. But to limit that sum to the experiences of David you, you've missed what that sound is really about. It's the Spirit of Christ speaking through David. We know that David spoke by the Spirit as he says it back in Second Samuel. But, and particularly in the songs, you hear the Spirit of Christ speaking in a way that we don't even find in the Gospels. I'd like to ask a question in regards to what's being said because I was struck with this first last week. It kind of raised a question in my mind, but. Says the Spirit of Christ, which was in them. Brother Steve just pointed out to us that. In volume of the Spirit of God is particularly what brings us to Christianity, and that the end volume of the Spirit was not known in the Old Testament. So what does that expression mean, or how do we understand what it says? The Spirit of Christ which was in them? I think in Ezekiel you have two similar expressions. Ezekiel 22 Says the Spirit hinted into me and.

And then Ezekiel 3224 says that the Spirit entered into me. But I think the vast difference is the abiding presence of the Spirit. Go ahead. No, I thought exactly. It just came and went. Now included forever. Never really. The language in Second Samuel 23 that you were referring to. I'll just read it. These be the last words of David. Then in verse 2 The spirit of the Lord spake by me, and His word was in my tongue. I believe it's that phenomena and similar phenomena. Sometimes the Spirit of God came upon a person to perform actions as well as words, but that's a different thing than the Spirit of God being able to take up his residence or indwell a person based upon known salvation received. After the day of Pentecost. Barbara gives a illustration of it and lookout on this lake. And here's a boat and the sail is up and. Motor skill. But all of a sudden there's something that makes that sale blow up and so it moves it then it stops. Something is not moving at anywhere. Now it now it starts to move again as the sale fills up. So there's some force that's moving that comes and it goes. But say they take a sail down and now that book starts to move, you realize not only there was something that was causing it to go and stop, but now it has power inside. And that's. The engine inside. And so that's the difference, I believe, between what the Old Testament Saints had. The Spirit came upon them and evident. The prophesied and whatever you use them for. And then it went, and it came back. But now we're in dwell, and we never will be. In first chapter of John verse 32. John fair record saying, I saw the Spirit descending from heaven like a dove, and if the boat upon him. And they knew him not, but he that sent me the baptized with water the same 7 To me Upon whom thou shalt see the Spirit of God descending and remaining on him, sustained to see the baptism of those jokes. John's writing is a very interesting because there are certain words you love to you. Well. Like some of them you could probably guess at, but the one you just spoke of is another one. Just word to abide I think. If I remember rightly it's a Greek word minnow, but it goes over and over and over again in John's writings is the thought of abiding and remaining. Clearly absent in Psalm 51 where he says, take not thy Holy Spirit from me. But when you get to John 14, he he says. But you know, for heat dwelleth with you, and shall be in you. So it's in advance upon what we had in the Psalms. And the Spirit of God acted upon. Not only believers. But unbelievers as well. It's all prophesied, Balaam prophesied. And so the Spirit of God would never take up his dwelling place and one who was not a believer and even the Old Testament believers didn't have the gospel of their salvation preached to them as we get in Ephesians 113, to believe and then be sealed by the Spirit in dwelling of the Spirit involves more than just him acting on someone and using them in a certain way involves him being the seal, the earnest, the anointing, and. So on.

There would be this difference to that in New Testament times for believers that are part of the church with in-depth dwelling spirit. If a person speaks in the Spirit, they do it with the understanding also. That is expected of us, and that's common to believers. Now. I will pray with the Spirit. I will pray with the understanding also. An Old Testament St. on the other hand, prophesied. Reams of prophetic utterances without necessarily knowing the import of what it was all about, and so that they could be searching what was given to them to speak with perhaps limited, greater or lesser amount of light in what was uttered. It was still the Spirit of Christ in them uttering because we read that all scripture is given by inspiration of God or God grief. The understanding is more common to us in our day and not common to that same extent before the cross. The reason I mentioned what I said about applying because that occurs there in John 14. 23 is an example of it. Jesus answered and Saddam to him. If the man loved me, he will keep my words, and my Father will love him, and we will come unto him and make our opposed with him. And then just another grossing connection with the Old Testament that the Holy Spirit and Old Testament is just repeats what is already being said. The illustration of the sale is a very good one because. In Genesis. Six verse three says to look. It says the Lord said my spirit shall not boy strive with man. Again, it's the Spirit of God acting as an external force upon individuals. And most frequently it speaks of when it comes to the prophets and so on. And Even so that the Spirit of God came upon them. But I don't think we need to think that it was any different in Ezekiel's case necessarily. It was a temporary. Expression of the Holy Spirit through the prophet Ezekiel to write

what he wrote. A little footnote is going to be I've heard Christians occasionally make much of a thing called just a kind of glory, as though it is something mysterious and magical. But in fact it's really comes from the word shock. How much means to dwell? And back in the Old Testament, God dwelt between the cherubim and that was it. Now we have the Spirit of God dwelling in US. Which is really, when you think about it, quite a promotion. And it demystifies the words kind of. Basically, we come back to the word Nick was talking about. That John so loved. And that was the word of. My. I think we can say 2 from what Peter says a little later in his club, it was the spirit of Christ acting in Noah that gave Noah to be a creature. Righteous this morning and coming judgment. And so he says, Peter says in the third chapter. Verse 18 for Christ also have one separate percentage adjustment and you might bring us together. They couldn't have been quickened by the spirit by which also he went and preached. Under the spirit of Christian prison, when sometimes we're just. Once the long-suffering that God waited in the days ago, allow the Arkansas. They're they're, they're awaiting a coming judgment, but the spirit of Christ preached to souls in the through Noah that judgment was coming. And to me it's just remarkable how early on in, in the word of God. We have this thought of the spirit of Christ implied that.

God was anxious to bring forward, you might say person at this time. As an agent, that would. One upcoming judgment Spirit Christian. Well, we have reviewed a number of. Convincing and plain scriptures it seems to me in the address. On the fact that the truth of the mystery was hidden God and not revealed. Until the apostles and prophets of the New Testament from a risen Christ. So understanding that. These things in verse 12 That are ministered unto whom it was revealed that not unto themselves, but unto us, they administered the things which are now reported unto you by them that have preached the gospel. So there is a line of blessings aside from the mystery that we reviewed together this afternoon, that the prophets could see. And they were wonderful things, and they prophesied about them coming. And perhaps it would include. Such new covenant blessings. Israel will enjoy in the coming day, and the believer enjoys already. We enjoy the knowledge of God. We enjoy forgiveness of sins as a known thing. Other such blessings, and I suspect that that is what would be included, and other things too, perhaps in the things which are now reported unto you. In Romans one verse two says I just read verse one as well because you need it for the connection. Romans one verse one all a servant of Jesus Christ told to be an apostle called an apostle separate into the gospel of God which he had a problem which he had promised before by his prophets in the Holy Scriptures. The gospel was the subject of promise and. That's the subject of the book of Romans. We don't get the church mentioned except at the very end in the first that Steve brought out at last address and interesting connection with that. Perhaps you could explain the 11 question you asked that didn't answer there from Acts 26. Well, maybe we can look at it. I'm already turned there. X-26 and. Verse 22. Having therefore obtained help of God, I continue on to this day, witnessing both to swallow and great, saying none other things than those which the prophets and Moses did say should come. So to take that scripture and say, well, you see, when Paul taught the mystery, he he really wasn't teaching anything other than what? Moses and the Lord and the prophets that should come. But Paul doesn't stop there. He goes on to say what it was. That Christ should suffer. And that's what we're having in Peter. That was the subject of the Old Testament. And that he should be the first that should rise from the dead. And we get that in First Corinthians 15, that Paul declared unto them the gospel, that Christ should suffer, that he should die, be buried, be raised from the dead. That should rise from the dead, and should show light unto the people, unto the Gentiles. All of those things were the subject of Old Testament scriptures, and all Paul was saying is that he didn't teach anything contrary. To what you find in Old Testament scriptures. But he's not saying. That's all I said, but. He talked far more, but the Jews were accusing him of teaching things contrary to the Old Testament scripture. He's saying I didn't teach anything other than what they said should come. But he didn't say I only taught what they said should come as the limit of his ministry. No, that's not true. And so it was true that Messiah was going to. Show light to.

Not only with people, but even the Gentiles. You know, alignment to the Gentiles and the glory of my people. Israel says in the temple when the Lord was born, and that was true, but. That is actually taking an Old Testament scripture proving that Gentile blessing was in the mind of God and using it to show this isn't contrary to the mind of God that he would bless Gentiles. But if we want to get the truth of the mystery, then we have to go to the New Testament scriptures and find that it wasn't the Gentiles and vast, but those out from among the Gentiles, those from among the nations. So what did the apostles have? When they were proving that what they were saying was according to the scriptures, they only had the Old Testament scriptures. So they had to draw from the Old Testament scriptures and say, you see, it's like what God said here, but it may not be the fulfillment of it, but it's like what he says. Gave proof to the fact that this was not contrary to what caught, it said. So Paul's not saying this is all I thought. Just saying I'm not teaching something contrary. So when Peter. Then is the thought here in verse 12. He makes a reference of. Angels desiring to look into these things. How or why did Peter have that thought and what he's saying here? Did he have knowledge of this? Do we suppose that? The angels were aware of all this, that was. Coming in As for this new thing? I, I I. Wondering if the significance of the way he ends the stock. Verse 12 really comes in between the sufferings of Christ and the glories that fall. It is, it's the gospel, But you're talking about whether the angels are interested in these things. I think they are. You know, you're getting over in. First Corinthians. This is 11 where it says the angels observe whether we're taking their proper place has got. Ordains that we should have in creation. It says. That's a tenth verse for this cause on a woman to have authority on her head. That is a head covering because of the angels. The angels are looking to see whether we are following or not or or existing. So it's important to them. They learn through us, OK, to get that same thing in. Ephesians where it says we will be. So I think you get two things. To the intent that now and the principalities and powers in heavenly places might be known the manifold wisdom of God so. The wisdom of God is revealed in the mystery, and its present administration, carrying out those truths on the earth are a display of the wisdom of God to all created intelligence. And so the angels look down and they see it in a very local way. And in Corinthians, the local assembly are these truths being carried out. They're interested. And Peter is the truth of salvation. Well, we find the angels in attendance upon the blessed Savior and his agony in the garden and attendance upon His birth. Glory to God in the highest and. They're there at the tomb in his resurrection, you know, and, and every step of the way. And as this unfolded, the sufferings of Christ and so on. The angels are in attendance. They're interested. This is their Lord.

But they're not the subjects of salvation. How marvelous it must be to them. You know, come for Angel hosts or music or this site. So strangely said God, beseeching man, refusing to be made forever glad. How strange a sight to them. They watch this whole thing unfold. Our member old brother coder and prayers, remembrance of the Lord. I don't know if it sounds exactly scriptural, but I enjoyed it should all Father, he said. And Speaking of the cross and that, and the the cruelty that the Lord received from the hands of man, he said that they said there must have been trouble in heaven. Mighty power, God to restrain those angels. They would have come to avenge their Lord immediately, but they're interested in every aspect of it. Correct there's another reason too. We read what Steven said in Acts 7. He says who have received the bull, but the dispensation disposition Sorry of angels and have not kept them. So the angels had a special place in the administration of things under the law in Judaism and so in Hebrews chapter one Paul if he actually the author, especially of. The apostle in Hebrews, especially the Lord Jesus Christ himself, we believe Paul to be the penman, but the the author of this epistle makes brings out the subject of angels in the first chapter to show the superiority of this one that came the Lord Jesus Christ in connection with angels. So I wonder if not Peter here

also is showing how the superiority of what we have is that this is something that angels are desiring to look into. They have been assigned to. Occupied with our. Physician and our progress, if I could put it that way, at the end of Hebrews one, they have been sent forth to minister for them who shall be heirs of salvation. So, as you say, they have a an assigned invested interest in the sons of men that have been brought into blessing through redemption. And when the Son of God came down from heaven, he passed angels by, as we read in Hebrews. And he passed them by again when he went up. The amazing thing is, we will too. So if I understand brother Burns original intent for our portion. We have in this portion. The Lord Jesus having done so many things for us as believers. And even angels are watching us from day-to-day. There is someone in this room. On the on a scale of suffering, someone is suffering the most of all of us. Your brother, your sister, verse 13 lured up the ones. Of your mind. Be sober, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Don't, Don't give up. There might be a need be in your life and. Sometimes the trampoline of a precious herb. Sends forth a fragrance that others. Revel in sometimes that suffering in your life. Encourages someone else in the path of faith. So this salvation was prophesied about. And then it was reported by the apostles, with the Holy Ghost sent down from heaven the power of the Holy Ghost. But it's going to be brought to us and then there's going to be deliverance from all suffering, isn't there? There's a conduct suited to position into which we've been brought. Good up ones loins being you're ready for action. So there's various examples of individuals in the Old Testament. So for example, says of Elijah, he girded up his loins and ran before Ahab to the entrance of Josrio. You know, since we can get discouraged, we can get down and we can get very satisfied with this. The position we find ourselves in not very productive, not very fruitful. And here we have the wherefore there's a there's a there's something cut. This is not abstract truth that we've been Speaking of.

It's a word of encouragement, as Tim has brought out, and there is a conduct now as we go forward that's suited to the things that we've been reading about. That's consistent with the things that been reading about. It's not about just hunkering down and Bailey surviving. It's about getting up to our loins and being ready. Being sober. That's the opposite of being drunk. Ready. To do. The Lord would have us to do. Perhaps there's someone thinking too. I'll just what does that mean? I've enjoyed connecting that with what we're doing and verse two are familiar with the 1St. Says per year consent, your affection or another. Remind on things about. How we are bombarded with things. But I really think that if we set our money on things above. Generally effective that will be better our voice of our mind will be. Somebody has said that to be sober is think God's thoughts. You can be intoxicated well thinking about different things, so just think God stops. If the garments girded up, it means it doesn't hang out all over the place, right? And we can let our minds do that. Just. Go wherever, right? Let it run. And we have, we can't do that as believers. We just can't let our minds just run wherever they would want to run. You need to tie them up. So it's the you need to gird them up and keep them out of the filth of this world. And so garments, if they're going to be kept clean going through a place where it's dirty, they need to be herded up or someone working out the field and. I think this thought of sober. And hope to the end the little marginal reference I have it says perfectly. Perfectly is to have. Bright thoughts about everything that is passing around us in this world. Where is it going to end? Where is it going? Where is the course of this world taking this world to have sober thoughts? Are you going to make the world a better place? Are you going to rest its downward course, going to fix it up? That's not hoping perfectly to the end. That's not having sober thoughts about the direction of things that involve yourself in the politics of this world to make your Christian influence felt and do some good. It's not a silver thought. As to the direction that this world is going, we want to have sober thoughts. We want to hope perfectly and not think that man's efforts are going to bring in the Kingdom. It's not going to happen. It's going to be the Lord Jesus Christ coming in judgment that's going to bring it in. Practical illustration, perhaps, as Daniel before Belshazzar. Belshazzar said to him. I've heard of thee that thou canst make interpretations, dissolve doubts. Now thou canst read the writing and make known to be the interpretation thereof. Thou shalt be clothed with scallop, and have a chain of gold about my neck, and shall feed the third ruler in the Kingdom. And the Daniel said, Oh, wonderful, and he doesn't. He says Then the annual essence said before the king, Let thy give faith to myself, and give thy rewards to another, that I will read the writing under the king, and make no one unto him the interpretation. He read the writing on the wall. You would have said, Daniel, you didn't have sober thoughts. If you think it's going to be worthwhile being the third in the Kingdom for a day that's not sober. Daniel knew what that writing on the wall was. He said, let your gifts be another.

Would you have wanted that chain hanger on your neck, marking you as a third ruler of the Kingdom when those armies came through? It has the last thing you want to run your neck, right? Well, some have more difficulty with this than others. We are all, as we say, sometimes wired a little differently and we have different strengths and weaknesses in our our soul ish or emotional makeup and in our bodies. But scripture never puts before us something that we don't have the ability or capacity to do in Christ and with this strength. And so we think of the psalmist in Psalm 16. And this is something that. Even though I believe that Psalm speaks prophetically of of the man Christ Jesus, yet we can follow in those steps where he said I have set the Lord always before me. And so you just get up in the morning and you just, you know, like, like, like the sales on a boat and just let it go. It'll go somewhere. Horrible way to start your day. Soon as your eyes are awake it's like OK. Where am I reading today and and get get after it. And so that whether you're working or whether you're retired or whether you're little, it's the right way to start the day is to set the Lord before you and the consequence was. Because he is at my right hand, I shall not be moved. Sense of his presence and confidence. But it doesn't stop there. Therefore my heart is clad. I've been talking about and reading about joy and rejoicing in First Peter One. This is where it comes from. And my glory rejoiceth, my flesh also shall rest and hope, and so on. And so it's a very practical. Advice for us is, and these these these little tools here, they can be used for, for really effective spiritual benefit or they can be a plague like, like nothing that's ever been invented before. Back 20 years ago. Everybody tried to keep a TV out of their house as as did we. These things are 1000 times more powerful for evil than ATV ever was. And they're right there. Yes, I have the concordance on mine and I look up verses and I look up hymns and, and I can click, click and see the where the Greek word is found in other places and etcetera, etcetera and and text your loved ones and your brethren. Boy, how careful we need to be first thing in the morning that that you don't get on there and start on that news chain and whatever they call it. Thing goes from thing to thing to thing. Pretty soon you've wasted time and your mind is filled with things that don't profit. As we were saying in the last meeting, so very important to set the Lord before you the time of being, let the Scripture speak to you, and then the time of prayer where we speak to it with Him. Flight. I could just quickly in the third verse, which I don't believe was commented on before, it says in the middle of the verse that he hath begotten us again into a life we hope. I believe it should be a living hope by the direction of Jesus Christ from the dead. And so the Lord Jesus had not been raised from the dead, then our hope would be a dead hope. But because he has been raised from the dead, our hope is a living hope. And what is brought out in this 13th verse though goes beyond a living hope. It says here and we hope to be end. For the grace that is brought unto you in the revelation of Jesus Christ. I could just quickly read a verse from Romans chapter 8 says in the 24th verse, for we are saved by hope. We hope that is seen as not hoped for what a man see if why does he have hoped for and so the one who is loved, though he is unseen is now in this 14th verse. I'm sorry this 13th verse he is at the end revealed he is if we can say he is seen and at that point. No, hope is no longer just a living hope. It is a realized hope. It is a hope completed, and because it has its object, it is fulfilled. It's not hope anymore because it has its object presented before it is something that is seen.

We sing 312 lead on a ****** board lead. On to victory. Friday. They don't. Almighty Lord. Of victory. And pregnant by my blessing. Of all of you. And. Forever.

Denver Conference: 2019, 1 Peter 1:13-25

Reading

We see #40 in the appendix. The heavens which now conceal Him, and councils deep and wise in glory, shall reveal Him to our rejoicing eyes #40 in the Appendix. Kill to the Lord's son. Great. Song. Went to the time of one night and. All the way here shall grow. Here he runs to pray for Graham. Till. Three. You can take away transgression and rolling everywhere to you. The heavens where it's now counting and consulting and voice and glory. Breathing on him to our dreams of everything in life. He shall come down. By showers. And join. Flowers. Where he runs out. Shall be. And righteousness. In mountains from here to. Our live gold. And shall fall down. Before him and go, and him says pray. All day sunshine. For him and his praise of people saying. Yeah. Right. And father, we just look to the ears once again we open thy word. We pray that we might remember that it is a living world. And that it would touch our hearts and conscience. Described a day for my health and the leading of life Spirit was pray in the name of our Lord and Savior Jesus Christ, Amen. Amen. So. Thank the customer. Verse 14, I think you talked a little bit about the 13th 1St, but because kind of the subject is during the Kingdom and attend that 13 first, perhaps we could start with 13 first. First Peter, chapter one, verse 13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which has called you is holy, so be ye holy in all manner of conversation, because it is written. Be holy. For I am holy. And if he call on the Father, who, without respect of persons, judge us according to every man's work? Past the time of your soul journey here in fear. For as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father, but with the precious blood of Christ, as of a lamb without blemish and without spot. Who barely was foreordained before the foundation of the world that was manifest in these last times for you. Who by him do believe in God that raised him up from the dead?

And gave him glory, that your faith and hope might be in God. Seeing you have purified your souls and obeying the truth through the Spirit. Unto unfeigned love of the brethren, see that you love one another with the pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. It might be good first just to say. Some people read a little bit, maybe King James and so forth, that the. Chapter in Isaiah 18, the second verse of the seventh verse destroyed that whole chapter. They look at it in a far different way. They interpret it. Bald headed Ethiopians instead of. Land it's great to be so just good I know some people use. That beside the point, the other thing is that my exercise was that the suffering. That we go through as believers and sometimes. Paul knew why the Lord gave me McCord and the flesh it was to keep him low. He'd been in the 3rd heaven. He was in danger of being puffed up. These displeasures just like yours and mine. So he knew why God gave him that. But there are other things where we see James put the desk almost immediately after the Lord has gone to heaven. The Lord. Taught him. He walked with him. He took him up to the transfiguration of the mountain. Showed him what it was going to be like in a Kingdom. Almost immediately, he allowed him to be put to death. Peter. He rescued, we don't know why. So there are things that we don't know why, what, what a Christian father, Baxter, his toddler. We don't know why God allows those kind of things. There are some things that we do know that God chases us and or brings these things into our life, and I believe that we ought to. See, if you find out, is there something in my life that needs to be a threat that we don't know why God would take a man like Jim that was 60 years old. So there are some things that you just have to leave the Gods hand. But we do know that there's different ways in which we are going to be, we're going to have to suffer in this world and Christian and chapter. We said this before, we didn't bring it up. I'm doing this just so we don't jump on a horse and ride off in all directions. You know, we want maybe. Subject and then get back to the first chapter. But in the second chapter you, you get it's really suffering. In the 19th verse, you get the suffering of conscience. We might have to, you know, it might be quite easy if we're working for a company or something to, you know, take a little soap and take nothing here, take some pens. It takes chill. But for conscious sake we have to suffer. We can't do what the world does. They might take these things and think, well, that's just fine. And there's many things that we can't do because of consciousness. So that's the second chapter, but just to break it out. And so maybe some haven't seen this, maybe all have seen it, but in the third chapter we get. And then 17th verse says where is better if the will of God be sold that you suffer for well doing whether there are evil doing and so the part of the first would say, but if you suffer from righteousness sake and that would be suffering for righteousness sake have to do something else righteous got to know a man who has a specific example, a man who has a construction company and he. They got a great big settlement. They can and his partner said I cannot get my cash. He said you will get it out of the bank because we don't take things under the table. That's being righteous.

So now the next one is in the in the 14th, in the 14th verse of the third chapter, the 4th chapter. Says Beloved think it's not strange concerning the fire trial which is to try you so some strange attack thing happened, but rejoice in as much as your teachers of Christ suffering. So we suffer for Christ's sake, you know, if you give other gospel tract or suffering for Christ sake. Do your reading the gospel and you're being persecuted or your people are don't like to be around you anymore because you're identified with Christ and then in the 5th chapter. Well, it's because your adversary, the devil, is a roaring lion walking about, seeking. It's suffering because it. I don't know what how do you? Satan's opposition, Satans opposition. Okay, that's good. Now we go back to the chat, right? But I thought maybe that we should just finish that subject so you know, we're not. Disorder. I'm glad you took us through it. The hope there seems to be he's putting the soap that ridic the Kingdom before him isn't. In that 13 first, that supports what we have. These things are very important. We should be, you should be thankful that God has revealed again to it what's going to happen to this world, you know? Say this and be quiet for that God purpose that man would have dominion over this earth. That was glory of man was a gods glorious creation ten of the biological. Universe so. Satan tempted him. He lost that. So if there's no Millennium, if there's no reigning of Christ of man ruling over this world, then God is lost. Satan is one. It affects the glory of God. So that God is going to have a man, he's going to have dominion over this earth, and he's going to rule for the glory of God like Adam should have for 1000 years. Amen. It's imperative. Yeah. So these aren't just things that should not affect our lives. If you really believe that, and this world is is reserved for fire, why would you want to settle down here? It should separate us. Those things are practical. That's just what I'm saying. Every doctrine has a practical effect. Everything massages your heart. Some things are things that exalt the glory of God, and we ought to be interested in what is for the glory of God. Got a question? In Matthew 13. And verse 41. Says, The Son of Man shall

send forth his angels. And they shall gather out of his Kingdom all things that offend, and then that do iniquity. And then? Verse 43. Then shall the righteous shine forth as the sun and the Kingdom of their Father.

In our chapter we had. An inheritance. That's held out in contrast to an earthly inheritance. That was is laid up in heaven. For us in verse 4. So what we're looking at? The cell, the grace that is to be brought unto us at the revelation of Jesus Christ looking on to his appearing in the establishment of the Kingdom. Would you say that the portion of the believers that Peter is Speaking of in connection with the Kingdom would be more and the aspect of. Shining forth in the Kingdom of the Father, a heavenly sphere of things. Versus the Kingdom of the Son of Man where everything is gathered out that offends is Peter more the heavenly side and portion of the believers in in coming Kingdom? Peter seems to be occupied with the government of God, which is more the sphere of, of earthly things. It is kind of striking in Matthew 13 where it's speaking really of of what call, for example, calls the judgment of the quick, the judgment of the living. And as we were saying the other day, that it's something we tend to forget and we focus on judgment at the great white throne and we forget that there is going to be judgment that takes place. When the Lord bears his arm on this earth to remove out of it everything that offends, I personally don't know whether the angels will do that with with with directly, or whether they will use some other instrumentality. But. They will do it, and it will be a devastating judgment from God on the earth. But the expression. Kingdom of their Father believe is the heavenly side of the Kingdom. And that would be more what we have with Peter. So when the Lord Jesus comes to earth, he comes to Israel as Son of David, Messiah to the world. Early takes the takes his place as the Son of Man. And after we're gone, and he comes into this world and disappearing, he comes to the consternation of those that have left behind at that time. And it's the Son of Man coming as a thief in the night. No true Christian should think that the Lord will come upon them as a thief in the night. Nobody wants a thief in the night. You know that's not a figure you would use of something that you expect with happy expectation. Something you don't want to happen in this world will not want the Lamb to come upon them in that way suddenly and for destruction. So that's the judgment of the living. You only have missed it, but can you go back over that thought of the Kingdom of the Father and. Understanding connection. I know the reverse is mentioned, but well, I just was thinking that, you know, we we were expressing the thought that. The hope is in connection with the Kingdom, but what aspect of the Kingdom? There is a side of the Kingdom called the Kingdom of the Kingdom of the Son of Man on this earth, that everything is gathered out of that offense, but there's the Kingdom of the Father. In which the righteousness righteous shine forth. And that's a heavenly spirit of things. So Peter speaking to those who once really had an earthly hope for an earthly Kingdom. Now he's Speaking of a hope of a Kingdom, but we want to be clear that it's not an earthly hope and an earthly Kingdom that's being set in front of them. It's a heavenly hope. It's a heavenly inheritance and a heavenly aspect of the Kingdom, which I think is called the Kingdom of the Father. And is it, Is it an oversimplification to say that in the Kingdom of the Sun righteousness reigns, but in the Father and dwells?

But there's still activity putting down evil in the Kingdom of the Sun like we have in the 13th chapter. But in the Kingdom of the Father, when everything is, if I can put it. You know, wrapped up and delivered to the Father, as it says in First Corinthians 15, we get a different state of things where righteousness is pleased to dwell. There's no more governmental action. Yeah, I think that's right from what we read of the of the Kingdom. 1000 year Reign of Christ. There will be a need for government. And Christ will be the head. We're all things, including of the Earth. There will be there will be peripheral people, people born we we can only sort of connect the dots of what we have in the prophetic scriptures, but. Right. It's righteousness will reign at that time, and righteousness will return to the sphere of power and authority. Whereas when the Lord was here, righteousness was over here and authority was over there, and they were just disassociated from one another during the reign of Christ. Authority, righteousness will be together, as you say, at the end of the thousand years when this world is melted and folded up like a garment. Peter teaches us later, and he creates a new heaven and new earth, righteousness as well. There will not be the need. In that sphere, for anything to be addressed in a judicial, governmental way that that will all be passed. And then that aspect of the Kingdom called the Kingdom of the Father. There's nothing to offend, nothing to be gathered out that way. And Peter says it's an inheritance that's without corruption. So there is a time when during Daniel 70th week. Between the time of the rapture of the Saints of God, first resurrection and the fury of Satan will be cast out of heaven, and it will be for rejoicing. Heavens at the present time, or the sphere of conflict, just like the earth, or in a similar way to the way the earth is a sphere of conflict, spiritual conflict from a time when that will be ended. Things will be according to God. In the heavens. Certainly no was in Peter didn't have a hope of the Lord coming back to earth and then raising. What you get this is hope that was laid up for them. The inheritance incorrectly made it not away reserved in heaven for you SO. This has to do. When we come in at that time. That the revelation of Jesus Christ so. We mentioned he was supposed to pistol especially brings before us the government of God in connection with the righteous. We're not going to take on the government, broaden connection unrighteous, but the first epistle is the government of God in connection with the righteous. We've spoken of the suffering that we experience in this world. So in these next few verses 141516 we really have presented believe this is the children of the father, and if we're children of the Father, then the father disciplines. And. So it says it's a meeting children, not fashioning yourselves according to the form of lust and your ignorance. Their Christianity should change the way that we live. We don't live in a particular way to achieve a particular end, but because of who and what we are, it should change the way that we live. We we cannot continue to live in. And now former lust. Now many in this room, myself included, were safe as a young child, but it doesn't change the way that we live. So in the 4th chapter he speaks. Here he says that he no longer should live the rest of his time in the flesh. To the loss of management, to the will of God. And so on. Before that he says for he that has suffered in the in flesh have ceased to sin. You know Christ suffered because he was holy and he was made sin for us who knew no sin. But we suffer because we have a nature that wants to sin, that lust after sin. And even though we are to reckon that as being dead and counted as crucified, it's still very much alive.

Until the day that we have taken out of the scene and so we constantly. Have to remember the place where that old nature and probably someone else can clarify and say this is better on time zone, but we still have those desires within us that lots of the things that are not appropriate. And so it says in our chapter verse 16 because it is written to ye holy for I am whole. I think it's often mistakenly thought that grace somehow lowered God's standard and that the holiness that God showed in the Old Testament. Is somehow no longer applicable, but God's nature has not changed God's holiness has not changed God's standard did not not change. He did not lower the bar. That was not how we're brought into salvation. It's through the work of the Lord Jesus Christ that we brought into salvation. And so not to digress, but that's why at the end of Romans 3 it says there's a. Read it because I won't be able to. Do we then make void the law through faith? God forbid, Can we establish the law? The gospel didn't make a void the law. It didn't blow the standard that caught had. It didn't make the law of power so we could get over it. No, not at all. But rather Christ has in going to the cross. Has suffered for our sins taken he was made sin for us who knew no sin and. We have now made the righteousness of God in him, the law, the standard the God of establishment Israel was, was upheld. It wasn't lowered in any way in the gospel. And so we are likewise told upon to be holy, just as Israel was called upon to be holy. Now have separated people. And in Leviticus 20, you can turn to it at the end of that chapter. God separated among himself, himself, and they were called to be a

holy people. As a result, we likewise have been separated to him and we're called to be a holy people. Nothing about the standard of God is in any way changed or being lowered. And so Paul says to Timothy, it's a little out of context. I keep myself pure. These are practical exhibitions to us particularly as well today when Bruce spoke about the, the cell phone, well, the, the Internet, you know, we can connect ourselves with whatever evil we want in our own privacy so that anyone knowing God knows. And that expectation particularly, I'd say to a young man, keep thyself here. Repeat that to yourself frequently, often. Keep yourself pure. You know, the desires that we have, the lust of the flesh, the pride of the three things mentioned there in First John, they don't see. Since you get older, perhaps in some respects they may lessen, but they never cease. You know, of a laboring brother no longer amongst us. And this is not a criticism of him. This is reality. He said if there was a pornographic magazine on the table, he would not trust himself in the same room with that magazine. But we don't have magazines anymore. We have what's called the Internet. Don't trust yourself with it. Don't go where you might be found. I'm able to resist that temptation. That temptation doesn't die as you get older. It doesn't. And so again, these these things in these buses, again, my point is simply very, very practical. The law is wholly just and good, but at the same time the whole the law was not the full expression of the nature of God. We get that in Christ. And so if anything, as you say, not only is the standard not lowered. It's infinitely higher because the law would say do not steal the Lord Jesus went about doing good and we're called to walk in his steps and in specifically in his steps. The the the word of God would tell us now with a new life is they let him that stole steel no more, but rather let him work with his hands that thing which is good and it may have to get. In the to him that has need. And so Christ is the full expression of of of of God and and that's the one that is before us as an object that we might follow and walk in his steps as you say.

You and I have that very light in that. Life has been imparted to us. We have that lies in us, that desires those things and once was good. But you said we have another nature in there too that will go after those things, but we're not trying to do these things. With something that's impossible to do it because we have a life containment. It's empowering our soul, but a spirit will be. That's what it says in chapter four. He that has suffered in the flesh or suffered in flesh has ceased from sin. You know, if I am thirsty and it's a nice hot day today and I think we all got thirsty, if I don't take a drink, I will suffer because of that. So, but we live in a world today that says follow your natural desires and you are. Going to put yourself if you don't. If you have homosexual desires to sue them because you are not fulfilling yourself if you don't pursue them. I have lots of desires that are inappropriate. That would be, even in men's views today, inappropriate to pursue. If I was a kleptomaniac by nature and I saw something that I just prayed, I might just grab and take it because both the world's logic would say, well, if you don't, you're going to harm yourself psychologically. I as a heterosexual male, I have attraction towards the opposite sex. Let's say I never married. Does that give me liberty to satisfy those desires that God indeed has given me in a way that's contrary to His word? No, it does not. Has not been there's so many different things and I picked on an issue that happens to be very current in our society. But there are so many things that little things in life that we have a natural desire and and we have all different fence, all different vents that we naturally lost doctor, but they are not holding. They are not good and we need to resist them. And in resisting them we will suffer. That is good and right and proper. We don't suffer to make us help secure, that's what. Islam teachers, Hinduism teaches why and a better nails and make yourself here. It's what Christianity tried to do that that doesn't work but we have a new nature within us that did lakes as was already being said to do the word of God. We need to be that new nature. And it's helpful to realize that grace. In our lives is the power for us to walk to please the Lord. And I can't remember where I I I read a very helpful little paper. Pointing out that grace is the power of holiness. And that is a good thing to. Because if you sit here even with a new nature as a believer and a fallen nature, and you say, well, that's it, Nick's right, I want to really be holy. And then you start, you know, you know, like pick yourself up from your own bootstraps, so to speak, and improving yourself and, and those kinds of things, you will be disappointed. But Paul wrote to Timothy to as a son, my son, be strong in the grace that is in Christ Jesus and the attractive power of grace. Linking us to the object before us, Christ, and the things which concern our Lord Jesus Christ. An attractive power. In allowing ourselves in the new life to be attracted and to act on that attraction. Is the way to have to walk in, in, in holiness, in a practical sense in this life, We are in our position. Holy brothers. That's our standing. That's the place that God has assigned us. Now, do you think of yourself as a holy person? I was sitting right in that seat a couple years ago in a reading meeting. Another brother was sitting like right here, and he got up to pray.

And he prayed this. He said, Father, keep us holy. And I mean, he went on with his prayer. How was his prayer? Perhaps, you know, we're praying and I'm thinking. Wow. Do I realize that I am? Holy, and that I should be praying to God to keep me that way. Or is it something way out here that I aspire to it? OK, maybe three years ago, I don't remember, but it has an effect upon me ever since. We need to reckon ourselves the way God does, and then we need to lay hold of the resources which are positive and good and forward, that we might not fall into the the various snares that are around us, and they are myriad. Walk in the Spirit is God's way not to fulfill the lust of the flesh. And I've known people that take us take. I would like to battle. You just can't sit around all day not smoking. It doesn't work. Trust me. Lord delivered me from that early in my conversion. But Lord can give you grace to overcome these things and you won't be sitting around not doing something. You'll be taking up with that which is positive. Walk the Spirit going forward that way, independence upon him He won't fulfill. Flesh is frosty. Did they cost you though? She felt it and and if we just think, well, I'm just going to pray and God's going to deliver me from it and I and I and I want to say that there aren't certain habits that God and and individuals that God hasn't delivered them in that way. But. When we deny the flesh, there is a suffering that goes with us. Yes, there is a cost. There is a. He loves us too much to let us go our own way or get away with things either. You know, He is our Father, and we call upon Him as our Father and He doesn't chasing us like our earthly fathers did just for their own pleasure, but that we might be partakers of His Holiness. And the Father does purge the branches that they bring forth more fruit. And so if we don't. Walk in a path of obedience. Obedience. He says if he call on the Father who without respect of persons judges according to every man's work, pass the time of your soul journey here in fear. He loves us too much just to let us go our own way, just like any father with his children. You're not just going to step back and say, Oh well, I hope you know, I hope they come around and decide to be obedient. If they're not obedient, father will step in and and he'll bring it discipline. And. In order to bring them back into the path of obedience, because really, that's the only happy pathway. And so that's the object of his discipline, is that we would be partakers of His Holiness, that we would be holy and be like him. And that's a happy path sometimes. We say we've heard someone say. I think at some time my parents said this to me. I'm I'm disciplining you to show you my love. And I didn't feel the love, as they say, but that's not why we discipline. We discipline our children to show them the holiness of God, that they might be partakers of holiness, to walk in the right path because we know that's going to be the only safe and happy path for them. The motive is love. It's not to show them love. Because we load and go, Because He loves us, He does discipline us. If we were without chastening, then we'd be illegitimate. We would not be his children at all. So explain this or should I should I just? Walk kind of bearing that God might you know, because I do feel a lot of times that I need a good reading time to help you lock even your time with that than than being able to. Comprehend how much God loves, but give us, give us a little word on in fear. What does that mean? I think that is in, in the fear, in the sense of respect, not in the fear of the rod dropping, but you know. If we go on and the deliberate path itself will, we are going to be afraid. We will be, because we know that that could come. I knew a young

man and he got so far away from the Lord, you know.

Every time he would get into a car, he thought, this is my last ride. Every time. Why? Because he knew he was like a fruitless branch in the line, and there was a fear there when he got back in a path of obedience and going on to the Lord. He's still under the Father's discipline. But it wasn't the same thought, you know, in that way. But we can get far enough away where we know we got it coming, so to speak, and we don't want to get that in that way. But it's a it's a fear of respect that we would not want to disappoint him. Fear of the Lord is the beginning of wisdom. We read in Proverbs and probably a lot of the young men. I know it was my habit when young and I still sometimes do it today to read a chapter a day along with the calendar in the book of Proverbs and you'll see that early on the fear of the Lord is the beginning of wisdom. As Steven said, it's not fear like God has a big, huge. Law that's going to fall on you, but it is healthy respect for the for the dignity of the relationship we've been brought into and. An affectionate parent that earns the respect of his or her child puts a strong motive in that child's heart to not want to disappoint that child. You have respect for your parents wisdom. Then you say, well, I know they are looking for the best for me and they've said this, so I think I should do that and that those are natural things. And and of course the Spirit of God wants the young person to morph from the natural relationship, wholesome natural relationship. Into the spiritual one. What a wonderful thing that God is our father. I had a wonderful natural father just. Dearly. He handled us so wisely and so well, so graciously. And and then. I now have a God is my father and. And so we have that we're kind of primed for that same relationship and it. It's a it's a good thing. You know it's it's the same reason why in first John two if any man sin writing to a believer if any man's sin, we have an advocate not with God says with the father, because we are in the family of God now and we have the privilege of that family chasing. I was a little kid in the neighborhood and especially in the summer. My mom ruled with a rod of iron and this 8:00 or whatever, you come in, you go to bed and. You know, there was no air condition. You could hear all the kids playing still out there. And it's like, but what about him? But what about they're not my son? You know, In other words, I have no relationship with them. I don't punish them when they're bad. I don't organize their life. You were in the family. This is the way we're going to roll. And so it is with you and me. An unbeliever may go on like a beast. A man looks up, he's built that way. A beast looks at the ground, and an unbeliever may go on like a beast and not have the privilege of chastisement. We have the privilege of chastisement from a father who was always all loving as a purpose. Strange that we ever. That's why it says if he called the father. The point is it's a bundle package. You call on the father to supply your needs when you know. For him to undertake for you and make a claim on his love, well, his discipline comes, but it's. It's a package deal. Be correct to say that the word if there is the if that we could say in the English language, since since you call on the father because that's what we do. We're his children, we call upon him. That's the nature of our relationship. I think we often have a very negative view of discipline and and as I. Father and I perhaps did not always carry out discipline in the right and appropriate way. And so I have a fact that I have an effect on my children as to how they perceive the discipline. That's unfortunate, because in Ephesians 6 it says He causes provoke not your children to wrath, to bring them up in the nurture and admonition of the Lord. In Hebrews 12, it says, My son, despise not thou. The chastening of the Lord will faint without reduced of him.

So we're hastening industrial, in fact, the same work. We we then tend to think of all discipline as being punitive. In other words, that rod that strikes when we do something wrong. Another way to look at discipline is the coach with the athlete you know he puts him through. Painful experiences, not because he's punitively punishing him, but because he wants to get the most out of him. And so God's discipline is of that nature too. It's the stroke, as has already been said. When we fail to listen, you know God's God is a loving father and we have the Spirit of God within us that allows us to cry. ABBA Father, I think it's so important that we learn from a very young age the value of prayer. Even the little children in this room should take to heart that they can anytime go to God and call upon him as a father. Father, maybe your earthly father will let you down and what treats you, perhaps always as you should. So you have a father and I'll say Heavenly Father means one context to distinguish him from our earthly father. So you have a heavenly Father you can go to anytime you want and cry ABBA Father and he loves you and he will direct you when you don't listen. When I don't listen that that directing it's a little more. Positive. I don't think that's an inappropriate word because alcohol in Hebrews 12 Says he's scourge with everyone that he loveth. So there are times that we need a scourge and we need a good spending. But that's not where things begin. And we have a him as a beautiful lion that says that he will never cause his child and needless here, never. I wonder if there is also the thought in this thought of passing so dirty. Passing the time of our social journey here and here there isn't also the thought of of a fear of grieving him, a fear of of displeasing him. And because he goes on, you'll notice at the end of that 17 verses of Poland and then he goes into the cost of our redemption and I have felt myself rather than I had a. A greater sense of what cost the Lord should gain my soul. Wouldn't it make us perhaps more careful that we wouldn't do anything? That would be dishonoring to Him, knowing the immense price that He had to pay for our redemption. We were not redeemed with a corruptible thing. Silver and gold, but it goes on to say precious price and I, I just feel in my own soul I could range over that. Wouldn't it? Make me more careful when I was tempted to do something that I know it's going to dishonor him that if I do this. It says if I can carelessly sing or acting indifferent to what she paid for. Should be should motivate us. It should cause us to walk in here and not care. How can we walk carelessly now? We do I, I own that. I do. The word here for Sergey is really foreign residents. I'm a foreigner to this country. Lived here for longer than I even lived in Australia, but when I first came here it took probably 2 years before I actually felt at home in this country. Find that odd? But just everyday little thing would catch you? That's different. And remind you that your environment here, you're not a local. And if you feel out of place in this, well. Good, good. That's a good thing. We should fill out a place in as well. We have foreigners here. Someone said that it says sent to be risen with Christ set your affections and he said it should be set your mind on things above and so as someone has said you are what you eat and so we've heard a lot about that. So some people eat certain things doesn't agree with them, but you are kind of what you feed upon on your mind and I let these and you have he says you're gird up the loins of your mind.

So we're going to have girded mine, not just let it. Float around and. All kinds of different thoughts. Then it says sober. So a sober mind. And then there's a hope here for the revelation of Jesus Christ. And I thought that's a optimistic mind. But then the children, it's an obedient mind. There's obedient children. And like the brother just said, the fear of God. That's a reverent mind for the quality. So it's you are it's a lot to do with what you think about is an object. Going to get your life used to be that you never went to one of these conferences. Somebody didn't say there is no substitute for communion. You can hear this old brother. There is no substitute for convenience. You know what there is no substitute for communion. And so that's a part of you are being led by the spirit. What does that mean? We we live by the spirit. That's what Galatians says, but we're don't walk by the spirit. That's communion, you know, and, and if you can resist a lot of temptation if you're in communion when that temptation comes and so someone has said, and you know, like you were saying in the law, you know, we. We, there's a scripture that says that the righteous requirements of the law are fulfilled in US who walk not after the flag, but after this terror. We had a brother. I probably given this illustration when he had a brother to have difficulty with that if you're not under the law, then you're lost. How, how can you explain that to him? And I thought of this illustration. There was a, a speed trap in this town. It was engineered so that nobody's going to get through this town without at least 1 Ticket, and we're going to get a lot more tickets for most people. Nobody's ever gone

through that speed trap without even a ticket. I come through it. He says how many tickets did he get? He said I didn't get any tickets. He said you're lying. Nobody can get through this feed trap without getting a ticket. I said I didn't get a ticket, so how do you do it? I said I knew nobody man who built this feed trap. And he said don't you worry about the signs, don't you worry about the law. You just follow me and when I stop, you stop. When I speed up, you speed up. When I slow down, you slow down. How did I get through that? Not because I was under the law. But because I was under the person who built that speed trap, and that's an illustration. You are not under the law because that the Spirit of God would never lead you to coven. He would never leave to lie. He would never leave you to do anything that's in that law because it's righteous and it's holy. But you're not under the law, you're under the Spirit. But you're going to walk in the Spirit. You're going to be in communion. And that's how you are in communion, isn't it? But. Talking into the Lord, not just in the state of the state, but when you go out there and it's where it's the real world. What is spell after and it takes effort. You have to different television. You have to turn up the loins of your mind. You have to thank God's spot. Because let's be honest, what our brother back here is just said. Would have been totally inappropriate. 20 years ago. The young people are living in a world where it's totally appropriate. You would have never heard those things. There's no need for it because the world was not like it is today for you. But what he says absolutely true. We add the value of relationship brought home one time when we were visiting some folks. And talking about being preserved and his sister, who is now, I suppose, 60 years old. Told me that it wasn't too difficult in high school for her to stay away from some of these bad. Suggestions like why don't you come over, we're having a party tonight, or are you going to the dance Saturday? Because she said I had a relationship with my father.

And I knew my father would not like me to go to those places and do those things. So when? The opportunity came up, she said. I thought about my father and I loved my father. And I didn't want to disappoint them. So I didn't take up those opportunities. So, like her brother, Byrne has said, relationship is a great. Salvation to us in a practical way. Keeping that close communion with the Lord, because if we don't, we tend to start drifting. In Second Corinthians chapter 5, without turning to it, but there are a number of motivations in there, as you say, to want to please the Lord. The one you mentioned reminds me of the verse that says the love of Christ constrained us, and that is a wonderful, happy and positive motivation. There's also the shortness of the time. There's the judgment seat of Christ. There are a series of motivations that would fall under. A lot of things that John is bringing out is to the fear of the Lord. Love of Christ is a wonderful restraint, but as I think the world has a saying, out of sight, out of mind. And that kind of thing. We're not occupied within our rubber wax cold and other things will rush in. We're going to find ourselves stumped. But it would be nice to move along a little in the chapter with a little time that's left and. In the verses 18. And so on in the next couple verses we see. As John alluded, the motivation of remembering. And great work that was being done by God on our behalf through the sun, not redeemed with vain, with a a. Corruptible things with the precious blood of Christ. For ordained before the foundation of the world manifest in these last times review. And so by him. Not in him, but the work, we realize it's by him. Believe in God, raised him up from the dead, gave him glory. Faith and hope might be in God. We are attached through faith. To the one who has been. Raised and given glory as a man. This is to be. Powerful motivator for us. Hour by hour, day by day life. I know probably most of us pray. Like Nehemiah, you know, he was put on the spot and he immediately prayed. I don't think he. He had to give an answer and he prayed and that was was was admirable and virtuous. I was thinking how Daniel prayed three times a day. We really methodically. He was, I assume, a busy working person with responsibilities and he got away. You might try that sometime. Is it yields really really good fruit in your life quickly? Takes diligence to be able to get. Get away from the. Schoolmates or from the workmates in the middle of the day and. Do that and have your prayer list and date and. Elevate your soul. And it'll keep your mind focused on the things that matter. It's easy to get distracted. Just a suggestion. It's a good suggestion. Friday, I think it was, I walk past the conference room in my office. The lights were off and I noticed a colleague kneeling on the floor. Unfortunately, Moslem. But. I don't this taken the wrong way but. Because they do it. The Muslims don't know how to spray. I, I don't say that in a nasty way, but we, we hear these other religions and they have very good prayer times and so on. They are not praying in the sense that we pray. They are not. They're reciting something. A Muslim, there is a form of prayer that's a free form that is not used very often, from what I understand.

But the reverence they have for their what they think is the word of God, their pattern of prayer, and so on. Might make us pause and think. There's this false Their religion is false. But what about us? We have the true word. God is living. We get that. We value it not to, not to put it in a shrine and bow down and worship, but that's not the point. Which is almost what they do. But we get that prayer, we avail ourselves of it. Prayer meeting. But they're long, long pauses between prayers. What? Why did we find it so hard to pray? My it searches my own heart. But you know, prayer is so essential. It's a the Lord prayed all night. He prayed and felt the necessity of it. As the Son of Man is especially heavenly, why do we feel it less so? By the way, you don't have to go to doc conference room and deal down on the floor. You could walk around the block. I'd only be too liberal or loose enough. I think you can walk around the block in the quietness is separated from school work, whatever it is and and pray. In the. In the airplane airport and there's 1000 people around here. And there's a little him that doesn't never leave our sweet retreat. You could fill these things. And probably really necessary, but. Well, how is my soul purified when I have obeyed the truth? Every religion of man tries to improve what's in wood by attacking what's output, and we never ever achieve it. The best you can do is you have a lump of coal, you can cover it with gold and you have a gilded lump of coal and. Every religion of man attempts to do that. But with Christianity there has been a work within us. Law could never accomplish that work with Innocent made a demand upon man, and the man of righteousness upon man, and the man came up short. But now there has been at work in US very good. This is this is. This is what is absolute but. The subjective side of it is a is the next part of so seeing that you have purified your souls and obeying the truth that happened when we were born again and believe. But then you get the practical side of it. Under one claimed love of breath. So what is absolutely the other one practically? Very good, brother quoted. I think it was Bruce the other day from Philippians. It is God which worketh in you. Both to will and to do abuse. That's a nice verse. So we we hopefully from the platform, when we preach the gospel, we speak about the work of Christ that was for us outside of us done in time some time ago. And it's important to preach the facts of the gospel so that when the Spirit of God works in the soul, they can lay hold of it. They can lay hold of those words. Like Cornelius did, he laid hold of the words, and it made. Is that that? Could be safe, but we also realize and we don't preach it from the platform. That it takes a work of God in the heart. Because the quickening power to turn a soul from death to life is in God's hand, in God's prerogative, and.

You see here in this verse that having purified your souls and obeying the truth and Spirit. God works in the heart, gives us life, says let there be light just like in the first. Versus the Bible. He didn't say in sovereign power and grace, let there be life in my dark soul. Would have been. What is that life? How does it manifest itself? That's faith. Here's the word, place, hold of it. You think it's something all that we've done at first when we believe the gospel. And then we learned that he's drawn us and brought us in and we say, how does? Why me? And that's that's the question that will remain unanswered in a certain sense throughout all eternity. Why does it through the spirit marked out in my Bible and I just looked in the new translation, it doesn't have that. Do you have a thought on that? No, I I don't. I have. Got the brackets around that my Bible to remind me that it's not supposed to be there. But it's really been born again isn't so so it's because you get that in the next first being

born again. And so that happened. You know, that was a sovereign work of God. We didn't have anything to do with our first our first birth. We didn't have any do with our second birth. But so but it happened. Seeing that you have verified your souls and obeying the truth. Then unto I'm saying love. This is the result. The unfeigned love of the breath. See that you'll love one another. In John chapter 3 we learned that as believers we were born again. We were born of water. End of the Spirit. And it speaks of the word of God, but the figure is water, and it associates the work of bringing the word to us with the effect upon us, because water washes and it makes clean. Later on in John chapter 3 we read about the blood. And as the serpent was lifted up in the wilderness, so the Son of Man must be lifted up and so on. We leave read about the other side of it, which is expiation and the blood of Christ and the work done for us. God has also done a work in you to give you to believe. It's giving you a life and. As the Lord said to his disciples in in John 13 when he washed their feet. I said if I don't wash your feet, you're not going to have a part with me. You're not going to enjoy communion like. Says you are all have been paid. So it is that the effect of the sovereign work in US is to make us clean. We were guilty. And God has addressed our guilt through the blood of Christ on Calvary Cross. Was working filed as well and he's made. There's moral defilement and there's judicial guilt. The work of Christ has addressed all. And so it is when we speak of the moral effect inside of us. It's purifying work that has been done. We are now children of obedience. We desire to obey the truth. And what comes up out of that life? Love. A lot of correct collectors said, I think I it just comes to me why that's not there because most of this verse is absolutely the new birth does give us a love for our breath, so it says. So let me read it like that. Seeing He have purified your souls, and obeying the truth, and the unfeigned love of the brethren, that fact. Now it says, see that your loved one another. With a with a pure heart, fervent. That's the way it should. That's practical. Being born again gives us a love for our brother. So what part were you saying is the practical part versus the absolute? Okay, I mean, I'll just read it again. And this is this is a fact. Seeing that you purified your heart, your souls, and obeying the truth unto unseemed love of the brethren, that's a fact.

The Newburgh gives you the love for your breath. Now, it says the expectation is see that you love one another with a pure heart verbally. That's the exhortation. That's the exhortation. Time is up, I just wanted to make a comment. I think the reason this is brought in here is because Israel were born corruptible state. They were a natural family but there is now a beef family. And so we have. Not a corruptible state of the incorruptible. By the word of God there is a new family now, and there is connected with that and love. We sing #316. #316 we are by Christ Redeem cost. Precious blood. We are by christening. And. Swear, I know. It's over. Pray. Lord. Itself. When Christ is on. Morning shines, we shall his glory. Strength. Place. And we? And. All the rain. Shall see them face to face. Where I'm satisfied.

Lorneville Conference: 2014, 1 Peter 1:1-6

Reading

166. I'm thinking of the same that you have, just some. Lamentations, chapter 3. Starting at verse 22. It is of the Lords mercies that we are not consumed because his compassions fail not. They are new every morning. Grey is thy faithfulness. The Lord is my portion, saith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. Shall we pray together? After our brother read part of this morning in our prayer meeting, first Peter one. Out of the Brethren field, but. First Peter chapter one. Peter, an apostle of Jesus Christ to the strangers scattered throughout conscious Galatia, Capitacia, Asia and Visaya. He left according to the foreknowledge of God the Father through sanctification of the Spirit and obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ.

Which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled. And that date is not a way deserved in heaven for you, for kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, the errant heaviness through the manifold temptations, that the trial of your faith being much more precious than a goal that cares just. Though if you try to fire, might be found under praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love, in whom though now ye see him not yet believing, ye rejoice with joy unspeakable. And full glory receiving the end of your faith, even the salvation of your soul, of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what for what manner of time the Spirit of Christ, which was in them, it signified, when it testified beforehand, the sufferings of Christ, and the glory that should follow, and to whom it was revealed. That not unto themselves, but unto us, they administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Where for gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fastening yourselves according to the former lust and your ignorance. But as he which have called you is holy, so be holy in all manner of conversation, because it is written, Be holy, for I am holy. And if you call the Father, who without respect a person's judges according to every man's work, pass the time of your sojourning here and here. For as much as you know that you will not redeem the profitable things as silver and gold to your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a Lamb without blemish and without spot, who barely was foreordained before the foundation of the world, that was manifest in these last times. For you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God, seeing ye have purified your souls, and obeying the truth through the Spirit unto unfeigned as love of the brethren. See that you love one another with a pure heart, fervently being born again, not corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all flesh is as grass. And all the glory of man as a flower grass, the grass withereth, and the flower fadeth there, a flower thereof falleth away. But the word of the Lord endure forever. And this is the word which by the Gospel is preached unto you.

Have, uh, in particular the, uh, body of Christ, uh, the truth in relation to the Church of God. Here in the world, and perhaps particularly the Jewish believers are addressed here. That were under, first under persecution and now, uh, separated from, uh, their land of promise and, uh, disappointed and you might say as to the, uh. Hopes of uh, Messiah reigning, every Kingdom being established. But Peter here, uh, gives, uh, encouragement for, uh, these believers. Continue on. Before them, the whole not of the being established here in this world in glory and power, but uh, being encouraged by the hope of, uh, an eternal heavenly inheritance and much better. Uh, establishing through the work of Christ. So, uh, it has back to general character and it's, uh, important for us to, uh, see that we are now strangers in this world. We don't belong to them. We're a heavenly people. Our hope is outside of this world entirely to be with, uh, Christ and the Lord. It's nice to see also in verse one where it says Peter an apostle of Jesus Christ. And then it gives us ministry. Today we're living in a very evangelical era. A lot of the, uh, evangelistic outreaches by Christendom. Bring a lot of attention to themselves or their work. Uh, they speak in the name of the Lord. And

it in all appearance, it looks good, but after following or listening to them, uh, you find that a lot of attention is drawn to themselves. And it's sad to say to see that because. Here Paul glorifies the Lord Jesus Christ. This is his His stance, his object. Uh, his life is in Jesus Christ. And this is wonderful to see that that we can take these Nuggets and realize that he's giving the Lord Jesus Christ the credit or the honor and the glory. And brethren, this is something that we have to keep in mind that we don't try to draw attention to ourselves or for the work that we do. Peter had been used of God in the salvation of thousands of souls. Find it in the early part of the book of the Acts, don't we? And now here it is, less than 30 years later. He's right into these Jewish believers that are scattered abroad. He sees the changes that have come in, and we have seen changes that have come in. And so the word was meant for us as well. An apostle is a sent 1A disciple is a follower. We need to be the followers. 1St. But then the Lord sends us into the world. We're not apostles in the sense that Peter was because of an apostle is one who had seen the Lord. Scripture tells us that. But umm, we all have sent the Lord, umm, has sent us back in the world to represent him in this world that is getting darker and darker. And uh, uh, Peter had been hoping to see the Messiah and see him set up the Kingdom. But uh.

Uh, the Lord revealed to to those disciples that he had to die on the cross. Show the he he writes to encourage these, uh, Jewish believers. The ground that the in the Jews in the Old Testament of their, uh, was in connection with uh, uh, umm, their blessings was on their obedience. But here we find in our chapter that it is in the second verse. Elect according to the foreknowledge of God the Father through sanctification of the Spirit. Under obedience and sprinkling of the blood of Jesus Christ. What is the ground of our salvation? What do we rest on for all eternity? The finished work of Christ, so the Jewish believers before were it was blessings based on their obedience and they didn't keep it. And God provided a savior that has been able to complete the work of redemption. It's nice to see him emphasize this is the start of the epistle, isn't it? Computer addresses. Persecution and, uh, found themselves in various parts of Asia Minor and elsewhere and, uh, and these were true believers in the Lord Jesus. And so he, uh, begins to unfold to them the umm, what their response to some of the responsibilities are and what they should rejoice in. Through what they believe. But it's, uh, interesting to me to notice how much of this chapter is taken up with what we might call a gospel message. You could, uh, well, use this chapter as a, as a gospel text for, uh, for preaching to souls. It, uh, it, especially the last part, it's, it's, uh, it's right from verse, from verse 2, but umm, umm, but then it goes in detail down from. Verse 19 and on or 18 and onward, it's really a gospel, a gospel address and I take courage from that in the. Continued presentation of the gospel, even to those of us who have already believed there's a, a requirement to keep coming back to the beginning to foundation and refresh our hearts about that, which is, uh, fundamental to what we believe. We can, uh, we can go on and uh, and examine, uh, the details of scripture, but it's, and it is always something new to be UN unfolded fresh for our hearts. But the we need to keep coming back to that which is absolutely basic to what we believe. And here we have it. Peter doesn't mince words. He takes those true believers back to what they first trusted in. And it's a it's a word to me about. Sometimes we may be asked to preach the gospel and we look around the audience and we say, oh, everybody saved. I guess I'll minister something about the truth that. We've we've enjoyed, but I think it's if, if speaking for myself, if I'm asked to preach the gospel, well, I preach the gospel and make sure that the the message that was fundamental to what I believe first believed is presented afresh for the encouragement of us all can add things then that you know, enlarge on it, but it's make no mistake, don't miss out on giving the fundamental. When preaching the gospel. Wonderful to see how Peter writes this epistle and fulfillment of what the Lord spoke of in 22. 2231 we know that Peter was the one that denied the Lord and he was restored and that in John chapter 21 but here as as the incident where Peter speaks of.

The Lord Umm as being a, let's say, more braver than he really is. Umm, in Luke 22 verse 31, it says, and the Lord said, and notice the word you call he calls him Simon Simon. He doesn't call him Peter Peter. He calls him Simon Simon. That's his old name because he's acting in the old strength of of who he was. But yet in the epistle we read of him addressing himself as Peter, the name of victory, the new man in Christ. And because of that he's able to write his epistle. But we see him here. The Lord says, Simon, Simon, behold, Satan had desired to have you that he may sift you as we but I have prayed for thee that thy faith fail not. And when thou art converted, strengthened thy brethren. As Warren mentioned, this is what he's doing. This is not He's writing his epistle to strengthen the brethren. You notice, Brian, that in the second epistle he doesn't start out with Peter, an apostle. He starts out with Simon Peter, a servant and an apostle. That was written about two years later. Why the difference? Well, I think that we all experience in our own lives that. What we are by nature. And Peter never forgot who Simon was, Simon Peter. And he starts off with I'm a servant of Jesus Christ and an apostle, but a servant. So lowliness becomes us, doesn't it? Twice in the last chapter of John's gospel, in the 1St 2 verses, we see uh, the 1St 2 verse 3 Simon Peter and verse 3 Simon Peter and said Simon said look at them, I go fishing. As soon as the Lord had been crucified, he thought, well, I've got to go back to my old occupation. And he took others with me. And when they saw though they, they toiled all night, and they saw the Lord appeared to them. And as we go through the discourse, we see the Lord saying to Peter, feed my lamb. And then feed my sheep. And again feed my sheep. And then we have this wonderful epistle. That we're looking at and to feed the the elect, the the believers of Israel, and not just to bring the gods home, but to those who are saved, to encourage them in the trials that they're going through and the troubles that they were having being scattered abroad from persecution. Feed my sheep, feed my lamps. Also interested to note in this chapter which is. Again, written to a Jewish audience. Umm, I saved Jewish audience that would have. Come from a very umm, monotheistic background, umm, not having a revelation of Trinity. Umm, Peter really drives that home in in verse 2 where he brings you for them to, to try and God, God's Father, the Spirit in Jesus Christ and, and really draws out their, their role, umm, of God the Father, his election, his will, Jesus Christ coming, you know, obedience to God, divorce and and redeem us. And then the Holy Spirit, which does the inner work of sanctification. Doing dwellers here on earth, you get to the real roles of the Father, Son, and Holy Spirit We're trying to drive brought out in this chapter as a reminder, I guess from the Jewish Christians, that there's some full revelation now of who God is. So.

The Jewish believers were positionally elect according to the purpose of God, but, uh, they had failed. And they're calling so much so that it was transferred to the Gentiles, as we know in the book of Daniel. But now the AP, the apostle Peter says, umm, you are elect before the foundation of the world. Umm. Israel is looked upon as blessed from the foundation of the world, but these believers in the purpose and counsel of God. They were in the mind of God even in a past eternity. And so it is with us. And the Spirit of God separated us from this world. Even before we had believed the gospel. Of course, this is, uh, something in the uh. In the foreknowledge of God, God's heart, we can enjoy it, but we don't know the, the uh, councils of God. So we don't, uh, preach election to the unsaved. Because we don't know who they are, who who the elect are. We preach the gospel to uh. Doctor Wolfenstein illustrates it. You come to the door and it says whosoever will let him come take the water of life freely. You come inside and on the back of the door you see the words elect according to the foreknowledge of God form. So that's a family secret. But and it's precious to know, but we in in preaching the gospel. Yes, I enjoy too, that the election is not a national thing, like the perhaps the Jewish brethren felt at one time or in the Old Testament. But it is an individual call, isn't it? You have not chosen me, but I have chosen you. What is election? I like what a brother said one time. Election is God's selection. When we ask a question like that, sometimes it's hard to give an answer because of the fullness of it. But to think that God in the past eternity elected you individually

and me individually. It's a marvelous, marvelous truth, brethren. How is it that God saves you and not your neighbor next door? Do you understand that? I can't understand that, but we thank him and praise him and that's the that's the ground that worship comes from. When we see the the how, how crisis everything and what he has done is everything and that we are nothing, it makes a hard overflow with praise. And I believe that Peter felt that and he got that across in his ministry. Peter and Paul and most of the apostles in order to encourage the Saints, they shine a light on the very heart of God. When you look at umm, the verses of uh, 2-3 and four and five, and then you come to verse six, it shows us how God prepares and provides for his own the most wonderful way in order that they can advance through whatever they have to go through. And I'm reminded way back in Genesis chapter 17 when God speaks to Abraham in verse 17, it says when Abram was 90 years old and nine, the Lord appeared to Abram and said unto him. I am the almighty God, or else should I walk before me? Be Thou perfect. It presents Himself to his own with the strength and encouragement and all the love and care that he has for them before he enables them to go through any trial or tribulation. And that's the same with us. And I think that's what Peter's trying to promote here, as Paul does too. If you read through Paul's epistles, you see the same thing, how he presents God and all the strength and glory and light and wonder that he gives to us.

To the perfect heart of his Son, the Lord Jesus Christ, in order to prevent us to travel on in the pathway that he's called for us to travel on. He prepares us and provides everything we need for that journey. But he always gives that to us first. And it's just a matter of as we walk, we begin to appreciate these things and understand them only as we walk forward in the in the wonder of what he's provided for us. Just like to mention something, Brother Perry, when you had mentioned the question of the gospel. Uh were rather lacking in the fact that when the gospel is brought forth that in a lot of cases the blood is not mentioned in that hospital meeting. There's a brother in our Smith Falls meeting who keeps on saying that. He says, was that the gospel? And I have to think back and say. I don't quite think so because the blood is not ventured. Yeah, that has crept in through, uh, uh, Krishnam at large where there's this feeling that developed some years ago about that the blood might be offensive to some people. It's a, a subject that you, uh, that the preachers kind of felt you could avoid and therefore not antagonize anybody and make it more effective. But the fact is that the blood is, uh, right through the word of God and it's. It's absolutely basic and we we would we would do wrong to ignore it. Rehab was to hang the scarlet line in the window. The scarred line is the thread that runs from Genesis to Revelation in the Bible is Speaking of the blood of Christ, of course. We have the, uh, the two docks struck before us here on obedience and. So after the work of the Spirit of God in our soul. Got great applied to our souls individually by faith and obedience to the work God. It's taking that much of hyssop, Speaking of humility and applying the work of Christ. Appropriating it to our personal needs as a senator.

So that we come under the value of that because of money. It's mentioned here in that, uh, the, that portion of the first John of uh, unto obedience and sprinkling of the blood of Jesus Christ. Uh, would you say it's the contrast Peter is bringing before them that, uh, the ground of Israel took in the Old Testament was all that the Lord our God has said we will do and that met on the ground of their obedience. But now what did Peter say? It's not on the ground of, of our obedience. It's in the ground of the obedience of one man the only. What way that redemption could be accomplished? And he brings that before them forcibly, doesn't he? On the beginning of, uh, of this epistle. It's, uh, it's a ground of all blessings. Parallel to what we have here for the Jewish believers. Convention the gospel putting in in remembrance of what what they have in Christ might be just nice to look at a few verses in Ephesians chapter 2. We have their parallel what we have here in this chapter, but for the Gentile and it's it mounts in the same thing. I'll read from verse eight. It says, for by grace are you saved through faith, and that not of yourselves. It is a gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works. Connection, Obedience. Here we have the obedience which God hath before ordained, that we should walk in them. And now we have the remembrance of what we were. Wherefore remember that He being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hand, that at that time you were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. I hear we have the foundation of our blessing, but now in Christ Jesus. In price Jesus, ye who sometimes will bar off, are made nigh by the blood of Christ, the foundation for all our blessings. Nsnoise. It's lovely to see, isn't it in the? 3rd and 4th verse. Where is our home center? What's the hope of the earthly man living in a world like this? Let's read verses three and four together. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto our lively or living hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away reserved in heaven for you. Can there be anything better? One thinks of those verses in First Thessalonians chapter 3. It's just chapter one about the. Thessalonians. It says they turn to God from idols to serve the living and true God and to wait for his Son from heaven. The Apostle Paul, as I understand it, was seen from the verses and Acts that he was only there for three weeks. And they had come from that ungodly, idolatrous background, turned to God from idols to serve the living, true God and to wait for his Son from heaven.

Or is that what we have before us? I think that's what Peter brings before them here. Isn't it wonderful to be a Christian? We had something now that the Israelites, uh. We know and have that relationship with God, the same character as the Lord has. Uh, we uh, have the same light, but when you have that same relationship as children, the father, this was not known in Israel and it will not be known in the, in the coming, uh, millennial day. They won't have that intimacy of knowing God in this character that we now have in Christianity. It's, it's characteristic. I think we all understand that and it's a living whole with Israel. Their inheritance faded away, uh, because they failed to obey. It became defiled by their sin and idolatry and it was taken away from them. Of course, you might say, uh, postpone to the Lord is going to bring it to pass in the future day, but on the ground of their faithfulness, there was nothing. They were expelled from their inheritance. But ours is of a heavenly character, and an inheritance incorruptible cannot be defiled or political. It's a heavenly character. Of course, in Ephesians there's also the inheritance that has an earthly aspect, which we will share. We will share the inheritance that the Lord will have the Son of man in its earthly character as well. It's wonderful to know that not only is the inheritance kept for us, but we're being kept for the inheritance by the power of God. He strengthens us and encourages us. As Dave was mentioning. When you think about verse three, the lively hope by the resurrection of Jesus Christ. What kept the early Christians when they were going through the trials and tribulations? The the slaughterings and the crucifixions and the trials and the tortures they went through was the fact that there was a man in the glory. That he awaited them, that's what gave them strength and courage to go through what they went through in the early persecution. And for us even today. What gives us that same strength? The fact that there's a man in glory. That someday, no matter what happens on this earth, we'll be reunited with the one who gave themselves and loved us so much. And we will see him face to face. So no matter what we try, what we go through, the trials and tribulations of this world, the bottom line, if I can use that term, is that we'll be with him in glory. I remember reading the story of an Iranian Christian. Who was giving out the gospel as a real cost to himself? And he said he used to go to the park or he regularly went to this park and, and passed out Christian materials to Muslims there. And, uh, he was asked, well, what happens if somebody gets upset with you?

Well, they, they did quite regularly. So what did they do? Well, they chased me or did they ever catch you? Or yeah, how about half the time? And, uh, say, well, what did they do? Well, they beat me up. And WW, what happens if they kill? You see, Well, there's always the resurrection. He, he went consistently, even though he was getting beat up fairly often and uh, could expect to die anytime.

It didn't matter because he was living in view of the resurrection. I wish I knew a little more about myself. Sometimes there are. Conventions or whatever. Events that take place. You may feel your children would like to take you to or something and it costs you money to go for an event that may last one or two hours of whether it be $10, a $100 or whatever it is. And when the event is over, that's the end. What about this here? It says in this verse. Four, that fadeth not away reserved in heaven. For you. It is beyond all I remember. Many of the older ones here will remember our brother Harry Hayle making this comment. Stan, you'll remember this comment. Every Christian breath, every, uh, Christian blessing is a mountain peak beyond which God could not go. We couldn't ask for anything more to be a child of God. You can't ask for anything more than the hope that is set before us forever. And the fatherhood. Nsnoise. Salvation is looked at in different ways. I think we uh. Are aware of that salvation of our souls. We now possess the apostles future that here in the chapter but umm. Uh, there's also salvation, Uh. At the end of the of the pathway. Under salvation along the uh. Along our Pilgrim journeys. Accomplishments of salvation We now have the salvation of our souls. The apostle mentions that. Versus 9 Receiving the end of your faith, even the salvation of your souls, that's not something we look forward to, it's something that we haven't enjoyed. But, uh, the salvation of our bodies, we have, we're saved from the. Penalties of sin through the work of Christ. There's no judgment for the believer. We're saved from the power of sin. As we go on, independence. On the Lord because. We do have an old nature still, but we're not safe from the presence of sin. Until we get to the glory, we still have that old nature, two things we won't have in the glory, that old hateful nature that we possess and will have till the end of the story. And the body of humiliation. Those two things we won't have in the glory. That will be the consummation of salvation, we might say. The, uh, the fullness of it. But even now, by God's grace, we have salvation too, in day-to-day through, uh, the intersection of, uh, Christ for us, God's right hand. Is that what we have John in uh, in Romans chapter 5 and uh, verse?

Verse 10. Umm, well, let me start with verse 9, Romans 5, verse nine. Much more than being now justified by His blood, we shall be saved from raw through Him. That is the salvation of our souls, I take it. And then in the, uh, in the next verse, if when we were wrecked enemies, we were reconciled to God. By the death of the Son, much more being reconciled. We shall be saved by His life. Is that not a, a umm? The apostle bringing before us the life of the Lord Jesus Christ as He now is in the glory. He's there for us. What would we do without Him? That's the present salvation. And then, as you say, the umm, we have brought before us the salvation of our bodies. You know, it makes me think of I remember my, my father was was dying. I remember seeing him in bed. You look so shriveled up as an old person you only lived a few days after being there. And I said to him, Dad, the shepherd carries the sheep all the way home. And, you know, it couldn't take much in, but I remember him kind of getting a hold of it just for a second or two and, uh, and just enjoying the thought. That's the, that is the, uh, picture of the, when he took the sheep and he put it on his shoulders rejoicing and he took it all the way home. So here we have the end of our salvation, that is, uh, uh. Brought before us who are kept by the power of God through faith under salvation, ready to be revealed in the last time. It's good to remember, isn't it, that we're kept by the power of God or not. We don't keep ourselves, do we? We're often failures, and we see failures in our presence, but who is it that keeps us? It's the power of God. I think that's important to see. And maybe a little summary is helpful, Like these verses I've enjoyed. Uh, we noticed in the first verse that these Christians that Peter was writing to were strangers. And why were they strangers? Let's just go back to Acts 8 for a moment just to see these things. Acts chapter 8. We know that umm, uh, Philip was preaching the Gospel. Uh, he was one of those early evangelists. And it says there in the UMM. Umm, the same. And at that time there was a great persecution against the church, which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria. So they were scattered and I would take it they were even, they went into haunt us and all these other places that we mentioned and they were probably feeling a little bit discouraged. They were in places they didn't know the people. They felt that they were strangers. And Peter is telling them, yes, you are strangers. There are strangers on earth and really that is our position, is it not? Peter mentioned again in the second chapter that were strangers and pilgrims, strangers away from home and children's on the way home, and even though they were strangers on earth. They were elected as we had before us. The Father was the source of that election. We were chosen again before the foundation of the world. The spirit was the power and the sun was the means by which we have attained salvation. So we're no longer strangers on earth. We're now looking forward to a home in the glory. And that's what we have in the 3rd and 4th verses. To an inheritance incorruptible, undefiled, that defeats not a way to deserve in heaven for you. So these dear believers were being reminded that their home was in heaven.

Not on earth. And then finally, in the fifth verse, that they were kept by the power of God. No doubt there was persecution facing them. They were going to be tested in trial, but they could be confident in the fact that they were kept by the power of God. And that's how we're kept, aren't we? You know, standing converts to look at Mr. Darby's translation. It has a little bit more to it. It says we are kept guarding by the knife garden. I'm often intrigued by the little words of Scripture, and I wonder if we could take a look at that one in verse 3. Hath begotten us again. Unto a lively hope. Umm, I don't know. I don't have a Darby. Does anybody know that said the same thing in a in a new translation order? If someone could explain what that means to be begotten us again, I suppose naturally speaking we just should say just begotten us into a lively hope. But that little word kind of intrigues me why it's there. The same in Mr. Darby. It would have the same meaning as being born again. In that sense the. Would it bring their poorest, uh, Brian, the the thought that there was a promise that was made to the, to Israel? They if they had kept the law. There they would have received the blessing. And the loss of blessing because they didn't keep it. And but God had promised them with us. So now the fact that they didn't keep it, God found a way in which they could be blessed. They were begotten again, blessed with that. See what he's bringing before them here. Yeah, I think that's the thought they gave it, that, uh, they had lost their earthly. Inheritance because of unfaithfulness. They were God's chosen people in a very privileged position, but. Old, uh, eternal life in heaven. Non faith fund. That's what we're saying, not based on on keeping the law, but based on the, the work of the Lord Jesus Christ and the uh. Another little thought that that occurred to me is that Peter was a faithful person, uh, to the Lord through the Lord's ministry time. But after the Lord had died and gone to heaven and risen, risen and gone to heaven, there was a whole new dimension to what Peter believed. And it's as if, umm, there was belief, but then there was again, there was something far more. That came into his life. 234 We're not in the world which stays away, We're not in the night, But children of days. The chains of one's boundless by Jesus are ribbon Were strangers on earth. Our home is impelled. 234.

We're not of the world. With sail away. OK. And I'm sure. I made it exclude our standard furniture, still our garden and wildlife 384 on the real world and cross the line the screens and rain.

Reading

Hearing of Jesus Christ, whom having not seen, He loved, in whom though now ye see him not yet believing, He rejoiced with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired in church. Diligently you prophesied of the grace that should come unto you, searching what or what manner of time and spirit of Christ which was in them did signify. When it testified beforehand the sufferings of Christ. And the glory that you follow, unto whom it was revealed, that not unto themselves, but unto what they administer, the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the lines of your mind, be sober, and hope to the end for the grace that is to be brought unto you. At the Revelation of Jesus Christ. It's obedient children, not fastening yourselves according to the former lusts in your ignorance, but as he which have called you is holy, so be holy in all manner of conversation, because it is written, Be ye holy, for I am holy. And if you call in the Father, who without respective persons judges according to every man's work, pass the time of your sojourning here and here, as much as you know that you were not redeemed the corruptible things. That silver and gold in your vain conversation, received by tradition from your Father's, but with the precious blood of Christ, as of a Lamb without blemish and without spot, Who verily was foreordained before the foundation of the world that was manifest in these last times for you. Who by him to believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God? Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart, fervently being born again, not a profitable seed, but of incorruptible. By the Word of God, which liveth and abideth forever. For all flesh is as grasp, and all the glory of man as the flower of grass. And this is the word which by the Gulf War is preached unto you. When we get saved, why? It's a result of faith, isn't it? For by grace are ye saved through faith. And that changed our life forever because. Uh, the whole principle of the Christian life is a life of faith. We walk by faith and. Not by sight. I always think of my mother in connection with these thoughts because. She said one time to me maybe she felt I needed more of the rest of the children, she said. David. It takes one look of faith to be saved. After that, it's a lifetime of looking, and I believe that with all my heart. So here we have. Verse 7. The trial of your faith being much more precious than of gold that perishes. It's the trial of our faith that produces.

Umm, the strength to go on being much more precious than of gold that perishes. And then it may be found they'll be tried with fire, might be found under praise and honor and glory at the appearing of Jesus Christ. I'd rather have others speak on this more than myself. Because I know there are many here in this room have gone through deep trials and, uh, but the Lord wants, uh, he tests us, brother, you said years ago, God gives faith and then he tests faith and then he rewards faith. And that's the whole theme of Christian life and the manifestation of the reward. I would say myself that it's it's more for a future day than now. We go back and chapter, look at chapters, uh, probably verse six, uh, Darby writes. The Lord never attached this above that which we are evil. It's not something that He expects to go on for a very long time. He knows how much we can stand. The other thing is that it says if need be. So I remember Brother Halo years ago saying if trial comes into our life, there's always a purpose of love on His part and it needs to be on our part. So I sort of enjoyed that with that sixth verse for a season. If need be. I agree with that stand. There's three things, the season and reason and the purpose. And this isn't that we see that like you say, the season it's for it's a limit that God puts on that just tries forever. But there's A and there's a reason it needs to be. Sometimes, umm, we like to look at things in a personal way, but sometimes the trial that we go through is not through us personally, but for those around us as we go through this world. Many times as Christians, we're put through trials in order to test our faith for ourselves personally. But an option is that is how the world watches us as we go through these trials. And many times perhaps we can see that the effect of of faith working, our faith working in them as they watch us go through these trials. And they asked us like, why? Why are you this way about it? Or how did you take that so calmly? Or whatever the situation might be? And it's because we can answer them with the because we have the strength of the Lord to care us through these things. I remember an old brother used to always say God only tries gold. And what he meant by that was he only brings out what He's first placed in US. And that's why the trial comes to show us exactly who we are in Christ and all the strength that he's given us to go through these trials and those things that He's placed in us in the 1St place. And that's why He drives us. So we'll come to the realization of how dependent and how immediate we need to be in the Christian life because those are the things that represent His Son the most. And that's what he's trying to do, is to conform us to the image of His Son. And often there are things in our lives that must be dealt with in the form of trials in order to bring those out to our own attention, that we can deal with them on our own level, but also on the level that we can deal with them in His marvelous grace towards us. It's also interesting, is it not, to see in this particular little epistle that suffering is really a theme that goes right through the whole little book and this first chapter. It seems to be the trial of your faith. And we know that there are many Christians today who are suffering because they're Christians. We know that over there in Iraq, there was a large number of Christians that were herded up into the top of the hill.

Well, why were they suffering? Because they were Christians. And uh, in the second chapter, it's suffering for conscience sake. I believe in the third chapter, it's suffering for righteousness sake. In the 4th chapter for his namesake, and in the, uh, last chapter because of the devil's attacks. So Peter brings before us in many ways, does he not? Uh, how? We are passed through various tribals, but here in this chapter, I believe it's for our faith, isn't it? Perhaps we have a good example of this seventh verse in the story of Shade Rock, Meshach and Abednego. Do you think they certainly knew what it was to stop it from their faith? When we compare the trial to the Lord. Trying with the gold. No Mon, no refiner will refine a a an ore to get dross. That's not the product. The product is the gold. When the Lord brings us through trial, it's not to obtain the dross, it's to get the dross effort. The waste of the product was no good. Sometimes, uh, we look at the trials through which we're going as being very grievous and difficult to, uh, to, uh, handle. But, uh, we have a resource that the world doesn't have because the Lord has promised that he will never leave us. Don't shake us. And Isaiah, he says, when I go through the waters, I will be with me. And so, uh, we have the promise. The presence of the Lord. Now sometimes we may forget that, so maybe our prayer should be that we would have, umm, uh, a sense of his presence because we, we tend to forget it. But uh, I'm reminded of how in, uh, First Thessalonians 4, the loss of a loved one, we do not sorrow as those that have no hope. So we have a hope of the resurrection. So there are many resources that we have that, uh, the world doesn't know about or can enter into. And there's, uh, a piece and, uh, and, uh, enjoyment in our own hearts, even in trials. And that goes deeper than the kind of peace that the world can give. I was also thinking in, uh, Second Corinthians chapter 4. Now that when it talks about. Afflictions here in verse 17. It says our life affliction, which is but for a moment. And there's, uh, that little season that was, uh, mentioned before because it works for us, a far more exceeding and eternal weight of glory. So in comparison to. The glory that will follow. In the trials that seem so grievous, here are but, uh, a light affliction. Faith overcomes, isn't it? And, uh, an Acts chapter 16 well known story that we use in the gospel Philippian Geller story that. And the apostle Paul Silas were put into prison. Is they sang hymns even though they were

beaten and and put into the prison, they, they could rejoice in the Lord. And it the Lord used that faithfulness to that trial to uh, Risa Philippia Gillard.

In his household. And so faith enables us to, uh, rise above circumstances that we encounter in this life. And so we're, we need faith in the Lord puts us through trials to increase our faith that we might be able to use us in ways that he that he has for us, he has our path marked out sometimes. Perhaps in my own life. Wanted to use me for something and perhaps I wasn't ready and. Trials that we go through prepare us for things that that the Lord has has for us. Certainly a nice story there with Paul and Silas, how their faith were tested and how they overcome. I think too that sometimes in our trials the world looks on and see how we react. And in Clippy, it's chapter 4. It'll be four and verse six. Be careful for nothing but everything by prayer and supplication. Thank Thanksgiving. Let your requests be made on the God. This is the worst I had in mind. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ's team. Anybody in that pain that he says he is in would be so grumpy. Well, he had the teeth. All understanding she was able to bear up under it and sometimes I believe that the rolls around. Can't understand how the believer can go through such a trial and not be discouraged. A question about. Umm, is there a distinction between like having some troubles in your life that aren't maybe necessarily connected to being a Christian, uh, you know, being tested as a, whether you give out the gospel or the moral issue or something like that. Maybe it's the. Financial thing or emotional thing because these verses seem to apply to the trial, to your faith and are we, am I missing, excuse me, am I misapplying this if I try to apply these to things that aren't specific to Christian trials or these for basically anything that goes wrong in your life? So if we look back at verse six again, Darby writes, instead of manifold temptations, various trials. All things work together for. Trial of his life, and they weren't necessarily connected with him being a a Christian or you might say even a godly man, except for the fact that Satan instigated them. Umm. But you find too, that God spends far more time looking at that particular little section of his life than he does looking at the earlier part of the later part, when he was doing so well.

And then so it's in the middle of the trouble that God can manifest, which really is him, whether it's a trial that has anything to do with you being a Christian or just one of the normal troubles in life. You know a lot of. I do believe that. A trial can can make us or break us. Uh, once you went through a refinery, a mining refinery in Squamish, BC and the mine was into the mountain and eventually they brought the cars out of the mountain to the top of the mountain and the product was dumped at the first highest stage of the refining system. And as we stood looking in this fast mining operation. There was at least 2025 steps before from the raw material to the product that was being produced, and that's sometimes saying that if our faith isn't as strong, we find it hard to take. A certain picture in this mining situation, we can either have a long process before with the goal is met by. Our faith and strength in the Lord or to take those 25 steps in our life to find that final product. And we have great trials and we are tempted. I also want to say this. There's a difference between what I would say, what the Lord allows, or sometimes things that we make of it ourselves get ourselves into trouble, deep trouble sometimes. And I think it depends upon our faith and our strength in the Lord as to how long it takes to take that process, that mining process for that final product. Some people never reach that final product product. We have in our families, some of us have children who have left home, who have left the meeting. They couldn't meet that final process, could they? They they couldn't handle it or their faith was weak. And we've got to pray for these young people and those that are blessed us is because they found it too great. And it's it's just something that we have to really pray about because we're not perfect. I might not be able to go through that whole mining process at the bottom and see the final product. I may be halfway or three quarters the way, but I'm not there yet. And we never will be the final product until the Lord takes us home. We're not perfect and don't pretend to be. We are. Where are we in that mining process, in our life, in the trial? Allows or that we make ourselves a trial for our own lives. It's just an exercise that I I have in my own heart and speaking for myself is how far does it take for us to go in that mining process from the top or it's dumped as raw and coming out fine in the bottom. It's just a a word picture that I just want to share. There's another a bit of an aspect to that also in that. And I doubt if that was totally that process you're talking about was totally mechanical. There had to be people at every stage who were monitoring, helping, ensuring that it was going on and so on. And I think sometimes we stand by and let people let brothers and sisters work on their processes, them all by themselves, whereas we can often be a great help in that process. And there's if we're observant and if we're attentive to their situation.

We can sometimes make a contribution to what you might say, accelerating the process. It returned to Hebrews chapter 12. You'll see a little bit of a, umm, an example of this. It speaks about chastening, uh, and there are two, uh, chastening is like a trial. Perhaps there, there are two possible results from that, uh, chastening, umm, in umm, verse 11. Now no chasing for the present seemeth to be joyous but grievous. Nevertheless, if we're willing to learn from the Lord under the lesson. Afterward it yielded the peaceable fruits of righteousness unto them, which are exercised thereby. But that isn't always the results, because it we're not necessarily exercise or we're not submissive. And so if you look at verse 15, it says, looking diligently lest any man fail the grace of God, lest any root of bitterness springing up trouble you, and thereby many be depiled. So that is another possible outcome from a trial or a testing if we're not exercised thereby. And then in thinking about what, uh, what you have, uh, said brother Lauren, if you look at verse 12. This is how we can be helped and encourage those that who are going through. A trial, it says in Hebrews 12 and 12. Wherefore lift up the hands which hang down, and the people knees, and make straight paths for your feet, lest that which is lame be turned out of the way. But let it rather be healed. The three Hebrew servants that were that we have the account of Daniel, they had a very severe trial of faith. Uh, it was tried with fire. They were put into the furnace. Umm. For their faith and. I think when we get to the glory and we speak to. Avendi Gulf and say that was an awful difficult time in your life. And Nebuchadnezzar put you into the fiery furnace. How was it? Or they would say, that was the, umm, the best time of our experience, That was the best time of our lives because in that trial we had the company of the Lord with us. So, as we've been reminded, let us take our circumstances from the Lord. Are difficulties to the Lord, Peter began to think when he allowed circumstances to come between him and the Lord. And doesn't that happen in our lives too? We. This eighth verse I was thinking of when our brother read these verses in the prayer meeting. Whom, having not seen the love, in whom, though now ye see him not yet believing, ye rejoice with joy unspeakable and full of glory. I would think of those that Peter wrote to, that perhaps none of them had ever seen the Lord, but he had. And he says to them whom having not seen ye love. He saw that even though they hadn't seen the Lord, that they loved him, and it affected him whom having not seen ye loved, in whom though now ye see him not yet believing.

Game Peter had seen the Lord, and it must have thrilled him to see and these others that what faith produced. In their lives the joy and looking for the Lord's coming, you rejoice with joy unspeakable and full of glory. Going on to the next verse, receiving the end of your faith, even the salvation of your soul. So they were looking for the coming of the Lord, weren't they? Trials that we have in, uh, First Corinthians 10 is a couple of verses there that. We go through a trial. The Lord is putting us through it for. Perhaps to be more conformed onto our Savior's image. That might be more useful in service. But two, I think perhaps when we go through a trial and often times know perhaps what the Lord is seeking to teach us. I was thinking of UMM. 13th verse. Uh, there's no temptation taking you such as common demand, but God is faithful

you will not suffer let you to be tried or tempted above that you're able, but with the trial and temptation make also make a way of escape. That you may be able to hear it. 'Cause God has to put upon us something that we're unable to bear. Ourselves, he's in the trial with us and makes a way of escape for us that we can gravely buried. We may not do our own stubborn wills. Umm, submit. But yeah, it says here that he makes a way of escape and maybe Elephant Bear through the trial. Joel, chapter 37, verse 13. I think not. Was it for his land? I believe so. Season there to want the pressure to be removed rather than uh. And I'm saying now what has reward to teach me in this, uh, the circumstances trial that he has allowed, He wants the Lord to remove the trial and he is able to do that, uh. Or, umm, or he can give us a brief. But it should really, as rather Bruce brought out that verse in.

On another person's trial that, that, that is, umm, something that we, uh, tend to do, uh, of course, if a person is going on in a willful. Sinful. Course, I don't think we are wrong on that in. Concluding that the Lord is speaking to him through this circumstance. Umm. The two ones may have occurred. There's a government of God and, uh, in the Corinthians, there were many that were sick and weakly among them and many slept. That was a governmental dealing, a God in the Corinthians because of their careless, uh, uh, careless ways, uh, that they were, uh, sewing. But we need to be exercised ourselves. We're gonna see that trial in a different light in the glory of the judgment seat of Christ because we will. See the Lord's purpose in what He allowed in our lives. 2nd Corinthians, chapter one. This is something I think weren't addressed and so did Ruth. 2nd Corinthians, chapter one, verse 3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercy, and the God of all comfort, who comfort us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort where we we ourselves are comforted of God, whereas the sufferings of Christ abound in US. So our consolation also abounded by Christ, and whether we be afflicted, it is for your consolation and salvation. Whether which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation, and our hope of you is steadfast, knowing that as you are partakers of the sufferings. So shall he also be of the consolation? The wonderful thing about trials is that the more we are tried and our faith is tried, the closer we become to God, the more He reveals Himself to us in a fuller, richer and deeper way. And because of that, that allows us of the, if I can use the term, overflowing of this to share that with others who are going to the same trial and same tribulation in a way that no other person could, because we can come alongside them as the Spirit of God can come alongside us. It shared with us in this time, you can come alongside them and offer them some hope and comfort that comes from the heart of God through us to them. But have we not gone through the trial? We wouldn't be able to do that. There is a difference I think that we need to draw a line. Can I say between what is a trial that the Lord allows in in this chapter here it says a trial of your faith. It's not the question of chastening like we have in in Hebrews chapter 12 and not sometimes when things are going through trials. The Lord is allowed and the thought is what have I done that is wrong and we need to be careful ourselves that we don't attribute. Umm, that they must have done something wrong or whatever. Here it is, the trial of your faith. Abraham was tested. And, uh, and we get tested in connection with our faith. We brought had brought before us to discipline our government of God in connection with things in in Hebrews chapter 12. But I I would suggest that that's not quite the same thing as we have here in our verse. God said to Abraham that he was going to make him the father of many nations.

And then he told them to offer up his son. Was that a test of his faith? Indeed it was. I think that's the type of thing that is that. God tests our faith, doesn't he? The reality? But he doesn't disappoint it. I was talking to our brother who had a family and the girl was 18 years old. Uh, didn't come to the meeting anymore. I found a boyfriend who wasn't a Christian. And it was a great trial for the family. Now, the father wasn't gossiping and this is where there's a difference between gossiping and prayerfully considering the situation. He asked me can you pray for my daughter in a situation that she's in her home? We're afraid we may lose her. Now, as Brother Perry was saying, it goes through those process of the mind if we can know about something that is happening to a family or an assembly. We may not. No, the trial, but we can pray for that trial or for the people involved in it. All I can do for that family, I, I knew them not too much, not personally, but one thing you could do isn't pray about it. And, and that makes a difference, brother, we may not enter that trial ourselves, but don't we here? Of trials in families, in our assemblies, of our daughters or sons who are wayward or who you've left the meeting. Whether we can all pray. We may not go to the trial ourselves, but we can be exercised. There's a bit of a comparison too, expressions that are common in the world of and, and certainly in language testing, language training, one of the instructions is use it or lose it. If you don't practice what you've learned, pretty soon you won't have it anymore. And uh, and it's a little bit like that with faith. You have to put it into action in order for it to be real for you. And it also works in, uh, muscle building too. You can, uh, train hard to build muscles, but if you don't maintain what you've gained, it'll all wither away again. And, uh, and so it's like that with faith that we are, are given it by the Lord if we'll take it. And then it has to be. We have to make it effective in our lives. We have to. Work with it to to produce what he wants produced in our lives. We just say, well that was an interesting experience and put it on the shelf and we won't have any lasting benefit. In spiritual things, Hebrews 11 tells us that without begging, it's impossible to please God. And here in our chapter where it speaks about, uh. Whom, having not seen you love, reminds us of the, uh, little episode in, uh, the end of John's Gospel where umm, Thomas worked for present. On the occasion of the Lord showed himself about eight days later he was, and it's interesting what the Lord says there. Because uh, Thomas then believe about in verse 29 of uh, John 20.

Jesus said unto him, Thomas, because that was seeing me, that was believed. Blessed are they that have not seen and yet have believed. And so I believe it brings a lot of honor and glory to God when we believe what He says, even though we may not have the direct evidence. As these disciples did, they saw the Lord. But we don't, only by the eye of faith. I believe, too, there's such a thing as hate being strengthened in our pathway. The disciples at one point said to the Lord, increase our faith. They realized that it was small. It was it wasn't very much. And when you think of, uh, Abraham, he wasn't tested to give up, uh, his son, uh, right at the very beginning, when he was first called, it was after he'd walked with God for a while. And so, uh, uh, faith, uh, when it's tried and, uh, and it produces the effect of, uh, being like gold, well, that also causes it to be strengthened, I believe. And another trial comes along and we have more confidence in God. As a result, and so it grows and I believe that's why Umm John writes to those that are little children, those who are young men and those who are fathers. Them because they differ in the amount of faith that they've had experienced and so on. And, uh, as a result, I find personally that those that are older have gone on in the, in the, uh, Christian pathway for a longer time, tend to be more, even, even though there may be trials in their lives. Whereas we who are younger and less experienced may be up and down a little more. And not as, even as those who have experienced these things and, and, uh, seeing the hand of the Lord to help them. Just one final comment, it is so essential that the faith not dissipate. As we've been saying, it should always be exercised and I think the word make sure that it is with the trials and things that come our way. But I was noticing in second Peter chapter one that it is the dairy Foundation. And everything else is built upon faith. You'll notice that in verse 5, second Peter one verse five. Beside this giving all diligence, add to your faith, virtue, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. So the very foundation. Of our Christian pathway is begins with faith and to carry us all the way through. I was thinking of the uh, the reference the apostle makes in Ephesians 6 to the shield of faith. Verse 16 where with we shall be able to quench all the fiery darts of the wicked. So umm, in a time of trial, Satan Exactly. To, uh, to insinuate, uh, doubts in our minds as to the goodness that is in the

heart of God. That's the reason for our failure. He, uh, tried that and successfully in the Garden of Eden and he's still doing it. Uh, those fiery darts which are dealt as to the wisdom of God's ways with us. Doubts. Why the trial has come into my life. I sought to please the Lord and this trial has come, but, umm. I thought also of those verses in Hebrews chapter 10. Where the apostle says, Cast not away, therefore your confidence, which have great recompense of reward. Uh, we think of reward in connection with, uh, some active service for the Lord, and that is, that is, uh, the truth. The Lord will reward every little act of devotedness, but here it is in connection with. Having confidence in the goodness of the Lord in the trial, the Lord even sees that confidence which Satan would like to shake in the trial, that the Lord is doing the best for us every day of our lives according to his our state of soul. But Satan is always active to, uh, to seek to break down that confidence in the goodness of the heart of God.

The Lord intercedes two dozen before us. In the trial when he didn't appear. Estate bill Not so. He's with us in a trial. Interceding for us as we go through it. Think of the great example of the Lord Jesus to read in Hebrews chapter 12. Looking unto Jesus, the authoring finisher of her faith, and for the joy that was set before Him, enjoyed the cross. Spiding the shame and it's just down at the right hand of God or consider him that endured such contradiction of sinners against himself, lest he be wearied in faint in your mind, and oftentimes you read in the breading of bread. Lamentations chapter three-part of it with red umm previously, but when you think about the things that the Lord had to suffer. His faith was based on the the willingness and obedience that he had umm in doing the will of the Father and he had faith in the Father's plan and purpose of salvation for mankind through the work that he did. But I just think it is implemented. Lamentations chapter 3 it says and I said my in verse 18 and I said my strength and my hope is perished from the Lord remembering mine affliction and my miseries. The word word in the gall. I so have them still in remembrance of this humbled in the need this I recalled in my mind. Therefore I have hope. He has hope because he remembers these things, but this is the reason it is of the Lord's mercy that we are not consumed because His compassion fail not. They are new every morning, rated by faithfulness. The Lord is my portion, saith my soul, therefore will I open him. The Lord is good unto them that wait for Him, the soul that seeketh him. It is good that the manager both hope and quietly waking the salvation of the Lord. And then in verse 31 and 13, the Lord will not pass off forever. Verse 32 But though he caused grief, yet he will have compassion. According to the multitude of his mercies, for he does not afflict willingly nor dream the children of men to crush under his feet. All the prisoners of the earth turn aside the right of a man before the face of the Most High. The subvert a man in his cause of the Lord to prove it not. You can see how this is sort of in a in a sense the pathway of faith follows a non. It's because of the Lord's mercies we're not consumed. He gives us trials, but he gives us mercy, and He's 89 to go through them. And when we think of the Lord Jesus and what he had to go through, all the trial of his faith, and what an example he is to us, because it tells us that He committed himself to him who judges righteously. In all the things and and especially going to the cross or to please the father and to perform that wonderful work that he did. But yet there was joy in the second form. And even in that in doing that, because I believe we saw the the fulfillment of the father's plan. But he also, I think he looked in time and saw each one of us who had received him as as as I've seen here. Return to song online meeting. Verse 92 Unless by law has been by delight, I should then and perish in my affliction.

Verse 107 I am acquitted very much quickly, O Lord, according to my word. Amber 153. Discipline. He has more confidence. I believe in the Lord. David Amanda has lost on her. Consider my affliction and deliver me, for I do not forget thy law. Is very much comforting these these words. And we're going to try that. I think our time's up. 65. Two way cloud store but. Pasadena. Go. Ahead. We pray, Most gracious God our Father, how we thank Thee and bless thy holy name, O God, for the wonderful privilege of being able to open.

St. Louis Conference: 2009, 1 Peter 1:1-5

Reading

Wonder if would be profitable and of the Lord to take up first Peter chapter one. I just make that suggestion. A lot of trials amongst the Lord's people and difficulties, just as the Saints were having that Peter wrote too, and perhaps it would be for our instruction and encouragement. First Peter chapter one. Peter, an Apostle Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Athenia, all act according to the foreknowledge of God the Father, through sanctification of the Spirit under obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible and undefiled, that fadeth not away reserved in heaven. For you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Where he greatly rejoice, though now for a season if need be, You're in heaviness through manifold temptations, that the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire. Might be found under praise and honor and glory at the appearing of Jesus Christ. Whom have you not seen ye love, And whom for now ye see Him not yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you? Searching what or what manner of time? The Spirit of Christ. Which was in them to testify that signify, when it testified beforehand, the sufferings of Christ. And the glory that should follow. On whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts and your ignorance. But as he which has called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. For if you call on the Father, who without respect of persons, judgeth according to every man's work. In fear, for as much as you know that you are not redeemed with corruptible things, with silver and gold, from your vain conversation received by tradition from your father's. But with the precious blood of Christ, as of a Lamb without blemish and without spa, Who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by Him to believe in God. They raised him up from the dead and gave him glory, that your faith and hope might be in God. Seeing you have purified your souls, and obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart, fervently being born again, not of corruptible seed, but of incorruptible. By the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. Context of who the Apostle Peter is writing to. It's those who had believed of the Jewish nation. We know that on the day of Pentecost and

subsequent to it, in the early chapters of the Acts, there were great multitudes of the Jews who believed. We know that the nation as a nation had rejected the Lord Jesus, cried for his crucifixion, had him taken outside the walls of Jerusalem and nailed to a Roman cross. But there were multitudes that believed in the early days of Christianity of the Church. Those to which Peter said on one occasion, repent and be baptized and save yourselves from this untoward generation. That is, they were needed to be severed from the genera, the the nation that had rejected the Lord Jesus. And then we find that through circumstances later on, they're scattered from their homes. There's an invasion and they're scattered. And they were suffering what are referred to as fiery trials. They'd lost everything, naturally speaking. And the apostle Peter writes to them to encourage them that though they may have lost everything in a temporal or natural way, they had gained everything spiritually through and in Christ. And brethren, isn't that what's going to encourage us in the days in which we live? You know, sometimes some things are mentioned for prayer and some burdens and trials that really seem to weigh us down.

I think sometimes the tendency of our souls is to think we're the only ones that have ever had to face these kinds of things, and it's so difficult today and so many trials. Well, it is difficult today, brethren. There are a lot of trials and there are a lot of things that are unique to. Where we are in our history as the Lord's people right at the end. But brethren. Our brethren in past ages, right back to the Old New Testament here, have been going through difficult circumstances. It's never been easy to live in the world in which we we live. There have been unique situations and trials and difficulties relevant to every generation. And our brethren back here that Peter was writing to, they were facing a lot of things, a lot of difficulties, But Peter instructs them as to what they have now that is of eternal value that they can never lose. And that they have one who is providing for the mall through the Wilderness journey. And a wonderful hope and future at the end. And that was really my exercise in suggesting this portion. That, brethren, we look beyond the trials and the difficulties, not that we become indifferent or callous to them. God allows them to exercise our souls individually, as families and collectively. And we don't want to be callous or indifferent to what God allows in our lives. But by the same token, we need to realize, as Peter says, that we have a living hope and those things that our eternal value that we can enjoy and appreciate now and those things that we will enjoy and appreciate in a deeper way. At in the end when we finally arrive at the Father's house. Found on the setting of what Peter Wise writes the way he does, and that is. These people, to whom he writes, had previously had all their expectations and their vision, if you will, connected with the earth. They were Jews, and for nearly 2000 years the Jewish people had the right, if they were obedient to the word of the Lord, to expect a long life and earthly blessing. And now Peter is writing to a people and he's they've lost everything. They're not going to have an earthly blessing. It's not presented to them, but he says you do have a living hope. That's better than an earthly blessing. Earthly blessings end in death eventually. But Peter presents because of the resurrection of the one they followed, the Lord Jesus Christ. You have a living hope. And further, Peter always looks at salvation as at the end of that journey. We so often and rightly and properly according to different scriptures, say we are presently saved when we put our trust in the Lord Jesus Christ. And so we are from judgment. But Peter looks at it as a salvation that comes at the end of a, I'm going to say a very dangerous journey and. So the picture in the Old Testament is the children of Israel who have had to leave the world, Egypt, and they're on their way to their promised land and they have to go through a wilderness. And, uh, you stop. And you think how many of them made it literally made it a very small number of the men who were responsible at the time they left the land of Egypt, only two out of hundreds of thousands of them. Successfully went to the end of the journey, and brethren, I think. If we don't recognize the world as a wilderness, we will constantly not get what God is saying to us in this chapter. We're not gonna really listen. We're not gonna pay attention. We're not gonna be able to apply it to ourselves unless we have recognized that we too are in a wilderness and our goal, our expectation. Is to take that journey to its safe conclusion to the father's house that Jim mentioned in what he said in the first.

Why he addresses them as strangers. They were strangers perhaps for two reasons. One, they had been driven from their home, home and their homeland, and they were strangers in that sense, in a natural sense, just as I am in that sense, a stranger in the United States of America because I'm a Canadian by citizen, by birth, and by citizenship. But they were strangers in another sense. And you get it later on in the second chapter. Where he says, I beseech you as strangers and pilgrims, that ye abstained from fleshly lusts, which war against the soul. And so, as you say, Peter is the wilderness book. In Paul's ministry, we're already seeing seated in heavenly places in Christ Jesus and so on. In Peter, it's Christ in you, the hope of glory. We're passing through this wilderness with the hope before us. We're still here in this wilderness world. And we need to recognize, as Dawn said, that we are strangers and pilgrims. If I can put it very simply, a stranger is one who doesn't belong. And a Pilgrim is one who's just passing through. We find the expression again in connection with those who are listed. Near the beginning of the 11Th chapter of Hebrews, it says that they didn't receive the promises, but saw them afar off. And confess that they were strangers and pilgrims on the earth. And it's interesting there that it is in the same order that you get it in Peter. Not pilgrims and strangers, but strangers and pilgrims. Because we need to 1St realize that we are a stranger, that we don't belong. And then we will realize we're just passing through. If I can put it this way, when I enter the United States or any other foreign country. The first question they ask me is my citizenship and when I tell them I'm a Canadian. The very next question they usually ask is, how long are you going to be in this country? Because they recognize that as a stranger, I'm just passing through. And so we need to recognize that we like these ones Peter was writing to. We are indeed strangers here. And brethren, we're only here for a little time. There's a wonderful future, as Don said, at the end of the wilderness journey. Chose to take the Children of Israel out of Egypt. To the promised land of Canaan. They didn't dream it up themselves. It wasn't their idea. He had something better for them than they had in Egypt, where they were actually in servitude. To the world, to Pharaoh, who really in that sense is a picture of Satan. They didn't fully realize their servitude, but the Lord did, and so He chose to take them. And as we have in this second verse, elect according to the foreknowledge of God. God in a past eternity made some choices concerning us. And having made those choices, he separated us to himself by the Spirit. For himself, and he purposes to. Bring us to a given place and conclusion. In order to do it, it was necessary for us to come under the shelter of the blood of the Lord Jesus that would fit us to be partakers of what He purposed for us. I say that because He gets into trial and tribulation, which Jim said was something on his heart. We all passed through it. But, brethren, the trials are in the ways of God. With purpose. With purpose when the children of Israel got out into the wilderness and they lacked food. They said to God, why'd you bring us out here to kill us for? Why didn't you leave us in Egypt? A lot of times when we lack something, we pray, Lord, give it to me, I need it. And in some cases, what we need is what we had in Egypt, and we'd like to have it back. And so the hearts of the children of Israel, because they were not many of them looking forward, but only thinking about what?

They had in Egypt wanted to go back when they ran into trial and difficulty and suffering. And so the Lord had to work with them to recognize that Egypt wasn't going to be their destiny. And sometimes the trials of the way test us as to whether or not we're going toward Canaan or we're heading or wish we could head back to Egypt. But they had been separated from it and they could not go back. They had crossed the Red Sea. They could not in that way go back. Properly into the land that they had left. And the Lord loves you and I too much to let us really go back and be happy there. We can try. But as some have said. The man of the world, to a measure, can find pleasure in this world because he only has one nature, a sinful nature that this world is set up to try to. Keep him in peace. We have the nature of Canaan, and consequently

we cannot go back to the world and ever have true, lasting peace in it. We're spoiled for it, and if we try, we can be the most miserable people on earth. And yet our joy can be the happiest of people on earth if we, with Peter, take the journey in true spirit. Very gracious to the people. Uh, right after the crucifixion of the Lord Jesus to bring many together there in Jerusalem. And I am thinking of Acts 2 where he all, uh, mentioned them, he says. Parisians in verse 9 Parisians and meats and illuminates and as well as a methamphetamine in Judea and Cappadocia, and Pontus, in Asia, Frege and Pamphilia and Egypt, and then the parts of Libya about Kiran and strangers of Rome, Jews and proselytes, creeds and Arabians. We do hear them speak in our tongues of wonderful works of God, though He had gathered at a certain time all these people to gather in Jerusalem and. When the Holy Spirit came down, they came out of where they were and that secluded place and preached to all the crowds that were there of those many nations, the wonderful things of the Lord Jesus Christ. I think that's how it also got to us eventually. The nation of Israel in the Old Testament was an elect people, weren't they? They had been chosen by God when Abraham answered the call of God by faith. God told Abraham that they would spring from him a great nation. And that nation was a chosen nation, and they were given the oracles of God and a hedge built about them and the privileges of being God's people in the Old Testament. But here were those, as we said earlier, who had disassociated from the guilty nation, that very nation who had rejected the Lord Jesus. And now as individuals, they are elect. And isn't it tremendous, brethren, to think that we're elect, that none of us were an afterthought with God? They might have wondered, as we've already alluded to, what's happened here. They had been promised, if they were faithful in the Old Testament, they would be established in the land and God would keep their enemies at Bay. And.

It would be great blessing for them. Now all that was gone. They'd lost that. But he says no, you're elect according to the foreknowledge of God, not as an afterthought, not because the nation had failed as a nation. No, this had all been in the counsels of God from a past eternity. There are two things that are uncharacteristic of God, if I can put it that way. And that is that there are no surprises with God, and there are no afterthoughts with God. You know, we get a lot of surprises. Sometimes things happen and we're surprised. God is never surprised. Have you ever been surprised by some circumstance in your life? God wasn't surprised. He had that all planned for you and with a purpose and a purpose of blessing and so on. And there's no after thought with God either. And you and I were never an after thought with God. These believers, these Jewish believers, they were never an afterthought with God. They were elect according to the foreknowledge of God. And what a comfort it must have been for them to realize, if I can say it reverently and carefully, they weren't connected with Plan B. Sometimes we have to implement Plan B when Plan A fails. God, I say, never has to do that. Well, what a tremendous truth to get a hold of in our souls. We're elect according to the foreknowledge of God. He chose this before the foundations of the world. There is nothing in existence as to this present creation. When God chose you and me, you say, how could he know you? There was no people in existence. That's where that word foreknowledge comes in. God knows everything. He inhabits eternity. To him there is no past, present or future. He is the eternal 1 And so he knew that you would be sitting in this room before the foundation of the world. He chose us. And in Romans 8 it not only says he chose us according to his foreknowledge, but he predestinated us. It's interesting, those two. Words in first Peter one it's election which is choosing he chose persons, but when it's predestination it's to a position when he shows you he had a position in mind and so the position or the pre we are predestinated to be conformed to the image of his son in verse 29 of Romans 8 it tells us. So wonderful things to get a hold of in our souls we are enjoying now, but they were in the thoughts of God before there was ever any universe in existence. Here in verse two it speaks of the sprinkling. Of the blood. We know on the night of the Passover. Let the Lord pass through the land. And every household where the blood was not applied to the door closed in the lentil there was judgment fell. And the first born was put to death. Every single household in the land deserve judgment. There wasn't an exception to that. But God, by the blood, spared from that righteous judgment through the substitute of the Lamb. And so it is with every one of us in this room. We all deserve judgment, but by the work of atonement, every one of us who knows the Lord Jesus has been spared by it. In the 18th verse of the chapter we have that blood spoken of as the blood of redemption. We were slaves in Egypt. And we were slaves to sin. And the Lord Jesus paid the necessary price to deliver us from that slavery and to set us free. And in liberty before himself. But in this verse it says unto obedience, and sprinkling of the blood.

It isn't in this verse the protection from the righteous judgment of God. It's not the redemption that the tremendous price that's been paid to set us free. But it's like in the Old Testament, all the service, all the vessels that were to be used in the service of God had the blood sprinkled on them. The priests and their garments were sprinkled before they began their service, if you will. And so it is that thought here, brethren, God in the past eternity made a choice concerning us. And the Spirit has set us apart to the fulfillment of that purpose of God. And in order for it to be carried out properly with God, there's two things mentioned. There's obedience. We've been called unto obedience. We are to walk today, tomorrow, until the Lord comes in that place of obedience. And secondly, think of the tremendous purpose of God, so great that you and I have been sprinkled, as it were. By the blood. As belonging to him, it's his right. It's his claim over us. And if you say, what claim does God have to me, think of the blood. Think of the blood. That's God's claim with respect to your life and mine. And the respect that we have to be submissive to His claim on us to go through this journey in obedience and unto Himself. A lot. It's, uh, it's interesting to contrast it like you say, Don and Exodus 24. There's, uh, three verses I'd like to read that kind of contrast with this scripture. It's when the law was implemented in. It says in verse six of Exodus 24 Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. And he took the book of the covenant and read it in the audience of all the people. And they said, All that the Lord hath said will we do and be obedient. Moses took the blood and sprinkled it on the people, and said, Behold the blood. Of the covenant which the Lord hath made with you concerning all these words. There was obedience to a perfect law which they never were able to keep. But here in this verse it's but through sanctification of the Spirit we are. Elect unto the obedience and sprinkling of the blood of Jesus Christ. So the obedience is not the obedience of the law here, it's the obedience of Jesus Christ. So we obey, we have that nature, that very nature now, that loves to be obedient. And that's the obedience we have been sanctified unto, so that as the Lord Jesus was obedient unto death. Now that's the life that you and I possessed. And so you have the question of obedience like you say further down in the chapter and verse 14, it says as obedient children. And verse UH-22 seeing you have purified your souls in obeying the truth. So the question of obedience, that's what we that's the nature we have. It's the nature that loves to obey God, not because of the legal code, but because we are followers of the Lord Jesus. We have been bought with his precious blood.

Speaks of being called out, doesn't it and called out by the Spirit of God. Every one of us had to experience that that at a specific time God called us by the Spirit and he separated us from that what we were in first of all the evil in the world, but then also. Maybe many of us. Have been in some institution where they were sprinkled, let's say with water and. And told that they were saved, but they were not called out of the world. And told that they had to be saved by the blood of Jesus. And that's what happened to me too. It was many years later that I was, I did understand by the preaching that it was the blood of Jesus that was applied to me and to all of us, which saved us. Hey, brethren. We say, blessed be God. We say, blessed be God. Peter encouraged his brethren to see the greatness of God and what he purposed for them and was going to carry them through to the end. Suppose we were here this afternoon and we had no hope except this world. What would we talk

about? What do we think about? What would we encourage each other in? In one form or another, I suppose it would be basically what the scriptures tell us man does. Let us eat, drink, and be merry, for tomorrow we die, in other words. Let's get as much as we can out of life. We never know when it's gonna end. It may be tomorrow we die. Let's try to find some happiness and joy in it. And that's the end of it. As far as what life's all about. He says the Father of our Lord Jesus Christ, which according to His abundant mercy has begotten us again unto a living hope. Why do we associate our hope with living as a living hope? Because our Lord Jesus Christ was in this world ahead of us. He lived here. He died here. But he's not in a tomb. He is raised from the dead. And so that same power that raised our Lord Jesus from the dead is the power of our hope. It's a living hope. It's a hope that doesn't matter what happens in this world today, tomorrow, or the next day, it isn't going to change that hope. There's absolutely nothing that can happen in this world. With all that man can do that can rob us of anything that God has promised to us. And so we we are, we say, blessed be God, the one who has brought us into this living hope, given us the assurance of it by the raising of the one that has gone ahead of us, our Lord Jesus Christ. Our Savior and the one that went through the path of the wilderness of faith ahead. And where did it end for him? It's in the glory. Where is it going to end for us, no matter what? In the glory. A position that they had been brought into had nothing to do with themselves. It was the work of the Godhead in Trinity. And so we have the Spirit brought before us. We have God the Father brought before us, and we have the Lord Jesus Christ. We have grace and we have peace and we have mercy. And it's again in contrast to what you have in connection with the inheritance in the Old Testament, because he's about to take up the the inheritance that they now had in Christianity. The inheritance in the Old Testament and the maintenance of it depended on their faithfulness. If they were faithful, God established them in the land. As we said, He kept their enemies suppressed and at Bay.

They had fruit at harvest time, there was a balance of rain and sunshine and so on. But it depended on their faithfulness to a great degree. It was read to us how that they had said. All that the Lord our God has said that will we do, and we know they utterly failed. And now it had come down to where, as we said, they've been scattered from their homes here as believers in the early days of Christianity. And they might have wondered, well, everything's failed, everything's gone wrong. Well, they had failed as a nation, the Jewish nation. But thank God something was brought in that didn't depend on their faithfulness. Now, our faithfulness and practical sanctification and so on is certainly an important line of things that runs through the Word of God, but that's not what we have here. We have God's faithfulness in bringing them into this position. Maintaining them, bringing them through so that at the end they were going to safely make the other side, so to speak. As John said, there were very few, just two that we read of who made it across the wilderness and through the Jordan and into the good of their inheritance. But every believer is going to make it in the end. Because we have not a dead hope, but a living hope. You know, in the Old Testament everything really spoke of death, didn't it? Everything was stamped and marked by death. But we have a living hope. And a living hope is really what sets Christianity apart in contrast from what you have in the Old Testament as well as the other so-called great religions that are practiced in the world today. Everything other than Christianity really ends in death. That's that's where their hope ends really in a sense, and everything is stamped with death. But brethren, we have a living hope. Why? Because we have a living Savior. Over His tomb is written. He is not here, He is risen. Come see the place where the Lord lay and our assurance that we are going to come into the full reality. Of our hope and reach the Father's house, the other shore, glory, heaven, whatever you want to call it. Our assurance of that is the fact that God has raised him from the dead. And seated him at his own right hand. The resurrection, the ascension and glorification of Christ are God's, Amen. They're God's confirmation to the work of Calvary and that he is satisfied. And so we have one who's risen from the dead, as he said here. And on that basis we have a living hope and every assurance of what comes at the end of the journey. Christianity really begins with Christ and resurrection, doesn't it? And the life that you and I now possess in Christ is a life in resurrection. It's a life that is beyond death. These bodies we have still are connected with the first creation, and so it may be that death will touch him. But the life we have in Christ is a life that can never die. So the moment that death may touch these bodies, we are translated right into the presence of the Lord Jesus. Death can only serve us to translate us there. Our life is a life that cannot die. That's life and resurrection in other. People that were raised from the dead, both in the Old Testament and the New Testament, as far as we know, uh, died again. But the life we have now is a life that can never die. Absolutely never. So it's connected with a living hope. Enjoy it. Common to almost all the epistles, and is also common. We so often read right over it, I guess because we read it always. But the end of verse 2. Grace unto you, and peace be multiplied. Grace brings before us the love of God in action, expressing what's in His heart toward us and all that He does. And we have in that piece that comes from God, a piece that he can give. That we can't provide for ourselves and that God can maintain for us that we don't lose it.

But we, in spite of, if I could put it that way, all the grace of God toward us, all the goodness of God toward us, all his peace on our behalf, we still need. What's in verse three is abundant mercy, brethren, we just can't do without it. Mercy occupies itself with. Unworthy recipients of grace, it sees them in their need. And having shown grace, sometimes God has to then turn around and recognize we're not receiving it from himself as he gives it, perhaps not appreciating it, but he doesn't say, oh, that's an unworthy object of my attention. What's the use working with that person? They don't appreciate it. They, they offer something that's worthless to me and exchange for my love and so on and so forth. And God reaches in great mercy. And says you need that too. Good. I'm good for it. I'll do it for you. And we are the objects of the mercy of God. And it's only because of that that will ever get to the end safely. But we will get to the end safely because God in his grace and mercy will never let loose of us. Hold on to the truth of the bodily resurrection of the Lord Jesus, don't we? When the Lord Jesus rose from the dead, he remained on earth long enough to give complete and ample testimony to his own. That he had not just risen in spirit, but that he had bodily risen from the dead. On one occasion he said to his own, Handle me and see, for a spirit hath not flesh and bone, as ye see me have. And I say, we need to tenaciously hold on to this truth, because in first Corinthians chapter 15 we read, If Christ be not raised, your faith is in vain, and ye are still in your sins. And what hope would we have for our loved ones who've gone before, What hope would we have for ourselves if it wasn't based on the resurrection of the Lord Jesus? It's Christ the first fruits afterwards, they that are Christ at his coming. And there's a verse in First Corinthians 15 that we sometimes misquote, and I'm going to misquote it the way we often quote it, and then I will quote it properly to show that the difference. Sometimes we quote it like this, if in this life only we have hope. We are of all men most miserable. That is not what the verse says. We've left out part of it, and a very blessed part of it. It says if in this life only we have hope in Christ, we have our If in this life we have hope in Christ, we are of all men most miserable. Even if it was hope in Christ, but only for this life, we would be a sad people, wouldn't we? But brethren, we have hope not only in Christ for this life. That's true. But we have hope in Christ for the next life as well. And if it all ended here, and Paul takes up the subject at great length in Corinthians and other places, if it was only hope for here, why would you give up present advantage? Why would you give up things down here? How could these Saints go on who had lost everything naturally, materially speaking, if they didn't have a hope beyond, if they didn't have something beyond the earthly inheritance and earthly possession, why there'd be no use going on? It all you could do was just throw up your hands. Why did Paul give up so much of this world because he not only had hope in Christ, but he had it for the next life As for this life, but he had it for the next life and brothers, we need to keep this in view. We have a living hope and he's going to go on now to explain connected with that hope is not a corruptible inheritance. They lost that but he says you have an incorruptible. Inheritance and not an earthly inheritance. They lost that as a nation. But he says you

have an inheritance that is heavenly, and it's an inheritance that can never be exhausted and you can never lose.

I think it's interesting to note, uh, contrast along that line, Brother Jim, in Revelation chapter 2, connection with the addresses to the churches, Smyrna, uh, is persecuted there. And it says in verse nine, I know thy works, Revelation 2:00 and 9:00, I know thy works and tribulation of poverty, but this uh, uh, parentheses, but thou art rich. And I know the blasphemy of them would say they are Jews, and are not, but are the of the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation 10 days. Be thou faithful unto death, and I will give thee a crown of life. But I was thinking of that. But thou art rich in the midst of all that. And contrast that which is said of Laodicea. In the third chapter. Verse 15 I know thy works, that thou art neither cold nor hot. I would thou Wert cold or hot. Umm, so then because thou art lukewarm and neither cold nor hot, I will spew the out of my mouth, because thou sayest I am rich and increased with goods and have need of nothing and knowest not. That thou art wretched and miserable, and poor, and blind and naked, I counsel thee to buy a me gold tried in the fire that thou mayst be rich and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear. And anoint thine eyes with I salve that thou mayest see. So in the ways of God, the estimation of what is poverty and what is riches is often different. What than what the natural man or what we might think? As an incorruptible, at least not presently. Perhaps the Millennium might be looked at differently, but in present things, there's no such thing as an incorruptible inheritance. There's absolutely nothing that a person can pass on to somebody else in the world today. Uh, that is called an inheritance. That is not potentially corruptible. It's also defiable. Anything that man passes on from one generation to the next is always subject to defilement. And as it says it, it's not an inexhaustible thing. It fades, it wears out. Its value is often lost sight of from one generation to the next. And so it is too, that man often writes his will, and he's going to pass it on to this one or that one or the next one. And. Umm, sometimes that person doesn't even live long enough to get it. They don't even outlast the person that planned to give it to them. And so the contrast is placed here for us. God says to us, he says, I have a different kind of inheritance for you. It's an inheritance that will satisfy your heart for eternity. It can't be corrupted, it can't be defiled. It will never lose its value and fade away. I've reserved it for you. Nobody's going to come along and take it from you. And so we are kept. For that inheritance by the power of God. And God uses the means of faith to connect us with it and keep us in it to the end. So we have something that we could never ever expect or look forward to in this present life or this world, and it's far better. Tense that we pass on to our children. All right, just the other day, a story of a mother. Went to be with the Lord and left behind five children and they all gave testimony to her mother what she did for them. It was not earthly goods. They all spoke about the things that her mother taught, taught, taught them about God, about the Lord Jesus Christ, about a life living in Christ and for Christ and that's all five of them gave that testimony. Now if children that we rear, they could give a testimony.

From us that way in which we have brought them up for the Lord Jesus Christ, for in eternal inheritance and what it really is to have an internal inheritance, then we can say we have served the Lord, we have brought children to him for an internal inheritance. Heritance that is received in a natural way can be squandered. Sometimes it's squandered. And yet, as careful as someone may be with their inheritance, every time you go down to the bank and draw on that inheritance, the inheritance itself becomes less. But we have an inheritance that can never be squandered in that way, and it never becomes less because we have the unsearchable riches of Christ. And it's that which we are going to enjoy for all eternity. We can enjoy it now. But we're going to enjoy it for all eternity. But not only that, as Dawn said, maybe the person doesn't, uh, well, let me back up a moment. Suppose someone offer or tells you they're going to leave you an inheritance. And so you expect that inheritance. But maybe the person in their last years of life, maybe they needed assisted care living or something like that. And when the time comes that they pass away, maybe the inheritance was used up. There was nothing left to pass on, it was gone. But we have an inheritance, incorruptible and undefiled, that fadeth not away. Not only that, but as Dawn said, maybe someone tells you they're going to leave you an inheritance, but you predeceased the person. You weren't kept for the inheritance. And so by the time that the person passes away and the inheritance is passed on, it has to go to somebody else. It's divided between others, perhaps, but brethren, we can't lose. It's reserved for us and we're preserved for the inheritance. We have something that we can't lose. Now, brethren, are we enjoying what is rightfully ours in Christ this afternoon as we're going to enjoy it in a deeper and fuller and more and an unhindered way in a coming scene of glory? He we ought to. We can't use it up, brethren, we can't. We can't. It won't become less, but we need to go down and we need to draw on the bank again and again and again. They had lost their earthly inheritance, so to speak, what they had been promised naturally as the Jews. But they had something where moth and rust would never corrupt, and thieves would never breakthrough and steal, and that's treasure in heaven. It does seem like the world we live in, brother, and the Lord is allowing. The banks to fail and people's retirement funds have vanished and everything. I, I, I really think the Lord is trying to get our attention to be occupied with those things that are above those things that are imperishable. That's what we're called to, not to earthly things. And sometimes we have our hopes too much placed in those. Retirement funds and and I think the Lord is showing us that we need to live in view of what's we have in Christ. He's promised to take care of us. I don't mean that we shouldn't be. Wise in the way we handle the funds that the Lord has put into our hands. But we cannot place our trust in that. And sometimes, unconsciously, we are looking to trust in that. No, God wants us just like these believers to enjoy what is imperishable, that inheritance that is reserved for us and we kept by the power of God for it to enjoy it. It's interesting, the question of the inheritance as you take it through Scripture, perhaps a little bit different in the epistles of Paul, but perhaps in a wider.

Uh, spirit, uh, wider sphere in, uh, Ephesians chapter one, you have the inheritance and it's every created thing that the Lord Jesus is going to take when he comes back in power and glory and we are going to be coheirs with him in that day. So it's the whole sphere of created things. In Ephesians chapter one, heavenly and earthly, it's all our inheritance. Tremendous. It really frees us from. Materialism and wanting to get more and more. Why are you going to struggle so hard to get more and more if you're going to inherit all things in just a few short years? It doesn't make any sense. Let's be satisfied with what the Lord has given us and live to serve Him, because the inheritance is sure. Here it's more the spiritual side of things, isn't it, Said the unsearchable riches of Christ, those things that we have that we can't see because those are the things that are eternal, aren't they? And so, as you say, in Paul's ministry, it's a little bit different. It's created things. But again, I believe there's a contrast here. The Jews were used to seeing. They were used to that which was physical. Their inheritance, and rightly so, was physical. It was the land and the good of the land and so on. And they will yet, in a coming day, be blessed in that way. They are going to be established in their inheritance to a degree that they've never been before. But now, he tells these ones who'd lost things naturally and physically, you've got something that you can't see. It's reserved in heaven for you, but it's very real nonetheless. Have you and I ever seen with the physical eye any of our spiritual blessings? Not one of them. We haven't seen one of our spiritual blessings with the natural eye, but they are very real to the eye of faith and in the power of the Spirit of God. We can grasp onto those things and enjoy them in our souls. Now as that we're, as I say, we're going to enjoy them in a far greater way. And so if all things as far as creation are ours and all we have, all the spiritual blessings like Bob said, what else do we want, brethren, why are we building? For things down here, why are we putting such hopes again? Not that we want to be frivolous with our. Some material things that's required in stewards that a man be found faithful. But brethren,

why do we put such hope and confidence and energy into the things that are reserved under fire when we have such a wonderful inheritance and future and hope ahead? If we can just get a grasp of all these precious things in our souls, it will make a vast difference in our perspective as to natural and. Temporal things in the here and now. I think Bob was speaking in the meeting of the some of the advertising slogans they use. And I know they're just using them like Burger King to promote products. Have it your way. But they often, they often reflect the spirit of the age. And one that has impressed me is Air Canada's frequent flyer program is called Aeroplan. And their slogan is live for the moment, not the spirit of the age. Live for the moment. Get things down here, accumulate things down here. Just live for the here and now. Peter's telling us, live in view of the future, live in view of the end of the journey. You have a living hope. You have an inheritance reserved in heaven for you. Now what's going to encourage your feet one step after another through the fiery trials of the wilderness journey? It's to have the end in view. Where there is no vision, the people perish. Nsnoise. We also say #234 verses 1:00 and 5:00.

Matthew 19. Verse 27. Then, answered Peter. Then answered Peter, and said unto him, Behold, we have forsaken all, and follow thee. What shall we have therefore?

St. Louis Conference: 2009, 1 Peter 1:6-12

Reading

Verse 40 by thy Holy Spirit reveal in US thy love shall inherit with thee are head above. May all this consolation our trembling heart sustain sure though through tribulation the promised rest to gain. 187. It started the first six of our chapter. First Peter one verse 6. Brandy greatly rejoiced, Though now, first season if need be, you're in heaviness through manifold temptations, that the trial of your faith be much more precious than of gold that perisheth, though it be tried with fire, might be found under praise and honor and glory at the appearing of Jesus Christ. Whom have we not seen Elon, And whom, though now ye see Him not yet believing, ye rejoice with joy unspeakable.

Full of glory, receive the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you, Searching what or what manner of time? The Spirit of Christ. Which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children not fashion yourselves according to the former lusts and your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. For if you call the Father, who without respect a person judges according to every man's work. Past the time of your soul journey here in fear, for as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's, but with the precious blood of Christ, as of a Lamb without blemish and without spot, Who verily was foreordained before the foundation of the world. What was manifest in these last times for you, who by Him do believe in God? They raised him up from the dead and gave him glory, that your faith and hope might be in God. Senior, purified your souls and obeying the truth through the Spirit, unto unplanned love of the brethren. See that you love one another with a pure heart, fervently being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof faileth falleth away, but the word of the Lord endureth forever, and this is the word which by the Gospel is preached unto you. There are two things that God has always done for His people in every dispensation, and that is He has always set before them a goal and a hope and the end of things. And then He has always provided for them in their present need. And I believe in the book of Peter and in this chapter we have this brought out very beautifully. Yesterday we spoke of our hope as a living hope. We spoke of the inheritance and that which is yet future, that which we're looking forward to and he's going to, again, as we go through these verses, bring before us the appearing in the day of manifestation and so on. To keep our souls focused on what is ahead. But He's also going to bring before us the present pathway. And these verses that we've begun with, they bring us really back to the reality of where we are now. We're not home yet. We're not in the full good of what we spoke of yesterday. Our hope is not uncertain. It's referred to in Hebrews 6 as sure and steadfast. Only hope in Christ can be referred to in that way. But it's only hope in the sense that we're not in the full reality of it yet. It's a certainty, but we aren't there yet. There are trials. We've been reminded both mornings and our prayer meetings of the trials and difficulties that some are passing through. But you know, everyone of us here are going through something. We all have something young and old that we feel some little trial to various degrees that we feel in the path of faith and service. Now these brethren were going through fiery trial. They were going through things that I've never been called on to pass through Indiana, the path of faith and service. And so the apostle Peter now is going to bring this before them and encourage them in the trial. We're not going to see the removal of all the difficulties. Brethren, we're not immune to sin and its effects and the trials.

That affect our neighbors and others just because we know the Lord Jesus. No, there is no temptation taking you. Or trial taken you but such as this common demand. But what Peter is going to point out is the rest of that verse in first Corinthians. But God is faithful who will not suffer you to be tried above that ye are able to bear, but will with the trial make a way of escape that she may be able to bear it. So I say again, we're not going to see the removal of the trials and difficulties. They're going to be with us till we get to the end. But there is full provision for, uh, for us as we go through the circumstances of life that he allows in his wisdom. Is all in love. It's in wisdom that's true. But the behind it all is the love of the Lord Jesus Christ and the Father. He he cares that we are going through testing times and what a delight it is that he's behind it. The President of the United States. Is there because he chosen appointed him to be the president of the United States. And when I think of the criticisms that the president is getting, and that may be true that he deserves it. But behind this all there's the love and the wisdom and the power of God himself. Don't forget that God is behind all of this, His love. It is working for my good and for yours. So he could say to them in the beginning of the verse we started with, we're in you greatly rejoice. Well, at the end of last reading meeting we, you might say, ended on the high note of thinking about our inheritance. And you can't think about your inheritance with the Lord in glory and whatever measure in which we understand it and enjoy it without bringing joy to the heart. And so we look forward to something and we're encouraged as Jim said. By that hope, which is a sure hope to us, and by the provision of God that we're not going to come short, but we're going to get safely there eventually. But then he goes on to say, though now for a season, that is a period of time if need be. If need be. Trials often are necessary. We often pray to get out of them and that they be short and they be done with quickly. But as Peter recognized, he said if needed. And brethren, the trials of life are very often necessary for our good. Is another in the past it said there's always a needs be on our part and a

purpose of love on God's part in them. But if we go back and see in the children of Israel in the wilderness. The Lord said I'm putting you in the wilderness, but I'm going to test you. I'm going to humble you and I'm going to prove you and we're going to see what's in your heart. And it's the trials of life that bring out what's really there. Many times when everything is going the way we would like it to go, it doesn't really test us in the same way that you bring a trial into our life and then it manifests what's really there. As to the hope of that person? I wouldn't say it if he was here this morning, but a couple of times I had the privilege of visiting Lemoyne in the hospital. And the characteristic that I most appreciated and enjoyed in visiting with Lemoyne in the hospital was he was the same Lemoyne. He was the same Lemoyne. The trial hadn't changed his focus. It hadn't changed his enjoyment of the Lord. That same quiet spirit that tends to characterize Lemoyne was present. In the trial, what is it? It says here in the next verse. It's the trial of your faith.

That is. The first thing that separated man from God. Was unbelief. Unbelief entered into the heart of Eve and Adam, and it resulted in a act of disobedience, sin. But the root of that disobedience came from unbelief. And when we are in trials, it's a test of faith. Do I fully, as I did, went out when there wasn't any trial? Do I have the same unchanging confidence? In the heart of God or does the trial expose that my confidence in God is depending in some way on the circumstances of life, in which case it really isn't depending on faith at all. And so it was for them, he says, the trial of your faith and goes on to say that's precious. This precious, isn't it? We don't covet trials in our lives. And trials are very real, as we've already said in these meetings. And uh, no chastening for the time seemed to be joyous. But I would like to just say this about trials. Trials, as you say, brother Dawn, are allowed for different reasons in our lives. You know, sometimes the tendency of our hearts is to look at somebody that's going through a trial and say, well, the Lord is chastening that person. There must be some sin or something in that person's life. You know they came to the Lord Jesus concerning the blind man in John nine, and they said, Who hath sinned this man or his parents, that he was born blind? The Lord said, neither this man nor his parents, but that the works of God might be manifest in him. There was going to be glory brought to the Lord Jesus and to God the Father through the healing of this man through the circumstance. That had been allowed in his life. And God allows trials in our lives for different reasons. But the real blessing comes when we get before the Lord in our own souls. Not judging a trial in another's life, but get before the Lord in our own souls. Now why did God allow this in my life? Why has he allowed this circumstance in my life? Because. It may be in his chastening, but it might be for another reason. It might be to, uh, bring out what's in our hearts, as you say. It might be to prepare us for something. Sometimes we go through a trial so that we can comfort others with the same comfort where with we ourselves are comforted of God. And there's a need to be and I need to be exercised because when I learn in my own soul before the Lord what the needs be in my life is then there's going to be submission through the trial to the trial. There's going to be peace through the trial, there's going to be the lesson learned, and there's ultimately going to be fruit and glory brought to himself and then blessing to to others. And so it's the truck, it's the faith that's precious. There are a number of things in Peter's epistles that are precious to the heart of God. And one thing is this, when the when the faith goes through the fire. And it comes out and it's pure. It's gold. It's, it's refined, he says. It's precious. One little story. Brother was visiting a sister and she was in a convalescent hospital and she hadn't moved from that bed for a long, long time. And she said to the brothers, she said, there's nothing I can do here to get reward, nothing I can do for the Lord. Well, he quoted her wisely that verse in Hebrews that says cast not away. Therefore thy confidence for of such is great recompense of reward. And when there's confidence and faith through the trial and it comes forth as as gold, it's precious to the heart of the Lord Jesus and he's going to reward us for it in the coming day. That love of the Lord Jesus is manifest in every bit of it, and not only love, He is wisdom as well, and he has power and He has the ability to do what He wants to do to display that wonderful, wonderful, wonderful love of His. The Daniels, Three friends. It was evident that God was able to deliver them from the fiery furnace, but instead He delivered him through the fiery furnace. And if you would have asked them afterwards, I'm sure they would say we would not have wanted to miss that experience, to walk in the company of the Son of God through that fiery furnace. What would have been better, brethren, for them, for the Lord to deliver them from the fiery furnace?

I think it was far better that He delivered them through the fiery furnace. And so the Lord submits us to those terrible fiery trials. In life. We don't know much about persecution, but the Lord is not limited. He's going to allow trial in one way or another. He's going to test the faith that He puts into our hearts. He gives us the faith to begin with, and then He tests it. Abraham, what a man of faith. He was the father of the faithful. But what a tremendous test he gave Abraham, that son, your only son, the one in whom all the promises of future descendants rusted. Take him and offer him as a sacrifice. Was there any back talk with Abraham? As far as the Scripture says, there's nothing, just simple obedience. He rose early the next morning to put into effect what God had asked him to do. And I I often think, brethren, that when God puts a fiery trial in our lives, it's because He wants to share something special with us. And so let's not miss it. We want to like Don says. We want to get out of it. We ask the Lord to deliver us from it. Lord, help us, brethren, to see God's thoughts in the fiery trial. But what impresses me in these verses, brethren, is what gives us rejoicing in the midst of trial. He seems to be contradictory. How can you rejoice in that same verse six? It mentions heaviness, heaviness and rejoicing. Do they go together? They're doing this verse. How's that? And in the end of ver or in verse five, it speaks about faith. To me that's the secret. It's that confidence in God. Notice in verse eight as well, whom having not seen, ye love, in whom though now ye see him not yet believing. Ye rejoice with joy, unspeakable and full of glory. It's the believing. It's that trust in Him that brings the rejoicing. Look at another verse that seems. So clear in that way as Romans chapter 15. And verse 13. Now the God of hope fill you with all joy and peace. In the living, that you may abound in hope through the power of the Holy Ghost. It's in believing in that confidence in God. I don't know. I often think of that test that the Lord gave to Abraham to offer up his son. What a tremendous test. Far rather, I would take that knife and plunge it into my own breast and into my son. But, brethren, did Abraham grasp the picture that we see so beautifully in that chapter? I don't know. Perhaps. But if we could just see that that God in these trials is bringing us into something that it will be enriching in our Christian pathway. So let's accept them. Let's give thanks for them. Let's trust them even when it hurts terribly. It's the trials that strengthen our faith, isn't it? That's how our faith grows. Sometimes we might pray and ask the Lord to increase our faith. The disciples did that. They said, Lord, increase our faith. But the Lord answered the disciples to show them that how our faith grows is to put it in operation. And it's interesting in connection with the trial that Abraham had, the test that he had in offering up his son Isaac, that it didn't come just after he was called out of earth, the Chaldees.

Because God never tests us above the faith that He gives for the test. And he knows exactly where we are in our Christian experience. If I can put it this way. Suppose Abraham had had that test very shortly after he came out of UR. I suggest he may very well have not been up to it. He may very well have failed the test. But he had proved God in the other smaller tests and trials along the path of faith and service for many years. And those tests and trials had caused his faith to grow, so that when the great test came, he was up to it, accounting that God was even able to raise him from the dead. I think he had every expectation that he was going to have to plunge that knife into the heart of Isaac, his son. But did he stagger at the promise? No, in his mind he knew that God was able to raise him from the dead. And that the promises were still in Isaac, as God had said, but his faith had grown because he had proved the Lord in all those circumstances. And brethren, that's one

reason we're given trials. So that our faith will grow, so that it will be proved. And let's not not that we go out and look for trials, but let's not shun the trials and the difficulties. Let's learn and be exercised. And they're only for a season. And what are they, brethren, in relationship to what's ahead in Romans 8, He says. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in US. When we look back and view it in a coming day of manifestation, oh, we're just gonna marvel at his ways with us. And what are a few little trials and difficulties, not that they're not real, but what are they going to be in comparison to the glory in that day and the reward that he gives and that which is going to be revealed in in US and we're going to share with Him for all eternity. The greatest? Test. That anyone has ever gone through. Was endured by God Himself. At 12 noon. On Friday. On the Jesus His Son was on the cross of Calvary. Jesus had prayed before the before he went there. Father, if it be possible, let this cup pass from me. Nevertheless. Not as I will, but as thou wilt. So at 12 noon on Friday. The iniquity of. Every believer in this room and. God laid on him, now that I'm telling you. Jesus suffered. What we all deserve to suffer. Without end. We'll never suffer a stroke. Because at at least at 12 noon. All the suffering of all the believers. And let's leave it at that. All believers, their suffering was over with. But us we. But we still have suffering here, not there. Not when we after we have stopped breathing and our heart stops beating, there are no more strokes. For a single one of you us.

And at 3:00, it was dark when he, when he did that, got dark. But and it will start until 3:00 in the afternoon. Sail on the cross. Jesus said 3 words and you all know what they are. It's finished. It's finished. No more suffering for any of you. That's where the test came for God Himself. He laid on his son. The iniquity of us all, it's over with. The suffering. After we die, not a stroke He can. The heaven and the earth and the sea and all that in them is. But he can't put a stroke on me or you. Believers, our suffering is over. Jesus did it, he said. It's finished. Uh. Marvelous, marvelous words. It's finished. Our suffering is done. And maybe some suffering between now and and the time our heart stops beating. S. As all these other tests are. And we might complain there be some complaints when it's carried on. But after it was over with with Abraham, he gave thanks. He was thankful for the test. And we are thankful. For the test for Abraham, if if God tests him, he'll certainly be kind enough and wise enough and full of love enough. To test us too. Now complain that complaining generally goes on while we're suffering, but when it's over with, let's give thanks. It would take away our complaining if we realize that He's doing it for something so tremendously positive. Look at what it produces in verse seven. Rather than the suffering that may be allowed in our lives, it's that it might be found. And to praise and honor and glory at the appearing of Jesus Christ when the Lord Jesus comes back in power and glory from heaven. And all His Saints are with Him. Every eye shall see Him, and we are going to be manifested with Him in glory. Then it will be evident what He was producing in US through those sufferings. It was something that would shine in that day of manifestation and glory when we come back with the Lord Jesus. Oh, what a day we look forward to. It's important to realize that because we don't always see the end of the thing, now do we? We don't always understand exactly what the Lord is it has been doing in our lives. Maybe there's someone here and you say the Lord allowed a trial and I just don't understand what the Lord has had for me in the trial. Now it's true that many trials and circumstances in our lives, we look back and we say I see what the Lord was doing, but I think there are many things we're never going to really understand this side of glory. When the children of Israel were in the wilderness, there were many things they never really understood while they were in the wilderness. And they often questioned the ways of God. Why did Moses bring us this way and that way to kill us with hunger and thirst and we're tired and we're weary and so on. But when it's all summed up in the Psalms, it says he led them by the right way. Now, brethren, that's the way we're gonna view it. Sometimes we maybe question the ways of God in our lives and we don't see the full end of the the thing, but there's a day coming when it's all gonna be manifested. And we're going to say, like Israel, he led us by the right way, and we're just going to praise him for the perfection of his ways. Because when we see it in the light of his presence, I suppose that the judgment seat of Christ, it's going to show the perfection of all God's ways with us. And at the end of Revelation 4, the four beasts said, Amen, Those beasts that represent God's governmental ways in the earth, they just say we see it all now.

Everything was working out As for a purpose. And brethren, that's what we're gonna say too. We're gonna say Amen to all his ways. Are you and I content to wait that day? There's so much we don't understand, like you say, but I've often thought, Jim, even the things we think we understand, we will understand so much better when we stand at the judgment seat and the Lord pulls back the curtain says, now I want to show you what I had in mind. Through that trial, oh, the glory that's going to be given to God when we see what he was doing in our lives. We can't really fully understand it here. Even those things we think we understand now, we're going to understand so much better then. I'd like to think about the trials in a little different way too. We know that affects the individual under the trial to the greatest extent and then his immediate family, his friends, the local assembly. Just like you throw a rock into a still pool of water. The greatest splash is right there where the rock hit, but it goes all the way to the to the shore. If one member suffer, all suffer with it. But are we suffering with that one in the trial? Are we just saying, well, I'll pray for you and I don't mean to minimize prayer. Don went and visited. Our brother Lemoyne added in his trial he ministered to them that way. Turned back a page or two to James. James chapter 2. It talks about faith and faith and action. Verse 16. If a brother or sister be naked and destitute of daily food. And what did you say unto them? Depart in peace, be warmed and filled. Maybe that's praying for him, notwithstanding you give them not those things which are needful to the body. What does the prophet Even so, Faith, if it hath not works, is dead. Being alone, you know it's an opportunity for the rest of us, too. To minister to and help that one that is in, in that trial. Now, I'm not saying, uh, if it's a financial need, we ought to just open up our checkbook and, uh, totally re leave them of that trial because the Lord has allowed that, but he's also allowed it for us. So we have that opportunity to be a help. Jehovah's friend sat with him when they start opening their mouths, they weren't too much help, but initially they sat with him, just, uh, being with him. You know, sometimes that's what we need to do for one who is in a trial is just to be with them. So we do have that opportunity as those who might be observing. First, Peter about Peter himself. And defend these words. I wonder if you look back in his past life, remembered how he had denied his blessed Lord. Remember how he cut the servants right here? He did that. Wanting to to hinder the Lord from going to that cross and he did many things and his wonderful to see as he progressed in the trials and testings of life in John chapter 21. This has been very touching to my heart in John 21, and I'll just read a few verses. And so they die. And Jesus said to Simon Peter, Simon son of Jonas, lovest thou me more than these? He says unto him, Yeah, Lord, thou knowest that I love thee. He saith unto him, Feed my lamb. You said him again the second time, Simon's son of Joseph lovest on me. He said on him, Yeah, Lord, thou knowest that I love thee. He saith unto him, Thee my sheath unto him. The third time Simon, son of children, Jonas lovest now me. Peter was grieved because he intended to him the third time, lovest thou me? And he said unto him, Lord, Thou knowest all things, Thou knowest I love thee. Jesus saith unto him, Feed my sheep. Very, very I seem to the youth thee, when thou was young and walketh with it, I wouldn't. When thou shalt be old, thou shalt stretch forth thy hands, and another shall third thee, and carried it without. It's not this fake. He signified by what death he should glorify God. When He had spoken him death, he said unto him, Follow me. And I thought about that in my own soul, and I thought of what a wonderful ending he had, because He humbled Himself. He took the trial, He benefited from these trials of his testing, his faith.

And the Lord brought him through, and now the Lord could use him. Till yeah, they're not wonderful. Oh, that speaks to my own soul that we might go on well for him through all these trials and testings because our hearts might be touched, and that we might learn what he has for us and the blessing he gives us to all these different trials, that we might end well, our life. Our parents, or perhaps some are grandparents. And I guess what I'd like to just think about for a moment is. I think Speaking of for those who are parents. One of our greatest trials. Yes, the agony that we often go through. That our children would go on to follow the ward. And sometimes those children might be not just under 20 years old, but even in their 20s and 30s and. Perhaps more. And I just like to encourage each one of us who our parents or grandparents. In these trials. Of wishing and hoping and praying that our children would go on for the Lord. So just keep praying. Pray without ceasing. And trust that the Lord will work in their hearts. In the hearts of our children and grandchildren to follow the Lord. When they get to be. 25 or 30 years old. We can't really tell them what to do. Sometimes we feel like we've failed when they were younger. Perhaps we have. But we don't need to give up praying for them and trusting the Lord. Robert said with Moses he was 40 years of age before he came out for the Lord. It was a long time, wasn't it, Moses? Mother had him for justice a short time, and then she had to send him off to the palace to be trained as the son of Pharaoh's daughter. And I say it was 40 years of age before there was fruit from those early days and were not even told whether she was around to see it. Maybe she'll have to wait for that coming day of manifestation to see the results of her early laborers and no doubt her prayers. And so I think it's an encouragement, as you say, to parents, not to give up. And as we said earlier, we don't always see the end of the story here in this life. But it's interesting, isn't it in this chapter, that in the midst of it, Peter puts before them the perfect example and the perfect object. And you have it at the end of verse seven and then connected with verse 8, Jesus Christ, whom not having seen ye love, in whom, though now ye see him not yet believing, ye rejoice with joy. Unspeakable and full of glory, Paul said, sorrowful yet always rejoicing. Bob was talking about things that don't seem to go together, contrasts and we would say oxymorons and so on. That's one too, isn't it? Sorrowful, yet always rejoicing. But I believe the joy comes in the trials and circumstances of life, in the measure in which we have the enjoyment of Christ in our souls. That's what's going to give us joy. When Paul and Silas were in Philippi and put in prison for preaching the gospel, it was a difficult circumstance. They felt the cold, damp floor of the prison. They felt those chains and their backs bleeding and so on, but they could rejoice in the trial, not because they didn't feel the trial, but because they had the joy of the Lord in their souls. And what's going to carry us through, brethren, is not the removal of the trials, as we've said, but it's Jesus Christ whom not having seen ye, love, and in the measure in which He is real and precious to our hearts. And the object and example before our souls were going to be spurred on. In fact, in the next chapter he speaks of it again. He speaks of the sufferings of Christ, and who, when he was reviled, reviled not again, when he suffered, He threatened not. You say, how could he do such a thing? He committed himself to him that judgeth righteously. He had the fault, the fact before his soul, that God had the record down properly.

That there was an end and that there was a day of blessing and manifestation and fruit ahead. And he was looking forward to that, knowing the import of the verse that says weeping may endure for a night, but joy cometh in the morning. Now do we have Christ before us as that perfect example, an object. And so I say, it's not the circus, it's not circumstances that give us joy in our Christian pathway. We're thankful for nice circumstances, but it's the enjoyment of Christ in our souls that lifts us above the trials and carries us through. Oh, in silence, I don't think. Uh, saying immediately, did they? It was at midnight. So it may have taken a little while for them to come around to that. And sometimes it there is times of heaviness, brethren, Scripture speaks of it here, but it's the believing that gives the joy that's so marked there in verse 8. Yet believing ye rejoice. So when we get our focus around to. God is in this circumstance. Where is He? What are we supposed to do now and all this problem? Remember old brother John saying that maybe Silas said to Paul, Paul, did you really see that vision about us coming over here? We're in a problem now. Who is going to get us out of this fix? And I'm sure they must have had their times when they were really down. But it's believing the promises of God that bring joy. And then. They could open their mouths and pray and sing praises to God. Brethren, it takes a little bit of time sometimes to get around to that, but when we do, that's where the rejoicing comes in, in belaving. The joy and peace comes when we acknowledge and God what happens. Because as you mentioned yesterday, the just briefly there that first Peter is the government of God with believers and 2nd theater is the government of God with the world. So when God deals with the world, we look around, we see all the wickedness and we might be confused by it. In Second Peter there the believers, we are told that the government is over this world. And it's going to fall, but it hasn't fallen yet, but it will, God will judge it in first Peter, we see the hand of God and the Lord and everything that happens to us. So it's not always chastisement, as was mentioned, but every circumstance we can really take from the Lord and, and acknowledge his hand in it. So Paul and Silas, uh, we don't know what went on in the prison, but what is going to give them peace is not saying there is a ruthless, hateful enemy out there and the Lord is going to. Come in and deal with that. But that the Lord's hand is in this. He allowed this, and so then you can have peace. And that's the one I know for myself. And I'm sure everyone of us acknowledged that when we wrestle an unhappy and are discontented is when we are struggling against the fact that the Lord allowed this and we're trying to find a way out of it and trying to get the Lord to take it away. And the Lord's hand is in it. And as pilgrims and strangers, perhaps the confusion that these poor Jewish believers had is that they. Seeing the government shifted from the world placed into the hands of man into the to Israel to administer judgment on disobedience, and then it's placed in the hands of Nebuchadnezzar, and Lord dies and all is lost. Just all of their expectations are gone. Humanly speaking, they're perhaps confused now they're scattered. Well, God and the Lord, if we can put it that way, still loves them, and His hand is directly upon them so that they can. Acknowledge that every single thing that happens, Lord's hand is in it and it's for their blessing and because he loves them. And so you think of the Midianites there when they went through the Canaan, there is pilgrims and strangers. They make a deal and take Joseph into Egypt. They had no responsibility to anybody, their pilgrims and strangers. But for ourselves as pilgrims and strangers here, we, we have to get it out to someone and uh.

To always remember that. Faith honors God. Faith honors God. We may not understand everything in trials, and we do not, and we recognize the trials bring with them a heaviness in the spirit and in the soul many times. But God is always honored when He's trusted and in order to motivate us, if you will, to the greatest possible degree to trust Him. God manifests himself as worthy of trust. And so if there's ever a question in our souls as to whether God's ways with us are fair, or whether the trial is too severe, or why it's happened to me, and so on, it's a great blessing to the soul to go to the cross and see God's Son die for us. And there God, as it were, says. This is my love to you. This is how far I will go for you. Will you trust me? When we have here in the chapter in the the Lord Jesus and then we rejoice because He is placed before our souls as an object of the heart that is perfectly, completely worthy of trust. Look at me, he says, or God says to us. Look at my son. Is he worthy of your trust? And consequently, when the day of manifestation comes. God will be honored and appreciate and so reward everyone who passed through a trial. In trust. Because it was to his honor, it was to his glory that he was trusted. And he will delight to manifest as it were. He'll say now this one here went through this trial and they trusted me. And oh, what an honor. I appreciate it. And I wanna say I appreciated that in that one of my children to trust me in that way. And so much of the process of life and many of the trials of life are teaching experiences. To teach us to trust so that we can honor God. We had a little a few minutes ago read to us by Brother Bob Peter. And about Peter and John 21. Peter love the Lord Jesus. He wanted to follow him, but his trust, his confidence was in himself. I can do it

and I will do it and if needs be, I'll go to death with the Lord Jesus. And then the Lord had to put him. There was a needs be to teach Peter that his confidence, his trust wasn't in God. It was in himself and he fails in the trial, in the testing, but the consequence was, is that the Lord? So taught him to trust in him. And to not trust in himself that the Lord, as it were, says now, Peter, I'm going to entrust, I'm going to entrust to you the most precious of things that are precious to me, my sheep and my lambs. And you're going to care for them for me, Peter. And so when we learn, even in the trials by failure, if we are with the Lord in it, we learn from it, we grow by it to learn to trust. And then. The Lord in turn uses us in that way, in being helped to others and so. Even failed testings, God has a purpose in good that can renew, result in blessing to our souls and others through us. About the cross is illustrated beautifully when the children of Israel came to Mara. The waters of marrow were better, and sometimes we come to what seems like bitter experiences in our lives.

But what was it that made the water sweet? The only thing was to throw the tree into the water. And sometimes, perhaps as we go through the trials of life and the tests, the only thing that will make the water sweet is to go back to the cross, as Dawn said, and to see what the Lord Jesus paid for us. To see what it cost God, To see what it costs the Lord Jesus. And can we doubt his love in the trials and circumstances of our lives when we see the great cost? When we see God so loving us that He gave His Son? When we see the Lord Jesus who loved us and gave himself for us. And then I was thinking too, in connection with the comments about Paul and Silas and what our brother Graham said. Often wondered when they sang and praised at midnight, if they didn't recall that verse in the 119th Psalm. It's the 62nd verse that says at midnight will I arise and give thanks unto thee because of thy righteous judgments. They realized by midnight that what God was doing was right and just, that he had a purpose in it. And so if we can realize has been said that God has a purpose. And that what He is doing in our lives is right. And for our good and for His glory, we're going to be able to arise even at those midnights in our lives. And there's lots of midnights in our lives. Lots of. Dark experiences in our lives, but if we realize that what he's doing is right and justice. Then and trust Him, then we can arise and give thanks as well. Reason umm we've commented that God is honored by faith. The another important benefit of trial is through it we get to know the Lord Jesus better. Just to show that turn over to another wilderness book, Hebrews Peters of book of the wilderness and so is Hebrews really I just not going to take very many minutes. I hope to show something here. That we learn the Lord Jesus in the trials of life if you go to Hebrews chapter 10. And verse 35 says, Cast not away, therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Here's the particular verse. Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him. But we are not of them which draw back unto perdition, but of them that believe to the saving of the soul. That statement that just shall live by faith is the introduction to the next chapter that we all know so well. The 11Th chapter of Hebrews. And then we have this whole chapter about faith. And people who live their lives in faith and people who died in faith, people who suffered in faith and so on. And then you get in chapter 12 verse one, it says, wherefore seeing we are compassed about with so great a cloud of witnesses, and let us run with endurance, the race with patience is set before us. In other words, in the 10th chapter he says. We got a race to run. We've got to we've got to go through it in patience, but let's not draw back. Don't give it up. Don't say I can't do it as it were, as man would say. And then he gives us a cloud of witnesses of people who've gone ahead of us and gone through the path of faith and the trials that are connected with such a life. And then he, he says, listen to the witnesses. But this is the verses. I want to get to verse two of chapter 12. Looking unto Jesus. The author and completer of faith, that is. He says, OK, you've seen the witnesses, but now I'm going to put a supreme example before your souls. Look at the Lord Jesus. He is the man who went through the whole path of faith. He completed it. He didn't draw back.

But He went right through as a perfect example for us. And then it says, well, what? How did He do it? For the joy that was set before Him endured the cross. This is not atonement here. This is not looked at as our sins being paid for, but rather in His life of faith. How great were the trials that He had to go through. He endured the cross. The shame. The rejection, the suffering that was connected with it and as an encouragement to his own soul as he did it, he could look beyond it and he could say, well, I see the joy, I see what's before me. And now having endured that and turned aside from the shame of this, of his life rejection, then he says he sat down at the right hand of the throne of God. Where's it all going in, brother? It's going to end in the glory, It's going to end at the presence of the Lord Jesus. So then he says, how about you verse three, You consider him, you think about the Lord Jesus and what he suffered. And then that's so that you won't be faint and give up and be weary in the trials that come before you. And he says you haven't resisted unto blood. Nobody in this room is resisted under blood. That means nobody here has died. To maintain the faith. Many of our brethren have, but none of us have gone to the ultimate step. And so it's put before us in a way that. If we're in it and feel it, we're going to at the end of the road when we get to heaven and we look back at these trials of life that we've passed through. We can say, oh Lord Jesus, thank you. That I was able. Or I shouldn't say I was able, but you passed me through the trials of life so that I could know your heart and you wouldn't know His heart the same way if you didn't pass through them, brethren, you could not. It's the shared experience that brings the commonness of appreciation of what another has gone through. Do we want to know the Lord better? We'll never know that extent of. His trial of faith. But in any little measure in which we pass through the trials of faith, when we get home to glory, we will. And even now as we pass through them, we get to know his own heart better. It's worth it. We would never wish when we get to heaven and look back and say, the Lord said, well, it was kind of tough, so I spared you from having any trials of faith. We'd have to say then, oh Lord, I wish I could have known you. As I do not because I didn't experience the same. Mentioned Abraham offering up the son. Uh, he actually expected to slay his son and to receive him back in resurrection. Shadrach, Meshach and Abednego, umm, if you read there, he very, they're very careful about how they answer the king because as was said, they could have been delivered from ever going through the fire. They could have been delivered through the fire, but they also said that they would be delivered even if they passed through death. They didn't say that directly, but it's, it's very well implied there that they would be delivered from Nebuchadnezzar. No matter what happens and they were going to be obedient and Paul and Peter were delivered from prisons. They weren't always the last time they weren't umm, as was mentioned, the Lord, he was obedient unto death. And even in first Peter the same line of things is brought up that we often read Lord's Day morning about him in chapter 2 or even here unto verse 21 where he called because Christ also suffered for us. Leaving us an example that's not in substitution or in atonement, but that you should follow in the steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not. Again, when he suffered, he threatened not. But committed himself to him, the judges righteously, who his own self bear our sins in his own body on the tree that we being dead to sins should live under righteousness by whose stripes we are healed. He had to go through death for that and so he we aren't always delivered from the specific trial that the Lord puts us through, but there's another aspect of that God is glorified through it and so we don't do things.

As a testimony or for a testimony? But it is a testimony that Abraham did what he did, that the three friends of Daniel did what they did, that, uh, Daniel went through the lion's den, that they were faithful. It was not a testimony of them, but of God and of his faithfulness and of his righteousness. And, uh, it's, it's good to remember that because a lot of times we are, we have to live with things and, uh, the Lord allows it.

And we need to see the Lord's hand in it and not only just submit, but see the Lord's hand in it and glorify the Lord in it. So Peter presents the end of the thing here. And when Peter takes up salvation. It's usually in view of that which is yet future. It's interesting again because remember he's writing to Jewish believers. And in the Old Testament, when they turned to the Lord and they were faithful, they expected and looked for physical deliverance from their enemies and the circumstances. But what Peter is seeking to bring before these believers now is that don't look for deliverance down here. You're not always going to see deliverance from the circumstances. Again, they might have thought, well, we've tried to be faithful to the Lord. We're trying to go on for the Lord and it's just one trial and difficulty after another. Peter says you're not going to see the removal of the difficulties down here just because you're faithful to the Lord. But there is an end in view. And brethren, that's what we have to keep in view too. We have the salvation of our souls as far as our sins being gone, we're saved from wrath through Him. It tells us in Romans 5, thank God we are on the basis of the work of Calvary, not one charge of sin can ever be brought up against us. But there is a salvation that's yet future. Now is our salvation nearer than when we believed. It's the salvation of the body and the complete deliverance from all the circumstances of life and the trials that we have been Speaking of. And so Peter is going to go on in these verses now to bring this before them, to encourage them to quietly go on. Simply trust in the circumstances. You might not see the end of it in this life. But there is certainly a glorious end in view. Important to recognize that the Lord Jesus is presently a rejected man. And that to be identified with him brings with it that same position of rejection which results in the present world in trial. I say that because we live in an age when it's when the trust is in the Lord Jesus as Savior. We look forward to the glory and we say, wonderful, I'm going to glory. It's going to be a wonderful time. But our lives often seek subtly, perhaps to avoid the identification with the Lord Jesus because it brings trial with it. We've talked about different kinds of trials and so on, but one of them that comes, and Scripture is very definite that suffering comes before glory. And so, brethren, let's not be unwilling to be identified with the Lord Jesus. Let's not be unwilling to speak about Him to our fellow man because he might think less of us if we do, and so on, recognizing that. He being rejected, we being in that place with him, is a place that brings with it the trial. That is every uh says it says all that will live in godly in Christ Jesus. Shall suffer persecution because that's his place now, and it's a privilege in that way. And that kind of suffering brings with a joy, not so much the heaviness that we see in this chapter, but the disciples counted it. A privilege and a joy to their souls. To be counted worthy, to suffer for his name's sake.

So each one of us is tested in that way too. Yep, I'm going to glory. But while I'm I'm there, I'd like to go down the path just as easy as I can so that, well, I get there. But that's not really the path of faith. The true path of faith is to identify with the Lord Jesus and take what comes until. Glory at the end. Putting what Mr. Rule was saying in slightly different words, we often speak of the exchange life, that we exchange our fallen life for his risen life, and that we live by the power of the resurrection. I no longer live in the flesh, but I live in the spirit, and the power of his resurrection lives through me, creating good works in my life. But in this exchange, we not only exchange for the good, well, it's still good. But our sufferings we exchange for his sufferings, my terrors for His cares, as we enter into our relationship in a risen Savior in heavenly places we set aside. We consider dead to the things of this world, to my sufferings are set aside. But in setting aside my sufferings and my cares and my worries, I enter into his sufferings. And what does he care about now? The church? Do I feel the pain of the division, the divided church that we live in the midst of? Do I feel the pain when a brother falls into sin? I feel the pain that he feels and the cares that He cares. This is where Christ wants to take us while we're on this earth to where we care. As He cares, He takes our burdens and we experience His burdens. To suffer with Him here is to suffer in the things that He cares about. Not whether I have a nice car, not whether I'm well or sick, but how the body of Christ is prospering. How my brethren are growing in the things of Christ. And how we go on and honor him here. We shall also reign with Him, and so He is coming to be glorified in His Saints, and admired in all them that are about Him in that day. And so, brethren, are you and I willing to be identified as Don said, with a rejected Christ? The Corinthians were seeking to reign before the time, and Paul said, would that we did reign, that Christ did reign because we'd be reigning with him. But he said this is not the time now. Christ is the man who took a journey into a far country to await his Kingdom, and he's still waiting for that. And so with the Kingdom in view and the fact that we're going to reign and be glorified with him and so on in that day, that gives us then the moral courage, doesn't it, to be identified with him now. If Jonathan had only identified with David in his rejection, he would have sat next to him on the throne, but he wasn't willing to suffer the reproach that David did. David's a picture of Christ in his rejection, fleeing as a bird to the mountain, sleeping in The Cave of Adalom. And you know, there were many men who associated with David in his rejection. You say, why did they do that? Why did they leave the comforts of home? Why did they flee with David and sleep and live in circumstances? That perhaps weren't as comfortable as they were used to or would have liked all they knew. That David was the Lord's anointed. They knew that though he was rejected and haunted by Saul at the time, that the day was coming when he would reign in the palace and they would be associated with him. And so, brethren, this I say, gives us the courage to identify now. Not to look for the easy path, not that we go out and look for opportunities to suffer, but not to look for the easy path, but to identify with the rejected Christ, knowing that He's going to identify us with Himself in that day. And declare I and the children whom God hath given me. On the illustration of Jonathan, because I think it's very apartment. Jonathan's father saw is a type to us of man in the flesh and the best that man can be in the flesh, actually, and the best that man can be in the flesh is really the worst. But just as that's why Saul in the New Testament, who is a picture of the same to us before he saved, truly was the worst because he was more advanced in what man can be in the flesh than anybody else had been.

And the consequence was, it took him farther from God in his soul than any other man can go. But in Saul. Had a son. David, I'm sorry, Jonathan. And we learned that from a New Testament sense of it. Jonathan loved David. That means in this application Jonathan trusted in David and loved David and it tells us of his love for David. But he also was a son of Saul, and he would not give up the palace. To be identified with David in his rejection and he lost his life over it. And brethren, if we put our trust in the Lord Jesus Christ and love our David but won't give up the palace, we can lose our lives over it. That is, we can have a life that goes through this world and the consequences. No fruit for God because we are unwilling to separate. From Saul, the man in the flesh, at least as far as the honors and the good things that come from the life that Saul had. And that's what it is. When we won't identify with David and take the place of suffering and rejection with him until he reigns, we put ourselves in Jonathan's place and it is a sad history. God says the powers that be are ordained of the Lord. We have and and this this country a man in the place of leadership. Umm, not everyone seems to agree with his ideas and so forth. Well, I don't know whether they're right or wrong personally, but this I know the man who is speaking. His mind and bringing things through, uh, to be part of his rule, uh. Are coming from the man whom God ordained. Uh, so while we are going through a testing period, if you want to call it that, uh. We can be sure that we when we kneel before God or we speak to God as you might mention his name. And pray for him that he will be used of God in the in the office that God put him in his uh, and uh, in the end. Will be thankful. To the praise and glory of God. It is God's deposit in US and as you go further down we see the angels are even impressed with this. It is what God is depositing us. The faith that God has given us at that day. It is that which is going to be found to his glory and to his praise. It is what God has given us When it's fully tested, it's fully goes through trial and the beauty of it comes out then God receives the glory. That is what this portion is about. That is why fellow down there able to. They are believing in Christ, full of glory. Feel as amazed when he sees these people. You guys did not see Jesus Christ. I saw Jesus Christ. But when

I see the way you, you've responded to me, You love him, and you believe into this one and the glory, the beauty of that faith comes out. It is weighty and it is impressive. So as much as the trials may be sorrowful, the greatest joy or the things that brings God, the glory is the faith that is being tried and you know it. It is that which brings, I think that celebration. It is that which brings the the happiness. It is that which brings the glory. Let us, let us be grateful the opportunities God gives us to go to trial that his own glory might be exalted or his own glory might be manifested. And that is where you can rest. And this is where you can relax that Father, whatever it is.

And it's all be to your glory. Is our position, brother, and that we are brought into understanding these things. The prophets in verse 10 that wrote those things down searched them and didn't really fully understand them. I often think of David, who was a prophet, wrote in the Psalms. They pierced my hands and my feet. He probably wondered what did that mean? Crucifixion wasn't in practice at that time. He probably looked at those scriptures and says, I don't understand this. My hands and my feet haven't been pierced. So they searched those things and it wasn't revealed to them. Verse 12 Says, unto whom it was revealed that not unto themselves, but unto us. We now understand those things unto us. They did minister the things which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven. And not only the prophets, but the end of verse 12. The angels desire to look into these things. Angels do not have the Holy Spirit to understand these things like we do. What a privilege. We look back into the Old Testament and we see that God. Had seen this all beforehand and that he had written it into the scriptures. Those Old Testament prophets were mighty men of God. They were mightily used of God, but they did not have the understanding that we now have. Yeah, in this day. But the spirit of Christ was in them. So whether it was Abraham or Joseph or, uh, the prophets, uh, they really had limited understanding as to what they're writing, but it was the spirit of Christ that we recognize in them. It wasn't just a coincidental story that we can make an application to. Like, you know, if a brother preaches in the gospel, he might use an example of something he observed and then make an application. And, uh, but if you actually question the people, they. You know, that's the last thing you're thinking about. But I suppose in the coming day, it's when those Old Testament states are there in the glory and it's all revealed to them, they're going to recognize why they did it and why they were, why they behaved as they behaved. It wasn't that like when Isaac, you think of him being bound upon the altar, he submitted to that the measure that he was obedient and he took his place as he should have taken his place as his son. Was a spirit of Christ being displayed in him, And Christ was fully displayed, but Joseph? Uh, his behavior through his life, it was the Spirit of Christ, uh, that was displayed there, not just because it's a story that we can get something out of and make an application, but God, the Spirit of God was working in them and he had a nature and he was given instruction by, uh, the word of God and by what was revealed to him and measure, of course, but uh, we see in Joseph, the Spirit of Christ wasn't the Spirit of Joseph. With the spirit of Christ that was seen in him, it's a marvelous thing to read those Old Testament types and figures and where their conscience was involved. Not like a balaam, but, uh, the other of the Saints there when they behaved for a reason out of obedience to the light that they had. But Christ knew fully what he was displaying. Day by day at the last verse. Help me then.

I'm 84. Psalm 84, verse 6. Who passing through the valley of Vaca? Make it a well. The rain also filleth. Pools.

St. Louis Conference: 2009, 1 Peter 1:13-25

Reading

Oh Jesus, precious Savior, oh, when wilt thou return our hearts with woe familiar to thee our Master turn. Our woe is thine. Lord Jesus, our joy is in thy love. But woe enjoy all lead us to thee in heaven above. Hymn #23 in the appendix. Nsnoise. When they gave all the water and all our help and Thunder. And Father we. I suggest we start at verse 13. First, Peter one verse 1344. Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children. Not fashion yourselves according to the former lusts and your ignorance, but as he which has called you as holy, so ye be ye holy in all manner of conversation.

Because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons, judges, according to every man's work, passed the time of your sojourning here in fear. For as much as you know that you were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your Father's, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world. Who was manifest in these last times for you? Who by him to believe in God that raised him up from the dead? And gave him glory, that your faith and hope might be in God, seeing you have purified your souls, and obeying the truth through the Spirit, unto unfeigned love of the brethren. See that you love one another with a pure heart, fervently being born again, not a corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. And God brings the truth before us, says to our position and as to what is ahead and our standing and our hope. And whatever aspect of the truth it might be, there's always something to exercise our consciences and our hearts concerning our walk. There's a practical effect that the enjoyment of the truth is going to have on our lives. And we've been speaking much from the first part of this chapter concerning our hope concerning the inheritance, looking forward to the appearing, the day of manifestation, and so on. But now he brings before us some some very practical statements in connection with our life and our conduct as those who have this wonderful hope and who ought to be living in view of that day of manifestation. You have a similar thought in first John chapter 3 where he speaks of the time when we're going to be with and like Christ. And there again it's the appearing. We know the change will take place at the Rapture. But in first John three he says when he shall appear, that's the day of manifestation. We shall be like him, for we shall see Him as he is. And then he says, And every man that hath this hope in him. Purifiers himself even as he is pure. That is in the measure in which you and I are living in the reality and the enjoyment of our hope and what is ahead. It's going to have a practical purifying effect on our lives. And so he exhorts us to gird up the loins of our mind. Be sober. He exhorts us as to obedient children, not fashioning ourselves after the former loss. Be holy. And so on. Practical holiness, all these things are exhortations in view of what has gone before. That's what the wherefore indicates takes us back to what has gone before. And now he says this. The reality of these things in your soul will have, ought to have, and will have a practical effect even on your thought process. This exhortation he begins with, I suggest, is really something that we need to take heed to. And I want to just say a little word, word of warning to parents who send their children to public school. And I've sent my children to public school. So I'm not saying a word against public school, but we need to be very watchful and careful because there is a great deal today in the public school system and in the world we live in. That teaches us to empty our minds. We are never taught to empty our minds. We are taught to gird up the loins of our mind. We are taught to bring every thought into captivity and to the obedience of Christ. And it's done very insidiously in the Western world. It's done under the guise of relaxation. And I know even in the

school system in the area I come from in eastern Ontario.

They get the children to sit in a circle and they get them to close their eyes and they get them to try to empty their minds. And they say it teaches them to relax and so on. But if we try to empty our minds, brethren, then Satan's gonna have lots of things to fill the vacuum nowhere to fill up our minds with Christ. We're to store up our minds with the word of God. And that's really the thrust of the verse in Colossians chapter 3 that says set your I know the King James says affections, but. Perhaps better translated. Set your mind. If you have a margin, you have a note to that effect, and Mr. Darby translates it that way. Set your mind on things above where Christ sitteth at the right hand of God. That is what we are to do. And so this is girding up the loins of your mind. And we're not to allow wandering thoughts either. Not only are we not to empty our minds, but we're not to allow our minds just to run every which way we would like them to run. Because if you allow that, Satan's got lots of tributaries to take those minds down that are going to lead to very bad things. And so we need to be careful. Satan seek seeks to use the mind to. Fill us with anything but Christ, and if we allow that, then it's going to lead to unholy, unrighteous actions in our lives that will not be for our good or for His glory. And I think that's the thought. And girding up the loins of the mind is to control your thoughts. Don't let them go helter skelter. Anyway, don't let. Uh, the media control your thinking. It happens a lot more than people realize here in this country. And sometimes we as believers allow ourselves to let, uh, let our thoughts be controlled by the media or any other form this world has. We need to renew our thoughts with the word of God. And it's interesting going through the epistles almost. Every epistle has something about our minds, our thoughts. Here it is, gird up the loins of your mind. You know, they used to have long flowing robes and when they wanted to walk they had to control that. And so they gathered up their long flowing robes and they had some kind of a belt to put around it to control it. We need to have our thoughts controlled too and brought into subjection to the Word of God. Look at a verse in Second Corinthians chapter 10. For one instance, because it's it's filled. The Word of God is filled with the. Exhortations about our minds and our thinking. We are what we think about. As a man thinketh in his heart, so is he. 2nd Corinthians 10 and verse. Verse four, it says the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. There's strongholds of teaching. In this world, humanism is one major stronghold of teaching in the Western world. And it has a lot more effect on us than I think we like to realize at times, brethren. Verse five says, casting down imaginations or reasonings, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. How important to be careful of our thinking. Have right thoughts about things. It's another verse, a couple of verses in Philippians chapter 4 that speak about the same thing. Three that didn't. Verse six of Philippians 4. Be careful for nothing. But in everything by prayer and supplication, with Thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts. And mines, there's the thought processes through Christ Jesus. So when we've discharged the things that weigh us down, what do we occupy our minds with verse 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are a good report.

If there be any virtue and if there be any praise, think on these things. There's quite a filter to put your thoughts through. Is it true? Is it honest? Is it just? Is it pure? That'll filter out an awful lot in this world. Don't let your minds be occupied with stuff that is impure. That is not true. It seems to me quite a scary thing in today's world, that truth and fiction is mixed together in a way that people begin to not be able to distinguish what's true and what's false. That is scary. Brethren, the Lord give us a love of the truth. That's what in Second Corinthians or Two Thessalonians 2 is mentioned. Those that have not received the love of the truth will be deceived. In the coming day by the Antichrist. So we need to be careful of our thoughts. One other place, I know there there's lots that could be mentioned, but in Hebrews 12, I think Don mentioned this this morning. But Hebrews 12 and it says. In verse 3 after Speaking of the Lord Jesus. And how he went through the cross. He endured the cross. The word is verse three. Consider him. The old version of the Spanish reads it this way, translating it literally. Reduce your thoughts to him. Instead of being thinking about ourselves. Think about him. Control your thoughts, don't let them go helter skelter after anything. That is very important in today's world. I know myself, and I have to say to the dear young people, it's not easy. You have to learn to discipline your mind. Sometimes I'm reading the scriptures itself and my mind is way off over in some other direction, and I have to stop and bring my mind back. That's what it means to gird up the loins of your mind, control your thinking processes, bring them into subjection. To God's thought, God's Word, how important? And that's the key, because in Ephesians it's the first part of the armor that's mentioned. Interesting, isn't it, Because it seems to be the foundation or criteria for effectively taking up all the rest of the armor and utilizing it in a proper way. And it says there, let your loins be gird about with truth. And so, as Bob said, it's not just bringing our thoughts into a certain circle of things, but it's based on the word of God. We've got to have a basis for our thought process. If it's go, if we're going to think on the things that are pure and lovely and holy and so on. And that's why it's important, as we used to be exhorted by others when we were young people, to fill up our minds with the word of gods. And someone used to use the illustration of you fill a glass with water to the brim, there's no room for anything else. You fill the cup with wheat to the brim, there's no room for the chaff. That's what we need to do, and it's by reading. The Word of God. We cannot have right thoughts unless they are based on the Holy Scriptures. Somebody said my mind is like a sieve, the water just runs right through it. But how do you do with mine like that? You put the sieve right into the bucket of water and it'll stay full of water.

Help Cat. Umm live properly without a proper hope. So we have to have our minds on the right object. And steadfastly so, but as he says in the verse, and hope, Mr. Darby translates it hope with perfect stead and fastness. What a nice expression that we are to put our hearts on our home that is set before us, that is at the end, as the Lord Jesus did, is brought before us in Hebrews. 12 who, for the hope that was set before him, endured And uh, so it is with us too. We. Man needs a hope if there's no hope, if there's, as he would say, no light at the end of the tunnel, there is a constant depression that comes upon the soul if it has no hope. But thank God, he's given us a hope. It's not that we don't have one, but He has given us a hope, and it's a perfect one. And so it's what we need to walk steadfastly toward the end. When Caleb. And Joshua's spies went into the land of Israel. Caleb, 40 years after that, in fact more than 40 years by the time it came around because they'd always been in conflict in the land. He still had that piece of property that he had seen over 40 years before. And he says to Joshua, Joshua, I want it, let me have it and I'll fight for it. And so it is that a proper hope one can lay hold of and just. Not give up, but keep on with it. Say, because we've mentioned several times that Peter is the wilderness book. And if we were to go back to the 16th of Exodus where you have the children of Israel at the beginning of the wilderness journey, they, they get discouraged, they start to murmur and complain. They were looking back in the wrong direction. They were looking back to Egypt and Moses cried to the Lord. And what did the Lord tell Moses? He said tell the people to turn around. They're looking in the wrong direction. And when they turned around and looked out over the wilderness, it wasn't particularly to see the miles and miles of hot sand and rock and. All the things that were between them and the promised land. But it tells us there that they saw the glory of the Lord in the cloud. And as long as they had that in view and the hope of the promised land. Then they were encouraged to go on step by step when they started looking at present circumstances. When they started looking back and

hankering for the fish and so on, and I've eaten the fish and the melons and the leeks and the cucumbers of, of Egypt, I can well understand from a natural standpoint why they wanted to go back and get some. They're very good. But the point was they hankered after that, which in tight was the food of the world, but it was the result of losing sight of what was ahead. As you say, Brother Dawn, man is made in such a way that to persevere, whether in natural things or spiritual things, he needs a goal, He needs a hope. Why does a person give up present advantage if they don't have an eye to the future? Why does a young fellow live in a room that doesn't have kitchen privileges and he heats his macaroni on a hot plate and doesn't go out with his friends when he like? Why does he do that? Well, he's studying, he's saving his money and he's getting his degree and he's got that in view. Graduation day and a job and so on. If he loses sight of that, he's going to, he's not going to give up present advantage. And that's why it says in Proverbs where there is no vision, the people cast off restraint. And brethren, why is it sometimes we get so discouraged or we become so overwhelmed with the conditions of in our lives or in the world? Why is it we hanker after the things of the world and in our hearts go after those things?

It's because we lose sight of the hope. It's because we lose sight of the end and the goal. And that's what Peter is setting before these these these believers. They'd lost everything. No use looking around or back. But he says you've got something hope to the end or hope in a steadfast way. Don't give up that hope because it is in Hebrews assure and a steadfast hope. But if you just allow me to back up, we missed the word sober. And I want to make a comment because Bob was talking about it the other day in his meeting and it's very important. But let's just say this before we comment on the word in its context, it doesn't mean. That Christians go around with long faces, does it, Bob? No, we don't want to go around like we're sad and justice always attending a funeral. No, a Christian ought to be a happy person and our faces and our countenances, countenances ought to show our joy in the Lord. But when he uses the expression sober in the Scriptures, it's in contrast to the spirit of the world, which is frivolity and amusement. This world is drunk today. With frivolity and amusement and people going after pleasure. And it's Satan's way of keeping the unbeliever insensitive to his ruin and keeping the Christian from enjoying their portion in Christ and their hope. And we want to be very careful that we don't get caught up in the spirit of the age. There is a sobriety that is characteristic of a Christian, but it's a sobriety that we can practically manifest with a happy smile on our faces. Go one step back again, further talking about disciplining our minds. Most of our older ones, they had a job before they were retired. I remember I had the job. I had to remember numbers and dials and drawings and I had to put them properly together. When I punch in in the morning, my mind had to be set on the drop that I was going to do that day, and that job had to show results in the evening after my 8 hours were over whatever I worked and these results were evaluated. By my boss, not every day but at least every week. But that's the same with us. Our mind in the morning should be set on prayer 1St and then have a word with the Lord or read a scripture that would set us well on the day and that would even help us to do our our job properly because it reminds us from scripture what we are supposed to do. Then our mind is sent that on our God too, and the same Avenger and the house when we have conversation, a very good thing to keep our mind. Disciplined when we talk to neighbors usually, and that's what's the thing I heard in the East Germany when they lived under Co communism, people were so afraid to talk to each other, so they talked about nothing about the weather, mainly that they couldn't transgress. While we have the liberty of the Lord, we can freely be occupied with the things of God. And let us discipline our mind that way. Soberness is acting in the full capacity and capability that God has given us. When a person is drunken, they are impaired in their ability for soberness, and I say a person. Uh shows that he is drunk by the way he talks and by the way he walks. And in the same way we are exhorted not to be drunk with wine, but to be filled with the spirit. And the person that is filled with the spirit is noticeable by the way he talks. And by the way, he walks as well. And that's what is to be characteristic of the believer, because the Spirit of God is the one that's to guide us. Lord, help us, brethren, we are living in serious days, really serious days, and we need to do it with the full capacity that God has given us.

I'd like to ask a question in verse 13. What is the grace that is to be brought unto us at the revelation of Jesus Christ? As well as the world. Is not occupied with Jesus Christ. This is an important admonition for my soul. I don't deserve this. Occupation. Tremendously important. Valuable. To think on him. His word, His ways, His thoughts, may they be my thoughts. I don't deserve it. Because I have a different mind which likes to see what's going on in the world, newspapers and etcetera, etcetera. But God would have. My mind. Centered around the thoughts, centered around the person. Of the man. Who stayed? Firm and said. At the end of his prayer and Father not. My will, but thy will be done. As to the matter. I'm going to Calvary's cross or not. Thankfully, he said. Thy will be done. What matchless grace this is. That this man who never departed. From the will of God. And saw what was coming at the cross of gallery already. He saw and knew about that. The Lord laid on him the iniquity of us all. Yes, he knew that. And he said, If it be thy will, take this cup from me. You think on him? And his words. And his ways? Let that occupy your heart and your mind. Question. I would just suggest that at least part of the thought here in this expression is that, well, let me say this first. This morning we mentioned that one of the things that the day of manifestation will do is show the perfection of all God's ways with us in a way that we haven't seen and understood before. But another thing it will do is to give us a sense and understanding of the grace of God like we've never had before. When we see everything manifest in the light of His presence and His sense of what is commendable and so on, we're going to look back, brethren, and we're going to realize that everything in our lives was a result of the grace of God, not just our salvation. But if there was any response in our hearts and any fruit for His glory in our lives, it was God that worked in us both to will and to do of His good pleasure. Maybe I can use a simple illustration. The Lord said that a cup of water given in His name would not lose its reward in that day. But when it's all revealed and manifested in that day, we're going to realize that first of all, He provided the cup of water. Secondly, He provided the opportunity to give it. Thirdly, He put the desire in our hearts to give it. Well, brethren, that's going to give us an appreciation of the grace of God that we've never had before. No wonder we're going to cast our rewards back at His feet and give Him all the glory.

And So what a day of not only glory will be revealed, but grace will be revealed and manifested to our souls like we've never known and appreciated it before. Maybe that's at least part of the thought in this expression. But maybe you have a thought, Bob. Oh, that's nice. They enjoyed too, in connection with that in John 17. Umm John 17. And verse 23 in the Lord's Prayer here he says to the Father, I and them endow in me, that they may be made perfect in one, and that the world may know that thou has sent me, and has loved them as thou has loved me. This is the the world may know, uh, brings before us the day of the revelation of the Lord. That's when the world will know. And when the world knows, it will see us in association with the Lord Jesus and the world will say he loves them as he loves the Son. And that will be one of the at least expressions of the grace of God. That Jim has been talking about everything that will be our place then is the result of the grace of God. And so it won't be because to our glory and honor, but it will be to him. And one of the things that will be revealed that the world will see is he loved them as he loved his own Son. Don, give us that last statement. I I did. You dropped your voice. He loved them as he loved his own son. Yes, thank you. To walk as obedient children are children of obedience, not because we're required to or it's a hard thing, but when we think of His love, of his grace, of the hope that's before us and all that we're going to share in that day. Isn't that really, brethren, the springboard or the motivation that there would be obedience in our lives now it's not hard to obey when we think of. The person that loves us,

what's provided and what's at the end and his well done and the fact that it's all going to be for his glory in the end. Is it hard to act in obedience in that way? And when we think of those things, and so he says as obedient children, and then he warns us. And not fashioning yourselves according to the former loss and your ignorance. Don't go back to the way you acted before. Don't go back to what you were before. Keep the goal in view again with Israel. They looked back too many times. Thank God they never got back into Egypt. They never got back their positionally, but in their hearts they returned unto Egypt, into Egypt and it caused some sad consequences in their history. In Ephesians chapter 2 it speaks of uh. Our condition. Before the grace of God. Came into the picture and at the end of verse two, it speaks of us as children of disobedience. That's what's characteristic of the man without Christ. But now we are children of obedience. That's what's characteristic. You have a life and a nature that loves to obey God. You're a believer in the Lord Jesus. That's the life you have. And as we were mentioning earlier in verse two, it's the obedience and sprinkling of the blood of Jesus Christ. It's the obedience of Jesus Christ. We're sanctified into that. So now the exhortation is to as obedient children, not fashioning yourselves according to the former lusts and your ignorance. So that's what's characteristic of.

The believer in the Lord Jesus. It's another verse or two I'd like to point out in the book of Romans, uh, first of all in chapter one. And uh. Verse 5. He says by whom we have received grace and apostleship. For obedience to the faith among all nations. For His name. And look at the last chapter of Romans. And verse. 25 and 26. Now to him that is of 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 by the scriptures of the prophets, according to the commandment of the everlasting God. Made known to all nations for the obedience of faith. That's what's characteristic of faith. You really have faith in God. You're going to want to obey Him. And if you don't obey him, it shows a lack of faith. And so we were speaking this morning about Abraham. He trusted God, and when God asked him to do something that was extremely difficult, there was not even a second thought in another direction. He simply obeyed. How important that is in the life of the believer to obey implicitly, unquestionably, the Scriptures. You know, sometimes we try to. Maybe we don't understand Scripture very well and perhaps that leads to problems in our lives, but we need to pay attention to the details of Scripture and sometimes give the illustration. And I have enjoyed it that when the Lord Jesus used Peter's boat to preach from the water's edge and afterwards to recompense Peter, he said launch out into the deep for a haul. Of fishes and let down your Nets. Peter maybe thought that he was a fisherman and the Lord was a Carpenter, and he said we fished all night and have taken nothing. But he said, that thy word I will let down the gnat. What happened? He let down the net, but the net broke because of the multitude of fishes. When we don't pay attention to the details of Scripture, we think we know a little bit better. We get into problems. So they called their their friends and they brought two boats and they both just about sunk. There's a lot of problems connected when we don't pay attention in simplicity to the word of God. The Lord give us that kind of implicit obedience to His Word. Involves the will. And man is disobedient because he self willed. But God has one, and only one perfect will. And he forms children of obedience to do that one and only perfect will. So as the children of God, our place is to say, as the Lord Jesus, the perfect man did, teach me thy will. Oh my God, that's what we need. We need to know His will as his children so that we can do it.

And the Lord Jesus whole life could be summarized in one sense. And I delight to do thy will, O my God, because he never acted as having a will of his own in his life of obedience. But the world is lawless. Thus means it is self willed. And it seeks to be independent, which is the other aspect of it. Self will and independence are what characterize man in his sinful condition. But the child of God is like the Lord Jesus as a man, perfect independence and perfect in obedience. He never acted just because something was good. He never acted because there was a need. As for example, when he was told that Lazarus was sick. He waits, He doesn't act. He might have said, oh, Lazarus is sick, we better get there right away and see what we can do, which is what the natural man would think and perhaps do. But he waits until it's the Father who gives the instruction, and then he acts. And uh, so it says to when he was tempted, he was always tempted to get outside the will of God and act on his own will. And so when he is presented with temptation, as has been said before, we know the will of God through the Word of God. And he always responded, giving the will of God in the matter by the word of God, and he would not even for the necessary food for his body. Act outside the will of God. He said. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Father. And so even in the matter of eating, Satan tries to get the Lord Jesus out of his Father's will because he had been without food for 40 days. But he he doesn't rise to that temptation. And shows us the perfect pattern that we need for our lives. Which begins with that same purpose of heart, to do the Father's will. And not exercise the will of our own. Mm-hmm. Well, practical to characterize us as well, isn't it? And so that's what we get in the, uh, 16th verse. But I, I just, uh, 15 and 16, but I, I just want to say a word about this word conversation. Now I realize that Mister Darby has a footnote that says that this word conversation really encompasses our whole manner of life. And certainly that's right. And that's the way we have it many times in our English Bible. But if you'll just allow me for a moment to focus in on this word conversation, because it's part of it. It's more than that, but it's part of it. And you know, we've been talking about that which we. Here and listen to that doesn't encourage us, it distracts us. It spoils and hinders our fellowship. With the father and with the son. And we need to be very careful what we listen to, but we also need to be very careful what we say. What is our conversation in our first of all, in our interactions with one another? What do we discuss and we and speak of? Do we speak of that which edifies and encourages us? If our thoughts are governed by the Word of God, as we were saying earlier, out of the abundance of the heart the mouth speaketh. And David said, Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord. And so we need to be careful what we say that our conversation and our words might be edifying. What about in our interaction with, uh, the world, our neighbors, those we go to school with, those that we work with, you know, the, in the, uh, early church, their conversation betrayed them. They took knowledge of them that they had been with Jesus. And so often in the word of God, we find that what a person said. Made a statement as to who they were and and and so on. And so I just say yes, our whole manner of life and we need to have some exhortations and comments.

In that regard. But what about our conversation? But you know, if we listen to bad conversation, we're gonna speak bad conversation too. What comes out is usually what we have taken in, what we hear and what we listen to. And if you fill your ears with things that are unholy conversation and talk that is unholy. And you can get it lots of places by turning some buttons and push, pushing some buttons and turning some dials. And if that is what we feed on, then it's gonna come out through our mouths and we're not going to have holy conversation. I don't mean we can't enjoy natural things and. And so on. That's not what I'm saying. But is our conversation acceptable in the sight of the Lord? And for the blessing of others. By, well, different ways. But one of the important ways that children learn is by imitation. And any of us that have been parents have realized sometimes that we'll say to ourselves, where did the child ever learn that and suddenly will wake up to the fact that they had been imitating us in some aspect or another of our life. And so here, when he says be holy for I am holy, he's speaking to us as his children. And God himself, our Father, is holy. He has given us a holy nature. And he, as it were, might say to us, imitate me, be what I am. And thankfully, unlike us as natural parents who sometimes are sorry when our children do imitate us and learn from us something that we wish they didn't, children learn values, not only just actions, but what is it that interests us? What is it that's motivating us in our

lives? What is it we find our pleasure in very often? That's how they learn what is of importance to them and what's of value to them in their lives. But as children of God, he says, be holy, for I am holy. And thankfully with God, his pattern is always perfect. We never learn anything from God as a Father which would lead us in the wrong way or in the wrong direction. It's inconceivable. And so we need to be occupied with our Father, we need to be occupied with the Son, and we will have perfect pattern in which to learn from and follow. The Psalms it speaks several times. I think it is of the beauty of holiness. Holiness is beautiful. To God first of all. But I often think brother in holiness is separating from that which is contrary to God and delighting in that which is, uh, God's delight as well. That's holiness and. We all like to go to a wedding. What's so attractive about a wedding? Swear a woman separates herself from all the rest to just one. And we enjoy that. It's beautiful. Holiness is beautiful to God. And so sometimes, I think sometimes young people get the idea that holiness is so unattainable and never going to be holy in this world. Yes, there is that aspect that it is something we are perfecting in the fear of God, as it says in 2nd Corinthians 7. But. I think it is helpful to see that our position in Christ is one of perfect holiness. We have been chosen in Him that we should be holy and without blame before Him in love. That's the position He has set us in. And now according to this verse, we should make it a practical thing as well. And I sometimes say this, if a girl is going to be married and she has in this beautiful white dress and she goes outside into the parking lot and there's a bunch of cars that are kind of dirty out there, how's she going to walk around those cars? Let me tell you, she's going to be very careful. Why is she so careful? Because she has on a beautiful white dress. And brother, and it's when we enjoy the fact that God has brought us into this place.

A perfect holiness. That's the position you occupy, not by your own efforts, but by the work of Christ. Now let's walk in the enjoyment of that, and let's be careful that we walk in holiness of life practically as well. It's beautiful, brother, it really is. Holiness means a delight in what is good and to abhor what is evil. God finds his delight in good. But evil is a terrible offense to him, and he abhors it, and he wants his children to find their delight like himself in that which is good, and to have a if I could say re be repulsed by what is evil. The flesh loves. Evil. The flesh loves it. That's why if we live in the flesh, we go after what the flesh wants. But as God's children, having God's divine nature, we have been given that which does delight in good and is abhorrent in its nature to that which is evil. And so he says, be holy as I am holy. And part of what helps us in that is in the next verse he says, if you call on the Father. Who, without respect to persons, judgeth according to every man's work, pass the time of your sojourning here in fear. That is, we live before the eye of holy God our Father. And we need to live before him with proper respect of himself. A lot of times children in their speech habits and patterns sometimes show that they don't have a correct respect. For the place of the Father. In Proverbs chapter one it says the fear of the Lord is the beginning of knowledge, and a little few chapters later it says the fear of the Lord is the beginning of wisdom. There's no man on earth and there's no man that has ever lived who has understood wisdom or knowledge, who didn't give God. At the foundation of it all, His right place. Nothing is right, nothing in our thoughts is right, nothing in the order of our lives is going to be right unless it begins with God having His proper place of respect in our souls. It all begins with God. And so he says here. Our Father is God, He is holy. He will act toward us even as His children. In a way that is consistent with himself. And so we better walk with that proper reverence, that proper respect for our Father. If we do not, he doesn't cease to be our father, but he will bring us under his discipline to teach us for our good. Thought that I have enjoyed in this section of the chapter. In the Old Testament, and it perhaps is something that Peter must have had in mind as he wrote this, we have in the seven feasts of the of Jehovah, the first feast was the Passover and the next feast that followed immediately really it was connected with the Passover was the Feast of unleavened Bread, and they too went together the. Passover, of course, was on the 14th day of the first month, and then from that day they measured seven days, an entire complete period. And in those seven days, there was no leaven to be found in their food or in their houses. But it's connected rather than it's important that it be connected. And that's what you see here in these first verses. We're talking about holiness and obedience.

It's the Feast of unleavened bread. But why do we live this way? Because we, for as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's, but with the precious blood of Christ. There's the Passover. And so the two things go together there in this chapter. And what gives us power to live as we ought to? In holiness of life. Is to realize the cost that the Lord Jesus paid on the cross to bring us into this position of blessing. And sometimes, you know, to eat bread with that has no leaven in it. It's kind of hard, isn't it? It doesn't rise and you put it in the oven, it comes out kind of hard. People say live without sin, live holy. Come on, that's kind of hard in the world we're living in. That's kind of hard. Why is it hard? It's because we have not kept it connected with the feast of the Passover. It was to be eaten with on at least last, at that first day at least it was to be eaten with the Passover lamb, and that's where the lamb had to be. Roasted in the fire, it could not be put in water or it could not be cooked in another way. It could not be eaten raw. It had to be roasted with fire. When we look at the Lord Jesus going in to those hours of darkness. Where the fire burned directly on the land for three solid hours. No complaint from that center cross is the Lord Jesus undertook the judgment of God for our sins. Brethren, it makes the Feast of unleavened bread a real feast when we keep it connected as it properly is. And I say, sometimes our children say, oh, it's kind of hard. Why is it kind of hard? Because we haven't kept it connected. As Scripture connects together, the Passover and the Feast of Unleavened Bread go right together. The Lord help us to keep it in that connection. We have in these first two chapters of First Peter at least three times the word precious. And it's interesting the order in which they appear because first of all, he speaks of the precious blood of Christ. That's the basis for everything. And when he speaks of the precious blood of Christ, that's not our estimation of it, that's God's estimation. Back when the Passover lamb was killed and the blood was sprinkled, it was sprinkled outside the home for the eye of God. God's eye rested on the blood of the Passover lamb, which spoke to the heart of God. Of that which He was anticipating, when his Son would go to the cross, and as that Passover, he would offer himself there, and his blood would be shed. And so we find here that this isn't so much our estimation of the blood of Christ, it's God's estimation. Now, brethren, the blood of Christ ought to be precious to our hearts. But aren't you and I thankful that our acceptance before the Father? Our redemption isn't based on our estimation or value of the blood of Christ. And not only that, but we're not redeemed with corruptible things as silver and gold. You know, silver and gold change in value. If we were to go and check the money markets when they reopen on Monday, we might find that the price of silver and gold on the world market is very different than it was a week ago or a month ago or a year ago. Silver and gold change, money changes in value. Sometimes from day-to-day. But our redemption is based on something, brethren, that doesn't change in value.

And the blood of the Lord Jesus is as precious to the heart of God. As when it was shed at Calvary's cross. But then just to go on with what I said, if you notice in the sixth verse of the next chapter. Wherefore also it is contained in the Scripture. Behold, I lay and sigh in a chief cornerstone. Elect precious than he that believeth on him shall not be confounded. Now here we have something else that's precious to the heart of God, and again, this is God's estimation. And that's the person of Christ, because it's the person that gives weight to the work. The blood of Christ is precious because the person of Christ is precious to the heart of God. And isn't it interesting that the first two times you have the word precious in Peter's ministry and there are several times that follow through. It's a word that. Somewhat unique to Preeter's ministry, but the first two times it's God's estimation. Of the work and the person of Christ. Aren't we thankful for that? And now he says in the seventh

verse of the second chapter. Unto you therefore, which believe He is precious. Now that's third, isn't it? Again, He ought to be precious to us. But what is it that's going to give us a sense of the preciousness of Christ? It's to, at least in some measure, view it from God's perspective, and to enter into the preciousness of the blood of the of that Lamb, and the preciousness of the person of Christ. That's going to deepen the preciousness of the work and the person in our own soul. But I say again. It's his value, it's his estimation first, because that's what we base our hope on. We have precious faith in the first part of the chapter, too, don't we? Yes, you're right. Thank you. Yeah. That's what. Values those things that you spoke about. Yeah, it's nice. Seven verse again. It's and there's this brothers discussion of Jim, uh, it made it more price unto you, therefore, which believe, I trust that's 97% of in this room here today. He Christ is precious, but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner. I'm not just sure someone who understands about the stone more than I do might be able to give some more, uh, comments about it, but it's Speaking of Christ. He from previous verses is Jesus, He is precious. But unto them which disbelief unbelievers do not have the Holy Spirit in them, the stone which the builders disallowed, the same has become the head of the corner. God says. Whether you believe it or not. My son is going to be. Put in his rightful place, he's going to be the head of the corner. And we can't change that. Because God has. They these matters in his, in his, uh, mind and his affections for his son and I, I'll commit there, quit there. My comment here that. The world doesn't value things as God does. And it's important for us to recognize that because. We're taught in the Word of God to seek to understand how God puts a value on something and then let that be its value to our own souls. The world looks in the Lord Jesus in a certain way and says he's worthless.

They have no use for them. We don't want them, we don't need them, we got rid of them and so on. And it is very, very easy for us in our constant contact with the world to unconsciously take in its value system. To the loss of our own souls. But the Word of God is that which teaches us to understand and because we have the right life to appreciate and value things as God values them, and then hold on to them with that value. And so it is with the truths of Christianity. We might be able to lift them and say we believe them, and that might be true of us. But when we get home to glory and we are going to give an account for the value that we placed on them, When the children came back from the captivity of Israel, they were entrusted with some of the holy things that had been taken into captivity to bring back to the land. And when they got back to the land. They gave a count each one by number and by weight. And we will also be giving an account at the end of our journey through the wilderness of those things of the treasure House of God that have been given to us to take through on the journey. And come to the other end, and we will give an account for them by number and by weight. I'd like to think of it in my own soul this way, that God looks at your heart as a treasure chest, and he puts in your heart treasures concerning Himself and His Son. And when he you get to the other end, he wants to open up the treasure chest of your heart, and he wants to see in it and mind those things that he has put there of himself and of his son and said, ah, it's here. It's been carried by measure and by weight. And we hope there's not a lot of. Of things that we have brought from Egypt. Back to the land. That, uh, we're adding to the. Pressures that we get in the land. You'll have to leave those at the door. You won't get to take those in. I appreciate the value of the blood of Christ and like Jim says, it's God's estimation first of all, that is important. When the destroying Angel went through the land of Egypt, there was only one question that was asked as he went from house to house. Is the blood on the door? If they didn't ask her, nice people living here or or kind of bad people that are living here, Nothing of that. Only one question is the blood on the door and where the blood was on the door, He passed over that house. There's only one thing that God respects in connection with our salvation to protect us from that awful judgment that's going to fall. It's the precious blood of Christ. Oh brethren, how we need to value that deeply in our souls as of a lamb, without blemish and without spot. Thank God. For that Lamb 4 ordained before the foundation of the world, but manifest in these last times. For you. Wonderful. God had it all in mind before this world was ever formed. But let's touch the last verses of this chapter, brethren, before we. Close because this is the last reading of these meetings and and it's so wonderful this about the word of God now having purified seeing you have purified your souls and obeying the truth. There's that obedience again through the spirit unto unfeigned love of the brethren. See that ye love one another with a pure heart fervently. There's those two words for love. One is.

The filet O they brotherly love and the second one is the. Divine love that Don was speaking at at the close of his meeting. Those two things go together in our Christian testimony. And then it says, Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. For all flesh is as grass, and the glory of men as the flower of grass. The grass withereth, and the flower falleth away. The word of our God endureth forever, and this is the word which by the gospel is preached unto you. How wonderful to have the Word of God in our hands. What a precious thing it is, and it's so impressive. How fast life goes by. I look at you young people and it's nice to see you here. Beauty, strength, intelligence, and But how long is it gonna last? Where will that beauty be in 100 years? Where will that strength be? It will be all gone. There's one thing that will remain. The word of our God abideth forever. Oh, how important it is. You see, youth. Don, I've known you for quite a few years. You and I used to go down to South America together when we were younger. You're not the same today. The flower has fallen and the grass is withered, but there's something that I still enjoy with you, brother. It's the word of our God that abideth forever. Isn't it treasure? Isn't it a treasure, brethren, to enjoy something in our hands today? It's gonna be the enjoyment of our lives forever. And that heavenly sphere. And it's living as we, I think we said earlier in these meetings. And so for all eternity, we're going to have a fresh enjoyment of this blessed book that we hold in our hands. We'll never exhaust it. Now we know in part and we prophecy in part. And I realize that when we get home to glory, that which is in part shall be done away. But I suggest because it's a living book that will never really in a sense, exhaust it and will certainly never tire of it for all eternity. And rather than to think that the precious things that we have touched on in these meetings, and we've touched on them in a very basic way, we've skimmed the surface of this chapter that we have sought to take up together for our edification. But to think, brethren, that this is one of the very chapters that we're gonna go over in the Father's house, we're gonna understand fully in the Father's house, and the whole word of God is going to be spread before us. You know, man has tried to get rid of the word of God. They've tried to eradicate it from the face of the earth. They've burned it in bundles and. Sought to get rid of those who orally propagated it by burning at them, at the stake, and so on. But they never have, and they never will. Why, brethren, because the originals in heaven. Forever, O Lord, thy word is settled in heaven, and So what a prospect, What a hope, brethren. If we've enjoyed a little bit in these three readings that God is so graciously given us to sit through and share together. What will the enjoyment of these precious things be for all eternity? Oh, if that doesn't quicken our feet through the wilderness and spur us on, then nothing will. But brethren, we have a hope, as Peter's been saying to us through the pages of the Divine Word. What a hope it is, what an inheritance it is. What a word we have, brethren. May these things encourage our hearts. I know it's difficult today. We are still in the wilderness. I know there's some here who perhaps weep within as they think of going back to the grind of life that we've had the privilege of being sheltered from for a few days. You say there's so many trials in my personal life, the family circle, the assembly, at work, at school. But brethren, if we keep this hope before us, I say again, every man that hath this hope in him purifieth himself. Even as he is pure. Nsnoise. Nsnoise.

Reading

Nsnoise. Wednesday. Nsnoise. Nsnoise. Nsnoise. Boiling water. Nsnoise. Nsnoise. Birds of a feather flock together. Nsnoise. Phone 107. Verse 23. They that go down to the sea, and ships that do business in great waters, these see the works of the Lord and his wonders in the deep. Free commandeth and raises the stormy wind which lifteth up the waves thereof. They mount up to the heaven. They go down again to the depths. Their soul was melted because of trouble. They reeled to and fro, and stagger like a drunken man, and arrest their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet. So he bringeth them unto their desired haven. All that men would praise the Lord for his goodness, and for his wonderful works to the children of men. I suggest rather that we take up first Peter chapter one. Three times in First Peter chapter one. It speaks of hope in three different ways. First Peter chapter one. Well, the whole book, the children of God are seen as on a journey with the starting point and the destination and the difficulties of the way like we just sang about and those things that God provided for the journey and the encouragement of his provisions to take them safely to the end of it. And I believe it would be profitable to look at it for the benefit of our souls.

First Peter chapter one. Peter, an apostle of Jesus Christ. To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bathinia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy. Hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fate is not away reserved in heaven. For you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Where any greatly rejoice, though now for a season if need be, you're in heaviness. Through manifold temptations, that the trial of your faith being much more precious than of gold, it perishes, though it be tried with fire, might be found under praise, and honor and glory, at the appearing of Jesus Christ. Whom having not seen ye love, in whom though now ye see Him not yet believing, ye rejoice with joy unspeakable. And full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you? Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand, the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us, they'd administer the things which are now reported. Unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which thing is the angels desire to look into? Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the resurrection of Jesus Christ. As obedient children. Not fashioning yourselves according to the former lust and your ignorance, but as he which has called you as holy, so be ye holy in all manner of conversation. Because it is written be holy, for I am holy. And if ye call on the Father, who, without respect of persons, judges according to every man's work. Pass the time of your soul journey here in fear. For as much as you know that you are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your Father's, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world. What was manifest in these last times for you Who by him do believe in God, that raised him up from the dead and gave him glory, that your faith and hope might be in God? Seeing you have purified your souls, and obeying the truth through the Spirit unto one thing, love of the brethren. See that you love one another with a pure heart, fervently being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever.

We're all flesh is as grass, and the glory of man as the flower of grass. The grass wither us, and the flower thereof falleth away, but the Word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. Peter Wrights. That all started their lives with. Certain hopes. Certain expectations, He's writing to those who had been born Jews, and as Jewish people, they had a certain hope. They had a certain expectation, certain desires that were put before them. And they lost them all, in that one sense. They end their lives with a totally different destination before them, with a totally different hope during their course of their life. And in a general way, that's true of every one of us in this room. We naturally start life with certain expectations and certain ambitions, perhaps as we get old enough to form them. But there should be. Hopefully there has come a point in our life. When we recognize that God has called us for a different destination, which puts us in a different path, a different journey through the rest of our lives. And as we journey, we have hope. I just encourage us as we go through this chapter three times in the chapter in verse 3A, living hope, verse 13, the hope of the revelation of Jesus Christ, and in verse 21. Hope in God that we will find the encouragement for our souls of that which is put before us. But I would also say right at the beginning, you don't get the hope if you aren't fixed on the same journey. Sometimes somebody will say, let's go, go here, go there and someone else say no, I don't want to. I'm not really interested in that. Well then you can't share in the common experiences, the hope connected with that destination. And so it is in the Word of God. There's an assumed, in fact, it's explicitly stated in this chapter what the destination of these people was who had to make this journey to get there and go through the trials and the joys and the conflict and the difficulties of that journey. Might be helpful too in introducing the of hope to realize that in Scripture hope connected with Christ and the new man is in no way uncertainty. Hope connected with this life is always uncertainty at best. After this conference we may hope to return to our homes and we may hope to do many things, and we discuss one with another our plans and our hopes and our desires. And we say, where are you going from here? And so on. But often our hopes in connection with this life and our destinations that we had planned, something enters in to frustrate it and it never comes to fruition. But hope and connect in the sense of which we're Speaking of it here is only hope in the sense that we're not in the full reality of it yet. And So what a man hath, why does he yet hope for it says in Romans. If you have something in your hand, you don't hope for it, you have it. If you've been promised it and you don't have it yet, there's an anticipation and a hope that looks forward to the moment when you will have it. And so our hope is, it says in Hebrews is sure and steadfast. And it's the only hope that we can ever speak of in this life as being sure and steadfast. And that is the hope that we have in Christ. And so again I say it's in no thought. There's no thought of it being uncertainty. It is only hope in the sense that it hasn't been fully. It's been revealed to us that we're not in the full good of it at the present time. It's something that is yet future, but it is something that is definitely secured. Also, too, in connection with what Don said, it's interesting that in the first verse, as he begins this epistle to those who had lost everything materially and might have wondered what had happened, because they were.

Steeped in the tradition and teaching, and rightly so, that if they were faithful to the Lord, they would be established in their land and material possessions and family and so on. But it's interesting, if you notice Mr. Darby's translation, he translates the word strangers as sojourners.

And a sojourner is one who is not here for very long, one who's on a journey. Those of us who have come to this conference, we're sojourners here for the weekend in Saint Louis. Some of us have airline tickets and other plans to leave here the first of the week after the conference is over. And so we say to one another, well, how long are you staying? And one is staying a certain length of time and somebody else another length of time. We're just sojourners here. And brother and I believe that we need to recognize that in each of our lives that we are only sojourners here in this world, that the life that we have here is only for a little time. That the trials and the tests and the circumstances of life are only for a little time. I know it doesn't always seem like it seems like a long time sometimes when we're going through those circumstances. But what the Apostle Peter was encouraging the Saints here is that, yes, you have fiery trials, Yes, you've lost everything to in a temporal way. Yes, there are persecutions and so on. But just remember you're sojourners and your whole lies beyond that which is material. Your hope lies beyond that which is of the horizons of this sad, sad world that is pleading at best. And if we can get a hold of that, brethren, in these meetings, then I believe there's profit for our souls. That's what's going to encourage us to go on. Peter wasn't trying to discourage the Saints by bringing before them the things that he brings before them in this epistle. Know what he was trying to do or seeking to do, was to encourage them that in spite of what they were experiencing now, they had a hope. And they had something secure and an inheritance that was far, far greater than anything they that their forefathers or they could have ever enjoyed as far as an earthly inheritance. They had something that couldn't be taken away. It was eternal, it was heavenly, but that they were on their way there and not to settle down with temporal things in this world. Speak to some young people, all of which are under 20 years of age, and I frequently ask them this question. 20 years ago, you didn't exist. Now you exist. How long are you going to exist? And occasionally one or more of them gets it. But most generally the answer is I don't know. Because man in his natural condition doesn't think beyond this life. He doesn't recognize that he has any. Now that he does exist, he has an eternal dis existence. And Peter, and it's taken for granted here, really, but the journey that these children of God were on was to a place beyond this life. And we don't really live life the way God wants us to live it if we simply have the attitude. Well, yes, and I'm going to speak as a believer could. Well, yes, I'm someday going to heaven. But then in practice, we make this life, our journey, like the world in which we live. That's the only journey it knows. Let us eat and drink and be merry, for tomorrow we die. We have one journey through life. Let's get the most we can out of it. We know it's going to end someday, and that's going to be the end of the journey. Not the journey that Peter describes to us here in this chapter at all. He says to us as to our hope, we have a living hope of a heavenly inheritance which takes us on into eternity on a journey of which our destiny is to be with the Lord Jesus in heaven. So as we go through the encouragements that are given to us and the discouragements or the conflict connected with it.

We won't get the benefit out of it if our minds stop at the end of this life. Whether it ends in death or whether it ends in the rapture, we still will not get the benefit that God wants us to get out of it unless we immediately begin with the end of the journey. Similar to the Children of Israel, of which this chapter has its parallels, specially written to Jews, the children of Israel started their journey from Egypt. They had to pass through the wilderness, and the destination for them was Canaan. And this chapter is part of a book that starts, if you will, with a beginning in the world. Takes us on a trip through a desert with the destination of heaven, our Canaan. As a child, I took many trips with my mom and dad. And for which I had nothing to do with the planning of the trip. I was generally told what the destination was going to be. But it was all my father or my mother or both. Decision and plan. As to it. And I participated in it quite often. It was it's time to get in the car and my father took care of the rest of it. It's good to see right in the beginning here in verse 2 where it says elect according to the foreknowledge of God the Father, that the journey that we take begins in the heart of God. The planning for it was originated by God. We didn't think at all. We didn't say, oh, we're going to go to heaven after we get created. And all the rest of that made no sense, would have made no sense to us. But it's a good thing to recognize that the planner. The one who carries it out as to the path of it. The destiny of it, the provision to get us safely through it to the end, and those things that encourage us along the way all originate in the heart of God. When it says foreknowledge of God here, it goes beyond the idea of simply God knows everything ahead of time. The foreknowledge of God very often involves. Not only that He knows ahead of time, but that He purposes ahead of time an end result and knows that it will be accomplished. And here I believe it has that character that God, before He ever created this world, had in His mind and in His knowledge that He was going to take us on a journey to His own dwelling place to be with His Son, the Lord Jesus Christ. For eternity. And he starts with it here because. Hopefully, like little children, we anticipate the journey with joy. Oh, we might say to a father, mother, is that where we're going? That's wonderful. And that sustains quite often. Sometimes when I was a child and my dad said we were going to a certain place after we've been on the road 5 or 10 or half an hour or something. Are we there yet? Are we about to get there? As children, we didn't always like the journey itself, but when we were reminded why are the end of it was going to be, that helped us to endure it until we got there. It's nice to see too that. We speak of God, but if you notice in verse two, it's the whole Godhead.

The Father, the Son, the Holy Spirit are all active and all of one mind concerning us. Sometimes in our earthly relationships and family matters and so on. Sometimes there isn't oneness, there isn't unity, there's conflict as to where we're going or what we're going to do or how we're going to do it once we decide to do it, and so on. Things get very complicated among men, but here we have the foreknowledge of God the Father. We have the Spirit doing the work of separating us, sanctifying us. To this calling to this. Destiny. And we have the necessary and perfect work of the Lord Jesus Christ, so that we would be allowed, so that we would be enabled to have such a destination put before us. It would be nice if we could have a a word on the on the the work of the Spirit of God in sanctifying. Sometimes in a situation you might have a collection of people. Together as a group. And there might be something that needs to be done. Or some. Purpose that needs to be fulfilled and someone has the responsibility within of choosing in that group. Those who out of the group are going to be the ones to do that thing and set apart for it. Sanctification means to set apart. That's what the Word means. And so it's a work of the Spirit of God to set aside, separate, if you will. For God's purposes. Individuals to fulfill what that purpose is and in this case we see that there is a destiny of persons on earth to be with the Lord Jesus Christ in his position as a man in heaven in his glory over the come, his coming reign on this earth. And so it is the work of the Spirit of God to set apart. For God and for God's purposes, those who are going to have that place and that role, and we also know in the Old Testament or we have in Second Timothy, for example, two, sometimes the setting apart is necessary that those set apart might be suited to that which they're going to be used for. And so in Second Timothy, the idea in chapter 2 is sometimes the setting apart or sanctifying a vessels. So their claim and can be used for some purpose of God. And so we immediately have following the sanctification of the Spirit. In the verse it says unto obedience and sprinkling of the blood of Jesus Christ. Without that the separated vessels are separated, people would not be able to properly participate in the purpose of God. No. One will end up in the destination described in this chapter who has not been sprinkled with the blood of Christ. And no one will properly go through the journey unless they're set apart to walk through that journey in obedience. These believers who had been saved of the Jewish nation could understand this from their history in the Old Testament, because in the Old Testament God chose a particular nation, and he chose that nation and set them apart for a purpose. You see, it's a little different thought perhaps, but you see it on the banks of the Red Sea. They were redeemed by the blood of the Passover lamb.

But they were set apart as a peculiar people when they crossed the Red Sea, and they looked back and they could rejoice that they were no longer part of Egypt, and they were no longer now under the authority of Pharaoh and the Egyptians, A picture of Egypt, a picture of the world, Pharaoh's a picture, and his hosts are a picture of Satan and his hosts. And they could rejoice because now they were set apart, sanctified people. They had a journey before them, as we've been saying, and it was a long tedious journey and there were going to be many trials and difficulties and God was going to prove their heart over and over again, but they never got back on Egypt ground. Once they were set apart in their hearts, they returned unto Egypt, but they were set apart and they never got back there. And a Christian who knows the Lord Jesus has been sanctified positionally and will never be part of this world again. Paul said God forbid that I should glory save in the cross of our Lord Jesus Christ. By whom the world is crucified unto me, and I under the world. It is the cross of Christ that has separated us from this world. And will never be part of this world and its system and the judgment that it's under again. But as you say, Dawn, we can in our hearts return. And that's why there has to be a practical sanctification and cleansing in our lives, perhaps even on a daily basis, because there are those things that come in of the world that tarnish and defi and defile. And so if a vessel was going to be useful and meet for the masters use in the House of God. And the great house helps a profession, then there had to be a practical setting apart as well, and we need that. But that's not what he's talking about here. He's talking about a positional thing. And if you know the Lord Jesus Christ as your Savior. You have been sanctified, You've been set apart from this world, set apart for a purpose, for His glory. And as we get enrollments to be conformed to the image of his son, that's why he chose us where newest predestinated us, elected us to be conformed to the image of his son. And nothing can change that position that you have been brought into. Is there a thought as to why it is Peter mentions sprinkling of blood instead of shedding? A sprinkling of blood has to do with its application. And the shedding of blood has to do with the work. Itself. And so it's on the basis of the shed blood of the Lord Jesus Christ that we have later on in this chapter that we are saved. The blood is shed, and the value of the shed blood, it can be shed. In one John, one, the blood of Jesus Christ his Son cleanses from all sin. That's the character of the value of that blood. That said in that verse, without respect to whether anybody gets the benefit of it or not, but it's the value of the blood itself before the eye of God. It has the virtue that it cleanses and that it cleanses from all sin. But in order for the blood to be of value in a specific case or with a specific individual, then it's necessary in the application of the Old Testament picture that it be applied. And so when the children of Israel offered sacrifices to God, sometimes they were sprinkled with that blood. And that identified them with the sacrifice itself. And I believe in this chapter, it's that aspect of it that it's seen here as those who you might say are going already started out, but they in order to start out on this destiny and journey, it was necessary they be the blood be applied to them each individually. The whole children of Israel.

Left Egypt under the shelter of the blood of atonement on the Passover night. But later on it was found that some of them did not have personal faith and they didn't make it all the way. And so we can be in one sense, uh, take our position as being part of those who journey. And we might profess the value of the blood, but if we're not real, if it hasn't really been sprinkled, then we will not reach the destination. Well, there are two wonderful things too provided for the journey, and you find them in the end of verse 2, and that's grace and peace. Isn't that wonderful that we have those resources? The psalmist said, and I think it's the 84th Psalm, the Lord will give grace and glory. And Peter brings before us the glory in the end of the journey, but he also brings before us that there's grace as provision for the pathway. And so glory is what comes at the end. But grace is what meets our need along the way. It met our need as far as salvation. We were saved by grace. But we need that preserving grace that enables us to walk through this wilderness world, this wilderness journey. In spite of the difficulties and the circumstances, and it's interesting that there's these two things are to be multiplied. Do we need more grace? He giveth more grace of all we received of His fullness and grace upon grace. Whatever the circumstance or situation, there is an overabundance of grace to meet that situation. I can't fall in the wilderness. I can't get discouraged and say there wasn't grace to meet the situation. That I had to face the, the, the problem is I don't always avail myself of the resource that is there. And so we have that grace for the journey. But there's something else. There's peace as well. You know, when when we go on here, we find that outwardly these brethren had experienced anything but peace. They'd been driven from their homes. They were being persecuted for their testimony. It wasn't outward peace that they were experiencing. And it's not outward peace that Peter is promising them, but it is that inward peace for the journey. It's the same piece, brethren, that the Lord Jesus walked through this world with. It's the peace that He left with his disciples. When the Lord Jesus was about to leave the disciples, He didn't promise them that it was all going to be smooth sailing in good circumstances after He left them. In fact, just the opposite. He said in the world ye shall have tribulation. He said you're going to have problems and difficulties. But he said, My peace I leave with you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. The world promises peace when everything goes well, and the man of the world can have a certain sense of peace, at least when he gets good grades and his job's going well and things are happy in the family circle and so on. But just introduce some adverse circumstance that peace depended on his circumstances. And as soon as it's adverse, that peace vanishes. But you and I have a peace or prom. Given a peace, there's a peace at our disposal that can take us through the circumstances of life. With the same inward joy and confidence that the Lord Jesus had. As a man, when he walked through this wilderness world, when the Lord Jesus met the enemy in the wilderness in the temptation. He met that enemy in perfect confidence and peace. When he was persecuted, he had perfect confidence and peace. He went to the cross with perfect confidence and peace. Not that he didn't feel those things as a man. He never became callous or indifferent to them. And we don't want to either. But we have grace multiplied and peace multiplied. No matter how bad the circumstances are multiplied, there's a multiplication that's greater than that, and that's grace and peace to meet the present circumstance.

To be provided for us in the Christian pathway are based upon who and what God is and what his resources are. They don't have anything to do with, with, uh, what we might find within ourselves. But grace is something that is, is umm, a, a resource that comes based upon what God is. What God has done and what he will do and it's it's a wonderful thing to know that when we in the when we reach the end of our hoarded resources. Our Father's full giving has only begun, and that is the grace here that is is to be multiplied to us. Peace is also based upon what God is, who God is, and what he has done. Our peace is based upon the finished work of Christ, which has met God's demands to his satisfaction and brought us into a relationship with Him. That is based upon something that's outside of ourselves. Turn over how Peter starts his second epistle. You'll see something added. To what he says in the first epistle. Inverse our epistles that we're taking up in the first letter Here he says grace unto you and peace be multiplied. Notice in the second epistle in verse 2, grace and peace be multiplied unto you. How? Through the knowledge of God. And of Jesus Christ our Lord. A significant amount of energy of the Spirit of God. In the journey that we take to our destiny. Is taken up with the work of God to make himself practically. Known to our souls we might we know him. But we we know, and when we're saved, we can immediately say ABBA Father, as it says in Romans 8. But he wants to develop in us a growth that we have a greater, more complete understanding of himself and of the Son and every one of us as we go day by day through the passage of life. It's the interest and work of God. To bring us into an increased and multiplied knowledge of God and of our Lord Jesus Christ. Just to bring the point a little farther home, go back to the first chapter of Deuteronomy. And this first chapter of Deuteronomy is the last words of Moses. Moses is going over the history of the children of Israel for their last 40 years plus and, uh, having brought them out of Egypt and so on and taken them

on this journey. And so he's going back over it for the generation that's going to enter the land of Canaan and, uh, notice. Just a little bit here. Uh, verse 21. Behold, the Lord thy God has set the land before thee, go up and possess it, as the Lord thy God hath said unto thee, Fear not, neither be discouraged. That was the original purpose, that was the intent. That was 11 days journey after they left Egypt and God said to them, go up, possess it. Don't be afraid and don't be discouraged. Did they do it? Verse 22 Says, And they came near unto me, everyone of you, and said, We will send men before us, and they will search us out the land, and will bring us word again, by what way we must go up, and into what cities we shall come. And the saying, Please me well. And I took 12 men of you, one of a tribe, and they turned and went up into the mountain, and came into the valley of Eskel, and searched it out. And they took the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land, which the Lord our God doth give us.

Sounds good. Sounds good. But what's verse 26 says notwithstanding, you would not go up. But rebelled against the commandment of the Lord your God sanctified unto obedience. The children of Israel spent 40 years learning obedience and learning the grace and faithfulness of God to them in spite of disobedience. And many times that's the Natural History of a believer through this world. God starts them out and presents the end of the road, the journey. He gives them a command go possess. And unbelief in the human hearts as we better check it out. We better see for ourselves, we better see what difficulties there might be and wholeheartedly going forward in this path that we're started out on. And when they saw the difficulty ahead of them and Peter in this first chapter and the chapters that follow bring a lot of difficulty before the Saints of God that or the children of God there that they're going to have to face. He sparks speaks more in this first epistle of suffering than any other book in the Bible. And yet that was true. The children of Israel, they what does it say? You would not go up. They rebelled. That is, they were not they were not obedient to the command. And then the Lord says, OK, into the wilderness to learn that lesson. But the human heart is perverse. We won't take the time to read the verses which follow, but then they turn right around and say let's go up. And they push right into the land and the Lord says you do it and I'm not going to be with you in it. And so again, they, they disobeyed the hand of the Lord in their lives and they lost lives. And then they turned back into the wilderness and they later get the law and a lot of other things that came along with the wilderness experience. But thankfully. P Moses could say at the end, but God was with you and he faithfully took you to the end. And we see the provisions here in this chapter, the faithfulness of God that everyone of us who is truly sprinkled. Will make it. We will make it. There's not one of us that's going to not make it safely to our desired haven as we had in the song. Before we go on, I'd like to go back to that question that Phil asked about the sanctification of the spirit. Umm back in John chapter 3 we have except a man be born again, he cannot see the Kingdom of God. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. Verse six I which is born of the Spirit is Spirit and so on. My question is. Is the His new birth part of that sanctification of the Spirit? The verses in John three are not. How do I say it? That's not the intent of them. That's not the purpose of the what's recorded there. What's recorded there is. Flesh and blood cannot inherit the Kingdom of God. Nicodemus was to know that the natural man, the child of Adam, could not get into the Kingdom of God in truth. The what was necessary to get into the Kingdom of God was not natural birth, but man had to be. Born in a new way, and that new way was by the Spirit of God. And so the thought in it here isn't really sanctification, but it is rather qualification, if you will, that which would enable a person to enter into the Kingdom of God. New birth was essential, and new birth meant birth. Actually, some say the words have a sense of born from above.

But it is borne by a new source, not by mother and father. Which brought us into a natural place in the world, but a birth that takes place through the Word of God, by the Spirit of God taking that word. And when there's faith in us, then there is that birth. And so here in John three, the thought is so much sanctification. Usually sanctification has the sense of being set aside for a purpose. Not just being set aside, but it has in the thought of it set aside for some purpose. It's not our chapter, but just to get another idea of sanctification in a different sense, but it's still sanctification. Go to Acts chapter 13. Acts chapter 13, this is of not positional as Jim was differentiating, but it's practical. It's a practical aspect of sanctification in chapter 13, verse one. Now there were in the church that was in Antioch, certain prophets, teachers as Barnabas, Simeon, that was called Niger, Lucius of Cyrene, uh, Manaan, which had been brought up with Herod, the teacher arc and Saul. And they ministered to the Lord. Here's some vessels. There's some vessels and they're ministering to the Lord, they're together and and where we find next it says and fasted and the Holy Ghost said this is sanctification. Separate me, Barnabas and Saul for the work were unto I have called them. They were separated. There were a number there, but the Spirit of God, according to the purpose of God to do the work, separated two of them. To a specific work that he called them to do, and they do that work. The others recognize it, lay their hands on them as an expression of fellowship and recognition that they had been called by God by the Spirit to do this work, and they do it. Again, it just illustrates the setting apart and the thought here of setting apart for a specific purpose. And I believe in our chapter, the setting apart for us or for those were part of those set apart in this way is for the destiny of heaven with the Lord Jesus and our association with Him there. And consequently we're encouraged in verse 4. As part of it to us have been driven great and exceeding promises. Sanctified by the blood of Christ. We get that in Hebrews chapter 13. Jesus also, that he might sanctify the people with his own blood, suffered without the gate. That's positionally we're sanctified practically we're sanctified by the washing of water by the word. That's what cleanses us and keeps us clean as fit vessels sanctified and meet for the masters use as you say, with in connection with new birth. They're being born again. Peter actually sums it up later in this chapter where it says being born again, not of corruptible seed, but incorruptible by the word of God that liveth and abideth forever. And so as you say, it's the word of God applied in the power of the spirit that God uses. To impart divine life to us. Every person in this room who is saved or has divine life. It's the results of having read or heard in some way some portion of the word of God. And that word applied in the power of the Spirit is what used to impart divine life. But the basis of everything we never want to forget is the blood of Christ. It's the work of of Calvary. We're sanctified by by his his blood. That's that's also. A beautiful picture and the Old Testament how how God goes about doing this. Sanctification of being set aside.

Retake the picture of how God goes about. To get Rebecca. And how he is doing it. We we have here the Holy Spirit that got a picture. Of of the father. He sent out. His trusted servant, a picture of the Holy Spirit. And all he is told to do that he is going to get a wife for his son. It has to be from his kindred. And then he sent him out. He gets the provisions, he gets all the camels, he gets the servant, he gets a server and the gold. And he goes on his journey. He knows where to go. The general direction. That is where Abraham's kindred lived, and he goes there. And there he, there he might, he he has some doubts. Now. What if that woman is not going to go with me? And he gets the answer. If she's not going to go with me, then you are void of your. Order that you have, but God already knows that she is going to go with Him, and that's where the obedience come in. Here they're serving a picture of the Holy Spirit in obedience. He goes there. And then he watches what's going, what is going on? And he does, according. As she sings, present themselves to him. And then all he has to do then ask that girl, are you going to go? And she says, yes, I will go. So we have here no conflict in this picture. God is doing it all. Only the obedience is necessary. And then the sprinkling of the blood, of course it has to be of the kindred of Abraham, which is. It eventually going all the way through the sprinkling of the blood of the Lord Jesus Christ. So we have that beautiful picture here without a conflict. And we know that it all came to pass. He brought the

Rebecca back, He loved her, and he went into the tent with her and loved her. And then the story goes on. The people of Israel are going to be set up then. It it all goes according to God's use. Work with the Holy Spirit. And if it's carried out properly, it's without conflict. Fit into the chapter and we see in verse three Peter hasn't gotten very far but he's his own spirit. Says blessed be God. It would cheer the heart of God. If that's the response of each one of our hearts this afternoon, we haven't read very far. We heard a lot more at other times and so on, but the intent, really. That Peter would desire, I think, in each one of us and God would find joy in as well as if we just recognized so far where God's taking us and what he's done and His purpose is for us, setting us apart for himself, that we would say, blessed be God. Blessed be God and the Father of our Lord Jesus Christ. Here, it's connected with Mercy. It's an abundant mercy.

These were Jews, he says, as begotten us again to a lively really the better is living hope. Why was it a living hope? Peter and others had seen their hope die. They had watched at the cross. And seeing the two on the way to Emmaus, their hope was dead. We had trusted that it had been he which should have redeemed Israel. All is lost in that man. He's dead. But the whole foundation, if you will, of the joy and anticipation of the certainty of our hope is because it's a living hope by the resurrection of Jesus Christ from the dead. We're told in Ephesians the same power that raised him from the dead is the power that works to accomplish our raising. From the dead if need be, or to the glory, and changing us to take us there at the rapture. And so he says. He didn't give up on us, He showed abundant mercy to us and we have now a living hope. Why are we confident? Why are we sure that the whole of our Christian faith is worth it? Because God is confirmed in our hearts the truth of the resurrection. Why do we go into a Funeral Home? Someone commented. Christians going into a Funeral Home can not only feel the sorrow of it, but sing. Because of the reality of the hope. Based on the resurrection of Jesus Christ from the dead. Like to say a few words about this expression of living hope. Says we are, he has begotten us again unto a living hope. That means that we are begotten for a certain purpose, not just a distinct purpose, but a a purpose that is certain to be fulfilled. Uh, I think in contrast, think of Alexander the Great. He hoped. To conquer the world. As a young man, he achieved that hope. And he died a disappointed man because there was nothing more for him and every hope in this world. Every hope linked with this world is a dead hope. We have as believers. We have a living hope. And then we need to say why am I here? People often ask that question. People who? Sense a lack of hope, they say. Why am I here? Well, we know. As believers, we know why we're here. We're here destined for a living hope, one that will not disappoint. But one which will continue to unfold for eternity. In Christ, who was raised a Jew, a Jew by birth was saved by the grace of God. And I asked him one time after I knew he had attended a family funeral, I said, Howard, what hope is there at a Jewish funeral? He looked at me and he said, Jim, it is despair at a Jewish funeral, He said, because there is no hope for a Jew beyond this life. And he said if you were to go to a Jewish funeral, it's one of the saddest experiences that you will ever have. But here we find those of the Jewish nation who had been saved by the grace of God, and they were given not just a hope, but a living hope. And really this is what sets Christianity apart from all the other, if I can put it this way, so-called great religions of the world. There are many today who have hope, but it's hope in a dead person. Mohammed is in the grave. Buddha, Buddha is dead. The other religious leaders that have risen and fallen in this world. There in the tomb and millions will make pilgrimages to these tombs and so on. But it's a very, very sad thing to be amongst those and some of us have had opportunity to be in some of these countries where you're amongst those who have, are praying and worshipping and following someone that is in the tomb. There's no joy, there's no peace. It is simply a very sad and desperate situation. But we have a living hope. We have a tomb in Christianity, but over that tomb are the words He is not here, He is risen.

Come see the place where the Lord lay. I'd like to just take a minute and go back to Hebrews where he talks a little further about this hope. Henry first in Hebrews chapter 6, because as we alluded to a little earlier in the reading meeting, he speaks of this hope, this living hope based on the resurrection of Christ in a way that you can speak of no other hope connected with this world. Hebrews chapter 6 and verse 18. That by two immutable things in which it was impossible for God to lie. We might have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil. Whether the forerunner is for us entered. Even Jesus made a high priest forever after the order of Melchizedek. Well, here as we have read, he speaks of our hope, not simply as a living hope like Peter. But it's a sure and steadfast hope, and actually, I believe what we have here in the end of Hebrews 6 takes us even a step further than what Peter says. Peter says that we have a living hope based on the resurrection of the Lord Jesus. The writer here says we have a sure and steadfast hope, not just based on resurrection, but ascension as well. Because what we find here in Hebrews is where the Lord Jesus is now. He's been received back by God the Father to God's right hand. And so he says your hope is sure and steadfast because the forerunner has already entered the heaven. He's already gone within the veil. He's there. In the presence of the Father, I'm going to use a little illustration that I know has often been used, but I believe that this portion here. With the Forerunner, it has to do with what was prevalent in connection with sailing in the days when this was written. Because history tells us that the Greek harbors back in Bible times were all many of them were only accessible at high tide. And when ships desired to enter those harbors back in Bible times, they had what they called a Forerunner and it was a little boat attached to the ship. And so if a ship approached the harbor at low tide and they couldn't enter at the time, they would send somebody in the Forerunner with the anchor in the with the anchor securely attached to the ship. And that little boat would go across the Shoal or the rocks at the mouth of the harbor and drop the anchor safe inside the harbor. And that anchor dropped inside the harbor was the assurance to those on board the ship. That when the right moment came, they were going to make the harbor. So if you had stepped up on the deck of one of those ships during low tide and said to the captain or one of the crew, now Are you sure you're going to make the harbor that you hope to make at high when the tide gets higher? They would have pointed to a rope attached to the ship. And they would have said on the other end of the rope is the anchor dropped by the forerunner who's already entered the harbor, safe inside the harbor and that. Forerunner, having dropped the anchor, is our assurance that when the right moment comes, we're going to make it to. And what is the assurance of our hope, brethren? Why can we say it's a sure and steadfast hope? Because our forerunner, the Lord Jesus Christ as a man, having accomplished the work of atonement, has already entered there. And if you ever have questions as to your hope and the assurance in your soul that you're going to get to heaven. Just look up by faith and see where the Lord Jesus is now. And I want to say this ever so carefully. And reverently, but if God were to refuse me entrance into heaven now. Having by His grace availed myself of the finished work of Calvary. He would have to send out his own dear Son, and that is impossible. The my assurance, the basis of my hope, is the fact that God has raised him from the dead and seated him at his own right hand. It's God's Amen to the work of Calvary, and it is the assurance that we are going to make it when the right moment comes.

But just read it. It's familiar scripture to us, but it's just reinforces what's just been said. Go to Ephesians chapter one, where Paul and his first of his two prayers in Ephesians takes up this very point. Ephesians, chapter one. And verse 17, the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him. That's part of what Peter wanted for the Saints, so that in the second epistle they might multiply by the knowledge of God. So he prays for them. He says in verse 18 that the eyes of your understanding, being enlightened, that you may know what is the hope of his calling. We've been talking about being called, called to take this journey and

so on. And so that's that we might know what it's for. What's the hope of it? Why we called what are we called to and what the riches of the glory of his inheritance and the Saints were gonna have in the next verse the inheritance and what is the and here's the point here. And what is the exceeding greatness of his power to us were to believe. Is He strong enough to make it all happen? Is He strong enough? Does He have the power to fulfill His plans and His purposes with respect to us? Well, Paul prayed that the Ephesians would believe and understand that the exceeding greatness of His power toward us who believe according to the working of His mighty power. How did he demonstrate the power which he wrought in Christ when He raised him from the dead? That's his resurrection and, as Jim just spoke, his ascension. And set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion. But all things in the next verse under his feet and so on. And then in chapter 2, we have our being raised from the dead, the condition in which we're seeing in this book, and that's our destiny. And again here it's just another example of the power of God. Demonstrated in resurrection, that gives certainty to our souls of that which God has promised to us, our inheritance which has given us our hope. That's why when we present the gospel, whether it's in a setting like we're going to have this evening where there will be a brother stand up and proclaim the good news, or as any of us have opportunity to present the gospel to others, we want to always stress the resurrection. It is a vital part of Christianity. And as we said, it's what sets Christianity aside from all the other religions of the world. Because if Christ be not raised, your faith is in vain and ye are still in your sins. And when Paul preached the gospel, he preached Christ crucified, but he also said that the gospel was that he died. He was buried and he rose again the third day according to the scriptures. And I just want to encourage the young brothers here. If you have opportunity to give a gospel message, maybe in your home assembly, you're asked on the Lord's evening to give a little word in the gospel. Maybe you go down in this little gospel work in your community. Maybe it's at some a nursing home or some other facility. Always stress, yes, it's, it's the death of Christ. We want to stress the blood of Christ. But we must stress the resurrection. Without the resurrection we have no hope. And that's why those that Don mentioned when the Lord was crucified, that's why they were almost despaired because they really never entered in initially to the fact that the Lord had told them he was going to rise from the dead. But what was it that gave peace to the disciples after the Lord rose from the dead? They heard about His resurrection from Mary Magdalene. They saw the empty tomb, but it wasn't until they saw the Lord Jesus in resurrection in their midst, with the marks of atonement on His body. Then were the disciples glad when they saw the Lord, when they got a hold of the fact that the Lord Jesus had indeed bodily risen from the dead.

Then it gave them peace and joy. And perhaps in that connection we could just say, too, it is important to tenaciously hold on to the truth of the bodily resurrection of the Lord Jesus. There has been a system down through the ages that has propagated error that the Lord Jesus only rose in spirit. That is blasphemy. It is false teaching. We have no hope if we if that is true. But again, that's why the Lord Jesus remained on earth long enough before his ascension to give ample and complete testimony to his own that he had not just risen in spirit, but that He had bodily risen from the dead. So he ate in front of them. He said, Handle me and see, for a spirit hath not flesh and bone. As you see me have, he wanted them to get a hold of the truth that he had bodily risen from the dead. And then bodily he has ascended back to the right hand of God, and in ascension he has remained a man, a glorified man, it's true. But he has remained a man and he will remain a man for all eternity. And when we get a hold of the this truth in our souls, then we say, OK, I understand why our hope is sure and steadfast. I can enter into a living hope. And that is what gives us confidence as to the future. #185. 251118. Of God. No, no, no, no, no 30 Climbing to work. Uh uh, last Friday. And I will have one day. Where all the glory is my life. And our happier all the way to the Earth's. Strangely, we're a little Gray and Gray, uh, Gray and Gray. And they're a nice day. A lot of time.

St. Louis Conference: 2012, 1 Peter 1:4-5

Reading

Umm. Start with verse four of first Peter chapter one. First Peter chapter one. Four is in the middle of a sentence. I hope don't won't mind if I back up to verse three, but maybe we should try to confine the comments to verse four. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fate is not away. Reserved in heaven for you who are kept by the power of God. Through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found on the praise and honor and glory at the appearing of Jesus Christ. Whom having not seen any love, in whom though now ye see him not yet believing, ye rejoice with joy unspeakable. And full of glory, receiving the end of your faith, even the salvation of your souls.

Of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you, Searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow? Unto whom it was revealed, that not unto themselves, but unto us, they administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the loins of your mind. Be sober. And hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lust and your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written. Be holy, for I am holy. And if ye call on the Father, who, without respect of persons, judge us according to every man's work. Pass the time of your sojourning here in fear, for as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. But with the precious blood of Christ. As of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times. For you, who by him do believe in God. They raised him up from the dead. And gave him glory, that your faith and hope might be in God. Senior purified your souls and obeying the truth through the Spirit. Unto unfeigned love, the brethren, see that ye love one another with a pure heart fervently. Being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the gospel. Is preached unto you. Remember to think a little bit. Of the people to whom this letter was written, they were Jews. They were Jews who had now put their faith in the Lord Jesus Christ and become part of the Church of God. But they had been born to. And they had, as a Jew, a certain anticipated inheritance. They were an earthly people and so their inheritance was connected with the earth. The land of Israel, as we call it today, was the inheritance. And prosperity and long life were all connected with that land. Now think of it as the time when the Lord Jesus was here on earth.

And he dies. It says here an inheritance incorruptible. The inheritance, if you will, that they were anticipating at that point in time was very corruptible.

It was that which was defiled. It wasn't undefiled inheritance. They were to be in a land separate from the heathen, as we had them last night from the nations that were a corrupted set of people. They were to be in a land in an inheritance that they were to be separated from them so that they could live before God in purity and in holiness. But at the time the Lord Jesus was here. That land was defiled by the Gentile and by their own idolatry that they had previously been in and still had effects from, and so on. It was a defiled inheritance. And then it says that fadeth not away and. They'll never get that inheritance on the ground of their first covenant with God, and in fact, God has to and has done through the work of the Lord Jesus. Set the foundation for a new covenant with them in which they will come into the inheritance and it will be undefiled and it will be an unfading one for them, and so on. But as they saw it at the time this letter was written, they weren't going to get it. It was a fading away kind of thing. And every person that has a sense of inheritance connected with this world can see these three things in it, and they're always going to be connected with anything that has to do with Adam's race. It's a spoiled race and everything connected with it is defiled and fades. And later in the chapter, the glory of man is seen to be like the flower that comes and. Has its little day and then it's gone. It fades, it's corruptible. But brethren, Peter is bringing before them and us. We have a different inheritance. We have an inheritance that connects us with the Lord Jesus Christ and heaven. And the characteristics of it that ought to encourage our hearts is it's incorruptible, it's undefilable, and it will never fade away. And so we are encouraged to put our hearts in the enjoyment. And of anticipation of that which God says we shall inherit with Christ. And we can have enjoyment of it now can't wait. The full enjoyment of it will be in a future day. But we have the capacity now all things that pertain unto life and godliness and the capacity now to enjoy our our inheritance. You know, and brother Dawn was mentioning how that the children of Israel in the Old Testament, they had an earthly in an earthly inheritance. And the land of Canaan really typifies to us. That which is our inheritance in a spiritual sense, it's that vast panorama of spiritual blessings that are brought before us in Ephesians and other places in the New Testament, and often people think of the land of Canaan. As something that we are going to enjoy after death, after the Jordan, when we get to heaven, and so on. And as I say, we're going to have a far greater enjoyment of it in that day. But Canaan is something that we can enjoy right now because we are linked by the Spirit of God to our risen head where he is now, as we spoke of at some length yesterday, the Lord Jesus. Is at the right hand of God, He is the forerunner there we are linked to him. We have divine life, we have the Spirit of God and we can have an enjoyment of heaven before we get there. But I believe that this. Portion here must have answered an enigma that these believers had at this time. Because they must have wondered with the inheritance in the Old Testament. It depended. The enjoyment of it depended on their faithfulness and their obedience. God told them if they were obedient, he would establish them in the land. They would enjoy their inheritance, They would, as Dawn said, have long life. He'd increased their lands and their cattle and their families and so on. But here were these believers now, and they were had been seeking to be faithful to the Lord in Christianity, and they must have wondered what had happened. They'd lost their land. They'd been driven from their homes, They'd lost everything, naturally speaking. And they must have wondered, well, we've tried to be faithful to the Lord. We were taught under the old order of things that faithfulness, when we were faithful, there would be an increase in the blessings we would have. And it really must have puzzled these believers. But Peter writes them to answer this question that they must have had. No, he says, you might have lost everything, naturally speaking.

As far as what was promised in the Old Testament under the Jewish order of things, that's faded away, that's gone. But he says you have something now that is eternal. You have now the unsearchable riches of Christ. You have spiritual blessings, you have heaven secured and nothing, no unfaithfulness on your part can ever change that. Just like to say this too and make this as real and practical as we can. There are two things in this 4th and 5th verse that I think go very well together. You know, if if we're given an an earthly inheritance, suppose someone. Leaves you an inheritance, no matter how vast that inheritance is. And no matter how careful you are with that inheritance, every time you go down to the bank and draw on that inheritance. The inheritance becomes less and we've heard stories and read stories of those who through mismanagement and squandering. Have lost inheritances. But even if you're careful, every time you draw on that inheritance, the inheritance becomes less. But not so with our inheritance. You can draw on your inheritance in Christ time and time again. You can go down, if I can put it this way, to the spiritual bank. And no matter how often or how much you draw on that inheritance, it never will become less. But not only that, suppose someone promises you. That when they die, they're going to leave you an inheritance, a big a large sum of money. But you know, maybe 221 of two things may happen. Maybe by the time the person dies, the inheritance is used up. Maybe in the end of their life they needed assisted care living or something like that and the inheritance wasn't reserved for you it it was used up. But something else might happen too. You might predecease the person, you weren't reserved for the inheritance. And so when the time for the inheritance to be passed on comes, perhaps it has to be given to someone else. Because you died first. But brethren, either way we can't lose. We have this inheritance. It's undefiled. It fades not away. It'll never be used up. It's ours to enjoy now, and it will be ours to enjoy and appreciate for all eternity. But not only that, we're reserved for the in the inheritance. It's ours. It's secure in Christ. And because of the finished work of Calvary and brethren, that ought to rejoice our hearts, that ought to quicken our footsteps through the wilderness journey. To give us joy amidst the circumstances, as he's going to go on to speak of, because the inheritance is reserved for us and we're preserved for the inheritance. I'd like to make a comment actually with this inheritance because, uh, there is, there is an aspect where there were those in the Old Testament that had an appreciation, umm, for that which was going to be theirs, which was not down here. And I say that because we, we read in the, umm, if you look at the subject of the inheritance, you know, it first comes up in the, uh, in the book of Genesis, and we read it many times. And so we have Abraham and the, the Lord hasn't looked through the land and he says, look through it and walk through it and enjoy it. But you know, we read in Hebrews that Abraham, he looked for a city whose builder and maker was God. So although he had many things promised down here, obviously his sights were not necessarily. Down here and I was thinking particularly, uh, and I would, I would just like to make this comment particularly to those who are younger. Uh, could you turn with me to the book of Joshua just for a moment? The book of Joshua, the 13th chapter. It just seems that something we can see, something we can feel, something we can touch just seems to have a little bit more pizzazz than something we can't see. And we see that when our children are, are, are born and they're and they're real young, they want some toys and they get a little bit older and they want, not necessarily toys. They want a wagon and then they want something, perhaps they want a bicycle and then it moves on from there and they want their first car.

And it's always things that they can touch, feel and see. But I tried to put my myself in the in the, uh, position of the Levites. Now notice what it says in these chapters 13 and on we have the land is divided up amongst the various different tribes. But notice what it says about the Levites. Umm, uh, we could. We could read earlier in the chapter, but let's just read the last verse of Joshua 13. For unto the tribe of Levi, Moses gave not any inheritance. The Lord God of Israel was their inheritance, as he said unto them. So you know, I've tried to picture myself as a young Levite. And, and going to his father and says, you know, dad, I'd kind of like to have a garden. Umm, I kind of like to have a few

cows. I kind of like to have, umm, uh, a few goats. I'd kind of like to have a few sheep. And to hear father Levites say, well, you know, son, umm, uh, that's not really our portion. We, we really can't have that. Umm, our, our inheritance is the Lord's. And you can hear the young Levites with this quandary in his mind, saying, you know, the Lords aren't here. He says, well, how does that work? And you know, the best way for someone who is older to portray to a young Levite that the Lord was his inheritance was to be in the full enjoyment of the Lord himself. And so he could tell us that all the things that the Lord has done, and they would have been a marvelous encouragement to his own heart if he was enjoying them. Now, if he was not enjoying them, you know, he could portray whatever to his son and his son would still think, you know, that I'd still like to have a few cows. But you know, it's not different today, and it's been a challenge to my own heart to try to portray to my children the things that I really like, because the enemy of our souls would try to present things down here of real value. And so the, the, the, the Apostle Peter, he, he, he writes to these believers and, and these, these believers were going through real difficulty. Their trial was such that as as Jews, they were hated by the Romans. The Romans hated them because they were Jews, but then the Jews also hated them because they were Christians, so it didn't matter where they looked, they were hated. But I just so appreciated that in the Old Testament there were those, there was the Levites, and their inheritance was beyond this scene. And they could understand that concept that Peter was seeking to write here. I know what an encouragement it is to my own heart what I see. I mentioned Brother Judd this morning. He's someone whose sites are not down here and they haven't been for a long time. And it's been such an encouragement to my own soul to see those who are older truly enjoying the inheritance that is ours, or maybe try to enjoy that ourselves so we can portray it to those who are younger that which is really life. That I'd like to make a comment about Brother Judd. And it was commented that he was right at the end of this journey. What came to my own mind was the Lord's anticipation and joy of having patiently waited so long. To have a desire of his heart fulfilled. And as the Lord enables Lloyd to anticipate the Lord's joy of his being brought into His presence to be forever together. It's a triumphant entrance. The apostle Paul had that same anticipation in his own soul of the joy that he, but more important that the Lord would have of their being together. And always in the Scripture when it's the thought of being with the Lord and the Lord's side of it is presented. It isn't. I've got a mansion just over the hilltop that comes really, really far short of the true sense. But it is the Lord Jesus.

Having the desire, he says, Father, I will that those also whom thou hast given me be with me. When it talks to the Rapture, it's in Thessalonians. It's that to be forever. With the Lord and He is the primary. Anticipation of what we might call the inheritance. It's also good to go on and recognize here and Scripture too. We might say, well yes, I'm going to have the Lord. There's this side of it too, and that is. Our inheritance is to be coheirs with him. In other words, he says everything that I inherit. I want you as my bride, to share with me. And so the anticipation for us is the bridegroom and his love for his body. The church won't take his inheritance until it can be shared with those that are coheirs with him. He patiently waits for his inheritance. He doesn't take it. Ask of me, it says in the second Psalm, and I'll give you, but he won't ask. He will not take it until those that are his Co heirs can be with him. And so brethren, let's try to remember this morning as we seek to enjoy these things. Let's satisfy his heart. Let's satisfy his heart. His heart is. I won't take my inheritance without you. I wanna wait until you're with me and then we'll share it together. And I'm waiting, I'm anticipating, I'm looking forward to it. And the desire of his heart, I believe the desire of the Spirit of God for us this morning is that there would be a flow of response within us to have the same desire to say, Lord, it's going to be wonderful to be together. And then when we're together, if I could put it this way, the inheritance will take care of itself. I'd like to just develop that a little bit because I believe it is the appreciation. Of the inheritance in our hearts that is going to give us the proper character. Of strangers and pilgrims here in this world. It's not just to be able to go over these things and enumerate them from Scripture, as good as that is, but these things need to affect our souls. And so we find that later on in this epistle, in the second chapter, he speaks to them as strangers and pilgrims. Again, in Hebrews there were those who didn't receive the promises, but they saw them afar off. But more than that, they embrace them and they confess that they were strangers and pilgrims on the earth. What gave them that character? It was not just that they saw those things. They knew about them, but they really embraced them in their souls. And I'd like to just go back for a moment to Joshua again to the 15th chapter, and see an individual that this is was true of in connection with the inheritance in the Old Testament. Brother Dave brought before us the Levites, but. We have an individual in the 14th chapter and I think it's very instructive in this regard. Just two before we I read this, we realize that the children of Israel had been in the wilderness for 40 years. They were strangers and pilgrims. They had been brought now through the Jordan. They had been told to go in and possess their inheritance, the land of Canaan, and with the Lord's help to drive out their enemies. And we know that through the wilderness, before the wilderness journey, there was a man named Caleb. Who had been very, very faithful. He was one of the spies that went in to spy the land. And he and Joshua alone had brought up a good report of the land. Of the inheritance and it's interesting that during the 40 years in the wilderness where they turned back. Because of their unbelief and because they rejected the testimony of Joshua and Caleb. For the testimony of the other ten, we find that Caleb from that point to this point I'm going to read of now.

Is never mentioned in those forty years, but we find that He went on quietly for 40 years in the wilderness. We never read of anything He says or does until we come to this point. Let me just read here from the sixth verse. Joshua 14 verse six. Then the children of Judah came unto Joshua and Gilgal, and Caleb the son of Jefuna the Kenazite said unto him, Thou knowest the thing that the Lord said unto Moses, The man of God, concerning me and thee in Kadish Barnier. 40 years old was I when Moses, the servant of the Lord, sent me from Kadish Barnea. To aspire out the land. And I brought him word again, as it was in mine heart. I believe that last expression is the key, that why, how could Caleb go on for 40 years amidst fault finding and murmuring and the governmental hand of God upon his people because of their moral condition and so on, and all the physical things that he no doubt dealt with from day-to-day in the wilderness. You say how could he do it? When he knew they could have gone up and possessed the inheritance immediately. I believe it's just what he says here. The inheritance that got into Caleb's heart. He had seen it. He had seen the pomegranates, he'd seen the the grapes cut down and carried on the shoulders of two men. He had seen the lushness of the inheritance. And it had so affected Caleb's heart that it caused him to quietly go on amidst all the failure that he saw amongst his brethren without a murmur or complaint that we read of all those years. Because his heart was affected. And was the inheritance any less to Caleb after 40 years than when he had gone up to spy out the land? Not one bit. It was still as real in Caleb's soul. And notice what it says in the 13th verse. And Joshua picture of Christ. He blessed him and gave unto Caleb the son of Jefuna. Hebron for an inheritance. Several connotations to Hebron, but I would just say that was not only the place of death, but it was the place of communion where Abraham. Had an altar and spent many happy hours of fellowship with his God. And Caleb receives this. And it's interesting that Caleb is the only one that we read of that got a personal inheritance in the land. Every other their inheritance by tribe and family. But Caleb got a personal inheritance. Why? Because he appreciated in his heart the inheritance that he had seen. And he got what his heart desired, the place of communion. Yes, there were difficulties there, but those difficulties paled and connect in relationship to his desire to have the place of communion and fellowship. And I thought, I just say, if the inheritance gets into our hearts, we read these things and it affects our souls, it's going to give us the proper character as strangers and pilgrims. And what this world offers is like Paul said, it's going to be nothing. It's gonna, we're gonna count it as done, that we might win Christ. Our inheritance, uh, we're Speaking of our inheritance, and I know our chapter does

this and it's somewhat in a general, in a general sense, but could we have a little description of what God has prepared to give in that inheritance? Inheritance is brought before us in different aspects in Scripture. I think Don alluded to it, but in Ephesians, the inheritance there is all created things, and the Lord Jesus is going to take it back, not only as creator, but in redemption in a coming day. And we're going to share in that. He's not going to take it back until He has his own by his side, his bride by his side, and then he's going to take it back just like a young man. He may buy a very nice home and you say to him, well, why don't you move into the home? You've got it nicely decorated and furnished and you're living in a little bachelor apartment. Why don't you move into that home? Oh, he says, I'm waiting till the day I have my bride with me. We've set the wedding date and I don't want to take to share that. I don't want to take possession of that home, live in that home till I have my bride with me. And then we're going to enter that home together and we're going to share it. Well, the Lord Jesus is waiting for that day.

When he has his bride and then he's going to take the inheritance. But there's another aspect too, as we said earlier. And that is what we have illustrated to us in the land of Canaan, because, as I said earlier, the land of Canaan. Typifies to us all that spiritual inheritance that is ours now. It's, as I said earlier, that panorama of spiritual blessings that we have been given. It's all that is secured for us in Christ Jesus that we can have an enjoyment of now. It's that which lies ahead when we're home in the Father's house and then we'll no longer know in part and prophecy in part. It's everything really that has been secured for us in Christ. And again, this must have been a great comfort to these Jewish believers who had lost everything naturally speaking as far as any earthly inheritance. But in the language of Matthew, they had something where moth and rust don't corrupt, thieves don't breakthrough and steal. They had something that was secured for them for their enjoyment now and for all eternity, and something that will never diminish. No matter how much we draw on the resource and enjoy it. In Acts chapter 4. Acts Chapter 4. And verse. 32. The multitude of them that believed were of one heart and of one soul. Neither said any of them that ought of the things which he possessed was his own, but they all. But they had all things common, and with great power. Gave the apostles witness of the resurrection of the Lord Jesus. And great grace was upon them all. Neither was there any among them that lacked. For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet. And distribution was made unto every man according as he had need. And Joseph, who by the apostles was surnamed Barnabas, which being interpreted the son of Consolation, a Levite, and of the country of Cyprus, having land, sold it and brought the money and laid it at the apostles feet. And enjoyed thinking here's a Levite that owned land. But his heart got regained and he sold that. And he laid that money at the apostles feet. His inheritance was more properly focused on things above. Verse 5. So I answered the question, what are we living for? It says here who are kept by the power of God through faith. Unto salvation. Well, we are living for that inheritance that we have in heaven. Otherwise we would live here in vain. We would just live here to die, just like an animal. That goes through the cycle of their life and then die and they don't know God. But we are live in order to receive an inheritance which we have in heaven. But in order to get that inheritance. We have to do something the same like the Levites had to do. They carried that Tabernacle through the wild wilderness for 40 years. Well, what for? Did they do that? Because they needed it to sacrifice to God for their sins. And that's why. Why did it take so long? Because they didn't have faith.

To go get that inheritance. And it's the same with us if we don't know the Lord Jesus. Then we don't know what we're living for. But how do we get to know him? We have to be taught. Who He is and that and why He was here on the earth, and that He did come in in the 1St place and then He came for a purpose and then He made a promise. Place is in heaven, which we were going to inherit. But then young people often said why we don't see anything of that today. We're going to have to have something that something tangible, something that we can get a hold of. Well, if you want to greatly rejoice, as it says in the sixth word, have to know the Lord Jesus more personally. Enjoy what he did, enjoy what he said. Enjoy everything that you can find out about him. You find a lot of it in the Gospels and and the rest of the New Testament. You find everything about the Lord Jesus. And if you want to go deeper into it and rejoice more, you find why it was all pointing to him in the Old Testament, why they did carry the Tabernacle through the wilderness for 40 years. Because they were looking forward to getting through that land and to inherit it. Well, so are we. We're looking forward to inherit. And that was the Lord Jesus now has in heaven. But we have to know about it first. We have to know him. Call Mama to the second Psalm, Psalm 2. Verse two. Why did the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord. Uh. And against his anointed. And then down in, uh, verse. Seven, I will declare the decree. The Lord has said unto me, Thou art my son. This day have I begotten thee. Ask of me, and I will give thee the heathen. For thine inheritance, and the uttermost parts of the earth for thy possession. Comment on it in a moment, but turn over to Psalm 8. Psalm 8, verse three. When I consider the heavens, the work of thy fingers, the moon, and the stars which thou hast ordained, what is man? That thou art mindful of him. And the Son of man, that thou hast thou visitest him. For thou hast made him a little lower than the angels, and crowned him with glory and honor. Thou mayest him to have dominion over the works of thy hands. Thou hast put all things under his feet, All sheep and oxen. Yeah, and the beasts of the field, and so on. Now over to Colossians, Chapter One. Colossians, Chapter One. And verse 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance. Of the Saints in light, who have delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son. 16 For by him are all things created that are in heaven and earth, visible and unvisible, invisible, whether they be Thrones or dominions or principalities or powers. All things were created by him and for him.

And He is above all things, and by him all things consist. And He is the head of the body, the Church, who is the beginning, the first born from the dead. Now finally over in Ephesians chapter one. Stop. Ephesians chapter one, verse 18, The eyes of your understanding, being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. And what is the exceeding greatness of His power to us who believe according to the working of His mighty power? Which he wrought in Christ, when 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. And have put all 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. When God created man and put him on the earth in Genesis chapter one, the very first word spoken to man. Or be fruitful and multiply and have dominion over the earth. God placed man over the earth to have the dominion over it as the sphere over which He was responsible, and in that sense you might have said it was his inheritance. But man failed God, and consequently man could not receive from God an inheritance that was permanent because he was not in a condition to receive it or to administer it either. And so the Lord Jesus as a man comes into this world, he becomes a man, he comes into the world, He lives fully, completely, perfectly to the will of God and honors and glorifies God in all that was given him to do. He was rejected of the first man in all his race, and he dies. God raises him from the dead. And then he takes him up to the supreme place of honor as a man. A man had never been in heaven before. A man had never been at the right hand of God in peace to sit there. And in the second Psalm, Jehovah says to him, You ask, and I'll give you everything. This earth rejects the heathen rage. They rebel. They say we don't

want God. The earth's ours. This is man's world. And they have Centennial celebrations in honor of man and his world. In true rebellion against the true owner, the one who has the right to give. And yet in the Lord Jesus there's a man and the inheritance. The primary really to me thought in it is what's he get? What does God want to give him? In the second Psalm he gives him the earth and all the fullness of it. In the 8th Psalm he says you can have the whole creation, angels, animals, the world, the stars, the moon, everything. The that's created is yours. To have and inherit. But also in Genesis, when God created man. He said it's not good for man to be alone. You might have a lot, but if you have it alone, it's a loan. You might inherit a billion dollars, but if you only have it for yourself, it's a loan. It's not fully satisfying in that character. And so God, here's a man, a man in the glory, a man that's been been given everything as his inheritance. And the question is, will he have it alone? No, no he won't. It's not good for man to dwell alone, and so God gives him a bride. And she becomes the fullness of him that felleth All in all, that last verse in Ephesians 1.

He's incomplete without her, but. She is brought into a relationship with him that he might not share or have it alone, and she inherits all that is his to share with him. There are certain things of his own, glories that are personally his that can't be shared, but everything of the creation itself that's shareable is shared with her, his bride, And when it comes to us. The first point of the sanctification that was brought out yesterday and the blood and so on, is if she's to share it with him, she must be in purity. She must be that which is suitable to be an heir. And so in Colossians one we see how she is brought to be made meat, to be part of the inheritance. But if you start with himself as a man, then the I believe to me, the inheritance, the wonder of it is. To participate in it, not even what it is in itself, but simply that God in his marvelous purposes of and grace. It to mankind is I want, I want others to join with my son and to be part of himself, and that's the inheritance. I wonder if we could just turn to Romans 8A minute because it's nice to know what brought us into a place where we. Receive this inheritance and this. This chapter tells us how that happened. Romans 8 and verse 15 says. For ye, ye have not received the spirit of ******* again to fear, but ye have received the spirit of adoption. Or by we cry, I have a father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs of God, then heirs, heirs of God, and joint heirs with Christ. We have this inheritance now by right. Because of the family that we have been brought into, it's not strange for a father to pass along. The an inheritance to a child, and because we have been brought into relationship with God as children, it is a natural thing, a normal thing for that child to enjoy the inheritance. And so it's a wonderful thing that because God has brought us into relationship as children, that's 11 aspect of the reason why we have right to inheritance. The other thing is that we have been brought into relationship with Christ. And that and that makes us fellow heirs because of our distinct connection with him, because as it's been mentioned, God is giving him everything, giving him possession. Of everything and we have been brought into a unique association with him that if he is going to inherit all things then we also. Umm are going to because our our relationship and connection to him are going to come into the enjoyment of that inheritance. Particularly to those here who are young mothers and young wives. You say, what does that have to do with the inheritance? So let's turn to umm, the book of Judges for a moment. I only raised this because of the remarks that Umm Jim made earlier. Sometimes it's at a conference. It's hard for the young mothers and young wives to get something out of a reading with the care of the children. What we find in Judges chapter one here, UMM Jim has brought us, brought before us how Caleb had an appreciation for that which he had seen. And I've kind of wondered about AXA, you know, going through the wilderness and things or that sometimes.

Umm, that how come we have to go through this wilderness and this, uh, have to listen to all these people whining and fussing and complaining and for Caleb to say, oh, Acts, uh, you should see the grapes. You should see the pomegranates. But you know, when she got there, that's what she wanted too. And we find that in Judges chapter one in verse UH-12, it says, and Caleb said he that slightest courage us deeper and taketh it to him. Will I give acts of my daughter to wife and off the other son of Kenas, Caleb's younger brother took it and he gave him Akshay, his daughter to wife. Now here's where I really enjoy how sometimes as young husbands and young fathers, the cares of this life are very real and just in seeking to put bread and butter in the table, we can get so occupied with what's down here that the enemy would seek to eclipse that which really matters. Well, here we find a young wife and she's an encouragement to her husband. So we read here. It came to pass, she came to him and she moved him to ask her father afield. Well, she had a desire to have part of that inheritance. She moved her husband to ask for that inheritance. But I would just suggest this to those of you who are young mothers. And young ones, as your husbands are seeking to provide for you, provide for your children and the necessary things of life that are sometimes overwhelming to a young father and a young husband that you can be a real encouragement to your husband to seek to point him to that which is really life, not the things down here. You know, AXA did that. She wanted her husband that part of that inheritance. And in in our chapter that we have before us. As our brother Don brought before us earlier, there are those things that are not defiled, that are, those things that are not corruptible. Everything we have down here is soon gonna be somebody else's. Doesn't matter what it is we have down here, it's soon gonna be somebody else's. Except for those things that are really like. It takes faith, doesn't it, to lay hold of that which is really life and those things that are ours in Christ. That are not going to fade away. It takes faith to lay hold of the inheritance. Because we've never seen any of our spiritual blessings with the natural eye. But they're no less real to faith. And so if we're going to be encouraged, as we've said, to go through the wilderness journey that we're on, we must by faith lay hold of that which is ours, which really ours, and that which is ahead. And that you really see illustrated in Moses. You know, Moses was a little different from all the others that crossed the wild, the desert, in that he had been brought up. Not as a slave or a captive in Egypt. He had been brought up in the palace. He had the best of the best. He was the son of Pharaoh's daughter, and what he gave up to for the wilderness was perhaps more than the rest had given up. What the rest gave up was the whip and the scourge and the slavery and the flesh pots that they sat beside in the evening and hoped to be able to get a little sustenance, the whole body and soul together. Moses didn't have that problem when he was he was growing up. But it's interesting that in Hebrews 11 it tells us, well, let me just read it because I think it's instructive. In Hebrews Chapter 11. And verse 24 by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. I'll stop there for a moment. We're going to go on in our chapter and we're going to learn about the afflictions and the trials and the difficulties that those brethren in Peter's day were were feeling in their wilderness journey, and that we feel in our journey down here too. But then notice what it says in verse 26. Esteeming the reproaches of Christ. Greater riches than the treasures in Egypt. For he had he had respect under the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured how as seeing him. Who is invisible? You know, I used to read this portion about the treasures of Egypt and so on, and I thought about it and I considered it. But after having been to Egypt a number of times and gone through places like the Cairo Museum.

And stood by the pyramids and been in Alexandria, and seeing what the treasures and the glory of Egypt was in the days of Moses. This expression has meant much more to me. I don't think we really understand what Moses gave up, what he forsook. Egypt was not a base nation in the days when Moses was the son of Pharaoh's daughter. It was a glorious nation. The Chariots of the kings and nobility were covered with gold and encrusted with jewels, and so on. Why did he forsake it? Why did he give it up? He saw something by faith that was

greater than the treasures of Egypt. He esteemed the reproaches of Christ. Interesting expression, isn't it? He had a flash of revelation beyond the normal revelation of his day. These esteem the reproaches of Christ greater than the treasures of Egypt. He saw him who is is invisible and brethren, if we can get a hold of the riches of Christ and the inheritance of by faith in our souls. It's not going to make giving up the things down here difficult. We're not even going to consider them. They're just going to drop off like autumn leaves. They're not going to have an attraction. It's not going to be something that we. We we say, oh, I wish I could have cling to this. I wish I could cling to that. No, in the measure in which the inheritance and Christ is is in our souls and our hearts. Those things again, I say like Paul. He didn't find any difficulty in counting them, but loss? He was winning Christ, He wanted more of him. He had the prize, He was running a race. He had the prize, the goal and view. What is the prize in the Christian life? It's Christ. It's Him. It's to have Christ before us. And so Peter sets this before. These brethren, and then and only then does he take them back to the reality of the present situation. If I had been writing this, I would have talked about their present situation and then put the future before them. That's not what the Spirit of God through Peter does. He puts the future, the inheritance, the hope, the link between the present and the future. He puts the hope before them, the inheritance before them. Then he goes back and he says, I realize you're going through trials. They're very real. Their fiery trials, they're difficult circumstances, but you've got the hope, you've got the inheritance before you now you can rejoice in Christ even though you're still in the reality of your present situation. And that's what we have in Romans 8 where Phil left off leading. If we go on and if you, maybe we should just take a moment because Phil left off at a very strategic place in Romans 8 and again. What we have here in Romans 8 is our present state contrasted with the coming glory. We have our link between the present and the and the future. And let me just pick up with very little comment, but let me just pick up in the middle of verse 17 where Phil left off. If so be that we suffer with Him, that we may also be glorified together. For I reckon that the suffering 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 creation waiteth for the manifestation of the sons of God, and so on the whole creation growth we read. Then just drop down to verse 24. 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? But if we hope for that, we see not, then do we with patience, wait for it. So he sets here the glory before them. He sets the inheritance before them. Then he says, I'm not going to underestimate, I'm not going to undervalue the the circumstances that you're going going through. And brother and I realized that many of us even in these seats are going through real difficulties and trials. We don't want to minimize that and we don't want to become callous and indifferent. To the circumstances that God passed us through there just teach us in his schooling. Some time to chasten us, to direct us, to prepare us. Any number of reasons. And Paul in Romans 8 and Peter in his epistle, they are not minimizing those things. They are not telling us that we become callous and indifferent to them or we ignore them, but they are saying with the vision of coming glory ahead.

And faith that links us with the future. Then we can get through the difficulties and circumstances. And we can get, not just get through them, not just grin and bear them. We often say, well, grin and bear it. No, it's more than that. It's getting through them for the Lord's glory. It's being more conformed to his image down here. It's learning by them. It's it's being prepared by them for to help others and for what is ahead and so on. So it's more than just gritting our teeth and getting through them, but with the future and the glory ahead. We can get through it according to His purpose for His Son and for our blessing. And remember this verse in Proverbs 29. Where there is no vision, the people perish. We're gonna be cast down, we're gonna get discouraged. We're not gonna be conformed to His image. There's not gonna be more of Christ seen in your life and mine if we lose sight of what's ahead, or if we just try to grin and bear it for the present moment. But if we see it in light of eternity and His purposes, it will be not just for our blessing, yes, but for His glory as well. In, in, in that Romans 8 chapter, just as an encouragement to maybe some of us that are younger who, who, umm, hear these truths of our inheritance and, and, and sometimes we feel as though we really can't lay hold or grasp these things. I just wanna bring a, a verse. Uh, it's, it's verse, umm, 16. And I may be taking it just a little bit out of context, but I want to encourage us as to how. These uh, these truths and blessings become a reality to our soul. It says the Spirit itself beareth witness with our spirit. God has equipped us with the Spirit of God, indwelling us to communicate to our hearts and our understanding and our and our enjoyment the truths that we've been enjoying today. Without the Spirit of God, we wouldn't, we wouldn't be able to enter into any of it. But we do have the Spirit of God and he does have the ability to make our inheritance a reality to our soul to help us to be able to enjoy the future in light of the present. And make decisions based upon the future as to how we go on in the present. And so we are totally dependent upon the power of the Spirit of God in our lives to make these things a reality. And so that just causes us to realize how important it is that the Spirit of God has liberty in our souls, has liberty in our lives as the Spirit of not God is not grieved. And so as as young people, we. We, we want to, as all of us, we want to be careful that this, the Spirit of God has the ability to bear witness with our spirit. That means help us to understand the reality of these truths. And so I just want to share that as a practical way in which these truths become reality to us and they are enjoyed in the heart. The thing I. Like to mention in connection with. Brother Don brought up in Psalm 2. Where it says. Today I have begotten thee. And that same scripture is mentioned again in Acts 13 and in Hebrews 5 twice. We have to watch that we know that nothing is perverted in Scripture because we know that everything has been given of God to the Lord Jesus. The Lord Jesus owns everything and yet when we have at. Like with the young people, young people I mentioned often today when we have many of the young people buying this NIV translation, it says today I have become your father. Now that's a perversion of Scripture, because when did the Lord?

When did the Lord Jesus or when did God become the Father of the Lord Jesus? From eternity back, the Lord Jesus who was with God is with God. Now. How can anybody dare to to translate this three times in the script, four times actually in the Scripture, and make it today I have become your Father. That's a perversion. We should never read something like that and we should never keep anything like that in our libraries. Gotten the is referring to his incarnation. Simply means when he became a man into this world. That's what's referred to there in the New Testament when it says this day have I begotten thee As Brother Eckert said, he was the Son of God from all eternity. Going back to our chapter, I'd like to go on to verse 5. And we've. Could spend the rest of the weekend I suppose in one verse, but going on to verse five it says who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. What Peter's saying to the Saints there and to us is OK. You're on a journey. But it's a very dangerous one. There are many things that are hindrances to. Successfully completely getting to the end. Of it, it's comparable in scriptural sense to the children of Israel. There were millions of them that left Egypt. But how many of them entered the land of Canaan? It was a very dangerous journey. It was one of many years and. There will be many of them that will be in heaven without any question that didn't make it to the end of that particular journey. In this particular book, the word salvation does not have the common. The word salvation has a very broad meeting in Scripture, and it's very important to understand how it's used in its context. We often say, well, I'm saved. Well, that means something very important to us. It means we're not going to hell. It means that our sins have been paid for and that. And so on. But with Peter, and in other places as well, the sense of salvation is he looked at the journey and he says you can't say you're completely saved until you're all the way home. To the other end. And so salvation is that here which is looked at at the end of the pathway of this journey. And in doing so, he's says to them. 1St as Jim already mentioned, the inheritance is put before them to encourage them, if you will, to step out the door and start down the road. But in the fifth verse, there are two things that are particularly. Made kept. What's gonna keep them? What's gonna keep you? What's gonna keep me to the end of the path of faith, It says here, kept by the

power of God through faith. You don't wanna leave either one of those two things out of it. It doesn't say just kept by the power of God. It doesn't just say kept by faith. The two are very important in the way they're linked. Were kept by the power of God. God has every resource at his disposal and will use it. To see that you successfully. Yeah, all the way to the inheritance, to heaven and all that goes along with it. But then Peter immediately links it with faith. Because there will be those who start out on that journey who never make it. Because they do not have faith. And without faith it's impossible to please God. There were many Israelites who left Egypt who never made Canaan because there was not faith in them. And God keeps the soul.

Where there is faith. Faith is the very first, and that's why the verses which follow verse seven, your faith being much more precious than gold. Faith is something that is absolutely precious, more precious than gold. It's the link with God, and without it there's no link with God. And that it's no pride in faith if it's true faith. Because the very nature of faith is trust. Not in self, but trust in someone else. The one that deserves the honor where there's faith is the one that's trusted. And so God is honored by faith, because true faith isn't in self, it's in God. It's in the Lord Jesus, and yet it's an essential, precious thing, and by its very nature of honor to God, the original fall of man. Came because of unbelief, because he did not have faith, and he dishonored God. And everything that God has done since that point in time is that which would encourage man to restore to man his relationship with God. On that ground of faith. And so he says here you're going on this journey. It's a dangerous one. You can't even see the end of the road, if you will. The salvation at the end is, is yet to be fully seen to your soul. So you go down the road in faith, you know where it is, but you also have to go up and down the mountains, through the valleys and so on. And so the end of the road is not in that sense fully revealed to you. But you're kept by the power of God through faith. But I believe that in a certain general sense, this was what John Bunyan was trying to write about. Uh, Pilgrim's Progress, his doctrine isn't perfect, but his general sense was that sense of taking that journey to the Celestial City and he was brings out all the things that tended to stop Christian from keeping going, turning aside to the this city and to see that and the other thing, and there's a lot of practical things there for our own souls because. We, like Christian, are so easily distracted and the moment the thoughts connected with this world. Enter the saw. It dims in the soul the enjoyment of the inheritance. Say that again. The moment anything of this world gets an attraction to the heart, it dims in the soul the value placed on the inheritance, and increases to the soul a sense of joy for just this world. And the man of the world has absolutely no thought, no heart, no desire for anything that goes beyond this life and this world. And yet everything for us lies beyond. And so it's a constant daily, not just once. The character of faith here isn't just that faith which puts its trust in the Lord Jesus Christ. As Savior, it takes into it the sense of the exercise of faith in daily life, all the way home, every single moment of every single day. It's necessary to exercise. And that's why the faith is so precious, so valuable, because it's something that's so easily to fail in. 169.

St. Louis Conference: 2012, 1 Peter 1:6-25

Reading

Is not our resting place? Shall we of the way be weary when we see our Masters face? No, he now anticipating. In this hope, our souls rejoice. And his promised Advent, waiting soon shall hear his welcome voice #9. Star City Hall. Where is it? First Peter one perhaps start in verse 6. First Peter chapter one and verse 6. Wherein ye greatly rejoice, don't out for a season, if need be here in heaviness through man full temptations, that the trial of your faith being much more precious than of gold that perisheth, it would be tried with fire, might be found under praise and honor and glory at the appearing of Jesus Christ.

Whom having not seen ye love, and whom tho now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them, did signify? When it testified beforehand the sufferings of Christ and the glory that should follow. Under whom it was revealed, and not unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. Which thing is the angels desire to look into? Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought on to you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lust and your ignorance, but as He which has called you as holy, so be ye holy and all manner of conversation, because it is written, Be holy, for I am holy. And if you call on the Father, who without respective persons. According to every man's work, pass the time of your soul journey here in fear, for as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. What was the precious blood of Christ, as of a Lamb without blemish and without spot? Who, verily, was foreordained before the foundation of the world? But was manifest in these last times for you. Who by him do believe in God? They raised him up from the dead and gave him glory, that your faith and hope might be in God. Senior purified your souls and obeying the truth through the Spirit under one fame love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. For all flesh is as grass. And all the glory of man has the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endures forever. And this is the word which by the Gospel is preached unto you. Stop. The setting verse 5. We had that were kept or guarded by the power of God through faith unto salvation at the end of the journey. And so we have the power of God at work to get us safely along to the destination. We also, uh, have faith in activity. So then in versus where we started verse six to verse 9. He comments on that faith. That is necessary. And he's called the trial of your faith. It's put to the test, but.

It's a precious thing. It's worth more than gold. And at the end of the journey, it is what is referred to as the salvation of our souls in verse 9, but it's also that for which at the appearing of the Lord Jesus will be found to praise and honor and glory. When we trust God, we honor Him. When we don't trust him, we dishonor him. When we trust the Lord Jesus, we honor Him. It's an honor to be trusted. And God is worthy of that trust, and so God is worthy that there be. Faith in himself to do what he says he will do. Which is to bring safely home every one of his children and everyone that he has given to his son to be part of his bride. That that gives substance a reality to the Christian life. And that's really what he brings out at the beginning of Hebrews Chapter 11, before he enumerates those who against all kinds of odds and difficulties, against all kinds of oppositions and trials and so on, they triumphed by faith. And that he but he says their faith is the substance of things hoped for, the evidence of things not seen. In a sense, that's not really a definition of hope, but what he's really saying is. That these ones that he lists that live by faith, what gave reality and substance to their life was that they had an eye to the future and they trusted God. Perhaps just in passing, the best definition of faith is at the end of John chapter 3, where it says He that received his receiveth, his testimony

hath set to his seal that God is true. That's real faith. That is faith counts on what God says. It takes the word of God unquestioning and it rests upon, it has complete confidence without any question or reason. And that's what he wants from you and from it from me. And as we put our as we put our confidence in God for the circumstances of life, I believe that's what causes our faith to grow. As we go through the trials that Peter talks about here, our faith is going to grow because we're going to find. That he'll never let us down or disappoint us. How often have you had faith in someone? And you've they've, they haven't let you down. And your faith grew. And then all of a sudden something came up. And they let you down yourself. Never thought that person would let me down. And all of a sudden you don't have the same amount of faith. Your faith in that person has diminished or waned because they let you. They let you down. But our God will never let us down. And when the disciples came to the Lord and said, Lord increase our faith, the Lord didn't say was going to automatically increase their faith. He gave a little story to or a little illustration. To show that how our faith grows is not to pray for more faith. But to put the faith he has already given us in operation, Faith in operation. In spite of the trials and opposition is going to make is going to cause faith to grow. I'd just like to go back for a moment to the book of Daniel because there's no doubt in our portion and illusion back to very familiar story and we won't read it. But I just want to notice a verse or two in Daniel chapter 3 in connection with the three Hebrew children, Shadrach, Meshach and Abednego. Because in the third chapter of Daniel, they were put to a test. Unlike anything I've ever been had to experience in the past of faith. I've never had a test like this. This test was that if they didn't bow down to the image that the king had set up, they were going to have to experience be thrown into the fiery furnace. This was a fiery test indeed. God was going to prove through the furnace their their faith. And they couldn't stand behind Daniel in the third chapter, in the first chapter. They had kind of, shall I say, run on Daniel's face. I don't mean they didn't have faith themselves, but Daniel was in the forefront. And because of Daniel's faith and exercise, they were able to stand with him. And what had happened? Their faith had grown. When they saw the Lord undertake for them in that situation, their faith had increased. And now when they had to stand alone in the third chapter, their faith was up to the test by the grace of God.

And so we find here that they are, they will not bow down. And I just want to notice what they say. In Answer to the king, verse 16 of Daniel 3, Shadrach, Meshach, and Abednego answered and said to the king, Oh Nebuchadnezzar, we are not careful to answer thee in this matter. I want you to notice this particular. They say two things. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace. I'm going to stop there for a moment. They didn't say He would deliver them because remember, they didn't know the end of the story. You know, we read the story with confidence because we know the end of it. But think of what a test of faith this was. And they didn't know if God was going to deliver them from the furnace. But there was one thing they did know, and that's what follows. And he will not, he may, He will deliver us out of thy hand, O King. In other words, they knew whether they perished in the fire or whether they were brought through the fire. God was going to deliver them from the King either way in if if they were brought through, there was testimony and glory brought to God. If they weren't, they knew where they were going. They had. Eternity in view. And so this is what gave them the confidence, the faith to stand. Against the king we know. As I say, the end of the story, but it was a real test. This was a fiery trial. They were taken. The furnace is heated above what it had been. They're thrown into the fiery furnace and I don't think they would have missed this fiery experience for anything. In the end, if you were to stand by Shadrach, Meshach, and Abednego at the judgment seat of Christ or in a future day and say would you have missed that experience? Wasn't very nice to think that because you are faithful to God you had to go through that all. They say that was the best experience of our lives. Because in that God proved himself, their faith increased. And more than that. They experienced a special sense of God's presence that they had never experienced before. And if trials have the effect of strengthening our faith and drawing us closer to the Lord so we have a special sense of His presence, then they'll be true blessing and fruit following. It's not the trial that's precious, is it? It's the faith that is proved in the trial, in the furnace of affliction that is precious. Some have pondered this and said, well, how can a trial be precious? No, it's not the trial, it's precious. The pre trial is needful. There's a need to be so that that which is precious, the faith that is tried as gold and comes out. For his glory, that's what's precious. Can be grief in it too, as it says in. The new translation is in verse 6. For a while at present, if need be put to grief. By various trials. There God doesn't say that if we have a sufficient amount of faith that we can just be above every trial and we won't feel it. It's not what Scripture presents to us. In the perfect example of it is the Lord Jesus in the Garden of Gethsemane. He was in incredible agony as he anticipated what was going to be to be made sin and to bear sin and says that he was strengthened by angels. There was an incredible amount of stress through which he passed and it was Satan's hour in the power of darkness to turn him away from obedience and submission of faith. So he he isn't Peter isn't saying well just.

It's a wonderful thing. You have enough faith and everything will sound smooth. No, it isn't that, but it sustains the soul and the confidence in God. And that's what He said if needed. And the proving of it will be when the day of revelation comes, then that will be a time of honor because of that faith that was manifested. It will be. The person in that sense will be honored, but the greater honor will be to the Lord Jesus and to God as the ones that were honored by that faith. Sometimes wondered if there's some of that thought in a very familiar verse to all of us in Psalm 5015 in the last third of that verse. That verse says call upon me in the day of trouble. I will deliver thee, and thou shall glorify me. We've probably all heard that verse explained that thou shall glorify me has to do with giving thanks. For the the deliverance that we got as a result of calling upon him in the day of trouble. But maybe that's not the whole story. Maybe just the very act that we call upon him and so he's able to provide that deliverance that in itself. Glorifies him. Not that I want to take anything away from the fact that we ought to give thanks for what he does, but. Do you, do you see what I mean? You think that goes along with what you were saying, Brother Don, about, uh, trust in the Lord brings honor to him. Yes, and I, I believe it does. And I'll add a little twist on what Jim said. On the Shadrach, Meshach and Abednego, I sometimes looked at it as the three of them. When they talked to the king, they said he'll deliver us. And I think of it as from going through the fire. R. We will go in the fire and he'll deliver us from you by taking us to heaven. Uh, sometimes thought about it as perhaps it, it wasn't exactly the way they thought it would be. The Lord said, no, I'm not going to take you out of the fire, but I'll go through the fire with you. And I believe, brethren, often at least the spirit of that is seen in the Lord Jesus and John and Matthew 11 where he says, come unto me, ye that are heavy. Laden, weary and heavy laden and I will give you rest. There can be while it's a a great grief, there is very often the appreciation of the presence of the Lord Jesus. If we submit to him in a trial of life and having the feeling, the sense in our souls and his presence with us in that trial and to go through it with the sense of the Lord. With us in it will someday be a shared personal connection between our soul and the Lord that is ours and His forever. And many of the trials of life have for gone through with the Lord. Well, in the end result, be very personal, eternal, shared things between the one who has passed through it and the Lord who went through it with them. These things will be points of great Thanksgiving in the coming day, but still in the present they have their grief connected with them. Faith doesn't always deliver us out of the trial, does it? Sometimes we think of those who've had faith in how they were delivered in miraculous ways, like Shadrach, Meshach and Abednego, like Daniel and others. And again, when you read through the 11Th chapter of Hebrews, you see how God delivered so many. But it is interesting that before the chapter ends, it says and others. And what about them? They didn't accept deliverance. They had trials of cruel mocking. They were sawn asunder. They wandered about in sheepskins and goatskins and so on. Did they have less faith than the three Hebrew children? Did they have less faith than Abraham? These all died in faith, but God had another

purpose for them in allowing them. Men and women burnt at the stake. They weren't delivered like the three Hebrew children.

But God had a purpose that would bring glory to himself by them going into the fire and perishing. And we know that many were were saved, many were converted through the martyrdom of those who died triumphantly. Now I know in our verse in Peter, he's looking on to the future day when it will all be manifest and the glory, glory brought to himself at the judgment seat of Christ. But there's glory now. He's glorified now if we go through the trials and circumstances and exhibit that faith and confidence in himself. Many who perished in the fire, they brought glory to the Lord. That is going to be fully revealed in the coming day. But it was to some degree revealed in the day in which it took place as well. And if you and I go through the trials of life, we may not be called to experience some of the things that others have been called upon to experience. But if you and I go through the tests and trials of life. And display our confidence and faith in God and in the Lord Jesus. There can be glory brought to him that will be of benefit, perhaps to the lost, the unsaved who observe us, and perhaps as an encouragement and benefit to our brothers and sisters in Christ, our family members. And won't it be wonderful, brethren, when at the appearing of Jesus Christ that is all brought out maybe things we didn't even realize now. We'll stand there and say, well, I, I didn't realize that there was that benefit, that blessing brought to another soul because of quiet confidence in the Lord. You know, when Mary sat in the house, when her brother died and she sat there quietly, you know what the result was? Many of the Jews that came to Mary believed on him. There was glory brought to the Lord Jesus and blessing not only in the raising of Lazarus. But the quiet testimony of Mary there was an effect that was tremendous and that would have been missed if that trial hadn't been allowed in that home. You, you were, uh, referenced the judgment seat of Christ, brother Jim and Darby's translation, it gives the, uh, the, the, the revelation of Jesus Christ and our, our translation gives, gives it the appearing of Jesus Christ. Umm, we have a little, umm, word on, on that. Thing always has to do with manifestation and reward. It's referred to in a little different way in the book of Philippians. It's called the Day of Christ or the day of Jesus Christ. And it has to do with the day of manifestation and as I say, reward when the Lord Jesus will not only himself appear back in this world, but he's going to appear with us or we're going to appear with him, I should say. And so let's just go to Thessalonians for a moment for one scripture. Fir, uh, Second Thessalonians, chapter one. Speaking again of the appearing when the Lord Jesus is going to come back to this world, verse 10, when he shall come, but let me read verse nine. Who shall be punished with everlasting destruction? From the presence of the Lord, and from the glory of his power, when he shall come. Now notice this to be glorified in his Saints. And to be admired in all them that believe, because of our testimony among you was believed in that day. What is that day? It's the day of his appearing when we come back and at the appearing of Christ, the rewards that were given at the judgment seat are going to be made fully manifest. So there are going to be rewards given for faithfulness that the judgment seat of Christ. Those rewards are referred to again at the the marriage supper of the Lamb, where it's referred to as the righteousness of Saints and. Uh, the bride has made herself ready and so on. She's arrayed in that fine linen that the righteousness of those Saints, those things that we have done in Rhode Island, righteous things that we have done for his glory here. And then when the heavens open up to reveal him, those things are, those rewards are going to be revealed to this world that rejected Christ and rejected his own. And his desire is, brethren, that we would live in view of that day, not for reward for ourselves so much.

But for His glory, he's coming to be glorified in His Saints. And when the world looks up in a coming day, what are they going to see? They're going to see Christ coming in glory and wherever they look, whether it's at you. Whether it's at me, whether it's at any St. the glories of Christ are going to be fully reflected in that day. But we need to live in view of the day of reward. That's why Paul said to Timothy in almost the last words he said to him. He spoke of all those that love his appearing. That's not again the rapture. His appearing is when he appears back in this world and we're going to appear with him Is there that exercise that we would have we be living now in view of that time when we can come forth for his glory so that he can have that full display of glory that he he that he desires. And so I believe that that the trial of the faith. The test of our faith to prove it is to bring it forth. So there will be that for his glory when he appears, and the world will look on and say, here's the ones that endured while they were here. They endured, but look at the glory that is the result. And when they see that, what will they do? They will have to recognize that any glory that He has given us, any reward that we have for faithfulness. Is his glory and we and they are going to give him all the praise in that day. Verse seven and then verse. Umm, 13. The same word, I think the appearing in Seven and Revelation and 13 both have to do with His public day of glory and manifestation in the world where He was rejected, where He had to pass through the same trials of faith in His walk through this world and where He was rejected, and where those who follow Him are not greater than their Master and they can expect similar treatment. From the world that rejected Him, it will reject them if they identify with Him in it. But when He comes to be honored in the world as God purposes it for Him. So those who have been faithful and obedient and submissive to the path that is laid out for them, they too will share in the public honor and glory. And He won't have to say that He's ashamed of them. That is coming. And, uh, so it's seen in view of that, the faith that has to go on without these things being seen in the, that, uh, can be a real trial. But it's nice, brethren, to see there's two aspects to it versus six and seven. There's grief and there's difficulty connected with the trial. And perhaps the end result won't be fully seen until the day of the revelation or appearing. But verse 8. Is for now. It's important to see that verse eight is for this afternoon. And tonight and tomorrow, he's saying to them. But Jesus Christ, the moment he speaks about him, he says, well, whom? Having not seen? No, you haven't. They hadn't seen him yet. Peter had, of course, but they hadn't. You haven't seen him, and you don't see him now, but you love him. And because you love him. Believing you rejoice. You rejoice with the joy unspeakable. And so it can be and should be. We should today and tomorrow and whatever the trial, were never separated by God from being in a position in which the love of God is to be enjoyed and the person of the Lord Jesus is to be enjoyed. There's no trial intended of God. Unbelief may put us where we don't enjoy it, but it's not God's purpose for us to not always have.

The enjoyment of the Lord Jesus in the trial. If there's faith, if there's unbelief, we will not. But if there is faith, we are always in that position. As Paul said in the end of Romans 8. I'm persuaded that, and then he goes on to a whole list of things that might separate us by trial from God, that nothing shall separate us from the love of God which is in Christ Jesus our Lord. And the Saint Peter is speaking along the same line to us here. The same thought is that. He always wants us when we think of Himself and his love, to rejoice, so he says, as sorrowful, yet always rejoicing. The Lord Jesus experienced that in his own life, no matter what he went through. He always in his daily life. Went through it with the conscious enjoyment of fellowship with the Father in it. And that's what the if we believe we are to do and have that conscious sense of the love of the Lord Jesus and to go through everything with the sense of his love to us until we receive the end of that faith which includes that trust in himself and believing. Even the salvation of our souls, which is what's the end of the journey? Lord Jesus too, there was not only the fellowship of his Father, but there was submission to the Father's will in the trial. And that again is going is another element in having joy in the trial. Because when the the Lord Jesus looked at the cities he had come to bless and he had to pronounce woe on them because they had rejected him, he felt it and he felt it keenly. But it says that same hour Jesus rejoiced in spirit. He said, how could he do such a thing? Because he could say Even so, Father, for so it seemed good in thy sight. Perfect submission to his Father's will gave him a perfect joy even at a difficult time. And that's what will give us joy. Communion and submission to the with and to the Father is going to give us joy in spite of the

circumstances. Turn to Matthew's Gospel for a moment. Matthews Gospel, chapter 17. In this chapter. We have this in the 14th, 1St, we have this man that comes to the Lord and he says have mercy upon my son, breathe a lunatic. So this man has this lunatic son. Sometimes he's hot, sometimes he's cold, sometimes he falls in the fire, sometimes he falls in the water. And he brings the, the man to his disciples and the disciples can't do anything about it. And so the Lord, uh, responds, uh, in verse 19 it says, then came the disciples to Jesus apart and said, oh, why could we not cast them out? And Jesus said unto them, Because of your unbelief. For verily I say unto you, if you have faith as a grain of mustard seed, you shall say unto this mountain, remove hence to Yonder place, and it shall remove, and nothing shall be impossible unto you. I'll be at this kind cometh thought is by prayer and fasting. I used to wonder, umm, just what the Lord meant when he says have faith as a grain of mustard seed doesn't seem like very big. I wondered why doesn't he say faith is a grain of sand, or faith as a a little bit of dust or or faith as a crumb? What the Lord chose here was something very small, but it was alive. It was a lie. And that's what the Lord's desire is for us, is that our faith would be a lie. So here in our chapter, when it speaks of the trial of faith, I've just enjoyed in that eighth verse, it says, whom not having seen ye love, and whom, though you see Him not yet believing, ye rejoice with joy unspeakable and full of glory. It doesn't matter so much the size of the faith, but a that it's alive and B.

What it's attached to at the other end. I had the experience of, umm, a couple of years ago as a builder. I was asked to build a dock for somebody and, uh, we built this floating dock. It was probably 20 feet long and, uh, maybe 12 feet wide. Uh, very, uh, a rather, uh, rugged structure. And, uh, we had to take these great big chains to attach the dock, uh, to the land, which we did. And, uh, I got a call a few days later from the customer saying they had no doc. So we went and we, uh, checked the situation out and certainly there was no dock. We did find the dock down the river sometime. There was nothing wrong with the dock. There's nothing wrong with the chains, but where it was attached was weak. And the Lord's desire is that our faith a would be alive and that it would be attached to something at the other end. And so here in this verse, it says ye rejoice with joy unspeakable, full of glory. You know, that's probably our greatest umm, our greatest testimony in our lives to this world and to those who are lost is our joy in the Lord. There isn't a greater testimony. You speak with, you try to argue someone that's enjoying the Lord. You know, they just, they just dissipate your argument. When we're just enjoying the Lord because of faith that's alive and a faith that's attached to something at the other end, it just gives us a joy that, uh, it's unspeakable and it's full of glory. The can go through a trial and they can grit their teeth and grin and bear it, and they can face something bravely, but only the Christian can face it triumphantly and joyfully. There have been many who've died for their own crimes in the history of man, and they've died bravely. But those who died as martyrs for Christ have died triumphantly and joyfully, and that's where the testimony and the glory is brought to God. And the black thing, and I was thinking, I know it's familiar portion, but I was thinking of how Paul and Silas, their joy in the Lord was a tremendous testimony, probably more than all the preaching they'd been doing on the streets of Philippi. And I've often wondered what I would have been doing after I was beaten and put in prison. I think I would have been a little downcast and wondering, well, Lord, I thought I got a vision to come over here and help somebody and now what good am I doing? I'm in the stocks here and I'm in a prison cell and not much help. I can be here. But it's interesting that Scripture tells us the specific time that they prayed and sang praises. You know, they didn't do it right away. I, I think there was a little heaviness and a little tears and maybe a few tears and a little wondering and, but. I've often wondered if Paul and Silas didn't all of a sudden realize the scripture in the 119th Psalm in the 62nd verse that says at midnight will I arise and give thanks unto thee? Because of thy righteous judgments, they realize that what God had allowed in their life. Though it was a great test, what he had allowed was righteous. It was right that he'd allowed this, that he had a purpose for it. And so at midnight they prayed and they sang praises. And what was the testimony? The prisoners heard them. The jailer keeper, the jailkeeper got saved. They're brought out. No doubt it was the beginning of the assembly at Philippi. And later on, when Paul wrote to that very assembly, he wrote with moral weight. When he said to the Philippians, rejoice in the Lord always and again, I say rejoice. That carried real moral weight because they could remember a time when he'd been in a prison in their very city, and he had exhibited that joy in the Lord in a very difficult circumstance. And God often put the writers in various circumstances so that what they wrote was punctuated and had real moral weight to it. But I've often thought they realized they submitted. They realized what God was doing was right. They prayed. That was communion. And then they gave thanks. And the testimony was far more reaching than perhaps we'll ever realize till the judgment seat of Christ. Comment on something that I personally find pretty humbling.

Umm in its character, Peter then goes on to say in verse 9, receiving the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, and so on. Verse 12 about those prophets. And after they searched, it says, whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported. To you. In the gospel and in verse 11, what they were searching out was that sufferings the the significance as it says here, the sufferings of Christ and the glory that should follow. So that's what he says to them. I want to connect that with the end of Hebrews 11. Hebrews 11 is a testimony to us of a whole collection of people who live by faith. In chapter 10 it says that just shall live by faith. In Chapter 11 is the testimony of a collection of God's people who live by faith. And so it says of all these. Verse 39 at the end of the hall. These all having obtained a good report through faith, received not the promise. God, having provided some better thing for us, that they without us should not be made perfect. Incredible expressions of the lives of these people. With what I want to say by contrast, it's just a tiny amount. Of expressions from God as to the end of their journey. Abraham went beyond his promises his as was mentioned this morning, and he's a wonderful example of a person that looked for something beyond all that might be expected on earth. And God answered to that in his soul so that he looked for a city whose builder and maker foundations were of God, and he will have it. He laid hold of something by faith that went beyond a. Then revealed revelation. But brethren, we sit here this afternoon and we open up the Word and compare. I want to compare us to them. They had just a tiny amount and and they live by it. Abraham never had a home. He just had a tent. He never had a certain dwelling place. He lived his whole life as a stranger and a Pilgrim in a land. He had promises, and the promises he never got in his lifetime. He had to live and die by those promises. Here we are, we sit here this afternoon and if I could put it this way, what more could God give us? What more could God give us than He's given us? He has given us these perfect complete knowledge for faith. That Jesus Christ, our forerunner, was here. He went through this path of life ahead of us. As we have in Hebrews 12HE endured. Yet he looked beyond it with joy to what was on the other end of the life that he lived. And. He died. He rose, He's in the glory. What more could God give us? To draw out our hearts and our faith. To live it out. It says where if I I don't know what I'm going to say to Moses. Or Abraham, or one of the rest of them in glory, if we compare notes about what they had to go by to live by faith, and what was revealed to them and what you and I this afternoon have. Revealed to us and all these Old Testament stories and all these examples and all these men. And Daniels die and and so on for the whole record. And now we have not only do we have that, but we have the life of Paul and Peter and and all the rest of them to say, well, here's the whole thing. It's all out there. May God encourage us by it to.

It's humbling at least I find it humbling and yet say, well, we, we had everything and may we live a little bit at least or as much or wholeheartedly by that same character of faith that lays hold of the unseen finds in the Lord Jesus the satisfaction of the heart and said, well, I know it's I know where it's going. It says, it says in first John, he that hath this hope in him purifieth himself as he is pure. What's the promise

there? God says, the end of your journey is you're going to be just like my son. You're gonna be just like my son, and I would like you as you go through it, to be a little more like him every day. So that the finishing work will be less, if you will, at the end, but the end result will be, I like my son, I love my son. I would like everybody here to be just like him. And so that's the way it's going to end up. And so he would have us lay hold of what's really life and go on to the end with it as the consuming joy and object of our lives. Two, that Christ is the object for faith. You know, those who are listed in the 11Th chapter of Hebrews. They are given to us as a cloud of witnesses. They are given to us as examples and encouragement. We're thankful for even those in our day that have lived by faith. And it says whose faith follow, but they're never the object for faith. It's Christ that is the object for faith. And Don was saying we have those wonderful examples given to us to encourage us, but we have even more than that. We have the perfect example. And it's interesting or significant that as soon as the 11Th chapter, the list is complete, he turns our eyes from that list. He says yes. This these are the witnesses to show that it can be done against all kinds of odds and difficulties. But he immediately then turns our eyes from them to the opened heavens, and he says, looking unto Jesus. The author and finisher, not so much of our faith, but the author and finisher of faith, because the Lord Jesus is the only one who began and completed the path of faith and perfection. And having begun and completed the path of faith in perfection, never digressed from it for a moment. Did always those things that pleased the Father, never sought his own will. God has now seated him at his at his right hand as the object for you and for me. And if we get our eyes off that object, we're going to lose our joy. We're going, we're going to stumble in the path of faith. We're going to digress from the path of faith. There's only one object for faith. Others are encouragement. Christ is the object, and it in our chapter here we find that the joy to. Comes from, not from the circumstances, whether they're good or bad, but the appreciation of the object in our souls, in the measure in which you and I have the object before us and it has affected our hearts. In that measure we are encouraged to go on. Will be preserved in the path of faith, and not just preserved in the path of faith, but we will go on in the path of faith with the joy that is unspeakable. It's a joy that the world can never experience. They'll never understand. It's a joy that perhaps we'll never fully understand this side of glory either. But I say it is not in the in regard to circumstance. It is in regard to the how much the object has captivated our hearts. More contrast to between ourselves and some of our brethren of past history. I can referring particularly to verse 12 and it says there the Holy Ghost sent down from heaven. Imagine talking to Shadrach, Meshach and Abednego and comparing notes again in a coming day and. Well, they say, uh, how? How did God confirm to you the reality of.

Of the way. Oh well, when the Lord Jesus went to heaven, he sent the Holy Spirit to come down and dwell in me. I can just hear him say wow. Unbelievable, but it's true. Brethren, we have everything that the heart could ever imagine or desire to make this. At all embracing complete. Rejoicing of the faith to think that it's guarded by the power of God and guarded in that sense that God by the Spirit has come down and said, I'll make sure that the one I gave to my son gets there. I'm going to put my I myself, God, the Spirit, I'm going to dwell in that that one and mark them out as mine and I'm going to give them to the Spirit of God works in us to bring Christ in reality and enjoyment to our souls and to give affirmation to our hearts of the reality and truth of what God says. And so we have. Every provision to go through to the end in a way that is incredible contrast to any that went ahead of. The Lord's coming into this world any Old Testament St. had. Someone in the in Second Kings chapter 5. And so here is the story of Naman. Umm, he's a leper and the little maid finds out he's a leopard. A leper, verse 2. You and the Syrians had gone up by companies and brought away captive out of the land of Israel. A little made, and she waited on Naaman's wife, and she said to her mistress. Serve them right that he should have leprosy. You know that naturally speaking that's what we must say. But oh, beautiful thing to see or hear says she sat on to her mistress. Would God, my Lord, were with the Prophet that is in Samaria, for he would recover him of his leprosy. She had never even heard of anybody being. Recovered of their leprosy Never once had she ever heard of someone being recovered of her leprosy and that there was no question in her mind whatsoever. That this one could recover naming of his leprosy. You know we read in our chapter of the sufferings of Christ. Well, she was experienced. I believe the sufferings, but there's the glory that should follow. I've enjoyed this thought that when anyone was leaving. You know, he had a perhaps the conscience as to going into the House of Raymond and he wanted to have two mule loads of earth. He wanted to be able to worship on divine ground. We might say, but I've enjoyed this. He wanted 2 mule loaves. He wanted one for him and one for the little maid. In fact, this is our last. Reading Meeting together this time. To verse. 13. He says you, you have all this. Provision for you and they ministered you can draw in the Old Testament Scripture and two and and what the prophet said to say and so on and then he says wherefore verse 13. In view of all this provision, and in view of the Lord in the glory and the Spirit of God and so on, He says, gird up the loins of your mind and be sober and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ. There is then that sense of needing to endure. To go on to the end, it's not a a Sprint, it's a it's a daily strong effort. We don't know how long.

But it's a daily thing. But he mentions one thing that's quite important for them. And in fact is that Mister Darby's translation puts it wherefore having girded up the loins of your mind, be sober and hope that is it's something to be done and to be maintained in that state, uh, in that way. The only wise path in the circumstances of our lives is to have girded up. Minds not open to the constant harassment of the thoughts of men that promote unbelief. And again, going back, we are in instant access to everything that works against a girded mind. And so it's very important for us to have a mind that does not open itself up to the constant. Ideas that a man and the thoughts of men. That are contrary to faith and to the path of faith and it's a Peter just giving a very practical statement of need. And so we need to have the object before us that's been we need to have the glory before us, but in addition to that. To to go on it to the end we will need girded up. Lines. It's it's there's no other if the mind is allowed to run loose. It's an easy way to make shipwreck of the path of faith. People talk about having an open mind, but in Ephesians chapter 6IN connection with the Wiles of the devil and the armor of God. We're to have our loins gird about with truth, and I believe it's ha having the truth of God firmly established in our minds that is going to keep us from that which is false. I know that the dwelling place of the truth is not the mind, it's the heart. And I realize the conscience has to be reached as well. But it is interesting that Peter, at the end of his ministry, says growing grace and the knowledge. Both are important. There has to be the knowledge of the truth. If we're going to stand against the Wiles of the devil, the untruth that is subtly propagated in the world today and often right in professing Christian, Christian Christianity, we're going to have to have the truth firmly established in our minds. And how are we going to gird our minds with the truth of God? It's the Word. We must read the Word. The more we read the word, the more we have the truth before us in that way, the more we're going to be preserved. When the enemy subtly comes along and presents something that is error, because the enemy, when he presents error, doesn't usually present it in a blatant way that you can recognize it immediately. Sometimes that's true, but again, in Ephesians 6, it's to stand against the Wiles of the devil, those subtle ways that he works, not in open outward. Blatant ways, but the subtlety of the of the enemy. And so in Colossians it says that if we're risen with Christ, since we are risen with Christ, we are to set. And if you notice your margin and Mr. Darby's translation were to set our mind on things above, where Christ sitteth at the right hand of God. And if we don't have our loins gird about with truth, if we don't set our mind on things above, then the enemy is going to come in, and he's got plenty to fill our minds. But I want to say this too as a warning, and perhaps particularly to parents who have children and young people. In the public school system, not only is it really wrong to talk about an open mind. The mind that needs to be governed by the truth of God is bringing every thought into

subjection under the obedience of Christ. But it is very, very dangerous to empty our minds. You know, as I sent my children to public school, there was a great movement in Canada. To get the children to empty their minds and they would sit them around in a circle on the floor and they would get them to close their eyes and do various things.

You know, it really is Eastern meditation presented under another guise. And I don't believe there's a precedent in Scripture that would ever encourage us to empty our minds, because as soon as we empty our mind again, Satan is going to have plenty to fill the vacuum. What are we to do? We are to fill our minds and fill it with Christ. And how do we fill our minds with Christ? It's the word of God. Wherever we read in the Word of God, we don't have to go very far to realize that the subject. Is always is always Christ. And so I just say that as a warning to. Any who have children, young people, and to children and young people, if they ever ask you to empty your mind, it's a good thing to get out of there as quickly as as possible. You know, if you fill a cup with water to the brim, there's no room for anything else. If you fill a cup with with wheat to the brim, there's no room for the chaff. And that is what we are to do. We are. That is what is referred to as girding up the loins of your mind. Himself. Well, the Lord emptying himself. As it says, he made himself of no reputation. He wasn't here for his own. I want to say this very carefully. He maybe I'll word it this way. He was here not for his own reputation as a man. He was here for the glory of God. And so he emptied himself so that in going to the cross, God was completely glorified. And we need to empty ourselves of self. If we empty ourselves of self, then we're going to be full of Christ. And it's going to be Christ that is seen in us for the glory of God. But we're not to empty our minds, we're to empty ourselves of self as the Lord Jesus gave the perfect example as a man, I'll give you a little example from his life to illustrate what we're saying. You know, there was, there was an occasion when they accused the Lord of two things. They said thou art a Samaritan and hast the devil. You know, it's interesting he never answered the charge. Of being a Samaritan, because that was a slur on his manhood. And he never answered that he wasn't here for his own reputation in that way. But he did answer the charge of having a devil, because that brought into question his deity, that brought into question the glory of God. And whenever it was a question of the glory of God, he always answered when he stood before Pilate. He answered him never a word, but that needs to be qualified. There were times he did answer. When it was a question of his own reputation as a man, he never said a word, but when it was a question of the glory of God, he did answer Pilate. And so in that way, he emptied himself, he was emptied himself and went down, down, down and went to the went to the cross. And we need to follow that. That's given as an example. Let this mind be in you, which was in Christ Jesus. But maybe you have a thought too, Dave. Uh, to that. In verse six of two. Being in the form of God, thought it not robbery to be equal with God. That was his place in heaven before he became a man. He was the Son of God and he was in a place of God the Father, God the Son, and God the Holy Spirit. But the expression emptied comes between that. And verse seven, make himself a whole reputation, or emptied himself, and then it says, took upon him the form of a servant, and was made in the likeness of men. I believe its primary thought is in connection with what took place. What he did in becoming a man. And in becoming a man, he put aside. From himself, some of the glories that were properly and rightly his own, he could not be less than he was. He doesn't give up anything that is essential in his person and in his deity when he becomes a man, but he does empty himself of some of those things that were rightly his as equal with God in order to become a lovely man among men. And so he takes the bondsman's place, and in taking the bondsman's place and being found in fashion as a man.

He has done that Which? Veiled from our eyes some of the things that we will see when He is glorified. And so He says when He's finished the work on earth. And John 17, He said, Father, glorify me with the glory which I had with thee before the foundation of the world. That was part of what He was putting aside when He came to be a man and be among us. And so we see in His life his moral glories. But we don't see all the essential glories of his person, umm, in their official character until we see him and we see him take his place. And, uh, and so he will have that again. But as man and as the servant on earth. He humbled her. He put that aside, umm, in order to be among us. It's a it's a tribute to his. The greatness of his love. That he would make that choice and do that, and once he's a man, then he's put himself in man's place and he's a perfect man. In submission and obedience, even to the death of the cross, there was no holding back from the full cost of manhood under the will of God. He doesn't set any limit to it, as it were. I can go this far, but no farther. But now he's, he's a man, and as a man, he takes the man's place and, uh. Even in John's Gospel, where he's presented to us in a divine way, he never acts without the He had the power to act, and did act in divine power, but he never did it apart from a word from the Father to do it. Which is again part of his, uh, father glorify me because he had put himself in that place by being a man that. And is intended to give us, let this mind be in you, which we can't do what he did, but we can have the spirit of submission in that way. Going back to our chapter. Umm, just comment on the how verse 13 connects itself with the verses that follow it. Girding up the loins through your mind and be sober. Which we've talked about. Umm, a brother at conferences like this when I was a teenager. And I don't know, I'll probably misquote it, but I hope I get the sense of it at least. He used to say from the time you wake up in the morning. You will be constantly presented with all that makes this world. The sphere of your desire. In other words, everything that the world has to offer is limited to the world and to the present. Satan has nothing to offer, and the world is a system established by Satan to keep man. In his palace. Uh, without any thought beyond this life. And we need to have our minds girded that we don't wake up in the morning and spend our days making this world the limitation and sphere of where our thoughts go and constantly live a life that only, practically speaking, makes this world the sphere of its desires and the consequences, as he goes on to say. Uh, if you don't gird up the loins of your mind in verse 14, you won't be an obedient child at because what will happen to you if this world is the sphere of your thoughts? Then you'll find yourself going back to the former lusts which govern the world. And so without a girded mind, then everything that's presented is presented to satisfy the lusts of the human heart. And those lusts are contrary to what it is to be an obedient child of God. And so in contrast to that, that was the way they lived in ignorance. But we're not ignorant anymore. We've been brought into an enlightened state of things to see that this world isn't anything that we want to have our hearts set on.

And live by. But then he says in the verse 15, The one that called you is holy. God called us. God made us his children. What does a parent want to see in their children? If it's good. We're human parents. There's lots we wouldn't want to see in our kids. That's in ourselves. But in a in a more pure sense of the word, what could God want in his children? To manifest his own character. To be like Heas. And so he says I'm holy. You're my children, be holy as I am holy. And so he wants to see him, his own nature, his own character, seen in his children. And he has a right to have it because he gave us the divine nature. We've been born again, and having been born again, we've received that nature that is divine in his character. And so he says, now my children live obediently. But he introduces all of that by saying to them, gird up the loins of your mind, because if the loins of the mind are not girded up, then we will make this world a place that we will listen to its attractions, we will listen to its call, and will become disobedient children and as a consequence will not display the character of God. Be holy, for I am holy. Just again in view our times running out. Just a little outline a bit I guess and. So he then says you call on the Father, verse 17, and he judges without respect to persons. That is, he judges in a holy way and he will judge you in your daily life. We're not talking about judgment for sin at the cross and losing. It's not a matter of salvation here in the sense we usually talk about salvation, but right, your work, your life is going to be judged. And it's going to be judged according to God's holy standard. Whether you live it or don't, it's going to be judged according to that

holy character of God, and it's going to be measured against what He wants you to be as children of obedience. And then he says. Is it where to put it this way? Peter then says, Brethren, remember what it costs to make you his child. You're redeemed by the precious blood of Christ. What more could he show of how much he values you, how much he wants you, how much he paid to make you one of his children, to give you the destiny that he has before you, to make you heirs of God and joint heirs with Christ? He says, remember that. Think of the cost of it, the precious blood of Christ, and then. Uh, he goes on with that and I just want to emphasize verse 21. Just a wonderful thought to me. And it says you by him that's through the Lord Jesus Christ believe in God that raised him from the dead and gave him glory. And he says that your faith and hope. If you want something, if you're going to have faith in something. You can't get higher. I just leave the cat, get higher, people have faith in something. Some have faith in the bank down the street, but they're not very sure of it. Some have faith that the president that's gonna do a good job, and some aren't sure of it. Some don't have any such faith at all. They see how they can manage on their own and so on. And some have some measure of hope and some don't.

And so if someone says to you, what do you trust in? That trust in God can't go higher. Someone says what are you hoping? Oh, my hopes in God can't go beyond that. Brethren were given the ultimate that beyond really what we might imagine as to set our hope on our hope is founded through the Lord Jesus Christ and God himself. And we have the we have it the last, the third of the hopes that are enumerated in this chapter, that your faith and hope might be in God. He takes it right up to its source. And as it were, says we can't get any higher than that. Sing number 99. By Christ's salvation rest secure talk of age and **** indoor. Nor can that faith be overthrown, which rests upon the living stone. No other hope shall intervene to him. We look on him, we lean number 99.

St. Louis Conference: 2018, 1 Peter 1:1-2

Reading

166. 4. 9. Difference to my heart. But I need to change my whole life. Oh my God, Oh my God, I'm saying. This is 31 in the appendix. #31 in the appendix, the first and last verse.

We have been reminded in these meetings. It's already that, well, we're on our way home to glory. We're still here in this world, often referred to it as a wilderness world. It's a spiritual wilderness. We have experiences, we have lessons to learn, the Lord's dealings with us. And I've had a burden for some time. And in regard to that and some of the hymns we've sung, as well as what was before us in the last meeting, like to suggest that perhaps we could take up the 1St chapter of First Peter. First Peter chapter one. So Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bathinia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ. Which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, through an inheritance incorruptible and undefiled. And that fate is not away reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found under praise and honor and glory at the experience of Jesus Christ. Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow, under whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported under you by them. That have preached the gospel unto you with the Holy Ghost sent down from heaven. Which thing is the angels desire to look into? Wherefore grew up the loins of your mind, Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lust and your ignorance, but as he which has called you is holy. So be ye holy in all manner of conversation.

Because it is written, Be holy, for I am holy. And if you call on the Father, who without respect of persons, judges according to every man's work past the time of your soul journey here in fear, for as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation. Received by tradition from your Father's, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world. What was manifest in these last times for you? Who by him do believe in God that raised him up from the dead? And gave him glory, that your faith and hope might be in God, seeing you have purified your souls, and obeying the truth through the Spirit unto unfeigned love of the brethren. See that you love one another with a pure heart fervently. Being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. We're all flesh is that grass, and all the glory of man is the flower of grass. The grass withereth, and the flower thereof falls away, but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. It's helpful when we take up any portion of the Word of God to not only see the context, but to see who the Spirit of God used to record the words. And so we find here that it's the apostle Peter that is used to pen by divine inspiration this first and 2nd epistle and when we go back to the life of Peter in connection with his sojourning with the Lord Jesus on earth. And his public and oral ministry. In the book of the Acts we see Peter was a man of real experience. And he was a man of zeal, sometimes his zeal. He had more zeal than wisdom in the things he said and did. But he was a man of real zeal. And he was a man who went through real experiences with and for the Lord. But I was thinking in connection with some of the hymns and scriptures that were read earlier, Peter at the end of the Lord's pathway, his heart is really brought out in connection with his public restoration. In John's Gospel chapter 21, and Peter, the one who was impulsive, the one who often spoke up when perhaps he should have held still and listened to what the Lord was doing and observed, are saying and observe what the Lord was doing. He's the one that the Lord really brings out Peter's heart. And there's no doubt as the life of the Lord Jesus is about to end here on earth and he's about to go back to heaven. And he has those final words with Peter. There's no doubt that Peter really does love the Lord. He had come to know and experienced the grace of the Lord with him, his patience with him. And he has to say, Lord, you know my heart. He's no longer self confident. He's not the one who sang, though I'll deny thee, yet will not I deny thee. And even when the Lord says, do you love me, Peter says, Lord, you know, you know what's in my heart and you know that I truly love you. And it's that very instrument then that had learned to appreciate the grace and the love of the Lord Jesus as he walked with him in his pathway here. It is that very instrument then that the Lord raises up the Spirit of God uses here to pen really experience in the path of faith and service. Peter's ministry is very different than the ministry really of all the other New Testament writers.

Paul puts us right in heaven. We're seated in heavenly places in Christ. Paul brings before us particularly the heavenly blessings. And of course, conduct connected with that walking worthy of our vocation and so on. But Peter brings us right down to Christian experience. It's sometimes been referred to as wilderness ministry. Some of us here will remember our brother Bob Brimlow, and he used to say this is where the rubber meets the road. And brethren, we're going through experiences today. Many of us are going through real trials and difficulties.

Circumstances that we've never been perhaps called on individually as families or even collectively to pass through. We're right at the end of our history here, but I believe Peter really brings before us that which would encourage us even in the midst of real trials and difficulties which these ones he was writing to were going through. He encourages us as to what we have in the Lord. He puts the end before us because in Peter it's we're still here in the past, but the end is in view. But we're right here in the experiences, and Peter gives us the encouragement to go on in the resources that we have with the end in view, in spite of how difficult the trials and the difficulties may be. And brethren, I feel more and more in my soul that we need that. We need to be encouraged. We don't want to be indifferent to what the Lord is passing us through. We don't steal ourselves to it and become callous. No, we feel it. But we also realize we have like these ones Peter was writing to a tremendous resource. And even when there's failure and difficulties come in, we can always turn to the one who's leading us as our shepherd, safe home to the glory. So as we know from the opening of this epistle, Peter is writing to those who had been born Jews and had been saved by the grace of God, and those particularly now who had suffered persecution and been dispersed really throughout the known earth, particularly after the stoning of Steven. So at the stoning of Steven, the Jewish leaders. They really sent a messenger after him saying we will not have this man to reign over us. They rejected the Lord Jesus at his trial and had him crucified. They rejected the witness of the Holy Spirit in the preaching of Stephen. Really the culmination of that nationally, it was the sin against the Holy Ghost for Israel. The leaders rejected the preaching of Stephen, a man full of the Holy Ghost. They stoned him and as a result there was a great persecution broke out. Against the Jewish believers, those of whom Peter had said on the day of Pentecost. Repent and be baptized and save yourselves from this untoward generation. They stepped outside now the nation of Israel that had rejected the Lord Jesus. They were saved by the grace of God. They were saved for heaven, They had a heavenly portion, and now they come under this tremendous persecution. And so Peter now writes to them to encourage them as to what their heavenly portion is and the resource that they have in the meantime, in the midst of what he later refers to as fiery trials. Fossil to the circumcision, wasn't he? And that's why he addresses those that have been scattered, like you mentioned, Jim. And, uh, but it's interesting. This was addressed after the church was formed. And so the truth that applied to these Jewish believers is the same truth that belies to us as well. Although it's good to keep it in that context that he was addressing them and encouraging them. They had lost everything, but now they find out there is an inheritance, incorruptible and undefiled, and that fades not away. So it must have been a real encouragement to those Jewish believers to have this letter addressed to them.

I'm as strangers. This world anymore, isn't it? Israel. Israel had a earthly inheritance that was what was given to them in the Old Testament. But through unfaithfulness they lost it all and now here they had been scattered. And so it's characteristic of our being here in this world. A word in the Spanish is foreigners, strangers or foreigners. We are foreigners in this world because our home is in heaven. Notice in verse chapter 2 and verse 11. Dearly beloved, I beseech you as strangers and pilgrims. Strangers because we're foreigners, because our home is, our citizenship is elsewhere, and pilgrims because we're on the way home. That's helpful. And it's interesting Mr. Darby's translation in our English, in our first verse of our chapter, it's sojourners. And again, a sojourner is one who's only here for a little time. And so he's encouraging them that this isn't the end of the story. As you say, Brother Bob, they might have wondered what's happened. We've tried to be faithful to the Lord and remember these are those that had been brought up under the teaching that was proper in its in the Jewish order of things. That if you were faithful to the Lord, you'd be established in temporal things. That promise was given to Abraham. And we see it with the patriarchs and the Old Testament Saints. When they were faithful, they were established. Even their enemies were at peace with them. They, they had cattle and lands and large families and temporal blessings. And these brethren might have wondered, well, what's happened? We've turned to the Lord Jesus. We've received him as our Savior, and now we've lost everything. They'd been driven from their homes. They'd lost everything in a temporal way. And Peter is really writing to them to encourage them. It's not here. It's all on the other side of this. This life and your blessings and your inheritance are not temporal anymore. It's not that which can be seen. And you're a sojourner. You're passing through. And I would like to make this comment in connection with the expression that Bob read to us in the second chapter. Because you have this expression twice in the New Testament. You have it in chapter 2 where Bob read Strangers and Pilgrims, and you have it also in connection with the patriarchs in Hebrews 11, where it says they confess that they were strangers and pilgrims on the earth. Now notice the expression. The order in which it's given is very important. God never lists things in a haphazard order, so to speak. Sometimes when we quote this expression, we quote it pilgrims and strangers. That is not what it says. It's always on the two occasions, strangers first and then pilgrims. I'm gonna repeat a little illustration that has helped me to understand the order here and why it listed in this way. When I step up to an immigration booth to come into the United States, I put my Canadian passport on the counter and the first question they asked me is what's your citizenship? And I tell them I'm a Canadian, and the very next question they usually ask is how long are you going to be in the United States or whatever country I'm entering? Because as soon as I announce I'm a stranger or a foreigner, they recognize that I'm only in their country for a little time. And brethren, if we don't realize that we are strangers, we are foreigners. We're heavenly citizens with the Saints and of the household of God. As we have in Ephesians 2, if we lose sight of that, then we lose sight of the fact that we're sojourners, that we're pilgrims. A Pilgrim, as Bob said, is one who is just passing through. But as soon as I settle down in this world. And become worldly minded. I'm not passing through. So let me continue with the illustration. Let's suppose I decide in the course of time to take out American citizenship. Now I step up to an immigration booth coming into the state and they asked me my citizenship. I say I'm an American. They don't ask me how long I'm staying because I belong here. And so maybe that helps us to understand. And Peter, the Spirit of God through Peter wanted these brethren to understand.

Said, well, they had lost everything. In an earthly sense, they had lost nothing, or in fact, they had gained much as long as they realized or that he wanted them to realize that this was not their goal, their aspiration. This was not where things were that we're going to abide, but that they were just passing through and that they were on their way to something far better. And brother, we're on our way to something far better. Why are we clinging to temporal things here? Not that we despise those mercies, we use them for the the benefit of our families and for the benefit of God's people and the furtherance of the truth. But let's adjust our perspective as we go down these verses, as I believe these brethren did when they read this epistle. It adjusted their perspective that everything here is temporal and transient. We can lose it in a moment like that, but we have something that is eternal that we will never lose and enjoy forever. I think in his first verse, it's a word for stranger here or Sergeant is different than what it is in later in this chapter, in the 17th and in the next chapter. They really were strangers of the dispersion. They really that's what they were. They were foreigners scattered from their their home country. I'm in a sense in a similar position. I live in this country, but it's not the country of my citizenship. That's what they were as people, but nevertheless, it didn't matter

anymore, did it? To these Jews. They were no longer looking for a home, a nation down here on earth. There was something beyond that. And so that's what they were nationally. But it no longer mattered because spiritually we all are strangers in pilgrims in this in this world in which we live in first has already been said for Jew suffering persecution after they had been saved was a very difficult thing for them to understand. So multiple. Portions of the New Testament addressed this. The book of Hebrews takes it up in particular. They they didn't understand it. Here we are, we we're, we're saved. We received Jesus as the Messiah. We recognize our part in place in what we did to him. Why then are we suffering persecution? But it was so indelibly etched into their psyche, if I can put it that way, that salvation meant salvation from circumstances that they needed to see beyond that. So you notice how it says rather. Interestingly, in the ninth verse, receive the end of your faith, even the salvation of your souls, because up until this point in their history they always look for salvation not of their souls, but of their circumstance. So it is rather interesting expression in Nehemiah. You don't have to turn to it, I just use this as an example of this. But in the 9th chapter of Nehemiah there's a recounting of Israel's history and in the 27th verse it says thou gavest them saviors who saved them. Out of the hand of their enemies. That's the way a Jew looked for salvation. But now they had something that was far beyond that. They no longer look for a promised land, a Kingdom here on this earth. There was something beyond that. And the suffering they went through was is characteristic for us of this present day and age, which we love. Abraham, which is uh, that uh, verse you mentioned in Hebrews 11 is in reference to Abraham. He, uh, looked for a city which has foundations whose builder and maker is God. I've often wondered where he found out about that city. It does say in Acts Chapter 7 that the God of glory appeared to our father Abraham when he was in Mesopotamia, Maybe something of that appearance. But anyhow, he looked for a city and. Even though he was a fairly wealthy man, he had 318 servants. I don't think anybody here has a company with 318 employees. But he was a wealthy man. But he never lived in anything more than a tent. And why was that? Is there some prohibition? I don't think so. It was simply that he had his eyes, his heart set on heaven, that heavenly city had seen somewhere. That's what he was waiting for.

So, brethren, it's the nation that we have our sights set on heaven. And you know, we look at earth and there's a lot of interesting things in this sphere called earth, but if we get a glimpse of heaven, earth fades into the background pretty fast. Far, greatly, far beyond our comprehension is what is in that heavenly scene waiting for us. And so if we would see it. It would make us simple in our living habits. If we're not, if we're occupied with accumulating things down here, it's because we haven't gotten a vision of that heavenly city. Brethren, we're going through is really what is normal Christianity, isn't it? And I want to say this ever so carefully. Brethren, I'm thankful for the mercy we enjoy here in North America. I'm thankful that we have lived in a land where we enjoy the freedom to meet like this. We are have No Fear of the authorities busting down the doors today and coming in and arresting us or shooting us for having a Bible meeting. We can freely propagate the gospel, we enjoy many temporal mercies, We're not afraid of people coming and burning down our homes because we're believers and so on. But that is not normal Christianity, what we experience in North America. And again, we don't want to despise it. We're thank God for it. And we are to pray that we live peaceable lives in all godliness and honesty and that the authorities will continue to allow us to live and meet in this way. But brethren, when you read the book of the Acts. And when you read of what these brethren were going through, that is normal Christianity. And it's interesting too, in the New Testament that there's no such thing as a Christian nation. Is that interesting? Now, again, I understand what the expression that we have used when we talk about a Christian country. And so I understand that. But again, let's be careful. God never speaks in the New Testament of a Christian nation. In the Old Testament there was a nation that was peculiar to Jehovah. And that was Israel, of course. They were a peculiar nation, chosen Abraham because he responded by faith and obedience to God's call. God said he would build of him a great nation. And God will yet in a future day bless that very nation in the in the Millennium. And Jerusalem and Israel are gonna be the center of the world. And the other nations will recognize them as such. And if they don't, they will be brought under famine and pestilence and so on. But in Christianity. It's out of every kindred and tongue and people and nation. And again, I believe this is one of the lessons or one of the truths that these Jewish believers, those who had been converted from Judaism, it's one of the things they had to learn that now it was not God blessing a nation, but it was God blessing individuals. And I believe, brethren, that is why in the second verse he immediately speaks of election. Because in the New Testament, in Christianity, election is never national or collective. We we need to get that firmly implanted in our souls, brethren. And I say that because there is a doctrine afoot in many Christian circles today to teach otherwise. But let me repeat myself. In Christianity, election is never national and it's never collective. It's never in connection with a nation. Or is the church collectively elect? It is always individual and when you and I don't suggest you do this, but if you listen to those who seek to propagate that the church is is elect as a body, it leads to all kinds of ramifications and false teaching and assumption that is not according to the word of God and it puts responsibility and onus on man that God does not put on man in the New Testament. And it negates to a great degree the the the sovereignty of God. So I just say that we want to be very careful. But I do believe that's why he goes immediately we indeed, in addressing these Jewish believers, he immediately speaks of election. It's not national. Now he's saying to them, it's not collective. You've been elect individually from that nation, yes, but now you've been delivered from it and brought into something brand new.

Is that right, Steve? It's, uh. It also connects the thought of stranger. That it is really the sovereignty of God. And his choice and his call that has made us strangers. That's what made Abraham a stranger. You know, when it says in Hebrews they confess they were strangers and pilgrims. You, you find that and he and Genesis, when it comes to bearing Sarah, he says I am a stranger and a sojourner among you. You know, it was really the death of that which was dearest to him. That brought home to his soul the fact that he was indeed a stranger and the soldier in this scene. And so we can get things that tie us pretty down tight, pretty tight to the scene and the Lord may have to bring in the situation that. Cuts those things off to make us feel our our place of strangers and sojourners. So their brother Nick brought out. Advanced failure was why they were scattered, and man's persecution that's why they were scattered. But it was the call of God that made them strangers. And so he brings in the truth of election here. It's what relates to, uh, election, what we have in Ephesians chapter one and verse four, he says, according as he hath chosen us in him before the foundation of the world, choosing is election. You have elections. You choose a certain person for a certain position. So he chose us. Before the foundation of the world. So here's how Peter puts it. He says elect according to the four knowledge of God the Father. He knows everything beforehand because God's characteristic is that he inhabits eternity. He is not limited by time and so he knows everything. There is no such thing for God as past, present and future. When creation came in, then there was time. And then we were born, and the purposes of God were made, uh, known to us. But I say he had these purposes in that past eternity. Only God and his eternal purposes there. And they involved us. Amazing, wonderful truth. Election, certainly that's a sign, the thought of salvation by works or by performance, how we've had elections in this country and the elections took place. And all of these different candidates, they were evaluated. Based on what their abilities or their performance has been and they were elected. On that basis, but when it comes to the election that we're speaking about here, we find that we are elected or chosen before we even came into existence, so how could we possibly? Think that based on our performance we're going to obtain some kind of position or favor before God. So I think it's a wonderful subject. You know, this thought of election that we are chosen and we might well question, well, why me Lord? And my only answer is that this is pure sovereign grace. We have nothing to do with it, but we are elected or chosen. Before time in the past. And so I think it's a

beautiful verse, and it also brings before us the Trinity because we have here. Elected by the Father, but sanctified by the Spirit, the Holy Spirit unto obedience and sprinkling of the blood of Jesus Christ. So we have every person of the Godhead involved in our blessing now, even though salvation is not by works. Notice what it says here.

We are sanctified unto obedience. That involves works. And we find out that we were chosen in Christ and that we're saved by grace without works. But the fact is, we are created in Christ Jesus under good works. And so as we contemplate the goodness of God, his sovereign grace, it has an effect on our performance and our behavior. And our desire would be to live to the glory of God. The one who has shown us such favor, we who deserve nothing but hell and judgment, brought into this wonderful relationship. To find out that we are holy and without blame before God involved. 54 know about us before knew that we would be centers, and that we would be at enmity with him. And that's what he knew about us, and that magnifies his grace because it gives him all the credit. Nothing to boast in. You won't be able to look at me and say, well, I deserve to be there more than you than you do, Brother Jim. Or I won't be able to look at somebody else and measure. Because we're all going to realize in perhaps a way that we've never realized before, that it was all the grace of God. And we won't turn to it. But it is interesting when you read in Luke 14. And Luke always brings before us man's responsibility. But when you read that parable there of the man who made a great supper, the first two that were invited made excuse, but the third one, who'd married a wife, he made an interesting comment. He said I cannot come. And that's our true condition as sinners. We couldn't come rather than there was nothing in us that would respond. We were dead in trespasses and sin. We couldn't come except for a work brought in by God of sovereign grace and we'll get to that later on in the in this chapter. He brings that out and so we just want to mention it in passing, but we could not come. But I would like to say this about election before we pass on and just give a a simple illustration. That at least helped me to understand what election really is as far as it being individual and not collective. So as Brother Wally said, we have elections, We've had them in Canada, you've had them here, and every person that makes up either the House of Parliament in Canada or Congress here, or whatever other house you have here, the Senate or whatever, every one of them were elected as individuals. In their own writing, they were not. Congress or the House of Parliament is not elected as a body. They're elected as individuals. Now, collectively, when they get to Ottawa or Washington, they become a collective body. And so it's true. Collectively we are the Church of God. We're the bride of Christ, we're the body of Christ. Whatever expression there's different expressions are used to bring before us different aspects of what we are collectively, but collectively we are the Church of God. But we weren't elected collectively. We were elected individually. We're elected as individuals. God foreknow us. And back in that past eternity before the foundation of the world, and we were elected as individuals. And because of the work that has brought us into blessing, now collectively we are the Church of God. So perhaps that helps us to understand the difference between election and what we are collectively as the church. I'm just going to say that. What we have, uh, what we have commented on is, uh, precious truth that, umm, the Lord knew all about us before we even came into this world. But I think we need to keep things in balance, brethren. I, I, I think that all would agree that is a responsible preacher. He's responsible for his actions, as Doctor Wilson puts it. And I, I couldn't improve upon it. You S you come to the door, It says whosoever will may come. We don't know anything about the decrease of God. We don't know, uh, the councils of God in a past eternity. We know that man is a responsible creature. Whosoever will may come and take of the water of life greeting, come in the door. Then we learn the secret of the family that we are elected according to the foreknowledge of God and so on a precious truth. But I just mentioned that, brethren, that we keep things in balance. There is the sovereign.

The sovereign, the sovereignty of God, without doubt. But man is a responsible creature, and that's the way we present the gospel, is it not? Sovereignty isn't it electing, choosing us before the foundation of the world? It's interesting this part through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. It's interesting if you go back to Exodus 24, you'll find what relates to this reference in the giving of the law. In Exodus 24 and verse eight it says and Moses took the blood. And sprinkled it on the people, and said, Behold the blood of the covenant, which. The Lord has made with you concerning. I should have read verse seven. I'm sorry. And he took the book of the covenant and read in the audience of the people, and they said all that the Lord hath said, will we do and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. But it was a covenant that depended on their obedience. And since it did, they failed in it. But here now we are brought into Christian ground, and it's unto the obedience and sprinkling of the blood of Jesus Christ. Not only the sprinkling. But the obedience and so ere sanctified unto the obedience of Jesus Christ. His obedience was different than the obedience under the law. He says, Thy law is within my heart. I come to do thy will, O God, from the heart. He wanted to. In the Old Testament, the heart of man was not wanting to do the will of God. And so that sprinkled blood brought condemnation in the Old Testament. But here it's the obedience of Jesus Christ, the sprinkling of the blood of Jesus Christ. Were brought into a blessing, but with a nature. Now, because we are born again, we have a nature that loves to do the will of God. That's the obedience of Jesus Christ. Sanctified were set apart, and this is not practical sanctification here. This is what another has referred to as absolute sanctification. So when Israel was redeemed, they were set apart. They went through the Red Sea and they sang the song of redemption, but they were no longer under the authority of Pharaoh and the Egyptians. They were no longer on Egyptian ground. They were set apart. They were sanctified. Moses was the one they were baptized unto Moses. Why? A picture of Christ. He was the one that was going to lead them. Now they were under his authority. And so they never got back into Egypt. Now in their hearts, Steven said, they returned into Egypt, but positionally they never got back there. And brethren, we have been sanctified. We have been set apart, not for this world anymore, but as a heavenly people. And so these Jewish believers, whose hopes. And goals and aspirations before Christianity were centered in this world. They now were set apart as a heavenly people and then, as Bob has said, sanctification of the Spirit under obedience. So when Saul of Tarsus was converted on the Damascus Rd. what did he immediately say? Lord, what wilt Thou have me to do? There was immediate desire now, because there was a life imparted now, the very life of Christ, a life that delights to do to, and can do nothing but obey. Obey, as you say, the heart is involved. But the Lord Jesus, when He was here, He said, I came down from heaven not to do mine own will, but the will of Him, Him that sent me. I do always those things that please the Father. My Father worketh hitherto, and I work also.

As Baba said, Thy law is within my heart and and so on. And so now we are brought into this same position we have, we see the obedience of Christ is the perfect example. And now we have that very life we've been set apart with that very life that delights to walk in obedience to to God and in in practical separation. We're gonna get that later on in the in the chapter, but this is absolute separation, sanctification. The obedience is before the blood. Why? Again, if I'd been writing this, I probably would have reversed it. But when Saul of Tarsus said, Lord, what wilt thou have me to do? He really didn't understand the efficacy of the blood. He came to understand and appreciate that later on. And so a person, when they're when God imparts divine life to a person, they get that nature, but they don't perhaps understand right away that I rarely, if ever would they understand right away. The the value of the blood, the efficacy of the blood that comes later. So you get the order here we're sanctified, we're set apart. There's the O, there's obedience, and then there's the appreciation and the realization of the blood of Christ. Yes. This characteristic of faith isn't it speaks in the book of Romans of the obedience of faith. If you do not obey what Scripture plainly

says, you're basically are saying, I think I know better than God. But if you really trust God, you will obey. And so it's interesting in this very chapter, if you go down to verse 14, it says as obedient children, not fashioning yourselves according to the former less than your ignorance. Again in verse 22, seeing you have purified your souls in obeying the truth. It's what's characteristic of the Christian faith is. Obedience. Where the subject is new life and there's, there's the, uh, expression obedient of obedience and the keeping of the commandments. And so that's, it's very, uh, the to go along, umm, very well with what we have received as believers, a new life and faith and those things give way to obedience. Aren't we? And that faith manifests itself by obedience. Like John or uh. Like umm, you were saying rather that. Paul said immediately, Lord, what will thou have me to do? He doesn't even know who is talking. Who art thou, Lord? Is what he said first, And then he said, Lord, what wilt thou have me to do? But he didn't even know who it was. But he didn't know he was Lord. And it might seem a contradiction to what we're speaking about that we are saved by grace through faith and that of works. But I think what James is saying is that. Its face that truly saves. It doesn't depend on you or me, but we are saved to live for the glory of God in this world. Otherwise we could be taken home as soon as we're staying. But we're here for a purpose, and I believe it's to shine for the Lord Jesus and each of us have that privilege. Like the little song says, you know, like little candles. Burning in the night. And so. Faith and works really I think go together and I noticed there's a Greek word, I think the word is piso. And if you look it up you'll find out that it means both believe and also obey the same word. I believe it's peace. So I think works is very closely connected to faith.

But it's truly by grace we are saved through faith. But we manifest that faith by what we do. On the statement that was made, we were saved by faith without works, but the SA faith that saves is a faith that works. Ministry were justified before God and there it's not by works, but in James were justified before men. And so show me your faith, show me your works and I'll believe your faith is basically what James is saying. You tell me you have faith, but it doesn't manifest itself in your life. So I think it's helpful to see that to be justified before God, it's simply by faith. It's on the basis of the blood of Christ. It's the grace of God. But if we're going to be justified before the world, we must show our works. And so Abraham was one who not only had faith and was justified before God, but he had faith in what he did, and he was justified before the world. But another characteristic of Christianity is what we have in the end of verse 2, grace and peace be multiplied. You know, this must have been a great comfort to these brethren as well, because as we've been saying. Outwardly there was number peace things were things were in turmoil. They were as I say they were suffering things that I think perhaps none of us in this room have ever been called on to suffer in our testimony for the for the Lord driven from their homes lost everything in a material way, physical persecution and and reproach. But he said says great grace unto you. And so grace is what characterizes Christianity. It's what gives us. The ability to live from day-to-day, no matter what the circumstances are. He give us more grace. Do we need more grace? He give us more grace. Is it all we need? My grace is sufficient for thee. Do we need more? Do we need more grace? He give us more grace. And so on. And then peace. Now, this is not an outward peace, brethren. And brethren, if we're looking for peace in this world, outwardly, we're mistake. We're gonna be. We're gonna be. We're disillusioned. We're sadly mistaken. But with the with grace to enable us to go through the circumstances of life and that inward peace that he has given us. Not just peace with God, that's what we received when we got saved, but the peace of God in our circumstances. As there is that obedience and faith exhibited in a practical way, the peace of God that passes all understanding what resources we have. Brethren, there's no excuse if I give up, if I say it's not worth it. If I get discouraged and cast down, I really have no excuse. And when I stand before the Lord Jesus at the judgment seat of Christ, I won't have any excuse to give for any failure or discouragement or giving up in my life. He's going to say, as it were, I gave you all the resources you need. You were elect, you were chosen, but not only were you elect and chosen, but I gave you my grace for the pathway. I gave you that inward peace that comes from from a path of obedience. All the resources, and there's many of them we could enumerate, but brethren, we have everything like these early Christians. We have everything we need then to go on, no matter how difficult the circumstance. Perhaps just one more thought question with regard to obedience as a person in the blood. Uh, first John chapter 5, it came by water and blood, even Jesus Christ, not by water only, but by water and blood. So it's a thought there. Uh, the moral cleansing, of course, it comes by, uh, new birth, but judicial cleansing, of course, even though the order is, uh. Say reverse perhaps from the way we would put it, but by water and blood the Lord Jesus came.

Yeah, stand up so I can. Heard better when it's a bit of water. Does it not refer to, uh, the new position that we have been brought into at new birth? Uh, a cleansing, a moral cleansing, uh, in a new position before God. And then the blood speaks of expiation or the putting away of our guilt before a holy God. But, uh, there's a difference there. Umm. The water is, uh, new birth and bringing us into a, uh, a new position before call that we didn't have before. Maybe someone can, uh, elaborate. Yeah, water always brings us into a new position. So again, when they cross the Red Sea, a figure of baptism, baptism brings us from 1 ground into another when we as as John said, new birth brings us from one position into another. And so when the. Soldier with a spear pierced his side forthwith came throughout blood and water. And I appreciated the simplicity. In which chapter Macintosh commented on that incident. He said blood cleanses my sin, water cleanses the Sinner. It brings me into a new position. So when the priest was consecrated on the day of his consecration, there were two things. There was the blood and the water. The water didn't make the man a priest. What made the man a priest was he was born into Aaron's family, but it brought him into a position where he could serve as a priest. So I believe has been said that it it brings us into that new position and it has. It's a moral. It has a moral effect. In Hebrews chapter 10 and verse 22, you have those two things mentioned. Let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience. That's the sprinkling of the blood and our bodies washed with your water. That's being, that's the washing of regeneration being brought into a new position, like you say, Brother John. The the practical, umm, manifestation of. In the in The Walking ways of the believers and not. Sequence. It's already been spoken about, but it's grace and then peace. And we find it here in Peter's official Paul's epistle. His epistles Grace and peace always in that sequence. And it's because. Grace makes everything of Christ and nothing of self, and if I don't appreciate and understand what grace is, then I'm going to be thinking about myself and what God is looking for from me in order to enjoy His favor and His salvation. And I certainly will not have peace. But if I realize that. Grace is God's riches at Christ's expense makes everything of the person in work of the Lord Jesus Christ. Then I have peace because I rest on his finished work. So it's quite simple. Peace follows grace. Just another little thought and that connection. It's interesting that back when these epistles were written, grace was the Gentile salutation and peace or Shalom was the Jewish. And it's very interesting, isn't it, that in the epistles the two are connected? Because I believe it brings before us that now in Christianity there's neither Jew nor Gentile, and the Christianity, the Church of God now is made-up of those who are saved. From a Jewish background and from a Gentile background. So I know our brother Bill is here today. He's been saved from a Jewish background. Most of us are saved from a Gentile background but were brought into a new entity. Now, if I can put it that way, the Church of God, the body of Christ.

And so we often find that the apostles, when they write, they connect these two expressions, that which was, I say, the, the Jewish, the Gentile salutation and the Jewish salutation, bringing them into focus now that in Christianity there's neither Jew nor Gentile, but having been saved from those backgrounds, were brought in as the, as the Church of God. I could just share a little thought regarding grace and truth.

Grace is based on who God is and peace is based on what God has done. It's just something that's going to help to me. He multiplied. Interesting, isn't it? You know, we need to grow in this brother. We need to appreciate it more and more. Do we have some little appreciation of grace? Do we enjoy the peace of God in our soul? Peter wanted to to be multiplied. He wants it to be increased in our in our souls and rather than as we go on with the Lord and as we enjoy what we have as to what he has provided for us in as to the heavenly inheritance, the heavenly blessings, the inheritance that is ours, all we have in him, the provisions for the pathway, then grace and peace will be multiplied. And at the end of his epistles he says growing grace and the knowledge. And so we never can say we've arrived. He wants it to. He wants us to grow in the appreciation of these things, and He wants it not just to be added. To add is one thing, but to multiply is something even far greater, isn't it? And if we leave, if the Lord leaves us here and we leave this room on Lord's Day evening, and grace and peace have been multiplied, our appreciation of grace and peace have been multiplied in our souls, then it's been well worth our time to be here. He uses that same expression in verse 2. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. So it's what he does for us. But when it comes a little later in that chapter to exhorting us, it's in verse five it says add. So we add, he multiplies. Grace and peace. You know, I think it's an Old Testament scripture live. It's found in Job a quaint now thyself with him and be at peace, and thereby good shall come unto thee. So Peter speaks about growing in grace and in the knowledge of God and of Jesus our Lord. But that's not a new thought because in the Old Testament. The exhortation is. Acquaint now thyself with you. And how wonderful that we can get to know God. And know him better day by day, month by month, year by year. And I think that's really what Abraham found to be so satisfying because, you know, he says a lot. You just choose what you like and life chooses the well watered planes. Of Sodom. The ends up in the gate of Sodom. And I don't believe he had a happy life because it tells us he vexed his righteous soul with the filthy conversation of the wicked. He didn't have to be there, but that's what he chose. On the contrary, where is Abraham? He's dwelling in the plains of Mammoth, like the wide open spaces where Hebron is. And am I right in thinking that Hebron means communion? Is that the meaning? Well, here's Abraham enjoying communion with God. And it was so satisfying, I'm sure. And I believe we're gonna find it to be the same. So let us continue to get acquainted with our wonderful God and Savior, Jesus Christ.

212 The 1St. 7 verses #212 Verses 1-6 and seven. Cold from above. And beginning of all your life, forever and ever again. That's a chance of all together. Here. We've seen all that. I'm looking at you all. Umm. Yeah, down to #265 to go along with that. Him 265. Just a second.

St. Louis Conference: 2018, 1 Peter 1:3-8

Reading

Umm. And 2400 and 200 and. Get very far in first Peter one yesterday, but are hymns that we just sang seems to suggest we start at verse 3. First Peter chapter one and verse 3. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that faded not away, reserved in heaven for you who are kept by the power of God through faith. Unto salvation. Ready to be revealed in the last time? Wherein ye greatly rejoice go now for a season if need be you're in heaviness through manifold temptations that the trial of your faith being much more precious than of gold that perish us though it be tried with fire might be found under praise and honor and glory at the appearing of Jesus Christ. Whom having not seen ye love, in whom, though now you see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently, Who prophesied of the grace that should come unto you?

Searching what or what manner of time the Spirit of Christ which was in them did signify. When it testified beforehand the sufferings of Christ and the glory that should follow. Under whom it was revealed, that not unto themselves, but unto us, they administer the things which are now reported unto you. By them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into. We're for gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought under you at the revelation of Jesus Christ as obedience, children, not fashioning yourselves according to the former lusts. And you're ignorant, but as he which has called you is holy, so be ye holy. In all manner of conversation, because it is written, be holy. For I am holy. Did you call on the Father who, without respect of persons, judge us according to every man's work past the time of your sojourning here in fear? For as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a lamb without blemish and without spot, who barely was foreordained before the foundation of the world. What was manifest in these last times for you who by Him do believe in God? That raised him from the dead and gave him glory to your faith and hope might be in God. Seeing you have purified your souls, and obeying the truth through the Spirit, unto unfeigned love of the brethren. See that you love one another with a pure heart, fervently. Being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. We're all flashes as grass, all the glory of man as the flower of grass. The grass wither it, and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. Mentioned yesterday, this epistle is addressed to Jewish believers. Those who had come from a Jewish background, had received the Lord Jesus Christ as their Savior, and not only so through persecution, had been scattered from their homes throughout the known world at that time, and they had lost everything in a temporal way, and it must have been a great comfort to them now, as the apostle Peter writes to them of this hope. Hopes, as someone has said, is an indispensable quality of life, and for the Jew, their hope within the Messiah. But they had killed their Messiah, they had crucified him. And so as far as earthly hope at that time, that was finished. But now the apostle Peter can bring before them a hope that is really out of this world. And it's a living hope. It's not a dead hope, but it's a living hope because it's based on the fact that the Lord Jesus had not only died on the cross, but that he had risen again. And brethren, I believe this is something that we all need to get a hold of Indiana, our souls more and more. Is to realize that what sets Christianity apart from, if I can put it this way, all the other so-called great religions of the world is that we have a living hope and we have a living Savior.

Every other religion boasts of someone who's in the tomb. Mohammed is in the tomb. People will spend great amounts of money and at great sacrifices to themselves to visit the tomb of Mohammed. But Buddhist in the tomb, Confucius is dead. We have a tomb as well. But across that tomb is written. He is not here, he is risen. Come see the place where the Lord lay. Because if Christ be not raised, your faith is in vain, and ye are still in your sins. And we need to tenaciously hold on to the truth of the bodily resurrection of the Lord Jesus, because there have been those down through the ages who have taught that the Lord only rose in spirit. That is a false teaching. When the Lord Jesus rose from the dead, He remained on earth long enough to give ample and complete testimony to His own that He had risen from the dead bodily. He said,

Handle me and see, for a spirit hath not flesh and bone as ye see me have. So what a wonderful thing it must have been for these believers. And for you and for me to realize that now they had a living hope based on a living savior. And they had now an inheritance that could never be taken away. They'd lost everything earth in, in an earthly way. The inheritance was gone. And uh, now, but now they could hold, hold on to something that was reserved for them and something that is we're going to see they were going to be preserved for as well. Is based on the truth that the Lord Jesus rose from the dead, and when he rose from the dead, he rose in the power of a life that can no longer die. Death has no longer any dominion over him. There were those that were raised before the Lord from the dead, but they all died again. But now we have a hope that is based on resurrection life, the resurrection of the Lord Jesus. He is the first fruits of them that slept, and when He rose, He rose in the power of a life that death can no longer touch. To me that is the most wonderful thing. And it's interesting if you want to even set aside the testimony of Scripture. Even human history designates one of the most well established facts. Is the resurrection of Jesus from the dead. It is a historical fact, and so beautiful, brethren, to know that that's where our hope is based on the Lord's resurrection in that life of that new life, resurrection life. Death can touch our bodies, but it cannot touch the life we have within these bodies. It's resurrection life, and it will never die. Open this context. It's never uncertainty, is it? Hope in this life is always uncertainty at best. Hope connected with the 1St man, hope connected with the circumstances down here. It's always uncertainty. So we hope after these meetings are over to return to our homes and so on. But if we sat here this afternoon, this morning and said beyond a shadow of a doubt, Stephen and Carol would return to Vestal and Jim would return to Smith's Falls and so on. We'd say, well, that's presumptuous things come in to, uh, frustrate our hope and some of the plans we've made in our lives, they've never come to fruition as carefully as we planned and laid, laid them out. But it's interesting when, uh, the apostle writes to the Jewish believers in the book of Hebrews, he speaks of their hope there as well. And he says it's a sure and a steadfast hope, only hope connected with Christ. And the next World can be referred to as sure and steadfast. Here it's in connection with the resurrection of the Lord Jesus. But I believe in Hebrews it takes us even a step further because if we were to notice and we won't take time to turn to it. But the end of Hebrews 6, where he talks about that sure and steadfast hope there is. Sure and steadfast not only because the Lord Jesus has risen from the dead, but he's gone back to the Father, He's gone back to heaven.

And our forerunner is there, and the fact that he's a forerunner, Christ is a forerunner entering into the presence of God. Denotes that there has to be after runners. Who's that? That's you and me at his coming. And so we have the resurrection here. A living hope in Hebrews it sure and steadfast. And again it's written to Jewish believers. But of course for you and for me and for our encouragement and certainty as well. Isn't it wonderful, brethren, that Christianity links us with Christ in resurrection and ascension? And that's why we often say that in Christianity. Our hopes and our goals and our aspirations are not connected with this world in any way. We're a heavenly people. As we said yesterday, we're set apart as a heavenly people. The cross of Christ has severed our ties with this world. Paul said, God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. We have nothing to do with this world, brethren, except the fact that we're still physically here and have to operate from day-to-day. But as far as our hopes and goals and aspirations, we're connected with a risen, ascended and glorified Christ. Pulling this verse, uh three to see how it corresponds with Ephesians 1/3. The first verses. Our first words of the verse are exactly the same. Blessed be the God and Father of our Lord Jesus Christ and God is so beautiful. We have been brought into the knowledge of God. Like our brother was saying last night in the gospel, we can say that we. Know God, amazingly wonderful thing. And how do you know Him? Well, we know Him first as God, but then we are brought into the family of God by being born into His family, which He mentions here He is begotten us again. This is new birth and that's why it says again, because we have been born once into this world and now we are born again into the family of God. At the end of the chapter it mentions that in verse. 23. Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. First time I was born, I was born of corruptible seed. And that's why you get aches and pains in your body, you get diseases sometimes and my hair is turned white. Why is that corruptible seed? But I have a life that can never get old. It is resurrection life. I've been born again into God's family, and so we have been brought to know God as Father. It's interesting, when the Lord Jesus rose from the dead, he sent Mary Magdalene to speak to his disciples and to say unto them, Behold, I send to unto my Father, and your Father, and to my God and your God. Why is it that order? Because for the Lord Jesus, from all eternity, his relationship was with his Father. He was gone, but when he became Incarnate, then he could say my God. And that's why it says in Psalm 22, Thou art my God from my mother's belly. As soon as he became Incarnate in the womb of the Virgin Mary, he could say, my God. I think that is so beautiful. The perfection of Scripture. Oh brother. And we have been brought into the knowledge of God and now in Christianity as fathers was mentioned yesterday. In the Old Testament, they knew him as the Almighty, they knew him as Jehovah and a number of other names that we have in the Old Testament. But is there anything so intimate, so amazing as to be able to look up into the heavens and say the God of the universe is my father? I can say ABBA father in that tremendous thing. It's so amazingly wonderful, brother, and we've been brought into. The family of God. And so he says, blessed be the God and Father of our Lord Jesus Christ.

At the end of that, uh, chapter one, we see how the apostle Paul, he prays for the Ephesians and what is his prayer in verse 18, Ephesians 118 The eyes of your understanding, being enlightened, that you may know what is the hope of his calling and what the riches of the glory of his inheritance in the Saints. And. What is the exceeding greatness of his power to us? For who believe according to the working of his mighty power? Martin says the might of his power, which he wrought in Christ when he raised him from the dead. And so on. So I believe in our chapter we have brought before us the resurrection of Jesus Christ from the dead. I don't know of any power in the universe that is greater than resurrection power. And your pastor Paul desired that the Saints might have their eyes enlightened to understand and appreciate something of this power. Well, we have power in our chapter. It tells us in verse five that we are kept by the power of God. So this is the same power that raised Christ from the dead, that keeps us, that guards us, and that's gonna bring us home to glory as it tells us in dispersed. Kept by the power of God through faith unto salvation, ready to be revealed in the last time. So the salvation in this chapter is not only the salvation of our souls, but the salvation of our bodies and the Lord Jesus. Is about to return and we're gonna be caught up in our bodies. It tells us we're gonna be changed. And we're gonna be fashion like his own body of glory, and we're gonna enter on this inheritance. And there it is. It hasn't been corrupted or defiled. It hasn't faded away or diminished in the lease. And there it is reserved for us in heaven. So grace for the pathway leads to glory. And the power of God, they would just think about it and realize that this is the power that is at our disposal. And this is how God keeps us day by day, by his power. It's wonderful in that verse in Ephesians, those verses in Ephesians when it talks about the power of God in resurrection. Ball just seems to run out of adjectives and talking about it, it is far greater than the power of God in creation. And the power of God in creation is incredible, so much so that none of us can comprehend it. But the power of resurrection is a totally different sphere we're talking about. And this is the power that now works both towards us and if you look in chapter 3. Of Ephesians it works in US who believes so it's it's the power of God. Wonderful how it's working for us and in US knowing Christ and the power of resurrection in Philippians 3 that I may know him and the power of his resurrection because it's been said that's the power for our lives, isn't it now and it's interesting that we don't have a scripture that would teach us to pray for power. And Paul didn't pray that the Ephesians would have more power or that he would have more power himself. What did he pray? That their eyes would be opened, That they would see and avail

themselves of the power that was already at their disposal. And brethren, we don't have to pray for power today. What we need to do is get before the Lord and be exercised that we would appreciate and avail ourselves of the power that's at our disposal, because this power is for every St. of God. It doesn't matter if you got saved last night or you've been saved for 75 years. That power is available to you if you will avail yourself of it. And that's why it's, I think we alluded to yesterday, when we get home to heaven and we stand before the Lord Jesus, we'll have no excuse for any failure, for any discouragement, for any giving up in our lives.

There's provision for it, of course, but there is no excuse for it because all the power that we need. Is at our disposal, but I want to ask a question here as we move along. What is the inheritance? He speaks of this inheritance here and I would suggest it's a little different than our blessings, but maybe we could have some explanation on it. And addressed in Ephesians one as well. We go back to Ephesians 1. It says in verse three he has blessed us with. All or every spiritual blessing in heavenly places in Christ. Their spiritual blessings because they're not blessings that can be seen with the physical eye. Just to give you an example, in verse seven it says we have redemption through his blood, the forgiveness of sins. Brother Jim, do you have forgiveness of sins? Can you show me some document please that shows me that you have that? Well, how do you know you have it? Basis of the word of God and faith. That's right, exactly. And so it's a spiritual blessing that you can't show people but that you possess by faith. And so there are those spiritual blessings that you cannot see with the human eye, but they're very real. And so those verses in Ephesians one take up from verses 3 down through perhaps we can say verse. 8:00 and 9:00. There are spiritual blessings. But now notice in verse 10 of Ephesians one, it says that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth. Even in Him in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will. So there we have the inheritance mentioned and it's when the Lord Jesus takes the Kingdom as is mentioned in the. The Psalm chapter, Psalm 2, it says, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. So the time is going to come when the Lord Jesus is going to come back to this world. And he's going to take the inheritance, the Father is going to give it to him, and he's going to possess it. That will take place at the end of the great tribulation, when the Lord Jesus physically returns with his people to take the inheritance, and we will inherit it with him. So that's the inheritance. And here in Ephesians, I think we have the inheritance in its widest possible, uh, view. And it's all things which are in heaven. And which are on earth, every created thing is our inheritance in a certain way. Like you say, Brother Jim, we haven't taken the inheritance yet. We have the Spirit of God, which is the earnest of our inheritance so that we can enjoy it right now, but we don't have the inheritance yet because the Lord Jesus hasn't taken the inheritance. So it's a little different, yes, than the spiritual blessings. And I wondered why it says in our chapter Reserved in Heaven. I pondered that because as I believe what you say is right, that the inheritance is all created things. But let me use a little illustration that recently helped me to at least understand what I believe is part of the reason it says reserved in heaven. Recently we had some question about our property title at home. And the piece of property on which our house is built is kind of a bit of a hodgepodge on the corner of a subdivision. And I think the roof of the the eve of the roof of the house beside us overlaps our property line and so on. And so we wanted to look up the deed and some of the papers connected with when we bought that property over 30 years ago. And so I said to my wife, where is the deed? And she said, well, it's safely in the the safety deposit box at the bank.

It wasn't on the property, it was in the safety deposit box. If I can put it this way, the title deed was reserved somewhere else from where the property is. And so in time we went to the bank with the key to the safety deposit box and sure enough there it was reserved safe in the bank. Concerning our property on which we live, we live and I thought of that in connection with this portion. As we we've said the inheritance is all created things. And he's going to take it back his right entitle, not only as creator, but in redemption as well. We're going to share it with him. And I believe the fact that the Lord Jesus is now in heaven and holds the title deed to the to the inheritance. And we could go to Revelation four and five and perhaps see that clearly brought out. The title deed is held by the one who accomplished redemption here on earth. It's held as it were in heaven. Just like our title deed was reserved in the bank for us, and there it is. And is there any question that it's going to be opened and that he's going to take his rightful place in the coming day? No, it's secure. It's sealed there. And as we know from Revelation 5, he's going to be the one and the only one that will be worthy and able to take that deed and open the seals thereof and to come back and to take that inheritance. But isn't it beautiful, brethren, to think that he's not going to take it until he shares it with us? Isn't that I? I find that a tremendous thought. We see not yet all things put under him. He does not have his rightful place here in the world yet. He hasn't taken outwardly the inheritance yet. What's he waiting for? He's waiting to have his bride by his side. He's waiting to have his heavenly people with him. And then when that moment comes, then we're going to come back with him and we're going to share in it. Brethren, why do we want it now? Why do we want it now? Why do we want things down here? Why do do Christians rise up and want to take take power now and try to bring things into order, bring the governments into order? And I know many of us have been taught that falsely, that we're a moral force to change the world and usher in the Kingdom and bring in righteous government and so on. Brethren, if we try to do that before God's man does it, if I can use a very mundane expression, we're just banging our heads against the brick wall. It's not gonna happen until the Lord. God's man, the worthy and the able one, opens the seals thereof and comes back to take the inheritance for himself. There are a few verses I've enjoyed in connection with Peter's own life and the inheritance, and the first one is and. This account is given in several gospels. I just like to look at it into Matthew chapter 19, verse 27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee. What shall we have therefore? I'd like to turn over to Mark chapter 10 where we get the same account, but I like the answer there, I think, uh, in connection with our portion. And Mark chapter 10, Here's the Lord's answer, verse 29 Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brother, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels, but he shall receive 100 fold. Now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecution. And in the world to come, eternal life. When Peter asked that question and he said that it was true. Lord, we've left all and followed thee. What shall we have? Therefore, I think that's the same question that the dispersion was asking. We've left all, we've left it all. What are we going to have there for?

And it's been brought out. Their hopes are in this earth. While the Lord tells Peter, you know, if you follow me, there's an aspect of things in this earth you're going to have and enjoy. And all of us have been brought into a place where we have brothers and sisters in Christ, We have mothers and fathers in Christ. We have homes that are open to us day and night or we're welcome where we're taking care of. I have to say, our younger brethren. Travel and are cared for in a way that few other groups of Christians are and well fed too, and mothers in abundance and Dutch uncles as needed and so on. So thankful for that that we enjoy. But he says with persecutions for this scene, you know, I don't think Peter hardly would have entered into what that meant. Turn to a verse in First Corinthians 4. There are several verses. 1St Corinthians 4 and verse 9. For I think that God has set forth us the apostles last, as it were appointed unto death. For we are made a spectacle unto the world, and to angels and to men. We are fools for Christ's sake. For your wise in Christ we are weak, but ye are strong. You're honorable, but we are

despised even unto this present hour. We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place and labor. Working with our own hands. Being reviled, we bless. Being persecuted, we suffer it. Being defamed, we entreat. We are made as the filth of the world and are the off scouring of all things unto this day in the world with persecutions. The Lord said he knew exactly what Peter was going to go through. Peter didn't. He'd be given strength at the time and Peter brings out the sufferings of Christ and the glory that should follow and that that's our path to. And so when he speaks of an inheritance that's laid up in heaven, reserved for you, I really think he's taking in that aspect of the inheritance that concerns our portion in heaven. Paul takes up the inheritance as our brother Jim brought out in his broadest aspect and takes in all creative things. But I think Peter is zooming in on this aspect of it, our portion. In heaven, not on this earth. And it's reserved there for us and we are reserved for that place. You know, Peter left all, he left his boat and he left his Nets on the day that he got the biggest haul of fishes he had ever had in his career as a businessman. There was a day that was a day like no other day. You know, it's like the guy selling real estate that sells a $60,000 house one day and a few weeks later sells another, then he sells a $5,000,000 mansion. You know, he just, it was tremendous. He walked away from it all to follow the Lord. Where are those Nets? Where is that boat? Maybe it had Peter's name on that boat. His business name is gone. It's all gone. But you know, there's a day coming and Revelation brings it out when that new Jerusalem is going to appear. And it has 12 foundations. And in those very foundations are the names, engraving of the 12 apostles of the Lamb. What an exchange. From all that he had here. For what is yet to come? What shall we have? Therefore he hardly knew the persecution that he was going to pass through. And these dear believers that he's writing to perhaps hardly knew they were beginning to experience it. What shall we have there for? Oh, there's an inheritance laid up in heaven for you. Words can't describe it. It's far beyond anything that could ever be offered in this world. It's worth leaving everything behind.

Can't lose, can we? And it really threw Paul's persecutors. It really confounded them, or we say threw them for a loop because after Saul of Tarsus was saved. They decided to persecute him. Oh, he said, I counted all joy. Oh, they said, we can't give him any joy, so we'll kill him. Oh, to die is gain. I I get promoted. You know, they really didn't know what to do with them. They really had never had somebody like this before. But as Christians, we can't lose. And that's what you brought out here because first of all, the inheritance is reserved for us. But then, as Wally said, we're preserved for the inheritance. Let me use another little illustration. Let's suppose someone promises you that when they die, they're going to leave you an inheritance, and when I'm gone, this will be yours. But suppose the person in their later years needed assisted care, living and and so on and went. By the time they died, the inheritance was gone. There was nothing left. You lost out. But something else could happen too. Someone could promise you an inheritance, and you could predecease the person. You weren't reserved for the inheritance. And when they did die, the inheritance had to go to somebody else. But either way, brethren, we can't lose. The inheritance is reserved for us, it's sure. And we're going to be preserved for the inher, for the inheritance. Brethren, if that doesn't thrill our hearts and wean us from earth now, I don't know what goes on within our hearts to realize all that is ahead for us in the heavenly scene when we come back to reign with Christ. Whatever aspect of things you want to take up in connection with the future. If that doesn't wean us from earth, then I say I don't know what goes on within our heart. I'd like to turn to a verse and type a couple of verses in Titus that bring 2 very important things together in connection with what is future. In Titus chapter 2. He says, I'll read from verse 11, For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly. In this present world, our present age, I'll stop there for a moment and just make this comment. Grace here is a teacher and tea. Grace teaches us how to live for Christ in this present age. That's right where we are today. Whether it was Paul writing to Titus, whether it was the days of our forefathers, or whether it's right here where we are near the end of 2018, just before the Lord comes, this is the present age. And grace teaches us how to live where we're we find ourselves in our history. But then I want to notice this two things. Looking for that blessed hope now, brethren, that I believe is what we are expecting at any moment, Maybe before lunchtime, we'll have the fulfillment of this blessed hope, that sure and steadfast hope. What is that? The Lord Jesus coming at any moment to receive us to himself. But there's another part to our hope. You know, we often say our the proper hope of the Christian is the Lord's coming forth. That's true, but it's not the whole truth. There's something else that's connected with our blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. And that is more particularly what Peter is occupied with, isn't it? He's looking beyond the Lord's coming for us. He's looking at the appearing, and the appearing is always in connection. With a day of manifestation, a day of reward, a day when he's going to come back and take his rightful place, we're going to share in all created things with him and so on. And that really is part of our hope as well. And brethren, I believe too, that is what is going to help to give us the proper character of strangers and pilgrims that we spoke of yesterday is to realize that not only is the Lord coming for us at any moment. But we're going to share in the Kingdom in that glorious appearing in the coming day. And that's why Paul, at the end of his life, he said to Timothy in almost the last words he wrote by inspiration, all those that love his appearing. That's not what we're expecting this morning. His coming. I hope we love that too. I hope we're looking for that too. But do we really love his appearing brethren? The thing that there's a day coming when he's going to have his rightful place.

And take his inheritance. Do we love that we walk down the streets of Saint Louis or our hometowns or cities? We have to recognize Christ is not outwardly owned now. He's still the song of the drunkard. He's still on the lips of the cursor. But there's a day coming when he's going to have his rightful place. Do we love his appearing? That's what Peter really is bringing before us in his epistles, the time when he's going to appear. And we're going to have the full salvation. We have the salvation of our souls now, but we're going to have our full deliverance and the salvation of our body, bodies of glory like unto His body of glory, and share in everything that is rightfully His. That is going to deliver us from materialism, isn't it? And I, I really believe we need to get that before us. I enjoyed what Steve brought out about it being more the heavenly focus here, because brethren, I do believe that what occupies our minds so very much is earth and earthly things. Just stop at the end of the day and ask yourself. How much of today have I been thinking about heavenly things? I'm afraid it's not even a double digit with me percentage wise. It's it's just, it occupies so much of our thoughts. And if we would compare heavenly things with earthly things rather than it's far beyond any of our capacity to be able to comprehend. And Paul was caught up. Into the 3rd heaven to see those things he didn't even remember. Did I have my body on or was I out of the body? I cannot tell. It was so tremendously. Before his soul that he couldn't remember anything about himself. So that I think heavenly blessing and that heavenly portion of the inheritance is far greater. But it will, if we think of it, we're going to inherit this world as well under the reign of Christ. And I remember a brother in the Dominican Republic that was so occupied with earning material things that we went to visit one time. And it's beautiful where he had his land, extremely beautiful. But we said to him. You're going to inherit everything in a few short years when the Lord Jesus comes again. Isn't it enough? Which you have already. Why do you want to continue to get more and more and more? It's just really a distraction to you to understanding and enjoying what is truly yours in Christ. And so brethren, it will deliver us from materialism if we are enjoying the fact of. Our inheritance, that which we will possess when the Lord Jesus takes his rightful place. Peculiarity of the Christian position is that we're both in Canaan and in the wilderness and in Ephesians we find that we're already seated in the heavenlies, whereas in Peter, as we've been talking about, it's reserved in heaven for us. So it's a a thing that's ahead of us. But you know, I'm so thankful for the ministry of Peter because. We are in a wilderness. That's the

character the world takes on to us. If we have the correct perspective, it becomes a wilderness. But the wilderness is associated with trials. We still have our cattle, we still have our tents, we still have our children, we still have our families. All these are things that were part of the wilderness experience and with our responsibilities that we still bear. Now we can't escape them. And we read as we go on, who are kept by the power of God through faith unto salvation. We have two aspects there. We kept by the power of God, but it's through faith. That brings an owl walk as well. Of course, the faith is from him. Uh, as well, we have to admit that, but it's through faith. There's, uh, there's a sense of responsibility and connection with that. And then not to skip ahead, but there are trials that we face and those trials are real. Umm, it speaks of, yeah, in heaviness and Mr. Davis's grief, there is grief connected with the wilderness and these things that we've been Speaking of encourages. And they lift their eyes up to look Heavenwood, but don't ever suggest they take away.

The grief, the pain, the suffering connected with the wilderness. They're they're, they're very real that God has a purpose in them for us. And that's where the encouragement is. And then just to change subject a little bit, I was struck as their brother was reading from Ephesians, that speaks of the glory of his inheritance in the Saints. Do we ever stop and think of that? They his inheritance is in the Saints and the only way I can explain that and these thoughts aren't mine is that. God, Jehovah God, possessed Israel, the physical land in Israel, through his people, Israel the inheritance connected with created things, and he will possess it through created beings. He will possess his inheritance in the Saints. Explain to us Brother Nick in verse six it says, ye greatly rejoice, and then it says. You are in heaviness. Is that possible to greatly rejoice and be heavy at the same time? Absolutely. I think the wherein you greatly rejoices connected with the things that we've been Speaking of. You know I. This is a very feeble example, but I recently went back to Australia in anticipation of being with my parents who had not seen in two years was something I greatly rejoiced in. From the point of time I left the terminal in Denver or left home until I went to bed in my brother's house was about 30 hours. 30 hours of traveling, 30 hours of uncomfortable in an economy seat in the airplane there was some minimal. Grief associated with that but. That's that's where we are as believers in this world. We we greatly rejoice knowing what we're looking forward to, but meanwhile we are exposed to the the system choose of life in this world here. An expression in Second Corinthians chapter 6 and verse 10 that I believe answers Bob's question as well. I'll just read it. Second Corinthians 6 verse 10. Paul is Speaking of some of his experiences. And notice this little expression as sorrowful yet always rejoicing. And I think this is helpful because as someone said earlier, we want, we don't want to think that in Christianity we become callous or indifferent. Or steal ourselves to the circumstances God allows in our lives. The Lord Jesus when he was here was the man of sorrows and acquainted with grief. He wept at the grave of Lazarus. He felt the effects of that sin had brought in. He empathized with those who were going through real trials and difficulties. And so we don't want to, as I say, steal ourselves and feel we need to be above all that. In fact, I believe as Christians. Our affections and sympathies have been opened in a way that the unbelievers have not. I've sometimes said at the coffin or the grave of a loved one. I believe a believer sorrows deeper than the unbeliever. Because his affections, her affections, have been opened in a way that theirs have not. The only difference is they don't grieve or or mourn with despair. It's always with hope and the joy of what is on the other side and and what is is ahead. So sorrowful yet always rejoicing. And these brethren that Peter was writing to, he wanted to encourage them, as they felt very keenly. The circumstances they were going through, He wanted them to have the joy of the Lord in their souls. He wanted them to go through it with rejoicing and another thing he brings before them, not to back up, but ready to be revealed in the last time. Go to a verse in, in uh, Second Thessalonians, and I find this a tremendous verse and a tremendous encouragement to my own soul. Speaking of the day when the Lord Jesus comes back, heaven opens up to reveal him, coming in power and glory, crowned with many diadems whose right it is to reign and so on. And notice what it says in verse ten of Second Thessalonians chapter one. When he shall come, that's his appearing.

To be notice this glorified in this thing and to be admired in all them that believe I'm going to skip the italics in that day. Now in that day is always connected with the appearing and when he comes brethren and the world looks up and they see the Lord Jesus coming in power and glory. The one that they cast out and said we will not have him. They're not only going to see Christ coming in power and glory. But brethren, we're gonna be revealed with them. Think of it. And when the world looks up and they see Christ coming in power and glory, wherever they look, they're gonna see Christ. He's coming to be glorified in his Saints. You know, we ought to glorify Christ in our bodies now and in our lives and so on. But I can only point the finger at my own heart and say sometimes the pretty clouded picture, they don't always see Christ manifest in my life like they ought. But it throws my soul to think that the day is coming. When they haven't opened up and they look at you, they look at me, and wherever they look, they see Christ, brethren, he's coming to be revealed in his Saints, coming to empower and glory. And again, that that is given to encourage us that whatever little sacrifice or thing we might think, we give up now to follow the Lord, whatever little. And we don't know anything about persecution much really like many of our brethren do in other parts of the world today, but whatever we feel we've sacrificed or given up to follow the Lord. What is it, brethren, in comparison to that day of Revelation? Christ and His people coming and that glory, the glory of His Person shining through every St. of God. Tremendous, isn't it? To what we're doing for him it's what he's doing in US and that's what we have in verse 7, isn't it that the trial of your faith being much more precious than of gold that perish it through though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ. So it's when he. He comes again, it will be with what He was working in us through the trials of the way. Sometimes we bring problems on ourselves. But brethren, God is so great in His grace that He takes even the trials that we bring on Himself to work what He has purposed for us from that past eternity. There's a couple of things in the six. It says, though, now for a season, and I can't say in my life that I've had many trials, but it's good to be reminded when we're going through a trial that it's for a season. There's a time limit on it. And then secondly, it says if need be, you know, Job, it's a great mistake of Job's friends was to try to figure out why Job was suffering and they were sure that it was because he had some secret sin in his life. We make 2 mistakes often in our own lives and with the lives of others. One trying to figure out why a person is going through something and the up or or in the case of ourselves, what it is that we've done. That God is putting us through something and all the focus comes on ourselves. What God would have us in trials is to turn the focus to Him. And that's really what Eli who did in Job's case. He turned his thoughts from himself to look upward. That's all all he did. He couldn't answer the question either as to why. Job went through a trial. Job was a righteous man, but there was and needs to be in his life. Uh, in connection with my comments, we've often heard the three PS the why God allows trials in our life. They're preventative, positive, umm, punitive, and I always forget one, umm. Preparative, thank you. And we always tend to focus on the punitive. We always tend to focus on the punitive, but God allows lives, uh, trials in our lives for various reasons. But, and, and in Job's case, that's what his friends were doing, looking for a punitive reason why Job was suffering. There was a need to be in Job's life, but it wasn't for punitive reasons. And so there are needs fees in our life and God allows trials in. Umm, it's interesting. We're just being going through some, you know. Sunday school Bible reading and the meeting back in Englewood and went through some 11 and it says there.

Uh. Verse five The Lord triath the righteous. But the wicked in him that loveth violence is so haters, the Lord trieth the righteous and so we have needs bees and God allows those trials in our life. The second thing, another thing to remember I'm not counting them here, but another

thing to remember in connection with trials is that we don't the metallurgist doesn't try base metals in the fire. He tries gold and so we're going through a trial is because God sees value in US. We're gold. It's not because we're base metal. So he tries not to prove that there is faith. But he tries like gold is purified in the fire, to bring out its qualities. Because. Faith trusts God and that glorifies God, and so it's found to praise and honor and glory because trusting God glorifies God. And so the needs be is. Think of many things, but I think primarily the needs be is to bring out the qualities. Of faith and the believer because it's for God's glory. That's really what you have with the blind man in John 9. You know the disciples when they came to brought the blind man to the Lord, they said who has sinned, this man or his parents that he was born blind. You know, we were bringing out what you say, Nick at a conference on another continent recently and uh, a sister came to me after and she said to me she said it's interesting what was ministered because she said. My father, his whole life tried to figure out why the Lord allowed trials in every other Saints life and he ended up miserable. But since that was a very interesting observation. But it's interesting when the Lord answered the disciples in John 9 as to why this trial had been allowed in this man's life, he first of all said neither this man nor his parents, and then he gave the reason that the works of God might be manifest in him. Isn't that interesting? It was really as you say, Brother Steve, in the end. That glory was going to be brought to the Lord Jesus and to God in the healing of this man. And so we tend to judge why things are allowed in others lives. Now I do believe when the Lord allows trial in our lives, it's good to get into the presence of the Lord and to seek the Lord's. The reason why the Lord has allowed this in my life. And maybe there is some sin in my life, maybe it is for his chastening, but not necessarily. And I am not to judge in another's life why God has a has allowed the trial. I'm to learn by it. Because when one member suffers, we all suffer, and we all can seek to learn by what the Lord has allowed in another's life. But rather than trying to search their hearts, search my own heart. Why has God allowed this? What lesson does God have for me in allowing a trial in Brother Nick's life or Brother Steve's life, but not trying to judge what it why he's allowed it in your life? And with Job's friends, as you say, many of the things they said were right, but they had the wrong spirit and attitude toward Job and they had the wrong perspective as to why God was allowing this in his life. Would have been hard for Peter to write these words, wouldn't it, if he didn't have the words going through his mind. I have prayed for thee that thy faith hail not. And so when we see another going through a trial or about to go through a trial, if we share the heart of the integrate intercessor, we're going to join them and say, I pray for these thy faith. They'll not. So we have to hold up the hands that hang down and strengthen the feeble knees when we see others going through trials, aren't we? Umm, he was, he was speaking to his own people. Peter was familiar with what was going through the soul of these Jewish believers. Their inheritance had been defiled and they had been, you might say, uh, set on a shelf because of their disobedience. And that in itself probably was a blow to, uh, a Jewish person. But. Umm.

Peter reminds them that they're, they're, they're now given an inheritance which cannot be defiled, and he's encouraging them that even though they're going through manifold temptations and trials that, umm, there there is. It's all going to work for future blessing in a coming Kingdom. So he's setting their eyes on a head to the time when. They're going to take part in a Kingdom that's going to be far a far more glorious inheritance than the one that they defiled. And so his, his heart here is set to encourage these believers in their present circumstances and just setting before them that all of these things that they were passing through are going to have. A, a, a rich blessing in the future. And you know, it's wonderful if we can we, we were talking about how, umm, we have a tendency to want to figure out why, what something is going on in someone else's life. Well, it's, it's a wonderful thing if we can have this spirit of encouragement when we see someone going through a trial that we can, we can see the very best result that God is seeking to produce. Through this trial, not necessarily seeing the flaw that God is trying to correct, but to present to them the very greatest blessing that's going to come through this trial. And, and I think that's the spirit of the of, of Peter here is he's encouraging these Jewish believers that there's a, there's a, there's, there's a Kingdom coming and everything that they're going through is going. To be to the praise and glory of the Lord Jesus in that Kingdom. It's gonna be on display in that Kingdom and it's all gonna work for Rich Blessing for them. Have a thought or could explain what it meant when the Lord said that thy faith fail not. I don't know what your thought on it was I did enjoy it in the context of kept by the power of God through faith unto salvation. That is that the Lord keeps us through to the end and one of the things he used what he uses his faith and so he strengthens that at the way he operates just as he places just says by faith cometh by hearing and hearing by the word of God. He uses that word of God at the very beginning of our conscious souls journey to. Bringing faith in each one of us. And so he keeps that alive all the way home, keeping us in that way. Peter had faith, didn't he? The Lord wouldn't have worded it that way if he didn't have faith. But it was not that Peter didn't have faith. It's thy faith, as you say. But he prayed that the enemy wouldn't get the upper hand and distract him and discourage him. And so there's faith there. Every believer has faith. I believe in some measure. But what happens is we get our eyes off the Lord. Off the end of the cert of the journey, off the end of the thing, and the enemy gets the advantage. And I believe that's why he goes on in the eighth verse to speak of the object. Here we've spoken of the inheritance and the glory and all that is ahead, but it's really centered in a person, isn't it? It's at the end of verse 7. Jesus Christ, whom not having seen ye love, He puts the person before them. The apostle Paul often does that, doesn't he? Looking unto Jesus, the author and finisher of faith, and pressing towards the mark for the prize, and the prize, the goal, the object in the Christian life is always Christ. And so Peter says to these Saints, you've never seen Christ with the physical eye. But is he any less real to the eye of faith? No, he's very real to the eye of faith. And brethren, for us, we've never seen the Lord Jesus with the physical eye. Like Paul said, he was one born out of due time. He never saw Christ here on earth, but he did see Christ in glory, and with that before his soul, he could press on. And brethren, I believe this is what is going to give us the courage and the fortitude to press on amidst the trials and the difficulties. They're very real, maybe not in the same way these brethren had, but that we have, we have trials and difficulties and temptations and shall I say, even persecutions in the Western world that are very, very different. They may not be outward physical persecutions. As we said yesterday, we're not afraid of being shot or put in prison for having a Bible conference in this hotel facility this weekend. But there's very real trials and difficulties.

For for a season. But what's gonna preserve us? It's to have the one that we've never seen with the physical eye, but who is very real to the eye of faith. And then in the measure in which we have him before us, we can rejoice with joy unspeakable and full of glory. You know this word unspeakable. I'm just gonna digress for a moment because, and I'll just leave it for a little meditation. You have it three times in the New Testament. You have it past, present and future. So in the past it says thanks be unto God for his unspeakable gift. We look back to that unspeakable gift of the Lord Jesus and everything else. Every other blessing is based on that. And then Paul said when he was caught up to the 3rd heaven, he heard unspeakable words. It was not lawful for a man daughter. And we're going to be caught up there soon too, brother. That's what's ahead for us. But what about the present? You return now, you rejoice with joy unspeakable and full of glory. This is for the wilderness, this is for the circumstances, this is for the present. Because God always, from the beginning of history, has done two things for His people. And I think it's good to get a hold of this in our soul. He always gives them an eye to the future and he gives them a present portion. That's why the psalmist said the Lord will give grace and glory. Glory is what comes at the end, but grace meets our present need. Let me give you a little illustration from the children of Israel. You know, when they got into the wilderness, they became very quickly discouraged. Why? Because they looked back. They, they looked back to Egypt. They said we, we, we were, we were fine back there by the

flesh pots and we ate the, the fish and the leeks and the cucumbers. And having eaten them myself, I can see. From a natural standpoint, why they wanted to go back and get some of those things that they had had left behind, but they were looking back and around and it discouraged them. Moses cried under the Lord. And what did the Lord tell Moses to do? He told them, tell the children of Israel to turn around. They're looking back, not ahead. And when they looked out over the wilderness, what did they see? All the many weary miles and the, the rock and the sand that was in front of them? No, they saw the glory of the Lord in the cloud. And as long as they kept that before them, they were encouraged to go on. And brethren, as long as we have a vision of the coming glory and what is ahead, we're gonna be encouraged to go on step by step in the wilderness journey. And as long as we have Christ as the object and heaven as the goal, we're going to be encouraged. So He puts these things before them. The inheritance, yes, but it's all centered in a person whom not having seen ye love. So now you see Him not yet rejoicing you, yet believing there has to be that faith, believing you rejoice with joy unspeakable and full of glory. Brethren, we can have that too. Giving is so important, isn't it's what brings that joy? Uh, because as you say, if you look at circumstances, you might not be that way, but it's believing what God has said. I like to read Romans chapter 15 and we have the same thing there in verse 13 says now the God of hope fill you with all joy and peace. In believing that you may abound in hope through the power of the Holy Ghost. So it's the same thing there. It's in believing that you rejoice with joy unspeakable and full of glory. Apostle John. You said this is the victory that overcometh the world. Even our faith. And faith is the gift of God. We know that from Ephesians 2. By grace are you saved through faith, and that not of yourselves it's the gift of God. I think it's important to see that not only salvation is God's gift, but the faith to believe. I talked to a man one time and he was in tears because he said I don't seem to have enough faith. Well, I believe.

That his faith doesn't originate or it's not sustained from our own effort ourselves, but it's God that gives the faith and He's the one that sustains it. And truly it is faith that enables us to endure in this world. And faith, it does bring the present to the future. I should say, the future to the present, that we might enjoy the future. Even now. So you pass it to speak of how we don't look on the things that are seen because the things that are seen are temporal. We look on the things that are not seen because they're eternal. And in this chapter we find truly there are. Temptations or trials? And he wants us to know it and to enjoy it. Now the world has its pleasures. And we might be envious. Of the world because it seems to be having just a great time, but the fact is the pleasures of sin are only for a season, just like the trials of the believer are for a season. The pleasures of sin are first season and Moses. Tells us that he chose rather. To suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. And he has seen the reproach of Christ. Greater riches than the treasures in Egypt, which no doubt to the natural. I were awesome, you know, the pyramids, the gold, the treasures. But it says he had reckoned respect into the recompense of the reward. So he was looking ahead. And if I could just turn to one song and I think this Psalm. Perhaps fares on this subject that we're considering in Psalm 73. It says in verse 3 the psalmist says Psalm 73 verse 3. He says, I was envious at the foolish when I saw the prosperity of the wicked, and so on. Verse five, They are not in trouble as other men, and so on and so forth. Don't have time to read all this, but verse 12, Behold, these are the ungodly who prosper in the world. They increase. Enriches. So he's looking about and he's thinking that I'm losing out. He says in verse. 16. When I thought to know this, it was too painful for me. Now here's the turning point. Somebody might refer to it as the game changer in verse 17. Until I went into the sanctuary of God, then understood either in surely doubt. It set them in slippery places. Thou castest them down into destruction. How are they brought into desolation? As in a moment they are utterly consumed with tears. So we see the psalmist. He kind of was. On the wrong track, you had to get back on the rails, so to speak. And get the right perspective. And how is it that he did this? He went into the sanctuary, which I believe to be the presence of the Lord. And when we get into the Lord's presence and we get into His word. This is when we get the right perspective.

And you know, it's been said that truth is God's perspective, and if we want truth, we need to be in His presence, in His Word. I heard recently somebody said we need to have our face in the book, and the book was the word of God. And when we do this we get a perspective and we find out that our portion in Christ is absolutely. Awesome. It's out of this world. It's so wonderful that which we have in Christ. Now here in the Old Testament, the psalmist speaks in verse. 24 And surely he didn't have the same vision as we have now that we're involved by the Spirit of God, we have the complete word of God. But he does say in verse 24, Psalm 7324, Thou shalt guide me with thy counsel, and afterward receive me the glory. Whom have I in heaven but thee? And there is none upon earth that I desire. Beside the. I'd like to go back just for a moment to the Lord's expression to Peter. I have prayed for thee that thy faith fail not connected with our portion kept by the power of God through faith. That is, having the proper objects for faith set before us. It's not just a blank statement kept by the power of God, period. It's through faith. It's necessarily linked with it. What was Peter's failure? He had his eye on himself. He had hopes for an earthly Kingdom. He drew the sword to accomplish it. And he failed morally. Being kept is being kept morally through this scene and view of what's ahead for us. He keeps us morally by putting the proper objects for faith before us. And that's Christ and all that we have in him. What was the danger with Peter then was brought out. It wasn't that he didn't have faith, but that faith would fail. You know, speaking with a young brother once, and I think perhaps all of us have passed through this some measure, and perhaps you're passing through it now. There is moral failure. Small things, maybe bigger things. A lot of discouragement. Try to get back on the path, fail again. And what was brought before him were those scriptures in connection with needing to judge the flesh, needing to spend time in the Word and so on. And his reply and his discouragement was, I know all the tricks. Just not working. And that was a danger for Peter. The Lord wasn't big enough to keep me. Just doesn't work. This Christianity thing just not worth it anymore. He wasn't able to keep me. But the problem was he didn't have his eye on the Lord. And that's the danger and the failure of faith and for which the Lord prays for us. We can get discouraged to the point because of our own lack of keeping our eye on the Lord and our own moral failures and kind of say this whole Christianity thing, it just doesn't work. Just doesn't work like I hear in all the conferences and the meetings and all the nice things there. Just doesn't work for me nor as much as saying the Lord is not able to keep me. He's prayed for us. He intercedes for us above, and his advocacy is working on our behalf. That our faith would not fail. He is big enough to keep us, but He wants to set the objects for faith before us. That's how we're going to be kept, having our eye on Him. And I know I'm repeating, a number of things have already been said. I don't know. Umm. Together. Go ahead and pray. For us to heal the way of all the end and everything come around 1500 and the radiator. While I continue to pray for all. Day. All the things going on.

St. Louis Conference: 2018, 1 Peter 1:9-25

Reading

Reading and, uh, first Peter chapter one. And I think we're two above verse 9, which is the end of a sentence that starts at verse 6. But I don't think we want to go back that far anyway. Umm, verse nine is about the salvation of your soul. So I'll start in verse ten, of which salvation the

prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ? And the glory that should follow, unto whom it was revealed, that not unto themselves, but unto us, they administer the things which are now reported unto you by them that have preached the gospel unto you. With the Holy Ghost sent down from heaven, which thing is the angels desire to look into? Wherefore gird up the loins of your mind. Be sober. An oolt to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lust in your ignorance, but as he which has called you is holy, So be holy in all manner of conversation, because it is written, Be holy, for I am holy. If you call on the Father, who without respect of persons, judge us according to every man's work past the time of your sojourning here in fear. For as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's, but with the precious blood of Christ.

As of a lamb without blemish and without spot, who barely was poor, ordained before the foundation of the world. What was manifest in these last times for you? Who by him do believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God? Seeing you have purified your souls, and obeying the truth through the Spirit unto one thing, love the brethren, see that you love one another with a pure heart, fervently being born again, not a corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. We're all flesh is as grass, and all the glory of man as the flower of grass. Grass withereth, and the flowers thereof falleth away, but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. Too, So here we have the Christian focus of the salvation of our souls, and then it goes on to develop that in the verses that follow, of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should be, should come unto you, searching what or what manner of time the Spirit of Christ which was in them, did signify. When it testified beforehand the sufferings of Christ and the glory that should follow. Rather, we don't realize how much we have to give thanks to God for what the Spirit of God brings to light for us. We understand those Old Testament scriptures. The Old Testament prophets were inspired by God to write what they did, but they often did not understand what they wrote. And they stood back and they said, now what would that mean? For example, David wrote in Psalm 22, they pierced my hands and my feet. When he wrote that, I don't know, but perhaps he said, what does that mean? My hands and my feet are not pierced, so it wasn't revealed to them. But now we understand what it all means. It comes together. The Spirit of God has revealed it, but it's interesting that it brings it. It calls it in verse 11, the Spirit of Christ. It's the courses of the Holy Spirit, but it's the Spirit of Christ. That was in them. Interesting, some people have often asked in Hebrews Chapter 11 it talks about Moses that esteemed the reproach of Christ greater riches than the treasures in Egypt. Christ did not come yet. Why does it say it that way, the reproach of Christ? But those are things that are very interesting to meditate on. Brendan. So what characterizes Christianity is intelligence, isn't it? And that's why in Ephesians chapter one and verse 8. He, it says he's abounded unto us in all wisdom. And I'll quote from Mr. Darby's translation and intelligence. And even in the Old Testament their service wasn't necessarily an intelligent service either. If you had stepped up to the altar and asked the priests and the Levites, why do you have to do certain things with certain sacrifices? Why when it's a bird, does the head have to be pinched off and the crop and the feathers set aside? Why when it's a bullet to certain things have to be filleted in a certain way, and so on.

And some things are reserved for you and some for the for are, are not and so on. They would have said, we don't know, but we know the consequences if we don't carry this out to the letter. We remember Nadab and Abayu who offered strange fire. They didn't follow God's instructions and we saw what happened to them. They were slain. And so it wasn't really an intelligent service. And as you say, the things they wrote, righteousness and peace have kissed each other. Was that David that wrote that I, I believe it was he must have wondered how can those two things go on on the same plane together? Well, we see in the light of what we have revealed in Christ that how how it can be, how it's fulfilled. And so they, they must have really, as Bob said, pondered those things that they wrote. I believe that they understood very clearly though that they were writing by inspiration. And though they didn't understand it, they were understood that this was what God had told them to wrote to write. And in spite of being able to understand it, they wrote it according to as God had told them. Holy men of God spake as they were moved by the Holy Spirit. But isn't it a wonderful thing? Brethren, think of the age in which you and I have been been brought into the Christian era where these things are revealed to us. I wanna just encourage us all to avail ourselves to of the writings of men that God has raised up to bring out and explain to us from Scripture these precious things. We don't want to set aside the Word of God and the Spirit of God. It's the Word of God and the Spirit of God that teaches us through the Word and it's the Word that's living. But how many of us this weekend have availed ourselves of some of that good Christ exalting ministry that is be for sale on the shelves behind us? You know, God has raised up men to write things that are very helpful and he's given them intelligence and discernment in these things. And you'll find that what you buy at the back of the room here is based on the word of God. Men that have used scripture, it's not just their own thoughts that they have written. It's not just self help ministry. Of which there is much of that as well. And I'm not discrediting some of those things in their place, but you want to have a deeper appreciation of the things that we have been Speaking of and all that is ours in Christianity. Read the word, yes. Let the Spirit of God teach you, yes, but also avail yourself of that which God has allowed men to write that are real helps in edifying in that regard. So I recently had comments on a book in April 13 where it says in verse seven, I read from the Sandy translation, remember your leaders who have spoken to you the word of God and consider the issue or the end of their conversation or their life, their conduct, imitate their faith. The emphasis is really those that have passed on and we're to remember what they said, what they wrote. We haven't recorded for our admonition. And then in connection with the verse that we have before us, it's good to remember that the gospel was promised. And so in Romans 2 or Romans one and Romans 1 verses one and two, Paul says Paul the servant of Jesus Christ called being apostle separated onto the gospel of God, which he had promised before by his prophets in the Holy Scriptures. And Mr. Davi has a note on that. The Holy Scriptures he says it should just say. Uh, in holy writings, because it's broader even than the scriptures that we hold in our hand. And we're taking the Gentile as well. But in the Old Testament, we have the promise of the one that would come. We have the, the, the suffering Messiah, He's the Lord speaks to those at the end of Luke on the way to Emmaus and says in Luke 24, verse 20, uh, 26. So we're beginning in verse 25. Then he said unto them, O fools and slow of heart or senseless ones.

And slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and entered into His glory, beginning at Moses, and all the prophets expounded unto them in all the scriptures of things concerning himself? So it's good to keep in mind that you know the gospel was promised, but when it comes to the church, then we find that it was a secret. It was not revealed. The only place we see it in the Old Testament is in picture, and that could never have been understood without the light of the New Testament. So just one example of a verse that would speak of that is in the end of Romans where it says umm, in chapter 16, verse 25. Now to him that is of power to establish 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. So when it comes to the church, we don't have it prophesied in the Old Testament. We don't have that promise, but we

do when it comes to the gospel. In fact, we could preach a gospel and never turn to the New Testament. That's what Paul had to do. And the early writers, because they didn't have the New Testament at that point. The cost too, didn't they? They turned to the book of Joel and seems like a strange application of scripture, but that is all that that, uh, they had. I would just say this is a safeguard now that we have the full revelation of what we have in the New Testament. We don't want to set aside the Old Testament now. And so we go back and those Old Testament figures, type shadows, foreshadows, pictures, those are all helps to, uh, help us to understand. What we have in Christ and the doctrines and writings of the New Testament. And so they didn't understand it, as you say, they were just if, if we didn't have the light of the New Testament, they would be interesting stories and historical facts. But now we see it all revealed in the light of the New Testament, the story of Isaac and Rebecca. That would just be an interesting story if and, and God's dealings with, uh, with Abraham finding a, a, a wife for his son Isaac. But we can go back and see it as a picture of Christ and the church. You know, it's interesting in that regard that Isaac's the one of the patriarchs. You never read taking another wife. Isn't that interesting? Well, because he's such a beautiful picture of Christ in the church. That's just a little aside. But I'm just saying that we to go back and to see, take up those Old Testament types, the sacrifices, the stories of of Jacob and David and and so on and Joseph and to see them as figures of Christ, it's very beautiful and it helps to magnify and gives us a deeper appreciation. Of what we have revealed in the new, so it says, we bring forth the old because of or in light of the new. Christ, umm, uh, verse was read earlier in these meetings in second Samuel chapter UH-22 uh, sorry, chapter 23, second Samuel 23, the end of verse one, it says the sweet psalmist of Israel said the spirit of the Lord, the spirit of Jehovah spake by me and his word was in my tongue. We know explicitly from Scripture that the psalms of the, the, the spirit of expression of the spirit of God and so many of the psalms you begin reading where it's clearly says the Psalm of David and you begin reading and say, yes, I can see where David. Uh, this occurred in David's life. Or why he might write these things, but a few verses down you say, well, no. This goes far beyond any experience that David had, and we see the expression of the Spirit of Christ because it's Christ speaking now through the psalmist by the Spirit of God. OK, indicted these scriptures. The profits would have made mud of it. His brother used to say, how would you like to write a book on astronomy, which, uh, very few of us would be capable of doing. But, uh, we see that, uh, the early writers. Were imbued. They were directed, inspired by the Holy Spirit. To bring forth these, uh, precious truths. Without understanding the true import of them the brother was mentioning.

His address the Church of God. Uh, really? Apprentices within a parenthesis, Uh. The whole idea of Gentile domination is a parenthesis, really, and the trash is within that. Well, just that's an aside that shows that the Spirit of God has, uh, purposes in view here that were not understood by the, uh, authors themselves. And now we have the revelation, the unfolding. Oh, you can. Do you have an intelligent service as our brother Jim mentioned? Uh. We know why we do these things. Why do we gather as we do? Is it some uh. Use some, uh, intuition we have. No, there's definite scriptures as to the meaning of gathering uh. Outside the camp, outside the whole Judaistic system, uh, to the name of the Lord, There's, there's meaning there, there's, there's a divine umm. Divine. Pattern given to us and we should know that forever, especially the young people, we should know why we are gathered as we, as we do and what, why we remember the Lord in this way with one loaf and sword. These things now have been revealed. So we have an intelligence service. Uh, as uh, mentioned, the Old Testament believer did not have the intelligence because he didn't have the Spirit of God abiding within him, uh, as we now have the Spirit of God. As a divine person on the earth and as one who indwells the believer and reveals these things to us that were, uh, that were not known in the Old Testament. In fact, we as the Church of God are, are the first born ones where mentioned in Hebrews chapter 12, Church of the first born sometimes misunderstood. Uh, it's not referring to Christ there. Uh, it's the Church of the first born ones. We are those. In that category and uh, we have that special place of nearness to the Lord as members of his body, as the Church of the first born one since the place of preeminence. Above all, the Old Testament Saints. Uh, and uh, these truths that have been mentioned are now, uh. Comprehended by us and enjoyed by us. It's God's desire that we should gird up the loins of our minds. Don't let our minds wander wherever they want, but to gird them up and to be sober and to, uh, hope to the end to enjoy these revelations that, uh, I mean, they've known to us. Is that the end of the path? With the exception of verse 9. So it's kind of helpful to see that it doesn't stand out immediately. Brother brought out that it's in contrast to the temporal salvation that Israel looked for, but they look for salvation out of all their trials and oppositions in an earthly sense. But you know, the salvation that's to be brought to us in these verses is gonna deliver us out of all trials as well. But not here for this earth, but to, uh, a heavenly inheritance and portion. And so he speaks of salvation ready to be revealed in the last time in verse five. It's at the end of the path, verse 9. There's an aspect of it. We've already received the salvation of our souls. But then he goes back in the next verses and he takes it up and it's full sense and. It's prophesied about. And then we find in. Verse 12, it's been preached unto us and it's going to be in verse 13 brought unto us at the revelation of Jesus Christ. So again, it's the full salvation. Now he kind of we've got the salvation of our souls presently, but the full salvation spirit, soul and body.

Has been prophesied, preached, and it's going to be brought to us at the revelation of Jesus Christ again. It's salvation now at the end of the path, not only of soul, but a body as well. Regards to just take a moment and put salvation in its proper perspective and the way it is presented to us in the New Testament, lest there be any confusion. You know, again, as I think we alluded to earlier, God takes up things in a way that we can understand them, and God takes up things in the three tenses in which we operate in this world and with our physical bodies and limitations. That is the past, the present and the future. And so in Romans 5 it tells us we are saved from wrath through him. And it through the death of Christ that we have the salvation of our souls, because apart from the death of Christ giving his life and shedding his blood, there would be no salvation, no redemption for man. And so we look back to the cross and we're thankful for that mighty work. We look back to the time when there was a work of God in our souls. Some here look back over many years, maybe some just over a short time. But aren't we thankful that we have been saved from coming judgment? Because the Lord Jesus died for us on Calvary's cross and shed his blood, then there's a a present salvation. And that you have in Romans as well, it says we're saved by his life. We're saved from judgment by his death. But because of his intercessory life for us now as our high priest to preserve us and our advocate to restore us when we fail, we are saved or preserved. It's really the thought of preservation, isn't it? Where preserved in the path of faith for his glory by his intercessory life. That's a present salvation that is ongoing from moment to moment in our Christian pathway. And then as Steve has said, and this is particularly the way Peter takes it up and again you have it in Romans now. Is our salvation nearer than when we believe? You said I thought we had salvation. I thought we were saved and we are being saved. We've been saved from Roth through his death. We've been saved. We're being saved by his life. What's future? Well, that's what Peter's taking up. That's the time when we will be delivered from this world. When the Lord Jesus comes, we get bodies of glory like unto his body of glory, and were delivered completely both from the presence and power of sin, and we have glorified bodies like himself. So I just say that I think it's helpful to keep things in its perspective and remember this, brethren, when you read about something. In one place, it doesn't mean it always means that in every other place. And there's been a lot of confusion in that regard. So the word salvation doesn't always mean the same thing. There is another aspect in which it's taken up. It says he's the savior of all men. It's preserver I, I, I, I think in Mr. Dowry, but it's so he's the savior of all men. What does that mean? He give us the light, all life and breath and all things. Everybody in this world is preserved in their natural life. Because there's one who gives life and breath to all

things. And that's why Daniel said to Belshazzar, The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. So it's important, isn't it, to keep things in their proper context. I think it's Mr. Kelly that says salvation in many cases is not used in relation to the salvation of the soul. More often it is used in the, the other senses. And, uh, I mean, what Jim brought out is, uh, is important, saved by his life, uh, has been misunderstood by many, uh, teachers, uh, in past years. It's not the life of Christ down here. Saves us in any way. Uh, the Lord had, could go back to the glory at the end of his perfect pathway down here. He had every right and thrilled to return to the glory apart from death. And then we would all be lost forever. But, uh, and the righteousness of God is not the righteousness of Christ put to our account. So, uh, it's important to see that, uh.

That reverse that that Jim referred to Romans 5 saved by his life. Is his present intercession. God's right hand as our high Priest. Now the word was took high priestly function after his death, his resurrection intervention, then he took the, uh, the office, we might say, of high priest and advocate that is ongoing as long as we need it in our pathway down here until the war's coming. Profits that prophesied of the Lord. Diligently searched and it wasn't revealed to them. It was revealed that it was for us that they were writing those things. But it's interesting, at the end of verse 12, we find that there's another group of created beings that desire to look into these things. And don't have the understanding that we do. It's the angels. I think it's fascinating to think about the angelic hosts in Ephesians chapter 3, it speaks about. The mystery and it says in verse 10 to the intent that now unto the principalities and powers in heavenly places that would be. The angelic host might be known by the church, the manifold wisdom of God, so that the angelic hosts learn by observing the church, they observe us. Why do their sisters have a head covering on? Says very clearly in First Timothy, First Corinthians Chapter 11 That it's because of the angels. And when the sister covers her head, not only in assembly meetings, but when anytime they pray or prophecy, the angels are watching. So why do they do that? It's because they find the man uncovers his head and the woman covers her head. That is the way that they see that we respect God's authority, order of authority that. Christ is the head of the man, that the man is the head of the woman. It's not a question of a of inferiority or superiority in creation, but it's a question of respecting authority where God has put it. So they learn in US, brethren, the manifold wisdom of God. Remember Brother Eric Smith saying, what do the angels say when they watch us? When they see a careless, disobedient Christian? Remember the angels, if they sin once, it's automatic condemnation without any hope of salvation. And here they see believers. Who profess salvation through faith in the Lord Jesus and. We're careless in our walk. What do the angels say? So in view of we are told to gird up the loins of our mind and he he's abounded to us in all intelligence. But brethren, we need to bring every thought into captivity under the obedience of Christ. And as Brother John has said, not to let our minds wander or to set our mind on things here in this world. Go to Colossians chapter one and I think you'll you'll see it very clearly. I'm sorry, in Colossians chapter 3 and verse one. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Now notice this. Set your if you notice your margin and Mr. Darby's translation, set your mind on things above, not on things of the earth. It's a question of what what we're setting our mind on the affections too. But that's really not the subject here, because he's Speaking of the fact that in Christianity now. We have intelligence and we have an intelligent service to render to God in the full revelation of what we have in Christ and in the epistles, in the New, in the New Testament. And I just want to say a warning, and perhaps especially to parents, you know, in the education system in many places today, they propagate the thought and teach that it's good to empty our minds. You never have a precedent in Scripture that would teach, tell us that we should empty our minds.

Because the minute we empty our minds, we, the enemy is right there to fill it with everything that is corrupt and bad. And if you and I don't suggest you do this, but if you look into Eastern religion and cult, that's what they do. That's really what Eastern meditation is all about. It's emptying your mind. And when you do that, as I say, something's going to come in to fill the vacuum and it's not going to be good. What are we to do? We're to set our mind on things above. Where is Christ now? Not in this world, as we said earlier in these meetings, he's at the right hand of God. Where are our hopes and, and blessings and inheritance connected with this world? No, we're everywhere. We're a heavenly people. We're disconnected from this world through the work of the, of the Lord Jesus and the, the absolute sanctification that Peter has spoken of earlier in this, in this chapter, We're, we're a heavenly entity. We're a heavenly people. Where are our thoughts supposed to be? Where are our minds supposed to be on earthly things? Now I realize we have practical responsibilities, brethren, and I realize you students, you have to get through your studies and you have to pass your exams and at work there's copious information today that needs to be read and absorbed and taken in to get through your job and and so on. But where are our minds really? What are is our focus? What is, where are our minds really set? Are they set on the precious things of Christ and where he is now? Or are we earthly minded Christians? Brethren, we can become earthly minded Christians, and when we do that, then our focus is not Christ. Our focus is what we can accumulate here, and our focus becomes inward as well. And that is not according to Scripture. What we think about, isn't it, uh, as a man thinketh in his heart, so is he. Sometimes we hear the common saying you are what you think about. But here it says gird up the loins of your mind. And I like to put it in this way. Control your thinking processes. Don't let your mind go helter skelter in any direction. Think things that are positive and I like to go to Philippians because there it takes up the same thought in chapter 4 and verse 7. Should speak uh, verse six. It talks about be careful for nothing, but in everything by prayer and supplication with Thanksgiving. Let your request be known unto God and the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus. Then verse 8 is a filter through which you can process your thoughts whatsoever things are true, whatsoever things are. Are honest whatsoever things are just whatever things are pure whatsoever things are lovely. Whatever things are good, report if there be any virtue and if there be any praise, think on these things. So there's the filter through which you can pass your thoughts. When there are thoughts that are not in accord with that verse, don't let them through your mind. It will be a great help to you if you can do this. There's another good First and 2nd Corinthians chapter 10. And it speaks here about the weapons. Of our welfare first floor 2nd Corinthians 10 and verse four it says for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every I think that exalts itself against the knowledge of God and bringing into captivity every.

What to the obedience of Christ? So this is, I believe, controlling our thoughts. They are to be brought into captivity. Every thought to what the obedience of Christ. Something going to follow so we've had an introduction in this chapter and then at verse 13 it says wherefore good off the lines of your minds. And so he now brings in conduct suited the Christian relationships into which we have been brought. So we have children in relation to father redeemed in relation to Christ brethren and uh, babes in the next chapter and so on. But if you look at examples of individuals in the Old Testament, the good it up their loins. Why did they do it so they could run unhindered. And so to go up the lines of our minds is to because serious. We've got something ahead of us. Pay attention. Sober is that too, isn't. It's not under the influence of something we've taken in. And you can be under the influence not only with alcohol, you can be under the influence by sports or by music or any other things, business. And so it's important, brethren, to think soberly as we ought to. The filter that you spoke about in Philippians 4, when you read those things that are listed there, they're really attributes of Christ, aren't they? And I really believe this is the remedy. And I say that because when I was younger, I struggled with this. I had bad thoughts, My mind would wander. And then I try to fight with those thoughts to

get rid of them. But that only makes matter matters worse. And so how do we gird up the loins of our minds? How do we turn from from those? Thoughts that are defiling and and so on. It's really to turn our thoughts to Christ and to have our thoughts governed by the word of God. That's what Wally read to us. It's bringing every thought into captivity under the obedience of Christ. And that's why in type we have it with David in the 23rd Psalm, he said, thou anointest my head with oil. The head is, is the mind. It brings before us the thoughts and oil invariably in Scripture is a type of the Spirit of God. And so you alluded to it by the Bob, but it says in Ephesians, be not be drunk with wine, but be filled with the Spirit. And when we're filled with the Spirit, when the Spirit of God has control of our thought process, what's he going to do? He's going to occupy us with Christ and the truth as it is in Jesus. And that's really the remedy. And just in a practical way, what I found helpful in my own soul is when those thoughts come to me or my mind wanders, those thoughts that are not good or my mind wanders. Go back to a verse of Scripture, think, quote the word of God in your soul. And something else that's been helpful to me is what it says in both Ephesians and Colossians. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Not interested. Speaking to yourself. You know, sometimes in the night I wake up and things go through my mind that ought not to go through my mind. I'm thankful that I'm in my youth had the. Direct the Lord encouraged me to memorize good scriptural hymns and to go over a verse of of a good Christ exalting him is going to gird up the loins of your mind. It's going to bring those thoughts into captivity under the obedience of Christ. It's having your head anointed with oil as as David said again, there was a special piece of armor for the for the head in Ephesians 6 is that which protects our mind and our thought process. Made a statement when I was young and struggling at times with my thoughts because sometimes bad thoughts come at the most inconvenient times. And he said you can't keep the birds from flying over your head, you can keep them from making nests in your hair and I thought that was good. So they say those thoughts may come, but like has been said, try to replace them when they do come with something positive.

Immediately don't let them lodge in your mind. That's where it becomes sin. If we entertain a wrong thought. The fact that they fly through our minds is not sin in itself, but it's what you do with it. So Lord, help us in girding up our the loins of our mind. And then what is following this so interesting? As obedient children, not fashioning yourselves according to your former loss and your ignorance, but as he which is called you is holy. So be ye holy in all manner of conversation or manner of life, because it is written, Be ye holy, for I am holy earlier in this. And yesterday in the readings we read about sanctification of the Spirit in verse 2, which is something that is a position that we occupy. We are holy. That's our position in Christ. And so now that that is our position, we need to walk practically in holiness of life. Sometimes I use the illustration of a bride who puts on a beautiful white dress and maybe she has to go outside to be transported to where she's getting married. And as she does, she walks down the street. There's some dirty cars. Along the street. Do you think she's gonna be careful how she walks? I think she's gonna be very careful. Why is she so careful? It's because of that beautiful white dress she has on. And brethren, when we understand that God has in Christ put us in a place of complete sanctification, then we in a practical way should walk not to obtain. Holiness. But because we are holy, we need to walk in holiness of life practically as well, and that's what we have in these verses. And so a thought and reproduction, so an action and reap a habit. So a habit re reap a character. So a character reap a destiny. So what has been before us is certainly important to. Going back to the bulk of Ephesians, the apostle speaks of having put off the old man with his, uh, he's turned back to that scripture, Ephesians chapter 4. It's something that is looked upon as having been done. I know sometimes taken as an expectation is that. 420, uh 4/22. Uh, that you put off concerning the former conversation, the old man, which is ground reporting to the deceitful lusts he removed in the spirit of your mind, but that is looked upon there as something that has already been done. It's not an exhortation. And uh, so we follow holiness. Because not in order to obtain it. But because we now have a holy life and nature that delights in the doing, the will of thought. And so, uh, holiness becomes God's house, separation from evil and delight in that which is good. So we mentioned water yesterday. Uh, I was pulling us into a, an entirely new position before God at new birth. That's the washing of water. They're at new birth. Puts us in a new position, morally cleansed. But there's also the washing of the water in the practical sense. Day by day we need the washing of the Word of God to cleanse our ways. Wherewithal shall a young man cleanse his ways by taking heed thereto, according to thy Word. So that's the other application of washing. That is a practical sanctification. We've had now a positional sanctification, or I suppose you could say absolute.

Mentioned several times. But now there's a practical scientification, uh. Recession 5 to pray God. Maybe we should just turn to that first. Uh, Thessalonians chapter 5 is well known verse umm. 7520 First Thessalonians 523 I'm the very God of peace. Sanctify you only. This is the practical aspect of sanctification here. This is. Uh, ongoing and I pray God, your whole spirit notice spirit comes first because what we think about and pursue after is an object controls our lives. Spirit comes first and soul and body preserve blameless unto the coming of our Lord Jesus Christ. Sir, I am Holly is says is because it is written. This is a text that they would have been very familiar with. I think that there is sometimes a misconception that under grace that God overlooks things. That's what grace is all about, isn't it? It's about overlooking things. It's not what grace is about at all. In fact, under law we might say that God had to overlook things in a sense in anticipation of the cross. Because man could not live up to it. He couldn't. But God's character has not changed between the Old Testament and the New. He is still a holy God. And so in Leviticus 19, uh, when he says in verse two, you shall be holy for I the Lord your God, I'm holy. That this is true today as it was then under law in the 18th chapter. Uh, he begins there by saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, where ye dwelt, shall ye not? Do you know that is as true today as it was for the Israelites in that day? We're not to do like those around us in the land of Egypt. So as I said, I never suppose that under grace that God is less holy. Far from it, in fact. If you look at the Seminole so-called Seminole amount Matthew 567. Uh, a lot of times, well, in Christendom, the 5th chapter has often been taken as a spiritualization of the law. It's not, it's the characteristics of the Kingdom of heaven given in contrast to the law. And what the Lord presents there goes far beyond what we have in the law. Under the law, divorce was committed. But when we come to what we read there in the 5th chapter of Matthew, God tells us otherwise that. It should not characterize our lives. It's inconsistent with what God had planned from the beginning. So. Again, just to repeat myself whenever supposed to under grace that God. Lessens his standard. In fact he can now uphold His standard is he never could before. Law was a principle that God established in dealing with Israel. Grace is an entirely different principle upon which God now deals with man. You cannot ever mix the two. There are two different principles in which God deals with man under law. There was a demand made of man. He got asked him to produce fruit in grace. The exact opposite is true. God gives us everything that we need now, not just for our salvation, but for the earthly pathway in which we walk. He gives us, He eclipses us with everything that we need to meet that standard of holiness. The, uh, feasts of Jehovah, the first two feasts were the feast of Passover and then from that first day or the 14th day of that first month, it was for seven days. They were to celebrate the Feast of Unleavened Bread. So they were connected together. And I like to think, brethren, that we have these two feasts represented here in verse, uh. 18. 19 and 20 we have the Passover and the verses just previous to that in verse 1516 and 17 we have the Feast of Unleavened Bread. Why do we live holy? What's why do we? It's because that we know that we were not redeemed with silver and gold, corruptible things as silver and gold, but with the precious blood of Christ.

We think of the tremendous cost that was paid to redeem us from evil. O brethren, it should take away any desire to go in a direction that would be defiling. It's not because somebody is standing over us and controlling the way we're acting. It's because we realize the awfulness of the cost of our redemption. Just think of it. The Creator of the universe. The Lord Jesus Christ, the Lamb of God hanging dead on that cross, the soldier piercing his side and out blowing blood and water. That's the cost of our redemption. And we look at that and reflect on it. That was for us that he paid that awful price. How can I go out those doors and give myself to send? It just doesn't fit into the picture. And so those two things go together. The feast of the Passover. And the Feast of Unleavened Bread, I just like to point out in First Corinthians chapter 5 we have the same two feasts mentioned. First Corinthians chapter 5 it says. Verse seven. Purge out, therefore the old leaven, that ye may be a new lump. For as ye are unleavened, or even Christ, our Passover is sacrificed for us. Therefore let us keep the feast, that's the Feast of unleavened bread, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. So those two things go together. Why do we leave? Lead lives? Of holiness. It's because of the awfulness of the price that was paid to redeem us from all iniquity. They were to eat at the Passover once a year to remind them of what God had done in redeeming them from Egypt by the blood of the Passover lamb. Tomorrow we're going to sit down if we're left here in this world and we have a memorial to a remembrance. And before Israel was could partake of the Passover, their memorial, they were to keep Levin a type of sin, invariably a type of sin in Scripture out of their homes for seven days. Brethren, does that speak to your soul and mind? Have we kept leaven out of our homes for the during the week in anticipation of sitting down to feast at the Lord's table to keep our memorial seven days out of their home? They were to keep that which was a type of sin. And I believe it's a real exercise for you and for me. I want to just say this too, that I think it was Brother John earlier quoted that verse from the 93rd Psalm. Holiness becometh thy house, O Lord, forever. And when you carry that over to the New Testament, you find that Paul said to Timothy in First Timothy how thou oughtest to behave thyself in the House of God. That is more, brethren, than just behavior. When we come to meeting. Now, when we come into the presence of the Lord on Lord's Day or for any other assembly meeting, I believe we need to have a sense of whose presence we are coming into. And there's a conduct in keeping with that. But that is more there than just conduct. So when we come to meeting, why do I say that? Because Hebrews 3 tells us whose house we are. We are the House of God. Whether we're gathered together in a setting like this, whether you're at school, whether you're in your home, whether you're at work, whether you're at the mall, wherever you are, remember you're you're the House of God. We are the House of God. And there is a conduct, a practical holiness that is in keeping with remembering at all times. Wherever we are 24/7 as the expression goes, that we are the House of God, and holiness becometh thy house, O Lord, forever. I think it's important that along this line, brethren, that, uh, we are, uh, referring to now, uh, in our verse. If you call on the Father who without respective persons judge you according to every man's work past the time of your soul journey here in fear. That's very important to know the context here and the reference. It's not referring to the judgment sea of Christ.

And it's not referring to eternal judgment, of course, that is fast for the believer forever through the finished work of Calvary, but here. Which is really the subject of the first Epistle of Peter, the government of God in the House of God, and. As Jim has just, uh, referred to it, we are always in the House of golf and. Umm, there is a behavior that is becoming to being, uh, children of God in the family and the Father's eye is upon us now. When I was younger, uh. As some of our older brethren will remember. Brother HEA Hole, whose ministry I remember very well in Ottawa times without number, you would say to us, we get off with nothing, brethren, we get off with nothing. That was drilled into us from the time I was 15 years of age and I never forgot. It was not that we are afraid of God's judgment falling upon us. But knowing our weakness, knowing that we have that old nature within us. Conscious of its, uh, presence there until the Lord's coming. Uh, his presence there doesn't, uh, need to hinder communion unless we let us act. But, uh, I was thinking of that verse in First Corinthians 11, uh, in connection with, uh, the subject we are on 31 If we would judge ourselves, we should not. Be judged, what does that mean? If I come to the Lord's table was sent upon my conscience, not only do I defile myself, but I defile everyone else in the assembly and I come under the government of God. That is being mentioned here in verse 17. In other words, I partake of the Lord's Supper and I'm going on with something in my life that caused the Lord. The suffering that I profess to remember. In, in the breaking of bread and breaking of the cup. How serious that would be. Anyone could see that. So we are to judge ourselves unsparingly, not our brethren. We have lots to judge within ourselves before we come to the Lord's table so that we are in a state of soul where we don't, uh, incur the, uh, governmental dealings of God. In our lives because they're very real whatsoever a man saw that shall he also read applies to saved and unsaved. There too, our time is almost gone on redemption and what we have in connection with the blood of Christ. Bob has already alluded to it. We sometimes limit the thought of redemption, don't we? I've heard people say redemption is to buy back, and that's true, but it's not the whole truth. We have two things in Scripture, purchase and redemption Purchases to buy to, but to redeem is to buy back, to set free. And so you and I now have been not only purchased, but that we have not only been bought with the blood of Christ. You get that in Corinth, Corinthians. We've been bought with a great price and so on. But it's more than that, isn't it, brethren, We've been set free. We have been brought into a place where we are delivered from the ******* of sin. The ******* of the old man were brought into a brand new position. But what I wanna notice here too, is when it says the precious blood of Christ. That is not our estimation of it. First of all, I'm thankful that my redemption does not depend on something that changes in value like silver and gold. You know, when the markets closed on Friday, silver and gold had a certain value, but when they open on Monday and next Friday when they close again, they may have a very different value. Those commodities change in value, money changes in in value and the Canadian dollar against the US dollar and the pound and the and the euro and so.

And so on. I'm thankful that first of all, my redemption doesn't depend on something that changes in value. But I'm also thankful that it doesn't depend on my value or appreciation of the blood of Christ, because again, that may be very scanty at best. And my appreciation of the person and work of Christ may, may change. But I am thankful that my redemption this afternoon. Is based on God's value of the person and work of the Lord Jesus Christ. Isn't that in that tremendous to get a hold of and God says today that the blood of Jesus, the work of Christ is as precious to his heart as valuable to the heart of God today as when it took place. I just want to point something out because we often go to verse seven of the next chapter. Just notice it unto you, therefore, which believe he's precious. Now brother, I trust He's precious to every heart here, but there's two things that are given to us before this verse and they are God's perspective on the thing. The 1St is what we've just mentioned, God's value of the work, and he says that work, the press, the blood of Christ is precious to him. And then twice in chapter 2, in verse four, he says at the end of the verse, chosen of God and precious. That's Christ. And then in verse six, verse, the middle of the verse, I lay inside in a cornerstone elect precious. This is the person, because it's the person that gives value to the work. And God gives us first of all, his estimation of the work and the person who accomplished that work. And then he says, not till then does he say unto you, therefore which is it? Believe He's precious. Why? Because I believe that the preciousness of the person and work of Christ. Depends on our appreciation of what the working person of Christ is to the heart of God. I'm going to repeat that because I believe it's vital to get a hold of in our souls our appreciation of the person and work of Christ. How precious He is to you and to me depends not on our value or estimation of it, but to get a hold in our souls of the preciousness and the value. Of the work and the person to the heart of God. And then that will deepen our

appreciation and make him more precious to our souls as well. So there's the work of God for us, and then there's the work of God in US. And that's what we have towards the end of this chapter and what you were speaking about, Jim, the precious blood, that's the work of God for us that he has done. It's accomplished fact. But now at the end of the chapter, it's the work of God in US. And accept there be that part too. There would be no appreciation of the work of God for us. And so it's the being born again, not of corruptible seed, but of incorruptible by the Word of God, which lives and abides forever. For all flesh is as grass, all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away the Word of the Lord. Endureth forever. Thank God for that. Brethren. How long is a flower in its beauty? It doesn't last that long. And you see young sisters in their natural beauty, How long is that going to last? Give another 50 years. How will that natural beauty appear now? So it doesn't last, but there is something that is lasting. Forever, and that's what God has worked in us who believe we have been born again. Not of corruptible seed, but of incorruptible by the word of God lives and abides forever. It never ever gets old, thank God.

We have a love of the brethren too, don't we? 22 I believe if we reflect on the work of Christ and his love pulled out through redemption and the fact that He shed his precious blood, deliver us from sin and Satan, we think of the value that He places on you and me because He loves us. And if we enjoy that love in our souls, I believe we're going to love one another because we see each other through the eyes of Christ. And you are one for which he died. You are one who evaluate enough to redeem with his own precious blood. So if he places that value. Upon you, I ought to value you as well. And so it tells us here that we ought to love one another with a pure heart. And fervently, I think I heard one time that fervently means with a white hot heat. And I enjoyed the thought. 337. 337. The call did well. All the way. Home.

We also sing the fourth verse of 231, just verse 4 of 231.

Edification: Volume 4, "The Precious Blood of Christ."

1 Peter 1:19.

I WANT all our young friends to note and think over carefully how very much depends upon “The blood of Jesus.”

The day in which we live, is a terrible one as regards the number and variety of deceits and snares which are abroad. The great “adversary, the devil” (1 Peter 5:8), is engaging the young with any and everything except the “one thing needful” (Luke 10:42) and when too late. I fear many will find out they have been duped by him, and that they are lost forever.

But what a great mercy if you, my reader, have already, in your youth, been awakened to your sinner ship, and have fled to Jesus the only Saviour. He was ready, waiting, and has gladly received you, has He not? And now He will keep you, as one of His own, for all eternity. Meanwhile He would have you to be “growing in grace and in the knowledge of [Him,] our Lord and Saviour.” (2. Peter 3:18.) You can gain this knowledge by loving, reading and learning all you can from the Holy Scriptures. In the Old Testament we read “Buy the truth and sell it not.” (Proverb’s 23:23.); this means that it will cost you something to obtain this knowledge; but without it you can never be devoted prayerful, or useful.

The knowledge of the Lord and Saviour will give you real joy and make your heart burn, so that you will use every opportunity of passing on the blessed news to others, who as vet know Him not.

Now ponder prayerfully the six following very precious Scriptures. Find them in your own Bible, and let it be your delight to render our beloved Saviour and Lord true thanksgiving, that is, not only of the lips, but of your life.

These are only a few of the passages concerning this momentous subject I hope you will be encouraged to search the Scriptures for many more.

With His blood He “purchased” us. Acts 20:28.

With His blood He “justified” us. Romans 5:9.

With His blood He “redeemed” us. Ephesians 1:7.

With His blood He “sanctified” us. Heb. 13:12.

With His blood He “cleansed” us from all sin. 1 John 1:7.

With His blood He made us nigh. Ephesians 2:13.

J. R.

Des Moines Conference: 1988, 1 Peter 1:6-9

Reading

This little Peter chapter one and verse 6. Where Amy greatly rejoiced though now for a season if need be. You are in heaviness through manifold temptations. That the trial of your faith being much more precious than of gold that perisheth. Could be tried with fire, Might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen, he loved. In whom though now ye see him not yet believing? He rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you? Searching what for what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported

unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. Which things the angels desire to look into. Wherefore gird up the loins of your mind. Be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be holy in all manner of conversation. Because it is written, be he wholly, for I am holy. And there he call on the Father, who, without respect to persons, judge it according to every man's work. Past the time of your sojourn here in fear. For as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a Lamb without blemish and without spot, who barely was 4 ordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God? Seeing you have purified your souls in obeying the truth through the Spirit. Unto the unfeigned love of the Brethren, see that you love one another with a pure heart fervently. Being born again, not a corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. For all flesh is as grass. And the glory of man is the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endures forever. And this is the word which by the Gospel is preached unto you. Wonderful that we have just come to this sixth bird in our reading this morning when these two feelings that we have in this verse are experimentally hours very much right now, referring to rejoicing and heaviness. We feel both. And it's wonderful to thank the Lord Jesus. And his work, and His sufferings, and the memorial which we kept yesterday, we often sing with joy and sorrow mingling. We remember Thee. These two sentiments are mingled in the remembrance of the Lord.

In what he went through, in the victory he gained for us, Machar, when we think of his sorrow. And yesterday, or maybe the day before, my brother referred to a verse in the 16th of John. Your sorrow shall be turned into joy. Now. That's what's going to happen to our heaviness. We have both feelings now, but we shall not always have heaviness. It's going to be gone, and it'll be pure joy in that day. When the children of Israel went through the wilderness, there were many trials that they had to feel along the way. But we see the different attitudes we find with Joshua and Caleb. They had the land before them. They were thinking of that wonderful time when they would enter in and possess that good land flowing with milk and honey. And so they had the grace to endure the trials of the wilderness because they had that glory before them, that entering into the land. And so they went through it patiently. And we're able to see God's hand in, but they had to pass through those who didn't have faith. The trials were too much for them. And they murmured and complained. And I believe these things are brought before us in our pathway here. Brethren, we must expect that there are going to be trials and difficulties. It's says in the 5th chapter, There hath no temptation taken you, but such as is common to man. But God is faithful. And so there are trials and difficulties that are common to man. I should say that's in First Corinthians. But in first Peter 5, it says the same afflictions are accomplished in your brethren that are in the world. And so our faith is put to the test. Even what we have heard this morning, our faith is put to the test. Do we have confidence in God so that we can go on in the face of all these things? Knowing that God is for us. And so it's very precious to the heart of God when there is that confidence in him. How precious it was that out of all the ones that were going through the wilderness, there were those who had confidence in Him. And so we find that we might say with Caleb and Joshua, and what sustained them was that good land. So He brings that before us. We have an inheritance, only ours is a heavenly. But in the midst of these, God values that confidence. Just like with our children, if we have to put them through something and we can't explain just at the time. Why it is and they have confidence and they say, well, I know you love me and I can trust you. How sweet that is to us. Brethren, the Lord values confidence in the midst of trial. That confidence that trust Him, as the little song says, trust Him, when to simply trust Him seems the hardest thing of all. And so as we face these trials of our pathway, may we have confidence in God that He knows what He's doing. And we share the common lot of the people of God and Caleb and Joshua could encourage the people and say our God has delayed in us. He's going to bring us into that land. Those who only looked at the troubles said, oh, it's just too much. Their their soul was discouraged because of the way. This is just overwhelming. Well, may we have the right attitude in these trials and profit by them. See God's hand in all that He sees fit to pass us through. It's noticeable how. God sustained Job in all that trial passed through. It's remarkable how his faith was sustained. He could say, though He slay me, yet will I trust him? And even he comes out with that statement. I know that my Redeemer liveth and so forth. Such lovely statements. I was thinking too in 2nd Corinthians 6 how that life is made-up of a set of paradoxes, if you could use such a statement as that. And so the apostle says here in verse 8. By honor and dishonor, by evil report and good report as deceivers and yet true. As unknown. And yet well known as dying. And behold, we live as chastened and not killed, as sorrowful, yet always rejoicing, As for yet making many rich as having nothing, yet possessing all things marvelous, isn't it?

What enabled Paul to say that? But it was the faith that you were speaking about in the person. And we're going to have trials, going to be trials of our faith because we do have this faith. But there's a need be. There was a tremendous need be for Joel. And it took a long time for the Lord working with Joel because he loves him and he wanted to have fruit from Joe for his glory and blessing. For Joel, but he couldn't have it until those trials were endured and that Joe finally came to the end of Joe. But some of our trials are just because we're in this world as believers, the servants, not greater than his Lord. And some of them are just because we are identified with him. It's the trial of your faith there too. But the Lord was bringing out that he's the same and he's greater than than Satan. And I'm thinking the way he said Peter brings it out in his last chapter of this official, I think it's rather nice. Verse 6 and I'm thinking just a few verses here, Humble yourselves, therefore, under the mighty hand of God. Now this is some of the things that He brings in your lives so that as we've mentioned this morning, we realize we're nothing. And we have, we have someone though who's greater than the enemy of our soul. And he says that he may exalt you in due time. But he had to humble Joel so he could exalt Job and Job could pray for his so-called friends. Then he said, casting all your care upon him, he cares for you. And now notice, be sulphur, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour, whom resist steadfast in the faith, knowing that the same affliction. Or trials are accomplished in your brethren that are in the world, but the God of all grace, who has called us unto his eternal glory by Christ Jesus. After that you have suffered a while, make you perfect, establish, strengthen and settle you. So there is this time of trial, this place of suffering afflictions just like those in the world receive. We shouldn't expect to escape it. But we have him through it. That's the that's the key. We shouldn't ask to be taken out of any trial, brethren. We should ask for the grace to go through it so there's a peaceable fruit of righteousness when we're exercised by the trial. This is our brother said here. I think it's nice we were reminded in the prayer meeting we ought to examine ourselves in these times of afflictions and trials. And then there's a feasible fruit of righteousness because he's with us. And I like that greater. Is he that's in you. We just got to remember that, brethren, the the three, the the three Hebrews, the ones Chadrack, Meshach, and Abednego, they didn't get taken out of the furnace, but he was with them in the furnace. That made all the difference, didn't it? I was thinking and Joel, there were two things. There were the trials that he passed through which he found very difficult to receive as from the Lord. He even thought that God was against him in the trials and he didn't profit until he really took the humble place until he said, as Elihu said to him, that which I see not teach thou me. Isn't it true? Often, brethren, when we go through trials, we don't see something that God is trying to correct in US. We're very stubborn and we

don't see it, and he wants to show us so that we can profit by it, but he never wants us to lose the confidence of his love in it. And that's important. But there was another side too, and perhaps even a worse side, and that is his attitude toward those friends that came. And I believe that God was not only passing him through trials and the loss of his wealth and of his family and his health and all, but he was also teaching him through those friends. That we're saying kind of hurtful things and God wanted him to profit even by that. Indeed, I believe that.

I've sometimes said I think we profit more by false accusation than by true ones. If someone accuses us of something and it's true, we only have to be honest to hang our heads and say I'm sorry, I have to admit that so. But when someone accuses us of something which is not true. That discovers a lot of pride in our hearts. We say, imagine him saying a thing like that about me. I wouldn't do that. And that discovers, and that's what God was trying to correct in Job. And Job took a long time to get to the root of his problem. It was that pride, that self-confidence, that thinking that he was such a wonderful person and God had to show him his heart. And I believe that that's important. I think we see it in Moses too. Moses was wonderfully patient. But what tried him was not the difficulties, it was the people. That's what got to him. And he said, must we fetch you water out of this rock? He revels. And I believe rather than there's a practical lesson for all of us in this. It's amazing sometimes how we can gracefully take trials, loss of health and perhaps other things that come. But our brethren, that's what really try us. And the Lord uses these things to discover things in us for our good and for our blessing. And we need to have the attitude that the Lord has. He loves his people in spite of everything. The verses that tell us about God's love to his people are times when we could least expect it. Jeremiah was warning them of their departure and that they would have to be carried into captivity. And that's where that beautiful verse comes in. Yeah, I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee. And so we need to have that. Feeling toward the people of God that God may be using them to discover things in us for our good and for our blessings on His. Love to His people is always the same. There's love in the trials. There's love even in that unkind thing that somebody said about me. It's all for a purpose to draw me nearer to the Lord. And confidence in Him that His hand is in every circumstance is what finally brings the blessing. And then? We certainly. Ought to be reminded of Job that he didn't get the blessing until he prayed for those friends. So we shouldn't get to that point where we can pray for earnestly beseeching those who have irritated us and upset us and really bring them before the Lord with an open heart. Then I believe peace comes and we don't get victory until we get peace. We want to get the victory before we get peace, but we have to have peace. Before we get the victory. Now these that he's writing about there are different kinds of trials, but I believe their sufferings and trials and manifold temptations were because they were Christians, these scattered Jews. And there is that trial, brethren, and it's a trial of our faith and Peter brings out in let's see in the fifth in the fourth chapter. He says verse 16. Yet if any man suffer as a Christian. Let him not be ashamed. Let him glorify God on this behalf. And he's reminding them there are a lot of trials of birth before he says, let's don't, let's don't suffer these terrible trials because of flesh, because of our own terrible failures that you have that too, you know. Chastisement Maybe even God will bring in, but he says in verse 12, Think it not strange concerning the fiery trial, which is to try you as though some strange thing happened under you. But rejoice in as much as your partakers of Christ suffering, that when His glory shall be revealed, you may be glad also with exceeding joy, if you be reproached for the name of Christ. Happy are ye, And he goes on to explain why. Well, this is one this is the trial. It was strange to them and some some brethren when their babes and are first saved. They don't understand this truth of they're not going to be loved by the world if they manifest Christ, they're not going to be loved. They're going to get a reproach. They're going to get a trial. Sometimes it's physical and it is a trial of faith, isn't it? We have to remember what was what our Lord received from this world.

When he was here and we did have a band up in Montreal Lakes region of Cree who was saved and I remember when we went back with, I went back with his brother Bateman to see how he was doing. He was very sad and we couldn't understand it. It was three months since the time he had confessed Christ and in interrogating him and talking to him, we found out his sadness was because he said Father. I told all my friends about Jesus and I've lost all my friends. He said I don't understand it. Well, he didn't realize what what they're going through. And brethren, there is that reproach. If Paul said in Philippians chapter one, I think it's 21. It's a gift. It's given to you not only to believe in Jesus Christ, but also to suffer with him, you know. As precious brethren, this is the time we can be identified. With the Lord of glory in His rejection. And that's, I believe really what they were going through here. There are different kinds of trials. Many of them we bring on ourselves. And so you get Hebrews 12. You get a loving Father's hand whom the Lord loves, He chastises. It's a trial too. You know, we have a lot of those. I know what I'm talking about and you know what I'm talking about. And those we bring on sometimes ourselves. Joe brought his trials on himself. But God loved him so much he wanted him to go through this. It took 38 chapters. I agonized through Joel 38 chapters to bring him up through all this. But God is a wonderful teacher and he doesn't quit or give up on us. And so some of these things are different, but here I believe it's because they were among those that were called them in that way in in the early part of Acts, them in that way, they lived Christ. And for that they had a real trial. May I add to that brother Bob that and I'm sure you will readily agree that our faith many times is associated with things that need to be purged out. And we see that with Joe. There was much in Joe that was to be commendable. God could say there was none like him on the earth, yet there were things that needed to be dealt with. He had a high opinion of himself. And so it is with us that these testings, this is really the meaning of temptation. Has the result to purge out the draws. As the hymn writer says it's only designed is the draws to consume. And the goal to refine. Now our blessed Lord in his path of faith experience similar things, but it was not a purifying process. An early manifest that there was nothing but pure gold. But in our case, our faith oftentimes is associated with things that need to be perked out. And Brennan have used the beautiful picture of a refiner. That refines gold and he puts it in a Crucible and he heeds it over the fire. That's the trial. And then the drawers comes to the top and he removes the drawers. This process continues until he sees his own image in it. And we need to recognize that, and we need these testings, every one of us, and we better be prepared. That God is going to test our faith. If we take a stand on the truth of the assembly, He's going to test us. You know, we have made great claims many times, bold claims. The Lord is going to test us as the truth of the unity of the Spirit, the truth of the one body, and so on. Isn't this what has been tested over and over again? Amongst us, the authority of the Lord in the midst we have stood on that principle, recognize His authority, yet it is tested over and over again. And whether it is in our individual life or collectively, the Lord sees fit to bring in these testings and to prove the reality. And how wonderful it is if there is at the end of the result.

A manifestation. Of reality, of faith. And we desire, do we not, that deadly perched out which is not of himself? We sometimes would be very thankful to have the trial ended. But that's that's a that's a secondary benefit. The thing we should look forward to is that the way of the Lord in verse 11 of James 5. There should be the desire to see the end of the world. Verse 11 of James chapter 5. Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord. That the Lord is very pitiful and of tender mercy. Well, we'd like to have the trial ended. But they don't seem to put much a desire to see anything of the end of the Lord in it. We just want the trial to be ended. So then over in Job chapter 42 and verse 10. And the Lord turned the captivity of Job when he prayed for his friends. Also the Lord gave Job twice as much as he had before. Then the first chapter of Joe. Verse 21. Job. 1/21. And don't said this said naked came I out of my mother's womb, and naked shall I return thither The Lord gave, and the Lord has taken away. Blessed be the name of the Lord. If we can

come to that, we've gained a great victory. That does say here the trial of your faith and I believe is more precious than of gold that perishes if it's tried with fire. And I believe we have an emphasis here of the trial of your faith and brother. And I think it's the highest child there is. It's the most wonderful child there is. Now we've been talking about others and there is the truth of Romans 828 and that truth is so precious. All things work together for good. Don't forget that everything that happens to you, whether his brother Brinkman said, is purging like we have in the 15th chapter of John. He's cutting your back, he's knocking you down. We need it urging because there's things here that aren't right for fruit. But whatever it is, whatever the reason for the trial, it could be punitive, it could be chastisement. But here, I think it's so beautiful. It's like that great woman. In in Kings the Shunamite. Why was she great? Not because she was wealthy and all that. Faith, she had that great faith. She lived in it and you know, that was a trial of her faith. She was barren, but she got a child from God and then he took that child back and that was a hard thing. And then her husband ridiculed her in her faith and awe and and she had that faith that says, if I just get back to the man of God. All is well that wonderful. It was a trial of her faith. And Can you imagine? I can, how her faith was so exalted in herself and strengthened when the man of God gave her son back to her? And is it well with my husband? He ridiculed her and made fun of her. He wasn't even the Lords. He was a religious man. And is it well with thee? She just lost everything, her son. Is it well with my son? He was dead. On the man that got fed. And what did she say it is? Well, that's faith. That's faith. That's the trial of your faith. And brethren, you're going to have it and I'm going to have it because God wants us to know what He is and what Christ should be to us. That's what faith does, and I believe we have it here. There's another illustration in Luke chapter 8. I'd just like for us to notice that a few verses there, a short illustration is very much to the point it asks the question.

Where is your faith in Luke 8 reading from verse 22? Here is a trial. Now it came to pass on a certain day that he went into a ship with his disciples, and he said to them, Let us go over under the other side of the lake, and they launched, 4 But as they sailed, he fell asleep. There came a storm of down a storm of wind on the lake, and they were filled with water and were in jeopardy. And they came to him, and awoke him, saying, Master, Master, we perish. And he arose and rebuked the wind, and the aching of the water, And they ceased, and there was a calm. And he said unto them, Now this is the question, Where is your faith? We need to ask ourselves this too, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? For he commandeth. Even the winds and water and they obey him. So we're having about the trail of our feet in our verse here. And our own chapter answers this question very definitely, referring to our chapter and verse 21. First Peter 121. The subject here is Christ the Lamb in verse 19. Then it says, who by him that's praised the Lamb, do believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God. Now when we have our faith in the right one, it works because he is there. To do everything for us. He was there in the boat with the disciples, and they really weren't understanding who he was and His power. But here it's the Christ, the Lamb, who is arisen from the dead and going back to glory and as power over even death itself, so that we ought to look to him and trust Him. For everything. When I was just a babe in Christ. They had a sorrow in our. Whole a baby was dead at birth. And the mother was lying in bed, and the pastor stood at the foot of the bed, and he read this verse, Psalm 30. Verse 5. And I never forgot it, and it meant a great deal to me. Perhaps I'd be helpful also to you. Psalm 30, verse 5. For his anger endureth but in moment. In his favor is life. Now here's the kernel of the verse. Weeping may endure for a night, but joy cometh in the morning. And that night in the margin says in the evening. Sorrow overtakes us, but we can cast all of our trials and cares about Him. He cares for us. Remember, weeping may endure for an evening or for a night, but joy cometh in the morning. Don't forget that God is faithful. In in you don't have to turn to him, but Mark 11, I think it's verse 22. You've got the expression have faith in God and I believe it should read have the faith of God. Because Peter says in in the second epistle, first chapter, we have like precious faith and it is the face of God. And if we're told by the Lord himself, if you have it as a grain of mustard seed, you've got what you need. Just live in the good of it. You can move the mountain. It is the faith of God. It's not a question of quantity at all. It's quality and so if you look at mark nine on one expression and this man had the right thought verse 24 and at the end of it, Lord, I believe he has it now. It was a gift by the way, helps thou my unbelief. The problem when he says where is your faith? They had shelved it. They had it, but they weren't using it. That's the thought. It's unbelievable. That's the whole problem. It's the problem is with the soul or problems with the person, not with the faith. And so Peter could fail and the Lord knew that, but his faith couldn't fail.

And the Lord do that he prayed that your faith failed. Not that's the wonderful part, isn't it? I'd like to make a comment on that, that expression. It's it's a common Greek expression. I'll quote a verse Galatians 220. I am crucified with Christ nevertheless. I live, yet not I, but Christ liveth in me and the life which I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself for me. The faith of the Son of God or the faith of God simply means the faith which has the Son of God as its object, or the faith which has God as its object. It's called the objective genitive. And it's not the Son of God's faith or God's faith, it's the faith which rests upon God or the Son of God as its object or Christ, whatever is mentioned there. So it's, it's a little different expression than saying faith in Christ to say the faith of Christ. It's the faith which rests upon him as the object and draws strength from that blessed object which is before us. I think it's important that. We understand that, and I I wanted to mention in the seventh verse of our chapter, I noticed in the new translation, it reads not that the trial of your faith, but that the proving of your faith being much more precious than of gold that perisheth though it be tried or though it be proved by fire. God is proving the faith. He is putting the faith through the trial that it might come out and. Be proven to be genuine and of himself. It's the faith which is much more precious than of gold, that perishes not to trial or not the proving of it. It's the faith that's precious. It's the faith which is given of God, the faith which enables us to lay hold upon the God who's given it, and to make and to give strength to the soul that we might go on. It's the faith which gives the soul a link with the living and true God. And enables us in the midst of all the fiery trials and persecutions and misunderstandings and injustices and all the trials that we go through to go on. And it was mentioned earlier about Joe. I was thinking of three reasons why we'll go through. Maybe difficulties. One is our own fault. We have committed a sin and he's chasing us. And now there is for righteousness sake or for Christ's sake, we're suffering. Now if you're out in the mission field and you're thrown into prison because you've been a witness for Christ, you can always draw strength in the fact that while you were witnessing for Him, or maybe you're out passing out tracks and you get a word of reproach. Someone may even injure you because of that witness. And you can relate while I was. In the Lord's business. But many of us are not going through that kind of a trial. We're going through the kind of a trial that Job had, and that is he didn't do anything that was amiss. Joseph went through it too, though he was suffering for righteousness. He was suffering because he was faithful to his brothers. But he hadn't done anything. He was just living his life. And then a calamity came upon him, and that happened to Job. I remember there was a time in my life and the trial we've had. That the only book in the Bible that really gave me comfort was the book of Job. All scriptures given by inspiration of God and is profitable. We can't do away with one single part of Scripture. Well, I say the kind of trial that Job went through. Misunderstandings. Notice it was his friends that came to him. It wasn't his enemies, it was his friends. And they the ones that falsely accused Joe and that's. That touches, as Brother Gordon was saying, that touches areas in our soul that we're not even conscious are there until they be touched. It reaches down God. There's no teacher like God, beloved, and he can, He can reach depths in our being that we're not even conscious of, and there's no teacher as he is. The greatest thing for me, for you, for each of us is to

submit.

To him in what he is seeking to show us. And there's so much in our lives that need to be laid bare in the presence of that holy, holy, holy God who sees everything, who knows our down sitting in our uprising, who understands our thoughts are far off, who knows the very motives and intents of the heart. And he knows that we don't. We're not even aware sometimes when we're about certain things and doing certain things. We may think we're serving the Lord. We may think we're doing the right thing, and we may be altogether wrong. But He sees it and He knows it, and He is able to probe and to search and to bring out and to expose. And He does it because He loves us and He wants our blessing. He wants us to be partakers of His Holiness. Just this last thought, the error, the theology of the three friends of Joe was wrong, dead wrong. And the Lord says in the last chapter of Job, they have not spoken of me. The thing which is right, what was wrong with their theology, their theology was look at all this calamity that came into Job's life. He must have done something wrong. God would never bring this kind of thing into Job's life if there wasn't some hidden sin there. That was absolutely false. There was pride, as there is in every single one of our hearts that needs to be probed and searched, but he hadn't done anything wrong. As far as and who, who of us can say this? There's not one of us can say we haven't done anything wrong. We all failed. But John was a perfect and an upright man, one that feared God and his cute evil. If God wanted to show the evil that's that lies in the heart of man, he took the very best man he could find to show it. He didn't take a Skid Row bomb. He took a perfect and an upright man, one that feared God and his shoot evil. And he showed from that man. He brought him to the point where he said I have harmed myself and ashes. It was that man that was brought to see what he was in the presence of infinite holiness. And how little we realize this, and this is one of the great lessons of the book of Joe is to realize who he is and what we are in the presence of him. He came to the end of himself, brother. That's what happened. I was thinking of a Peters a lot of people of God gives it that way. Precious that in connection with the trial. He said that the trial is precious. And if I were to ask me to say, Peter, why do you sufferage 7 times precious in the scripture that you are you have written for us, reason for us, you say all brother will say to me, I have proven I have failed in so many times, but all the restoring grace of the Lord Jesus. The word may say he is a preciousness. Is that correct brother? He is the preciousness. I think there are two things that are brought together here that are very important, and that is faith and love. It isn't a trial of faith if we can understand why, it's when we don't understand why the Lord has allowed it. That faith is put to the test. Is God perfectly wise in what he is doing? Well then that's where the love comes in. If someone is unkind to you and you don't feel that person loves you, but then it is sort of hard to take. But if you feel that person loves you, then you say well. I don't know why He did that, but I am confident in His love. Well, isn't it wonderful that God values that? And it's interesting here that it's your face and in whom? Whom, having not seen He love, God values that response from our hearts. His love toward us is perfect. His ways with us are perfect. But He values it, brethren, when we have confidence in His love. And that's why in that beautiful verse in Romans 8, it doesn't speak about His love. But isn't it remarkable?

It says all things work together for good to them that love God to them who are the called according to his purpose. Now that is he counts upon that response in us to his love and when we're confident of a persons love by them, there is a response to that love. And so God values, I say that faith. There may be some right here who are going through trials. You can't understand why you don't know why God has allowed it. But you're trusting him, you're confident in him, you're asking Him to show you just why. But as yet he has them. And there are some things that we may not understand even here in this world. I don't suppose that if you ask Joseph why God allowed all those things, that he would have understood why he had to go through them. But in the end, he saw that God was working out a purpose. It was awfully hard to be misunderstood by his brethren. Sold to the Midianites. Falsely accused by Potter's Potiphar's wife, forgotten by the Butler. Every time he seemed to get a fresh roll of hope, it was dashed because just went down one thing after another. But it took years before he would see the hand of God in it all. But what shines out is his confidence in God. And that confidence in God enabled him to look above circumstances and people. So when his brethren came. It's so wonderful what he would say to them. He said, don't be angry with yourselves. God sent me before you to preserve light. He looked beyond those people that had done this to him, and he saw the hand of God in it, and it became a blessing to him and to his friends as well. So I believe it's important, brethren, we link those two things. It says the trial of your faith is precious to him. And whom having not seen ye love, and who know now ye see him not yet believing. There's the confidence of faith. You rejoice with joy unspeakable and full of glory. You say in your soul, God knows what He's doing. I don't understand it, but I have confidence in him because I know He loves me and by grace I can say I love him. And so I'm just going to leave it. I'll find out someday. Now we may find out down here, we may not. Job, at least Joseph found out down here that God had a purpose. Although there's one thing I don't think that he has found out, but we'll find out that his life was a figure of the Lord Jesus. Ought to be wonderful when you meet Joseph up in glory and say, Joseph, your life was a tremendous blessing to me. And he sees that all those things that he went through were a figure of the life of the Lord Jesus for the prophet of the Saints of God for years to come. Maybe he never understood that his whole lifetime. And that's why it says it'll be found under praise and honor and glory at the revelation of Jesus Christ. And so I say again, brother, let's trust him in these things when they come. There's going to be a manifestation someday and when our lives pass into review. God is going to make manifest that which He valued. He valued that confidence. He valued that feeble love that trusted him and had confidence in him. That's all going to come out another day. And we if we have that confidence in Him, then we're content to leave it. He knows what He's doing. He has perfect wisdom and perfect love. It's nice to see the division point in Hebrews Chapter 11. That is in the latter part of the chapter. We see in verses 34 and 35 how that there was deliverance, but there's a turning point in the middle of verse 35. It says others, and yet this is all based on faith. Others were tortured, not accepting deliverance that they might obtain a better resurrection, and others had trial of cruel mockings and scourgings. Yay. Moreover, bonds and imprisonment. They were stoned, they were sought asunder, they were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of who the world was not worthy. They wandered in deserts, in mountains, and in dens and caves of the earth. And these, all, having obtained a good report through faith, received not the promise.

God having provided some better thing for us that they without us should not be made perfect. In other words, these things were being proven out back in the old economy and God's dealing with his people all the way along. It isn't just Christianity that these things are being proven out. And so we have a great cloud of witnesses and we need to consider the Old Testament pictures that prove these things out. But here. Were those that had deliverance, and it is a wonderful thing to experience that God's intervention in remarkable ways. But how about it when there is not deliverance? That's the other side. It's a dividing point there. But as far as God's dealings with us as individuals, they're perfect and excellent. I was just thinking of God's dealing with Joe there. He brings out the fact that leviathan scales were so close. That even air couldn't pass through them. That beast couldn't be taken, so to speak, by man. God uses these creatures to help Job see the pride that was in his heart. Oh, the wisdom of God, knowing how to get right down into the recesses of our hearts, as you mentioned. And when he discovers something to us, how we need grace to really judge it before him and forsake it, that we might have grace, that it may not become a more severe trial. The thing that helped the and others many martyrs was what our brother Hail was bringing out who we loved. You know, we love because he first loved us. And that comes with the faith. That mingles with the faith, isn't it? We love and believing, rejoice with joy

unspeakable. It's a joy that's beyond expression. It's the joy that there's no words to express. It's inner joy. That goes along with the one who's living in the good of that faith in Christ. And I was thinking, you know, the epistle, the prison epistle of Paul is the epistle of joy and rejoicing. And it's because of that he loved him and he knew how much God loved him. And he had that joy in spite of everything. And so in that epistle, Paul being in prison, he could say in the first chapter he says, what happened to me? By imprisonment. Is for the furthest of the gospel. And so he's rejoicing and then he says some are preaching thou to add to my afflictions and bonds and some for envy and some for contentions and some for other reasons. But I rejoice and I will rejoice. Think of this. Why? Because God's sovereign, the word is being preached and that's how faith comes to sinners. And so I'm rejoicing and then he then he gets to the 4th chapter and he says. Rejoice in the Lord, all we and again I say rejoice and rejoice just keeps coming out of his mouth and he's not delivered. He's in prison. He's in fine. This is the point. He had that sense in his soul of this is God working through it in him. He doesn't know all the results, but God is love. And that's the thought, isn't it? It's the ninth verse, receiving the end of your faith, even the salvation of your souls. Is brought out in connection with what we've been talking about in verses 7 and eight. That is, we don't expect final deliverance here in this world. God may come in and does come in. As our brother Don just remarked, there were those who experienced miraculous deliverances. There were those who didn't. But there is to be that confidence. If God sees fit to work a miraculous deliverance, why He honors the faith that trusts him, but he may not. But we have, and what is the end of our faith now is the salvation of our souls. So God didn't promise me that when I got saved that that was going to free me of sickness. It's going to free me of problems. It's going to free me of persecution. It always says you have the salvation of your soul. I've given you a face to meet the circumstances of life. I put love into your heart. Faith works by love. I've done all that for you. But don't expect everything. Here you have the salvation of your soul. The final deliverance is when the Lord comes. Then we'll have bodies of glory. Then we shall know, even as also we are known. Everything will be perfect, but that which is perfect is come. Then that which is in part shall be done away. Oh, how blessed to see what Christianity really is. This gives us to be able to go on, brethren, from day-to-day.

Understanding the wonderful place that we are brought into, understanding that God gives us the faith to meet these difficult circumstances, but that we are not to expect the final deliverance until the Lord calls us home. Then I say again, everything will be explained. We'll understand, and God will be glorified, and we'll rejoice too. It will be found under praise and honor and glory, the revelation of Jesus Christ. Of these little words, if these people are another moment. There is another kind of suffering. One is the need to be, and Peter could talk about that very heavily, but there is a kind of suffering. I've reached Saturdays mission was made of Joshua. And Caleb, now isn't that a suffering to go alongside with our brethren who are in trouble, suffer with them? I was thinking of that this morning. With all the sorrowful reports and things that we've heard and brought our souls before the Lord when there's difficulty in the assembly. Doesn't sometimes the temptation come? Or what's the use? Let's just go. Go away. Leave the meeting. Well, Joshua and Caleb might have said. We came two years through this wilderness already, and it was a laborious path. Now sent back into the wilderness, we shall stay with them for 38 more years. Was the suffering of their account or were they suffering alongside with their brother? Is that a willingness to that the Lord would have us to consider. Are we willing to shoulder the yoke with our brethren? If there's feature, if there's difficulty, it doesn't help, and if we go away, we might compound the trouble. If you're not in the right state of soul ourselves to stay there, then we need to be before the Lord in confession. But there is this Like the Lord Jesus, she goes with us through our lifetime in faithfulness. But look what the end was about for Joshua and Caleb too. Often honored this There are two men. Caleb was representing Judah. Joshua was representing Ephraim. And the promise of God was to Joseph. You read that in the prophecy which Jacob gave about Joseph like to branch over the wall blessing for, for it would come. Well, how wonderful. And God used these two men and bring them into the land. What was it all about? They were trained. Joshua could have never been a general like he was until he had 38 more years on his shoulders and then he could look as the captain of God of God for help and he was the leader. But it was going along and suffering with his brothers that enabled him to do this. So we do not always know the end of the Lord, but faith will lead us on to look, for the Lord is always our blessing. Like to. Emphasize the eighth verse a little bit, just by noticing the fact that verses 6 to 9 are one sentence. It's a sentence which is rather long for us. It has over 100 words in it, and so it's rather easy to lose the thread of the sentence. I'd like to read it just, you might say, reading the without some of the modifying clause. That sort of summarized the sense here and give us something of what's been before us in verse six, it begins wherein ye greatly rejoice. Verse seven that the trial of your faith. Though it be fried with fire, may be found unto the praise and honor and glory of Jesus Christ, whom ye love, and whom. Believing you rejoice with joy, unspeakable and full of glory. I think it's very important to see that in trial there and the object of the faith, it's Jesus Christ and no matter what the trial is.

We never want it to come between our souls and the enjoyment of Himself. And so it's Jesus Christ in whom believing you rejoice. I believe, brethren, that the Lord would have us to find joy in Himself even in the greatest of the trials, because He's the object of our faith. And there are times when we say, I can't understand. I may never understand until the Lord takes me home. But when I look at him, I see a person whose love can never be questioned, whose love is beyond question. And if we have a question about his love in the trial, then we go on to what's given to us in the 11Th verse, the sufferings of Christ. And if there is ever a doubt in our souls, and sometimes there is, then let's look on to see Himself and see the suffering through which he passed and His love for us. And it answers every question as to the measure of God's love for us and of the perfection of God's love for us. And it can give us, as we find here in these trials of faith. They found something in which they could find joy. And that was in himself. Subject here and these versions that we have before us, there's a great deal. In particularly well in all the officials regarding. Bearing reproach, as we had in the 4th chapter of this epistle. Bearing reproach for the name of the Lord. In Hebrews 13, verse 13 says, Let us go forth therefore unto him, without the camp, bearing his reproach. There is much. In Christendom today that is not according to the Word of God. It is difficult, if we are raised in Christendom, to at times to see. That is, in the denominations, it is difficult sometimes to see the outside police, but it's where the Lord Jesus Christ was himself when he was here in the world. He was in the midst of a religious system that was. According to his mind, but had gone away from the Scripture and it was only a shell. There is much today that is going on in fundamental Christendom. In fact, that is not according to the word of God or the ways of God. God would have us. That is his people to be outside the camp, that religious system which is predominantly Judaistic, to be faithful to His word in a ways, and be willing to bear reproach for the name of the Lord. Now when we think of suffering, it's something that I'd rather not do. I don't want to bear reproach. I do not want to suffer for the name of Christ because suffering is contrary to my nature. The and but all of godly in Christ Jesus shall suffer persecution. Evil men and solution shall wax worse and worse, deceiving and being deceived. Then in the 8th chapter of Romans we have a great deal about suffering for the for the Lord. And we we are inheritors. We will inherit with the Lord Jesus if we suffer with Him. So a great deal has to do with being outside the camp, has to do with living godly in Christ Jesus and then expect. To bear reproach and to suffer for the Lord. We, we have this privilege now, now in the first chapter, second chapter of First Timothy. We are told to pray for the rulers, the powers that be, and I think perhaps the prayers of the Saints who are praying for the rulers, the powers that be, are withholding, temporarily at least. Persecution from the government and so it it becomes us to continue to pray and uphold those who are over us politically to that we may continue to live a quiet and peaceful life and all godless and honesty.

And because no one, no one of them, relishes the thought of bearing reproach for the name of the Lord, bearing reproach at all. In fact, it's something that's contrary to us. Therefore, when we have Joseph as an example as the brothers but before us, but unless we can line, but when we think of the Lord Jesus, oh how precious that is, we have cast amount rejected. And in exchange for that, he brings the greatest blessing we'll ever have, the human race. In exchange for that, now he saves the most wretched of a Sinner. The Lord Jesus is a wonderful, the perfect example, first of all. Baby sing hymn #10 in the appendix. Hymn #10.

Chicago Conference: 1986, 1 Peter 1:1-2

Reading

First Peter, chapter one. Peter, an apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bathinia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ. Which, according to His abundant mercy, has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled. And the Tate is not a way reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love. In whom though now ye see him knock, yet believe. Rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Who prophesied of the Greece that should come unto you, Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ? And the glory that should follow under whom it was revealed, that not under themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore gird up the loins of your minds. Be sober. And hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not passing yourselves according to the former lusts in your ignorance, but as he which has called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. And if you call on the Father, who without respect to persons, judges according to every man's work. Past the time of your sojourning here in fear. For as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's, but with the precious blood of Christ as of a line without blemish and without spot, Who barely was 14 before the foundation of the world. But was manifest in these last times for you who by him to believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing you have purified your souls, and obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently. Being born again, not of corruptible seeds, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass Withers, and the flower there all falls away, but the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

In Peter's epistle we are looked on as pilgrims and strangers, just as the children of Israel when they left the land of Egypt. They were pilgrims in the wilderness with that land of Canaan, that land flowing with milk and honey before them. And there were many testings and trials, and the government of God was manifested in their wilderness journey. And so here we find that instead of being called to an earthly inheritance. We have an inheritance incorruptible and undefiled, and the fate of not away reserved in heaven for us. And it's important for us to realize this, I believe, brethren, because there is always a tendency for us to settle down in this world, to try and find our rest here. But God allowed many things to make the children of Israel feel that there was no arrest for them there in that wilderness, but rather that they would always have. Cain and in view. But they were put to the test there, and the government of God came in upon them. And so I was thinking how it should be a lesson to each one of our hearts that in these days of materialistic. Things that everyone going after, the things that are so material, it's very important for us, I believe, to have our eyes set upon heavenly things. And I believe God brings in trials into our lives with the purpose of detaching us from this present evil world. And so that our hearts might be drawn out to Him. And so He also brings in His governmental ways if we go after them, stirring up the nest as it were. She wants us to be enjoying our portion in Christ, and as it says here, to have what it speaks of. In the 8th For assume having not seen, we love, in whom though now you see him not yet believing, you rejoice with joy unspeakable and full of glory. He wants us to be happy, not in the material things here, but in the enjoyment of our heavenly portion. Not allowed. Allowed these elect ones to be scattered in this way. That they might trust in the Lord more and feel their strangership down here. And as we feel our strangership here, we get to thinking, well, I don't really belong here. This is my home and I'm going somewhere else. And just like Abraham, he was a Pilgrim going to the promised land. But we're pilgrims going to our promised land. In the glory, Israel's promised land, Canaan is simply a type of the heavenly land that belongs to us where the Lord has gone. And we need to remember that, that we don't belong here. We're strangers here. Our citizenship is in heaven. And the more we think about that, the more we think about the Lord up there and the love we have for Him. And as we think of his love for us, it grows. And we want to be with him, and it should be that way no matter how long we're here or how old we get. That thought should be before us, and I believe if we're before the Lord going on with Him, thinking about His love for us, it just stirs up love in our hearts. And how can we help but love Him? And how can we help but want to be with Him and be where He is? Interesting to see. There is a contrast here. We're seen as strangers and pilgrims. For as in Ephesians, it says we're no more strangers and foreigners, but fellow citizens with the Saints and of the household of God. We've got to be strangers in one place or other. If we're not enjoying heavenly things, then we'll feel strange when we get there, because that has not been a habitual home of our hearts. But if we really have been in the enjoyment of it, then when we get there it'll immediately be our home. It will not be a strange place to us. There are no stranger. God shall meet thee. And so we're strangers here because we'll not be strangers there, but brethren, if we lose the sense of our heavenly things, then we'll feel strange there, but we'll feel too much at home down here. So in this one, we're seeing as in this world, in the wilderness, and we're strangers and pilgrims here just like these scattered ones. In the opening part, they had been looking for the Messiah to set up the Kingdom. And when the Messiah does set up the Kingdom, why they'll feel at home in the millennial blessing of that day.

But now they must realize that they have been called not to that blessing of Canaan, and not to the millennial blessing, but rather to a heavenly thing. This version here is that. In connection with what has happened to them as the earthly people of God. That they were

scattered abroad among the Gentiles, but it was the government of God upon them as an earthly people. But now that they had come to know the Lord Jesus, those who had been saved, they had become strangers who might stay in a new way, because even if they would be found. In the land of Penang, somewhere still there, but they would not have any portion here anymore. So they were strangers in a new sense, because they had a portion that was outside of this world altogether. That was the portion that was reserved for them in heaven. Is there a thought that first verse they're called strangers but in the second verse elect according to the foreknowledge of God the Father, and so we are strangers down here, but chosen of God? Interesting thinking of the blessed Lord in resurrection. This word stranger in acts. I mean, in Luke 24, Cleophus says to him, art thou only a stranger in Jerusalem? Well, really he was he was the heavenly mind rejected, cast out a stranger in Jerusalem. And it's it's striking that they addressed him that way. Well, that's that's the place the Lord even had in resurrection and certainly we, if we follow him, are going to feel something of that. There's also the word scattered here in this first verse, the stranger scattered, but we get that scattering in Acts chapter 8 that arose there in Jerusalem in the first verse, Acts 81, and so is consenting unto his death. And at that time there was a great persecution against the church, which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria. In Acts 2 we read of somewhat of the same group that Peter writes to. These words honest, Galatia, Cappadocia, Asian bathinia. At least three of those appear in Acts 2, where Jews had come from those places. And heard the preaching of Peter and 3000 added to the church there now for their faithfulness to Christ. They are scattered and they are strangers on the earth, and their inheritance is in heaven. And that's a similar position that any Christian will find himself in if he walks with God for Christ in this world, he'll be forced to be a stranger. Then you can look for that heavenly inheritance. That word he left means chosen, but we have an Ephesians chosen in Christ before the foundation of the world. Who of us doesn't revel in the fact that we were chosen in Christ in eternity past, before the foundation of the world? Just think of it. God chose us. Chose us, He wanted us. God wants children, God wants a family, and He chose us to be his children. And not only that, this is brought in in connection with the church, because we also find out that when we have believed in the Lord Jesus Christ, we receive the Holy Spirit and we're joined to that one body and we're members of the body of Christ this election or this choice that has been made.

Totally on the part of the sovereign grace of God is the thing that we need to dwell on God's side of things. I have found that in Christendom there's a great dwelling on man's side of salvation and not much dwelling on God's side of it. But what really helps us and establishes us is dwelling on God's side of the salvation to see what He has done for us and what He wanted for out of us. He wanted us for Himself. And that is simply by the sovereign grace of God. He has done this. God's side is what we need to think of Christ side of it all. They have a lack according to the foreknowledge of God the Father we have for know in Romans 8 and 29 for whom He did foreknow, He also did predestinate to be conformed to the image of His Son. I've enjoyed the thoughts that He knew all about me before He ever picked me up, and yet knowing that He still chosen us, that we would be conformed to the image of His Son. Elect according to the foreknowledge of God the Father. It's very hard to have a feeling of being rejected. None of us enjoy that feeling that we are rejected. Young people don't like that feeling at school. They don't like it at the job or whatever. And So what is it that God gives us to cheer our hearts and face of this? Here were these Jews cast out by the nation as it was read to us in Acts. They had accepted the Lord Jesus as Savior. They had been identified with Stephen, the first Christian martyr. Who had seen Jesus at the right hand of God, and now the nation doesn't want them anymore. What is it will sustain our young people? What is it that will sustain any of us in a world like this? Oh, just to think that here we are, those whom God has chosen. Not because there was something in us to like, because there wasn't. It was sovereign grace. He chose us when there was nothing desirable. We were enemies, and we've been reconciled to God by the death of His Son. And so just as Israel were a chosen people. For the blessing that God purposed for them on the earth, and that sustained Abraham when he was a Pilgrim and a stranger in that land, He wouldn't even let the king of Saddam make him rich, because he had been blessed by the possessor of heaven and earth. And so now these Christians, as I say, are scattered. And brethren, I think in applying it to ourselves, we need to have a sense of this in our souls. How nice to walk down the street and feel out of this whole world. God should choose me and choose me to be part of the bride of Christ, to share that heavenly inheritance. What a thing too, for those who are young growing up and feeling the rejection. And I think it's stronger in this day because the world system is becoming much stronger and young people are drawn into it because the world wants you to become part of the system. But to know that we are part of something else. The Bride of Christ, part of that heavenly company. The sense of this, the enjoyment of it in our souls, will sustain us in the path of faith. It's interesting that I was just checking that out. The 11Th verse we have two words used, dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul. It's the second word translated pilgrims, which is here translated strangers. And the new translation renders it Sojourners. I was thinking of the. The words that they said to to Lot in Genesis 19, they said this one fellow came into sojourn and he will be a judge among us. So it's really the thought of sojourning, not settling down. It's not making this our home, but just passing through on the way to another home which is on high. Sojourners or pilgrims. That to be our character, isn't it?

And the more we're identified with the Lord Jesus, the more we will have that. Stranger character here because the world will not recognize us or want us as their own because, he said. If they hate you, they hated me before. The servant isn't greater than the Lord, but we shouldn't expect anything from down here. But the more we go on with him and live in the truth of the fact that we have a whole, this isn't it. This was our home in that sense. We should have a tent and have that character of Abraham. He had a tent and that's what identified him. He wasn't he didn't belong here. He was on his way. And how wonderful it is that chain and that we expect to be and will soon be perhaps today. Good, good words to commence the day. And it sets your heartstrings right for that walk as a stranger in Pilgrim down here. But a stranger is one that's going through the land that doesn't belong. He doesn't belong. And if you notice in Numbers the verse 20, I sort of like this particular verse because you can apply it to us chapter 20 and verse 17 of Numbers chapter 20 and verse 17. And this is what they said as they wanted to go through an enemies land. Let us pass, I pray thee, through thy country. We will not pass through the fields or through the vineyards, neither will we drink of the water of the well. We will go by the King's highway. We will not turn to the right hand nor to the left until we pass thy borders. That's a good attitude to have as we're going through this world, because we need nothing from this world to sustain us as believers. We get everything from above, everything from Christ and the Word of God. And so the fields would speak of what you need for sustenance. And brethren, we get it all from there. We feed on Christ. That's enough. And of course, the vineyards speak of joy, the source of joy. And we shouldn't find any of our happiness in this world as we're going through it. We have all of our happiness and joy in Christ. I would that my joy be in you, and your joy be full. That's His desire. And we have an inner joy that the world cannot know. Anything about its obedience. That's in this fortune in first Peter, obedience. And there's a joy the Lord had of simply doing the Father's will so we could read who for the joy set before Him endured the cross. That's obedience. There's something there that the world can't know about, but we don't need. Any of the joy that this world can give is false and empty, and it'll lead you on into its ways. And then, of course, the water, the whales are a source of refreshment. And we don't need any of that in this world either. It shouldn't be a place of refreshment for us. It's a growing creation, brethren, because of sin. And we should feel it. All our refreshment should come from the Lord. And then it says we are going on the King's

highway and that lovely thought, there's a path. There is a path for the strangers and pilgrims in this world who belong to Christ and. The vultures, I can't see it. And the lion, the lions, wealth cannot find it. It's safe. And only the Redeem walked thereon. Isn't it lovely? Well, brethren, is the King's highway. And you know, it gives us the thought and the attitude that though we're nothing, let's never forget that. Nothing. It's all grace. The Father is the King. Our Father is the King and we're going home. And so it puts dignity in a walk of a believer if he's on that path. Without pride. And now that's really what marks all the stranger in Pilgrim, if he belongs to Christ. It's lovely, isn't it? And then we don't turn to the right or the left. We don't need anything here, brethren. We have with this poor world needs. And that's the ministry of reconciliation. We have what they need. They can't give us anything. I think sometimes we miss some of our duties. Of the thoughts of the mind and policy.

Concerning the Lord Jesus Christ. It was mentioned a while ago. Goes in him from the Lord, the foundation of the world. If you will turn to Psalm 139. I think you will see one of the most precious. Portions of the mind. Of the Lord in eternity. Expressing. The thought of God. As the godheads together and speaking. With the end of person of the Son himself. Psalm 2 tells us some art thou comedian, then it says. This day survived the golden teeth. Another word tells us. I have drawn you with the cards of a man. When the band of love. Now we're going to see one who was spoken to. And Isaiah 6 I heard the voice of one saying. Who shall I send? And who will go for us? Ben said I here am I. Send me. And he said, go now this is the mind of God in the person. Of the Son become a man being sent into this world. Now let us see his thoughts in Psalm 139. Gives us a half been the first few verses of who the person is spoken of. Rest is here in one portion, the sixth verse says. Such knowledge is to wonderful me. For me it is high. I cannot attain until. Speaking in the mind of the Spirit, the Psalmist. Tell us something in the thoughts. Of the Lord Jesus is becoming a man. 31St. Thou hast possessed my grace. Thou hast covered me. In my mother's womb. I will praise these. For I am fearfully. And wonderfully made. Marvelous hard eye works. And that my soul knoweth right well. Now the fortune that speaks of the thoughts of the mind of Christ in eternity. As to the future. My substance was not his from thee. There was love if we saw it from the mind of God. We're speaking to his own people in their language. Best word here is my bones. We're not hidden from thee. All that love here are parts of a bond. When I was made in sacred. I curiously rocked in the lower parts of the earth. Beloved, He came from glorious heights and came down not only to earth, but he went into the lowest parts of the earth in death. For you and I. To have us all this is sweet.

A little further. Thy eyes did see my substance. Our brother Brother Darby speaks of an unformed substance. Well, true it is. It was an unformed substance in that mother's room, but at first it is just a mass of cells. Beautiful. Because if we went. To their language given to them through put down by the Spirit of God, this word. My substance is here, my embryo. We can understand that language. He's speaking to us in words that humans can understand. It had only been transmitted to us that way. It would be perfect because. He goes on to say being yet unperfect, it was not fully formed. Lovely. Well, we go off. And in thy book. All. Which in continuance. We are fashioned now, as in they are all my members. It is implied in the discussion of bones and embryos. But it continues, which were in continuance fashion, whereas yet there were none of them. How precious also are thy thoughts, And to me, oh God, how great is the sum of them. If I should count them, they are more in numbers than the sand. When I am awake I am wispy. Could there be a more beautiful description? Of the whole redeemed company. Of believers joined to the head. Who's speaking? In anticipation. Of this coming to this scene, truly a stranger Hastings despised. Laid on a cross. Going into the lower parts of Earth. And rising from among the dead, and then by the Spirit of God first on earth. The parts of his body, all of which everyone. I find a favorite, a tool, a foot clutter, all joined together in one mile and this. Given to us properly hidden in the precious Word of God to tell Jesus. Cause concerning his body to be formed for all eternity to God's honor of praise and glory. Would you say, then, that this portion you have read brings to us the nearest of finding the church in the Old Testament? We do not find the church in the Old Testament, but this is so close that you can't. Failed amiss something there that indicates like that. This exactly was poor man, so he understand the wonders of what he was doing in terms the four weak humans like we could understand. It is it is most sweet, most precious to think of the blessed Lord and the Spirit of Christ coming out in the Psalm so fully and his feelings in the sufferings. To gain a people to have with him there in glory. Now coming back to our. Chapter about the strangers and what was remarked about the pilgrims. For the sake of younger ones, I'd like to tell what chapter Brown told us.

It has a warning about strangers and pilgrims. Saying that we ought never to be spiritual tramps. None, he told a story about. Going along a highway and seeing a trap and stopping to pick him up and give him a lift. And the man had his pole and his little sack tied on the pole. Just tramping along the road and. He asked if he'd like a ride. He looked surprised, said no, I don't suppose I would. I'm just as happy right here as any place else. Well, you see, he was a tramp. He didn't know where he's going. A stranger is away from home, and a Pilgrim is killing home. Now we get these thoughts in our chapters here. We are strangers in this earth because the Lord is a stranger. He's put out of it. And we are Pilgrim because we know where we're going. We're going toward Him. And that's where the Kings Highway ends, into the glory where he has gone. And then the love of God to bring children in there. And the Jewish remnant may come out in the Psalms too. But here was a Jewish remnant who were brought into the church, and that's the way they get into that blessing. And that's that's where we fit too. In the New Testament, it tells us that ever remember is a necessary part of that body. That I cannot say I have no use of the ears, The foot can say I have no use of the nose, nor any other, and every part is necessary. Inside a lovely collection of words that speaks of this very song we've read. In this verse, here too we have the C3 persons on the Godhead brought before us the Father and the Spirit and the Lord Jesus. And I think this is very precious because in the Old Testament God was revealed in one God in distinction from all the idols around. But now God has come out and made Himself fully known. What a wonderful thing for an Israelite save now to know God as His Father. And to know the work of the Spirit of God. They were separated from the nations around them by ordinances. That was the middle wall of partition between them and the Gentiles. But now it's sanctification or set apart by the Spirit of God. So the Spirit of God sets us apart from this world He has wrought in us. He has given us a new life. That new life is heavenly and its character. And so it tells us the world knoweth us not because it knew Him not. The world can't understand the motives and desires. Of the one who is walking here as a true child of God, as a heavenly person. And so it tells us here. Knowing God is Father, set apart by the Spirit and then called unto obedience and the sprinkling of the blood of Jesus Christ. I think it's important to see this about obedience too, because obedience is the characteristic of the new life that God has given to us. Even the obeying of the gospel it says. In Romans they have not all obeyed the gospel, or even in our chapter it says here in the 22nd verse, seeing ye have purified your souls in obeying the truth through the Spirit. The character of the natural man is lawlessness, just doing his own will, doing as he likes. But when we were brought to know the Lord, why the first thing was obedience. God had a claim over us. And we're called to obedience. The perfect example of it was the Lord Jesus himself who walked in this world in perfect obedience to His Father. And brethren, they sought to characterize us. And we have been, as it says unto obedience and sprinkling of the blood of Jesus Christ were not part of this world that's under judgment at all. We've been redeemed with the precious blood of Christ. We walked through it in that way. The Lord Jesus was the one. Who walked in perfect obedience to the Father's will. And now because we have been redeemed by his precious blood, we have been brought into a position that we too are walk, are to walk in obedience here in this world. We're called to that. Well, I, I was just thinking

how precious it is that now in Christianity God is fully made known. We know God is our Father. We have received a new life by the Spirit.

We have a new pathway through this world and we can rejoice in the fact that we have been redeemed with the precious blood of Christ. In connection with that, we might read a couple of verses in Galatians chapter one. It's very nice. You've been Speaking of God as our Father and his doing the will of the Father. And I noticed that we have Galatia mentioned here in our first verse of Peter. And here's an epistle to the Galatians and in the. Third verse. Grace be to you, and peace from God the Father and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world according to the will of God and our Father. Now you might say that a Jew in the Old Testament time could have told you what the will of God was. That was the law. And what is revealed there but now in the New Testament, it's it's the will of God. And our Father brings us into that wonderful relationship. A father to know the will of our Father for us to deliver us from this present evil world and here to purify. By the Spirit, through obedience and sprinkling of the blood of Jesus Christ, this work of God to bring us to Himself. And according to his will. And it says through the sanctification of the Spirit, that's a wonderful thought, that it really means we've been set apart from this world, but we've been set apart for himself. Sanctification carries both meanings. And the children of Israel when they were brought out, said I have brought you out, that I may bring you in. It's a lovely thought, but there's there's. Eternal sanctification, if I might use the term, is what we're Speaking of here. And when God, who has chosen us in Christ before the foundation of the world, sets us apart, it's by the work of the Spirit of God. Once we receive Christ, we're washed by the precious blood of Jesus, we're clean, and we're indwelt by the Spirit of God, and we're set apart. That's all sanctification means. We're set apart once by God Himself. For his son. What a wonderful thought this is. Now there's practical Swank sanctification, which in the second chapter Peter gets into and on through this precious Thistle. But I would just like to say we were mentioning the three things, and in First Corinthians 6IN verse 11, we have the same three parts of the Godhead. And such were some of you. Well, you could go back on the list. And you can see a Sinner lost, you can see a Sinner described, and such were some of you. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God, washed by the precious blood of Jesus that brings his work in the sun, and sanctified by the Spirit and justified by God the Father. It's lovely to see that. There's the work that all of us are in by grace, and so we are no longer a part of what we once were, sinners of this world. Earth dwellers were set apart, brethren, by the work of the Spirit. And it's a wonderful thing. And as our brother was bringing out, once we're set apart, we're automatically a member in this body, automatically a member in the body of Christ and part of the family of God here. Well, you know, in First Corinthians 12, describing the body, it says in every member is a member in the body in particular. We're not just a group thrown together in particular, each one of us and every member has been set in the body as it pleased him. Oh, that makes a wonderful, wonderful picture. We have, as our brother was describing, hidden in the Old Testament but now revealed in the new. That we are all there according as it pleased God in the body and we're there as members in particular. Well, what a beautiful picture it is. And if you realize you're in that family, the heavenly family of God, the body of the Lord Jesus Christ soon to be united to head in glory, that begins to affect your walked out down here. That's really what Peter has in mind for those scattered.

Jews here. Who are now Christians, not part of the body. 2nd Corinthians. Hand and verse five we have the thought of obedience again. Casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. To bring every thought to obey as Christ obeys. How far short one comes of sex offender? That's a that's a very important comment that brother just made to obey is Christ obeyed. I think in order to really get the sense of what he's talking about in verse two, he often. Uses expressions that are drawn from the Old Testament and if we turn back to Exodus 24. I think we'll get the. Force of this sanctification by the Spirit unto obedience and sprinkling of the blood of Jesus Christ. In Exodus 24 verse seven, it says Moses took the book of the covenant and read in the audience of the people, and they said, all that the Lord hath said will we do and be obedient. There you have a different kind of obedience. It's the obedience which the children of Israel pledged themselves to. When they heard the law read to them all that the Lord has said, will we do and be obedient? That's a legal obedience. And then Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. So here you have the same thing, that that Peter speaks of the same two things, obedience and the sprinkling of the blood. But in Exodus 24, the thought is entirely different. It's legal obedience, which they promise to give, to render when they heard the law, and not realizing the sinfulness of their own hearts and their total inability to keep the law, they say they keep it. And then Moses sprinkles the blood. What's the significance of that? The thought of blood is death. If they disobeyed, the punishment of death would come upon them. So you have the two thoughts in Exodus 24, when the law was given, they commit themselves to obey that law. And then he sprinkles the blood that's significant of death and judgment that would come upon them when they disobeyed. But what are we sanctified to? We're sanctified to obey, yes, but as Christ obeyed and altogether different kind of obedience. It's not the obedience of compulsion. It's not obeying a command that my nature does not want to obey. That's legal obedience. And it's not the punishment of death upon disobedience, but we're sanctified to the sprinkling. Of the blood of Jesus Christ. So we have these two things, and that's really the answer in Christianity to the old order of things. The obedience that they promised to render and failed to render only brought death and judgment upon them. We're sanctified, given a new life, sanctified by the Spirit, born again, receive a life that delights to do the will of God, to obey as Christ obeyed, to walk down here, delighting in the will of God. And were sanctified also to the sprinkling of the blood of Jesus Christ, a place of safety and security which never changes whether we obey or not. It's the place of blessing that the blood of Christ has brought us into. So you have in Christianity you have obedience and blessing, and Judaism disobedience and death and judgment. How beautiful to see the answer in grace that we have in Christ now to what they undertook by their own strength to accomplish in so miserably fail to render. I believe that's the truth that's set before us in Titus 3, isn't it? Titus chapter 3.

Verse 4. Or after that, the kindness and love of God our Savior toward man appeared not by works of righteousness which we have done, but according to His mercy. He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shared on us abundantly through Jesus Christ our Savior. That being justified by His grace, we should be made errors according to the hope of eternal life. This is a faithful saying, and these things I will thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable on demand. Their brother's been bringing before us. We have been sprinkled by the blood. The whole question of sin and guilt has been settled before God once for all. But when we stand before Him in a new life, a life that cannot sin. And this is the washing of regeneration and renewing of the Holy Ghost, because now we have that new life and we have a new power. And this is what Paul is exhorting there in Titus to bring before these believers that God wasn't requiring something from them that they didn't have a life to produce. He had shed upon them and abundantly that new life, and they possessed the Holy Spirit of God and reminded of this. As though God were saying to us, you have a life that delights in obedience. You have a life that wants to please me. You've been redeemed with the blood of Christ at a great cost, but you've also received this new life now displayed in a practical way in life, that new life that I have given to you. And I believe this is very important because one is often commented, God will never ask us as Christians to do anything that the new life doesn't find delight in doing. It's not, as you were saying, the legal obedience of the law, but it's the very thing that was seen in the life of the

Lord Jesus. The good pleasure of His Father's will was always His delight. And rather than we possess His life, we have been set apart at great cost. We've been redeemed by His blood. We have been washed and made new creatures in Christ Jesus. And now let's display that new life that He has given to us. And this really, I believe, is what he's bringing before them here in Peter's epistle. That now they had been brought not into the position that they were once brought as under the law, but into this wonderful new position as Christians with a heavenly inheritance ahead of them. Could I just add to that the what's been so precious to my soul? The Father was so glorified by the pathway and the light of the Lord Jesus that He has now been pleased to communicate to us, those who are the trophies of His grace, that same life and nature. He's given us the same Holy Spirit. He's given us an object outside of ourselves, Christ in glory. To draw us after Him and to empower us and a strength and power within us. And His precious word. And what is Christianity? It's the extension in you and me, in US who believe of the very life of Christ lived in all its blessed perfection. So imperfect in US, true, but it's the same life, it's the same spirit, It's the same principle of obedience. That is to animate us, that animated that blessed One when He was here below. And I love to think of us as just being an extension. Of the life of Christ lived out down here when He was here. He did say it. He abideth in him ought Himself also so to walk even as He walked. And Peter himself tells us in this very epistle that we should follow in His steps. How is that possible? Well, we as our brother was just unfolding to us, because we have his life and his Spirit and all that we need to walk just as He walked. There's the thought of fighting. 12 And the Lord was here. It was said of him that he was the light of the world. He said I am the light of the world. Now he's gone to glory. He's not here. But we're told ye are the light of the world. Is that a different light? No, it's that same light with which the Lord Jesus Christ shone out here in this world. We are children of light, and we can shine here with that same light.

That is in the Lord Jesus Christ and. It's really marvelous. Just think of this, that we have the same life in US, and we're sanctified to that same obedience of that life that was in Him. We know that it was perfect in Him. It's hindered much in US, and we're sanctified to that sprinkling of blood too. We're set in God's sight, cleanse from all of our sins. Our sin is all gone. God has forgiven us all because we believed in the Lord Jesus Christ who died for us and his blood was shed. We're set apart to all of this and we should be the happiest people here that were, and we should really be showing it too because God has done so much for us. And that word for knowledge, it's really a deep word and I'm afraid we don't understand it fully. Sometimes for those who think that it applies to. God knew that I would believe in Him, and so I'm saved. But that isn't what the point is there. God whom our person, He knew us. There were some of whom the Lord spoke. I never knew you, I never knew you. But here He has known us. God has known us from all eternity on the basis of that. He accuses us and he does all of this other part. We were in the thoughts of God. All eternity He knew us, our person. Not of anything that we would do or not do, no, but our person He knew and He chose us. And it was all because of what was in himself. It was not because there was anything in US. He didn't love us because there was anything lovely in US. He didn't choose us because there was anything good in US. Nor He just chose us on the basis of what he is himself and knowing us, he chose us. And you see, you get into a line of things here that you just get overwhelmed and you can't really express it fully because this is God's side of it. What you allow that the foreknowledge could be beautifully expressed in that he set his affection upon us. And then he elected us according to this, not because of anything in US, but he said his affections upon us. It's all greedy, yes, right. After bringing out all these precious truths, Peter said grace unto you and peace be multiplied. You know, as you mentioned, it's all sovereign grace. Everything in our salvation, everything in our new life is grace, sovereign grace. But Peter brings in that expression multiplied, and it's lovely. He brings both grace and peace together here. Now everyone that is saved has the peace with God because being justified by faith, we have peace with God. That's about the sin question. It's a beautiful thing. And it's by grace that were brought into it. But now grace goes on and peace gets deeper and more precious. And so we can end up with the peace that passes all understanding if we walk with the Lord in this scene dependently upon him as lovely, isn't it? So Peter's bringing that out. And I was thinking as the grace in Ephesians, I believe it's in Ephesians chapter four, we have a nice thought about the grace, the ongoing grace. That we can have and enjoy verse 7, but unto everyone of us is given grace. It's a grave. It's a gift according to the measure of the gift of Christ. Isn't that a wonderful thought? You cannot really get into that fully. But it means that whatever the circumstance of your life, whatever the trial is Peter Warrens are going through, you can have the grace to go through it. And the Lord with it is according to the gift of Christ. And it's a wonderful thing to be able to go through these trials. As Peter said, there's a need to be, there's a purpose in it. It lets you know more of what Christ means and is to you, and it strengthens your faith in Him. That's what's wonderful. Well, that's grace, but peace. In John 1427, the Lord says peace. I leave with you. It's my peace.

I give unto you, not as the world giveth, give I unto you. It's a peace that can let your heart be free of trouble and concern. It's a peace that that is inner peace to all believers. Well, Peter brings it right out now. Grace and peace be multiplied, and then he starts into the blessings. The blessings. 100 nations or also here's another precious thought in you mentioned brother. He said and he ascended up on pond. He then kept 30 and gave gifts on the man. Now that he ascended, what is it? That also descended first, enter the lower part of the earth. There is not expression and time as oppression never descended into the lower parts of the earth. We'd all been lost in half. He that descended isn't set also that ascendant far above all heavens, that he might feel all faithful. And he gave some of us. Come from. Some advanced, some. Speech for the perfect of the Saints, for the work of the ministry was identifying of the body of Christ. That's the fairly soul of all that was given that. Somebody. There we sing 197.

Chicago Conference: 1986, 1 Peter 1:3-7

Reading

Verse 3. Blessed be the God and Father of our Lord Jesus Christ. Which, according to His abundant mercy, has begotten us again unto a livelihood by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, And that fadeth not away reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. That the trial of your fate, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ, whom having not seen, ye love. In whom, though now ye see him not yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently, Who prophesied of the Greece that should come unto you? Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow, under whom it was revealed that not under themselves found to us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. Which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and

hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not passing yourselves according to the former lust and your ignorance, but as he which has called you is holy. So be holy. In all manner of conversation, because it is written. Be ye holy, for I am holy. And if He call on the Father, who, without respect to persons, judges according to every man's work past the time of your sojourning here in fear, For as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by condition from your Father's, but with the precious blood of Christ. As of a lamb without Fleming and without support, Who verily was Bourdain before the found east of the world? But was manifest in these last times for you who by him to believe in God, that raised him up from the dead and gave him glory. That's your faith and hope might be in God, seeing if purified your souls, and obeying the truth through the Spirit unto unfeigned love of the brethren. See that you love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as a flower of grass. The grass Withers, and the flower that all falls away, but the Word of the Lord endures forever. And this is the word which by the Gospel is preached unto you. A couple of comments for the epistle are helpful. In the Epistle of Peter we have the government of God in connection with the House of God. In the first epistle, its connection with the House of God. In the second epistle it's in connection with the world. And so it tells us in the first epistle, time has come, the judgment must begin at the House of God. And then in the second epistle we have the judgment of God falling upon this world.

It's destroyed by fire, and there's a new heavens and a new where is it? And so here we have this government of God that is His ways with us of having taken a place of profession, and we have his dealings. We have to remember that God our Father is holy. We need to remember too that He deals with us without respect of persons, the cost by which we have been redeemed. Perhaps just a little common in connection with the government of God. Just as in a household, a father seeks to maintain a certain order in his household. If it isn't, why he may have to use some form of discipline in order to maintain that order? Because he loves his family and he desires that they should go on in a way that they could be blessed and happy in the family life. Well, God our Father has that care in connection with the family. We call upon the Father who without respect of persons, judges according to every man's work. I just mentioned these things, brethren, because in Peter's epistle we don't have the truth of the church as the body of Christ. Now that is brought out in Paul's ministry, and it's very precious in its place. But I believe this other side of things is good for us to bear in mind, for we cannot escape this government of God, nor can we fail to receive the blessing as we walk in a way that is pleasing to Him. There's joy unspeakable and full of glory in the path of obedience. And so obedience brings true joy and happiness to the heart of God and to us too. And this is what is brought before us. And so he contrasts it with the children of Israel called out of the land of Egypt with its slavery, going through the wilderness and God's dealings with them as he brought them to that promised land, and shows us that now it's a comparative thing to the position that we're in. This world has become a wilderness. Although they were not traveling to a better place in this world, not looking for our rest here as we sang, but rather an inheritance, incorruptible and undefiled, and that fadeth not away reserved in heaven for us. Well, I just make these comments because I believe that if we see the character of the Epistle, we can receive a great blessing for our souls in understanding these ways of God with us and with His people. Another thing we might mention in connections with the first existence is that. Fear continually in every chapter reminds us of the sufferings of Christ, the cross of Christ. There are the glories to follow, but He brings out those sufferings. He was there and saw that cross, and he never forgot it. So He reminds us of the sufferings of Christ. And I suppose that judgment in the House of God is based upon that if we think about. What grace suffers? Our sins than we are to go on holy as our chapter says. Remind, reminding our souls of what he paid to put away our sins. And then in the second epistle, in the second epistle. He brings before us what He saw when he was with the Lord on the Holy Mountain. The majesty and the government of the world is brought before us in connection. His Majesty, he who is God over all things, blessed forever, shall be set up in the determinate council of God to cleanse the world and to bring in even the eternal state. And I thought of this first verse we read. How remarkable that a fisherman could write language like this. And the whole of the chapter, the whole of the epistle. And Peter himself gives us the key. In the second epistle. He says Holy men of God speak as they were moved by the Holy Ghost. Now here was one of those holy men of God, Peter himself, and speaking these things to us by the Holy Ghost. And we ought to go back and speak a little more about the stranger. We remarked on it yesterday. And to see that Peter is writing to his own brethren in the flesh, Israelites.

The dispersion. And if we go back and think of that people, they had been chosen by God. And. Cultured and brought into the land in Joshua never possessed the whole thing. It was promised to them. They got a part of it, and God brought in the kings and the glory of Solomon's reign. And then there was declension, turning away from God, turning to idolatry. And in the days of Zedekiah, the Jews, that is, those of the line of David, were carried away captive even as before that. The 10 tribes had been carried away captive and dispersed. There is still the diaspora come down today, over there in Israel today, but coming on down in the history, a little remnant had been brought back out of Babylon. Be prepared to receive their Messiah. He was presented to them. He rejected. They rejected him. Now let's read in Psalm 69. What the feelings of the Lord are in connection with that? We get much of the sufferings of Christ from the hands of men in the 69th Psalm and how he felt that. Verse six of Psalm 69. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake. Let not those that seek thee be confounded for my sake, oh God of Israel, he says, God of Israel, because for thy sake I have borne reproach, shame, I covered my face. Now notice this verse. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up, and the reproaches of them that reproach thee are fallen upon me. And yesterday we referred to what Cleopas said. To Christ in resurrection, before he knew who he was talking to, he said, Art thou only a stranger in Jerusalem now? That's what he had become to his own brother, that is in the flesh. But he came in and revealed himself to Cleopas and. Those faithful and they learned to know him, who he was as a Savior. And the truth of Christianity. So then coming down into the book of Acts, we have the gospel, and it went forth to Israel, as we noticed in Acts 2. It went to them first. There were still those there who heard the gospel of Jews. Of Israelites and they believe, and they were added into a new thing. But then they have to be learned, had to learn and to be taught that like the Lord, they were to suffer strangership down here. This was not their home. This was not their inheritance. It was polluted. Israel had lost the inheritance as to attest under the law completely. Now Peter takes it on by the Spirit of God and brings it on and tells us about the inheritance and even the gifts and calling of God are without repentance. He's going to come and take up his people, earthly people, again after this dispensation. And then I believe these books will be precious to the Jews. But what he's writing to here is Christian Jews who were scattered. And I believe the purpose of scattering, as we get it in Acts 8, was to disperse the gospel, to do bring it into other regions as it did in the history of this book. And is still doing in the remotest regions of the world when I was in. Brazil a few years ago, I learned it came out in the news that they had discovered. A tribe in the Amazon basin they didn't know existed. Well, I suppose there are still those who haven't heard. But the range of the gospel is not just to the Jews, to whosoever. So we have to learn that our inheritance is not here on earth too. It's reserved and kept up there for us. So we are to learn what strangership is down here.

Then about. The house I need your name. He writes about the assembly. He relates about the remembrance of the name of the Lord. He never uses the common terms. Of worldwide Christendom today. Always speaks in precious home in the name of the Lord Jesus, and speaks also of the joy when they go down to the river to baptize those who become the member of the assembly in the city of Jerusalem last year. Man knows the heart, Jesus Christ. Disciples. Of the whole Jewish type, so the Lord Jesus and to the glory and the joy, right in the midst of all the patriots. Peter himself, Peter himself in Acts 15 says we believe that we shall be saved even as they so the Jews have to come into the blessing in this age the same way. As the Gentiles, so we can see where we fit in this chapter 2 The love of God would reach out and get all of us Gentiles as well as the Jews. His heart is large. He he sends the word to all and wants to bring all into blessing. But when we get this blessing, then we find we're strangers down here and that our hope is in the glory. Now that you had a hope beforehand, as our verse says. Hath begotten us again unto a lively hope. The Jew in the old dispensation had a hope. His hope was in dawn, but it wasn't this living hope. Now, through the resurrection of Christ from the dead, the Jew has a living hope. But we Gentiles have the same hope brought into the same place. But you have to get his blessing the same way as a Gentile today. He calls an abundant mercy here because we know that God thrown across that nation, not my people. And now in his abundant mercy, just as the Lord Jesus in resurrection said that repentance and remission of sin should be preached among all Christians beginning at Jerusalem, just think of that wonderful mercy that God extended, that the first message of grace and pardon through that redemptive work of Calvary was to go out to that nation. And that they would begotten, be begotten to a new thing, it says, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, fully corrupted that lamb when they entered it. And then it says, undefiled, the land was defiled under the inhabitants, and then they followed in their ways. And then it says, Fadeth not away. They lost it, they were carried into captivity. Oh brethren, what a wonderful place we have been brought into. This especially written to those believing Jews, but it's for us too, because. This portion is ours and all that we would enjoy it. Too often we get taken up for this world as though our hope is here. But we need to never, never forget that we don't really belong here. We're called from above and heavenly men by birth, what a blessed portion is ours. And then he tells us too, that it's something that can't be lost. And there's a double reservation here, tells us in the fifth verse, we're kept by the power of God. And then it says in the end of the fourth verse, reserved in heaven for you. He might have a reserved seat on the plane, but that's no assurance you're going to be there to fill that seat.

Seat might be reserved for you, but you might be hindered getting there. But brethren, how wonderful there's a place reserved for us. Every seat in heaven is going to be filled. 4 and 20 seats, and on the seats 4 and 20 elders, every believer will come to the full enjoyment of his portion and as a worshipping priest around the throne, praising him, and every seat will be filled. There's no question it's been reserved for us and we're kept for it. These things ought to fill our hearts with joy. And truly separate us from the world. Going noticing an axe to Peter, speaking to the Jews, says Whosoever shall call on the name of the Lord shall be saved. But Paul in Romans 10 and 13 says exactly the same words Going to the Gentiles, the Romans, whosoever shall call in the name of the Lord shall be saved. The same message going out to everyone. For all the blessing is in resurrection. To our living hope by the resurrection of Jesus Christ from the dead. So our blessing is found in resurrection. Now since Peter is writing to the Jews, some of these statements have special meaning for Jews, especially through here. This third verse begotten us again to a living hope by the resurrection of the Lord from among the dead, because they had really forfeited everything by rejecting and crucifying their Messiah. But then, how wonderful this death. Is the basis and the resurrection for a new blessing into which to be brought. The same is true of the second chapter when in verse 10 it says which in time past we're not a people Now if you apply that especially to the Jews and you better already refer to the Old Testament statement, the judgment that was pronounced upon them low my, not my people that is especially. A special meeting meaning to a Jew they were because of the government of God. No longer recognized as a people, but now, since they had come to the Lord Jesus, they were again part of the people of God in a new way, no longer because of their descent from Abraham, but because of their personal faith in the Lord Jesus. And us Gentiles, it's certainly true of us. We never ever were part of an earthly people. We were without hope, without God in the world. And we too have been brought in to be part of the people of God. But there are some of these statements that have special meaning for the nation of Israel that had rejected their Messiah. And now, since He has come forth triumphantly from the dead, there is a New Hope, but it is no longer connected with the earth. And let me say, this world is not a wilderness because of all the sickness and the sorrows and the grief. That we might have to face the wilderness. The world is a wilderness because he is not here. I believe that's a good point to get a hold of. This world is a wilderness because he is not here. He has no place here, and that's why it is a wilderness to us. That's why it is a barren land. The Lord appeared to both Peter and Paul in a special way. Thank you, young leader. The Lord after the resurrection, it says in Luke's Gospel, appeared unto Simon. That's all that's said about it. We're not told anything about what went on there. But surely Peter must have been greatly impressed by the fact. That the Lord Jesus Christ had risen from the dead. It was something special to Peter. And surely This is why the Spirit of God brings it in here, because there is something special about the resurrection of the Lord Jesus Christ, and it is very important that this must be connected with the Gospel. And we find when the disciples or whoever went out preaching the gospel as recorded in the book of Acts, that they put emphasis upon the resurrection of the Lord Jesus Christ. And in more than one case that became a subject of controversy because it's so important, because by the resurrection of the Lord Jesus Christ, God raising him from the dead.

We read you. We read that he was raised from the dead by the glory of the Father. In death, the Lord Jesus Christ had glorified God. He had taken care of the sin questions, He had taken away all the offensive sin in the eyes of God, and he had answered to all God's holy claims against sins. And it was such a wonderful work that God must raise him from the dead. It was God selling his seal of approval. Upon the work that the Lord Jesus Christ had done in going into death, taking the judgment for our sins, and God must raise him from the dead. It's God's seal of approval on that work. God has accepted that work by raising the Lord Jesus from the dead, showing it that he accepts it. And that's why the resurrection was opposed, because as soon as you speak of resurrection, it shows that God. Recognize the value of that work of Christ and raised him from the dead and that's like was opposed and you'll find today that the resurrection of the Lord Jesus Christ is opposed. It was opposed in the very beginning. The story went around that the disciples had come and robbed the tomb and carried his body away someplace. The devil wanted that fact hidden that the Lord Jesus Christ was raised from the dead. Then we come to the apostle Paul. He saw the Lord in glory. The Lord revealed himself unto him, and the voice comes from heaven. Saul, Saul, why persecute us? Thou me? Well, Saul as a good Pharisee, as a good Jew, recognizing that whenever a voice came from heaven, it was God's voice. He knew that this was God's voice. But he was surprised in ears when he asked, Lord who act out, he says, I am Jesus whom thou persecutors. Saul of Tarsus got the vision there of a resurrected Christ, and even up there in the glory. And that has been the important point in Paul's gospel too, because he speaks of it when he writes to the Romans, and he speaks of it too when he writes to the Ephesians. Raised from the dead by the mighty power of God. He was so overwhelmed by this vision that he got that every time he went preaching the gospel, he was preaching the resurrection. We thank God for these revelations to us, what we have about all of this, because we need that to understand that the life we have is resurrection life. It's the power of God, and we not only have life, but we have the Holy Spirit who is the power of that life. That's why it's a living openness. At the grave side, that tomb of Jesus, those dear women with hearts heavy, but their affections still going out to him, to angels. Why seek ye him

that liveth among the dead? And that's the victory cry of a Christian, isn't it? A man is in glory, He died, but he lived, and he ever lives for us. And that's the living hope. And I was thinking that resurrection of Jesus Christ from among the dead is abases of everything. And you know you have it in the Old Testament throughout the one beautiful place that you find it is in Exodus chapter 12. And of course these things are hidden, but they come out once we have the New Testament and we have Christ. And you get the mystery brought out. But in verse two of chapter 12, this month shall be unto you the beginning you speak, the redemption, the beginning of months. It shall be the first month of the year to you. What is that month? Well, 13th chapter, verse four, it's Amen. It means first fruits. And so you begin to get it right there, the first fruits. And so we go to 1St Corinthians in chapter 15, the resurrection chapter, and in verse 21 we find this so practically brought out 1St 20 but now is Christ risen from the dead. Become the first fruits of them that's left were sent by man came death by man came also the resurrection of the dead. For as an animal die, Even so in Christ shall all be made alive. But every man in his own order cries the first fruits the month Amen. Afterwards they that are Christ at his coming. Well, that's why we have this blessed hope. It's a living hope. It's by the resurrection of Jesus Christ.

And Peter was begotten that way and we have been begotten that way. It's a new life and the life we have is the life of Christ. And our brother mentioned this is an ignorance fisherman. That's true. But you know in Luke 24 we read the Lord opened their understanding that they may understand the scriptures. Then the Holy Spirit indwelt themselves. And they remembered the word of the Lord. And so Peter can write as beautifully as Paul why it's the Holy Spirit of God that moves him and gives him an understanding. And brethren, we have the same. Isn't it wonderful? The Holy Spirit of God is what makes these meetings precious to us and what gives us thoughts in a language that the world doesn't even know, doesn't even know the things of which we speak, nor can they. From among the dead is important. Because in the Old Testament we do not have that truth revealed. This is part of Christianity. That's why in Hebrews 6, the things that we should leave or go beyond is the resurrection of the dead. We have more than death. We have the resurrection from among the dead, and we will be raised in the same way in which the Lord Jesus was raised. But I think what we have to see in this epistle, brethren, is we have to look at it like in the view of the apostles. Let's remember that in John's Gospel, when Nathaniel came to understand who that person was, he says Thou art the Son of God, the King of Israel. And the Lord opened the eyes to his disciples. They saw him to be the Messiah. They saw him to be the King. But now he's crucified. His earthly people have rejected him. And we see how depressed the disciples are underway to Emmaus. They had hoped that Kingdom to be set up. They again expressed that in Acts chapter. One will tell at this time. While the time has not come, but we see how depressed they are. And I believe that we will read this new and living hope in view of the disappointment that the disciples said they saw in Christ the Messiah. But he was crucified. But what a revelation it was to them that he was alive. That He was living and He had given them a preview of the Kingdom. All was not lost. Just before He went to the cross, He gave them that view on the mountain, those 3 disciples, so that they would not think that all was lost. It wasn't. And the resurrection is to prove that it isn't all lost. I think that, and it helps us that this living hope begotten to a living hope by the resurrection is especially of significance. In view of the fact of what the disciples saw when they walked He on earth with the Lord, what they saw in Him, and all their hopes shattered, so to speak, but what a change the resurrection brought in beautiful, but not only was the Kingdom not lost, that was all still coming, but at the present time they had something far more blessed. They had heavenly things, and that is especially also brought out in Hebrews. You know, so that even the earthly hopes for Israel are not all gone, but they have something more precious now. They have the heavenly things, that which is preserved for them in heaven, but it's all because the one that they thought had been taken away from them in such a violent way. He's not dead, he's living. He's risen. It has a great impact upon Pagan people to have this brought before them. That that sacrifice that we have is for sacrifice for our sin arose again from the dead. When I was in Africa, we were there for 10 years. We were in a tribe that had never heard the name of Jesus.

And when I was speaking to them about the death of the Lord Jesus, that He was God's sacrifice for our sin, I spoke to them of the resurrection of the Lord Jesus, because this would be a very important thing there amongst them. I would ask them the question, when you sacrifice a goat and you sacrifice that goat to your idol, and perhaps sprinkle some of the blood on the idol and perhaps on the sick person. Have you ever seen that goat come back to life again? Why, No, no, we've never seen that. Has any of your sacrifices, whether they're chickens or goats, ever come back to life again? No. Well, it was a wonderful way to impress upon them the superiority of God's sacrifice. And you see, in all of the Pagan religions, they may have some person that they venerate and worship. But that person dead is still in the grave. He hasn't risen from the dead. And you can bring that in in all of these places. And sometimes the pagans are so violent that they will oppose it, even in spite of bringing before them the fact that our sacrifice rose again from the dead. They have to see who He is. He is God, He's the source itself of life, and until they see that by faith, they can't take it in. But God gives them the faith and the word of God is how they receive it, isn't it? What a wonderful truth. He is life. No man taketh my life from the I take. Lay it down myself. I have power to lay it down, but I have power to take it again. This commandment I've received from my Father, always obedient, but He had that power in him, his life. That's what we're talking about, brethren. In Him is life, and that's our life. It's eternal, no beginning and no end. It's God, and until they see that, they'll never believe. Jesus was the beginning of a new order of things entirely. Israel were a sample of man in the flesh and they were given everything as it shows us in Isaiah. It says what more could have been done in my vineyard that I have not done in it? Wherefore when I look that it should bring forth grapes, brought it forth wild grapes. There was no fruit for God at all from the first man. And so we find when the Lord Jesus went into death. It's a picture to us of the end of the first man. So we might say in connection with the work of Christ, there were three things. The blood of Christ puts our sins away. The death of Christ is the end of all that we were as children of Adam, and the cross is what separates us from the world. But here is particularly the resurrection. The Lord Jesus lay in the tomb on the Sabbath day, and that was the day they thought so much of and put such emphasis on. The Sabbath was God's pledge of rest on the earth. And the very fact the true Messiah lay in the grave on the Sabbath was to show them that there was no Sabbath for them at all through any works of their own. We know that through the works of their own they hope to obtain a rest, but they didn't, because they didn't keep God's holy law. So the Lord Jesus is the end of the law for faith. Christ is the end of the law for righteousness. And we see in him a new position entirely in resurrection. And while this particularly has to do with God's dealings with the nation of Israel, we see also that as Gentiles, we begin at the place where, so to speak, they ended. If I can put it in that way, Israel being a sample of man in the flesh, everything broke down and failed and saw. Death of Christ, we see the end of it all. And that's why the Gentile is not looked upon as being the subject of covenants, because the covenant with Israel was a, shall I say, a conditional thing. If they could keep God's holy law, they could get the blessing, but they forfeited every right in that way. So God says now there's no, yeah and nay in Christianity. All the promises of God, in him are yay, and in him Amen. To the glory of God by us. So the Jew is brought in through the resurrection of Christ into this new position. The Gentile was never put under the law, never put under that test, so to speak. And we too are brought in through this work of Christ. And so he brings particularly Israel. It's written to the dispersed, but it has to do with us, President. And I feel it's very important that we should realize that what we have in this epistle has its application to us.

This is where we begin. We begin with a risen Christ. We begin with seeing Him up there and our hopes up there. But we also have to go through in our experiences very much in this world where we learn what kind of a world it is. And that our home is not here, and that God is going to deal with this in such a way as to remind us constantly that He wants us to walk here for His glory, and that He would have us realize that we can't find our rest here in this world. But oh, how blessed it is. We were saying that all is reserved for us. And we find in the Epistle to the Ephesians, where he came and preached priests. To them which were afar off that was a Gentile, and to them that were nigh. And through him were both brought nigh through the blood of Christ. So both are brought into the one common blessing. And even though it's particularly to the dispersed of Israel, he takes it up because they would understand what they had to experience in the wilderness. And we as Gentiles have to learn to experience it in a spiritual way, what they had experienced in a natural way. But let's not lose sight of that risen Savior. Let's not lose sight of the glorious future that's ahead of us. Realize that all His ways with us are to draw our hearts to Himself, either to woo us by His love, or to wean us by the trials of the wilderness. Saw that we set our mind upon things above, and where Christ is. In Matthew 16, where you have the first mention of the church, the very, very important truth that we're talking about, the resurrection is brought before us. The Lord asks, who do men say that I the Son of Man AM? And they said, some say, thou art John the Baptist or Elias or Jeremiah or one of the prophets. And he says, But whom say ye that I am? And he answering Peter answering said, Simon answering said, And it's only in Matthew that we get the confession in this way. And the other gospels we get the confession, the Christ of God. But in Matthew he says, thou art the Christ. Now that's the Old Testament confession. That's what he was to the Jews. He was the Christ, the Messiah of Israel. And at that point in the Gospel of Matthew, they rejected him as the Christ. And then he goes on to say the Son of the living God. And that brings before us what we've been talking about. Christ in resurrection is the Son of the living God. Romans 14 says he was declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead. And so it's the principle of resurrection that establishes beyond all doubt that he is the Son of God. He was declared it by the spirit of holiness and by resurrection from the dead. And if we could for a moment turn back to Leviticus 23, we see this. I was thinking what our brother Bauman was bringing before us in First Corinthians 15. Christ the first fruits afterward, they that are Christ in his at his coming. And Leviticus 23, we have the seven feasts of Jehovah and the 1St 4 divided in four and three. The last three feasts are all on the in the seventh month. And they all have to do with Israel, the blowing of trumpets, their future regathering, the Day of Atonement, they're brought to repentance, and then the Feast of Tabernacles when they'll be brought into the blessings of the Kingdom. But the first four, the first one is the Passover. And then the feast of unleavened bread, that holy life, which is to be the portion of all those that come under the value of his death. But then I'm thinking of the 3rd and the 4th feast. The third feast is mentioned in verse 10 and it speaks of the resurrection of Christ. Speak unto the children of Israel, and say unto them, When you become into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits. Christ the first fruits. Bring up the sheep of the first fruits of your harvest under the priest.

And you shall wave the sheaf before the Lord to be accepted, for you notice on the Morrow after the Sabbath, the priest shall wave it. So that was done on the first day of the week. It must have been hard for a Jewish mind to understand this. All their feasts were connected with the Sabbath, the 7th day. Now here's the feast connected with the day after the Sabbath, the day on which Christ rose from the dead. Then if we go down to verse 15. Where you have the feast of Pentecost and it's called the feast of Weeks because they counted 7 weeks from the waving of the sheaf of first fruits plus a day and that brought them to 50 days, which is the meaning of Pentecost. Verse 15 You shall count unto you from the Morrow after the Sabbath, from the day that he brought the sheaf of the wave offering, seven Sabbaths shall be complete. That's 49 days. Even unto the Morrow after the 7th Sabbath. There's your 50 days Pentecost. And that's that again was on the first day of the week, shuggy #50 days. And ye shall offer a new meat offering unto the Lord. He shall bring out of your habitations two wave loaves of 210th deals. My brother Hale has been bringing before us that Peter, though addressed to the Jews. That would be the first wave. Loaf on the day of Pentecost also applies to us Gentiles. That's the second wave. Love. Acts 10 When the House of Cornelius was brought into the one body and baptized by the Holy Spirit. The baptism of the Holy Spirit embraces Jew and Gentile, for by 1 Spirit were ye all baptized into one body. Whether you be Jews, Acts 2 or Gentiles, Acts 10. And so we have the baptism of the Spirit embracing those two companies, which is really all men on the face of the earth. And you get this here. But notice what it says, verse 17. He shall bring out of your habitations two wave loads of 210th deals. They shall be a fine flower. They shall be bacon with leaven, because the Church has sin in it. Not upon it, but so there was leaven there. Notice it says they are the first fruits unto the Lord. And as brother Bowman was reading that in first Corinthians 15, how precious that the church is called the first fruits, as well as the Lord Jesus, we are identified with Him in resurrection. His life is our life, and it's not just that he gives life, but resurrection, as has been brought out, puts us onto new ground, thoroughly and completely separates us from the world, and identifies us with a new position. He has become the beginning, the first born from the dead. He's the beginning of a new creation in resurrection, and that's where we begin. And that's why Peter talks about a living hope. And in the second chapter, verse four, to whom coming is unto a living stone, verse five, ye also as living stones. We have his life. He's the living stone. We are the living stones. We have Christ in resurrection as our life. And so it's a living hope. It's all living. It's all in connection with resurrection. Thou art the Christ, the Son of the living God, Christ in resurrection. Beyond sin, beyond death, beyond judgment, beyond the law, a new creation in risen life with Christ. That's the, that's Christianity. And it's so beautiful to see it in the tapes. It's, it's supported by Old Testament Scripture as well as new, and it's so beautiful to see that from the word of God. James points out something about first fruits. James chapter one and verse 18. Of His own will He got the US with the word of truth that we should be a kind of first fruit of His creatures. There we have the being born again connected with the first fruits, and we're spoken of there as a kind of first fruits. It is true that all these things Peter is telling them now, the Jews, the ones he came to his own, didn't expect or understand, but they should have, because the Lord had told them. He didn't lead them to believe the Kingdom would be set up now. He told them plainly what was going to happen, but they weren't able to take it in. And so when he speaks up to an inheritance incorruptible, undefiled, that fate is not away, reserved in heaven.

That's the new home, because apart from Christ and being there in our Father's house, there is no inheritance. It's all in connection with Him. And yet He told them all about what was to happen. Even though after He was crucified, was in the tomb, they were so depressed. And even after He arose and had appeared unto them the first time, they were still in doubt. Because that's man's heart, isn't it? And the mind of man. But I'd just like to mention in. Many times, but in Mark's Gospel and chapter 10, and you can find it over and over again. Here's a good example verse 32 and at the end Mark 1032 And he took again the 12 and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of Man shall be delivered under the chief priests. And under the Scribe. And they shall condemn him to death, and shall deliver him to the Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him. And the third day he shall rise again. Now he told them that many times. But you see, they weren't able to take this in, because he was the one that was raising those from the dead before their very eyes. He was the one that when they came to take him, disappeared through their myths, for his time was not yet come. And so they couldn't understand this, but it took Pentecost that we're Speaking of to give them the Spirit of God indwelling when he opened their understanding. And all the things that he said, such as I go to prepare a place for you. And if I

go to prepare a place for you, I will come again to receive you under myself that where I am. You may be also. That's what we're getting here now. That's what we're getting here. And they can now take it in and Peter is able to tell it out because now his understanding is open. But all these things were told them. It's beautiful, isn't it? All these things were told them by him. But it's just that His word came back to them and was made good, and their understanding open. And brethren, it's no different with us. We take the same word and the Spirit of God opens our understanding. And now we can enjoy these precious truths that are beyond the the mind of man, beyond the mind of man. In resurrection we have this inheritance that we cannot lose. And thinking of that inheritance, we greatly rejoice. But then there is something more in each verse. Whom having not seen ye love, in whom, though now you see him not yet believing, ye rejoice with joy unspeakable and full of glory. So it's not only the inheritance, but it's the person we're going to be brought to and brought to now. And we'll know him and see Him face to face. And contemplating that blessed 10 we rejoice with joy unspeakable and full of glory. Israel had that inheritance in Canaan, and yet we find in Exodus 19 the Lord bare them on eagle's wings and brought them to himself. And, beloved, we have been brought to himself, to the Person of Christ. The one that died for us and rode the gate. Beautiful to see how Peter learns the Kingdom truth. He doesn't lose sight. I don't believe how the Lord's promise. That he gives to the 12 apostles in Luke 22. Ye shall sit upon 12 Thrones, judging the 12 tribes of Israel. James held that to the rights to the 12 tribes scattered abroad. Paul mentions our 12 tribes instantly serving God day and night. Hope to come. He had that hope likewise.

But Peter has learned now. Of that better inheritance, the heavenly, the living hope that we are brought into through resurrection. In the first chapter of Acts, Peter performs the work given to him there by the Spirit of God, speaking to his brethren, saying that. Are those that accompanied with the Lord. From the baptism of John till he was taken up, there had to be one appointed to fulfill to fill the office that Judas had fallen from. So that there would be those 12 apostles to sit upon those 12 Thrones, judging the 12 tribes of Israel in the coming Kingdom. But then he goes on and says they must be chosen to be a witness with us of the resurrection. Now that's what we have today to bear witness to the resurrection of Christ from the dead. It's perhaps the most important truth that you and I are set here for. To be a witness of this resurrection which brings us Gentiles saved by grace through faith into that living hope and that inheritance too, that's reserved and kept for us. And we will enjoy the heavenly side of the Kingdom. But there will be Jews taken up and blessed on the earth under Christ in the 1000 years as well. Peter seems to hold all these things in view here in this chapter to me. Just as all those precious promises in verse 3-4 and five are so true. And we enjoy them now in four tastes. We will enjoy them fully when he comes for us. Six and seven is in the meanwhile. And there is a meanwhile, brethren, this is the place of his rejection. And Peter feels it here as he's writing. And these Jews scattered were feeling it. And you know Peter writes later in the 4th chapter. About this so he assures them that it's coming, but he says in verse 12, beloved, it's nice whenever Paul or Peter speaks about trials and tribulations, he reminds them their beloved, beloved, think not strange. Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice in as much as your partakers of Christ suffering. That when his glory shall be revealed, he may be glad also with exceeding joy, if he be reproached for the name of Christ. Happy are ye? This is a little different than they expected, but this is what naturally follows from walking with the Lord Jesus in this scene. It naturally follows. Now the Lord had warned Peter about it and everything that's coming out. Peter had been warned. And so if you just look for one verse, maybe 2IN mark. 10 Again, just before where were we reading Mark 10 and verse 28, Peter said to the Lord, Lo, we have left all, and have followed thee. And Jesus answered and said, verily I say unto you, there is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lions, for my sake in the gospel, but he shall receive. An hundredfold now. In this time, houses and brethren, sisters, mothers and children and lands with persecutions and the world to come, eternal life. He warned him. And brethren, that's what we have. We have all the promises of God in Christ. They're ours now to enjoy. And when we come together like this, we enjoy them. We ought to enjoy them always. With persecution, brethren, there is a reproach of Christ. Not, not to us. We could go on and not do many things that the world does and say we just don't feel it's good to do those things. There may not be a reproach, but if you go on in the light because you belong to Christ, there'll be a reproach. It's the reproach of Christ. And this is the only time and the only place brethren will ever have for all eternity to have that privilege. If Paul speaks of in Philippians 121. It is given unto you not only to believe in the name of Christ, but also it's a privilege to suffer for His sake. And this is the only time when He comes and we expect Him today, it's forever over. You'll never be able to be identified with that Blessed One here in His rejection and reproach. Never again.

Much of our difficulty is because we don't want God's timing. We like our own timings. And that was the problem with the disciples. Wilt thou at this time restore the Kingdom to Israel? God is going to fulfill all His promises, but I think we all have difficulty in our lives of accepting God's timing and we have the glorious end and the future ahead of us. We have a present joy, but just to accept in our lives that He may allow these trials and difficulties, persecution and everything that we have to endure. Constantly reminding us that our arrest is not here and our longing is to find our rest here and that the timing is that we have to wait for our rest. There remain up there for a rest for the people of God. And so we may not always understand God's ways. Brethren, I believe when it says here in the seventh verse, the trial of your faith being much more precious than a goal that perisheth, though it be tried with fire, might be found under praise and honor and glory at the appearing of Jesus Christ. It isn't a trial of faith if we understand. It's a trial of faith when we don't understand, when God passes us through something and we don't understand, but we look up and trust Him just the same. Then that glorifies him. We understand this with our children. There may be some problem and we say, I can't explain it to you right now, but you just hold my hand and everything will be all right. If that child has that confidence to do that, aren't you pleased? Doesn't it give a joy to your heart that that child trusts you, even though it's not explained just at that time why it's happening? And brethren, there's a day coming when we will understand. Everything that we've had to pass through, whether it's persecution, like some, we're sitting here in pleasant circumstances, are in prison and suffering for Christ sake in other lands. They might say, well, why is America enjoying such liberty and not ourselves? There may be some who have faced particular physical trials, why should it happen to me? And so on. All these things we're going to understand, but what is it that glorifies God? What renders the brightest testimony to the world? To see a Christian who can't understand why, but rejoices in the midst of his persecution and trial because he sees that God is perfect in all his ways. It says in the Psalms there's a similar thought there As for God, his way is perfect. And then he says he makes my feet like Hinds feet. That I might be upon my high places. Well, you know the little hind when it comes to a difficulty, you don't have to remove the hedge or you don't have to remove the gate by it just can spring up and go over it. And that's what the Lord is teaching us. And I believe rather than it's very important for us. And it says it's going to be found on the praise and honor and glory as we read about Joseph and how he was sold by his brethren, how he was falsely accused by Potiphar's wife and put into prison. How he was forgotten by the Butler. He must have often said why? But all that's going to be found on the praise and honor and glory in the coming day. What a time it will be for Joseph when many a believer goes up to him and says, Joseph, your life was a blessing to me. I saw how God sustained you in all your trials and how in the end you got the blessing he intended for you. And what a cheer has been to us. What praise and glory it will bring to him. So I just want to say to any who are going through difficulties and trials right now, something you can't understand, trust in the Lord, count upon Him. There's a glory awaiting you that will far exceed anything in your highest expectations and to count upon God. To have a smile, to

have a triumph of faith in that glorifies him. Perhaps even more than preaching the gospel or doing somewhat by seeing like a noble service. One has sometimes said that the more our service puts us in the public eye, the more danger there is to do it for the eye of men.

Quietly endure persecutions or to go on quietly in home life seeking to bring up a family for the Lord amid all the difficulties, I believe that we may be surprised in that day of manifestation that there will be more praise and honor and glory brought to the Lord by some of these hidden things. So let's not be discouraged if we understand that it's not a trial of faith, but if we say, I don't understand it, but I know God's way is perfect and He gives me grace to rise above it that glorifies Him. 338 expresses some of those thoughts.

Chicago Conference: 1986, 1 Peter 1:8-25

Reading

Peter one verse 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not passing yourself according to the former lusts and your ignorance. But as he which has called you is holy, so be ye holy. In all manner of conversation. Because it is written, Be ye holy, for I am holy. And if you call in the Father, who without respect the persons, judge us according to every man's work past the time of your sojourning here in fear. For as much as you know that you were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a Lamb without Flemish and without spot, who barely was for ordained before the found east of the world, but was manifest in these last times for you who by him to believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing ye have purified your souls, and obeying the truth through the Spirit unto uncaned love of the brethren, see that you love one another with a pure heart, fervently being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass witherers, and the flower thereof falls away, but the word of the Lord endures forever, and this is the word which by the gospel is preached unto you. In the 9th, 1St we have what we already possess, the end of your faith, the salvation of your souls. That is when we believe the gospel. We didn't get heaven at once, but we received the salvation of our souls and them. In the verses that follow, he shows what has been revealed to us as our future. The Holy Ghost has been sent down from heaven to lead our souls into the spiritual enjoyment now of that which belongs to us. And those things are what sustain us. As we go on in our wilderness life and then where we began, we have those governmental ways of God with us. He either woos us or weans us so that our hearts might be attracted to Him and drawn out to follow Him. But it's important for us to realize that God has not promised us now the salvation of our bodies. He hasn't promised us material things now. All that we can say that we have already received is the salvation of our souls. But the blessing that belongs to us, our portion in Christ, the future that's ahead of us, they're such wonderful things that as he says, the Holy Ghost has been sent down from heaven. And these are things that the angels desire to look into because we're going to have a more blessed place than the angels who never sinned. This wondrous grace ought to fill our hearts and make us desire to live as the 13th person on, bring before us in a way that would be pleasing to him. So that he can encourage us instead of dealing with us in his government. The 11Th verse, there's an order that is important to notice, speaks of the sufferings of Christ and the glories that should follow. We've had something of that in a type of Jonathan just now, and it was the course of Christ himself. These things were revealed in the Old Testament, the Spirit of Christ all through the Old Testament. By the prophets witnessing to these things, the sufferings of Christ so fully told out in the Psalms and in Isaiah, for instance, and other scriptures. And then the glories that should follow. This should be plural, the glories that should follow, and they are infinite. Now for you and I in our course, it's going to be the same order. Today is the day of suffering.

With Christ and the glories are going to follow. The cost of falling peaks of that that if we suffer, we shall reign with them suffering first. Raining time is coming, I'm afraid. Most of us perhaps would like to rain before the time, but it's suffering time now. And to be associated with Christ, identified with the Lord Jesus Christ, as we're in this world means suffering. Can we expect to escape suffering? If the Lord didn't, the Lord already reminded his disciples about that, that if they persecuted me, they'll persecute you also. So we're not to be alarmed if we get persecution. Sometimes we think that becoming a Christian will mean a rosy path, force, but not necessarily. We may have our times of happiness and rest in the Lord Jesus if we really have him as our Savior and trust Him. But we can't expect it to be easy here. But we have something in us that really wants that, and that's why we want to settle down. We want to make everything as comfortable for ourselves as possible. I I'm guilty of the same thing. We all have that in US that we want to make it easy for ourselves. We want it comfortable. But did the Lord have it comfortable? No. He suffered like no one else suffered in this sea. And he's going to have the glories. There's no one else. But think of it, Paul speaks of reigning with him, and that means that we are going to be associated with the Lord Jesus in those glories. What more could we ask? His first eleven I believe is a key verse to understand following chapters. Some have had some difficulty. In the third chapter in connection with the. The the 19th 1St. Well. 1919 and 20 I was thinking of the 19th verse speaking by which also he went and preached out of the spirit in prison. Some of the and I believe is taught in criticism that the Lord Jesus went down into hell. The priests under those spirits. But I believe this 11Th verse of the first chapter really gives us to understand it's a key verse searching what or what manner of time the spirit of Christ which was in them. In other words, with the spirit of Christ in those those days and Noah's days that preach to those people. They're now in prison in the prison House of the lost. The spirit of Christ of Noah's day that really preaches that so so I think it's helpful to notice this eleven first. It is a key verse to understand what we have in chapter 3. It also shows us the difference between Old Testament revelations and New Testament. Those prophets had to sit down and study their own prophecies. You know, they realized that it was Speaking of a time to come, but they didn't know. They didn't understand the things that were communicated even through them. And they searched and they studied. But what a wonderful thing they were, prophetically Speaking of salvation that you and I. Enjoy today and in the trials and difficulties. What struck me so in verse 6 is. Wearing he greatly rejoice that is that salvation dough now for a season if need be here in heaviness to manifold temptations, beloved. Let not the enemy rob us of their joy. Let's rejoice in that salvation. And remind ourselves of how great that salvation is. This is what helps us to be sustained in the trials, and the difficulties to rejoice, as here he says greatly in that salvation. That which the prophets prophesied has come to you and to me. The word grace comes in placed in our chapter and it's rather important to notice that in verse 10.

Who prophesied of the grace that should come unto you? Well, it has come. It's all great, the salvation of our soul. It's all of grace, it's all it has come to us. But where we began reading in the 13th verse, it goes farther and says, Wherefore gird up the loins of your mind, and be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. The grace there in verse 10 is connected

surely with verse 9, receiving the end of your faith, the salvation of your soul. Now go back to verse 5 and you have another salvation work kept by the power of God through faith unto salvation, ready to be revealed in the last time. Well, this brings in surely the salvation of the body when the Lord comes. So to me. The verse 13 at the revelation of Jesus Christ is the first time we see Him. When He comes, we will get that salvation of the body too, and grace that just will go on and amplify and magnify throughout all eternity. Verse 13 Country where, Wherefore, having girded up the loins of your mind. And so it seemed, the one that girding up with the loins, that place of strength should take place. Immediately or all the time, we should be constantly girded. The more we read the precious Word of God girding up the loins of our minds, and then there will be that which would keep us. Knowledge of the Word wouldn't keep us, but it should draw out our hearts to Christ. In Ephesians 6 we have. Girding up the loins as part of the armor. Your lawyers dirt about this truth. We have to be careful how we allow our minds to wander, don't we? Because the enemy works upon the mind, the God of this world that blinded the minds of them that believe not, and we have to be careful. It was also read to us in one of the other meetings in Two Corinthians 10. It says casting down imaginations or reasoning and bringing into captivity every thought to the obedience of Christ. And so we have to constantly be watching our minds. We find the same thing in the 12Th chapter of Romans. Just turn to it for a moment. Romans, chapter 12. Verse One. I beseech you, therefore, brethren, by the mercies of God, that ye present 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 you may prove what is that good and acceptable and perfect will of God. There are many things that the Levites were called upon to do, and the priests in Israel that was not an intelligence service. They didn't understand, but they did it in obedience. You asked them why did you cut the animal in such and such a way? He just did it in obedience to God, but without understanding mine. But you and I are called to an intelligence service, and we ought to know why we're doing things, because we have that instruction in the Word. And we also have the Spirit of God indwelling us to lead us into all truth. And so we need to have our minds renewed, brethren, constantly in the world. We have the world's thoughts, the world's way of looking at things constantly before us. And we all know that all the advertising and all the comments that we hear are to look at things as men of the world look at them. But when we come into the presence of God and we read His words and we look at things from God's viewpoint. And then our mind is renewed. And that's the importance of coming to the Bible reading and the prayer meeting. Very often we've had our mind filled with all kinds of worldly things and prospects, and we come to the meeting and our vine gets renewed. We learn what the will of God is. And if we have really learned this about presenting our bodies a living sacrifice, then we say, well, I'm not going to let my mind just call Helter Skelter after everything that the world thinks about.

But I'm going to bring my mind into subjection to the Word of God so that the things that we desire to do, the things that we live for are, shall I say, our true values in life are important things. They're all governed by the Word of God. And I believe that's what it means. Gird up the loins of your mind. Don't just let it run everywhere, but you've presented your body to the Lord. Now let your mind be under control of the Word of God, and you'll learn his perfect will. For in that will there is blessing out of that will. He loves us too much to let us go our own way. So then we have what follows the governmental ways of God, how He may have to deal with us if need be, if there's something that He sees needs to be corrected and He brings something into our lives to correct that because we didn't allow our minds to be renewed by His word. So he says, well, you have lots of time to think about it if I set you aside perhaps for a little while, and now you have time to think about my will. So that you'll do it. Brother Gordon, would you give us some thought on the third verse of Romans 12? The way that reads in the new translation, it says for I say through the grace which has been given to me, to everyone that is among you, not to have high thoughts above what he should think, but to think so as to be wise. And then. Some thoughts on Colossians 218 but first Romans 312. Three, if you would. While I'd like to connect that with if we could turn to Galatians chapter 6. Galatians chapter 6 and verse 3. But if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, For every man shall bear his own burden. I believe there's a reference here to the Levites. They were all brought to Aaron, and Aaron appointed to everyone his service and to everyone his burden. And the coat sites carried the ark. The sons of Barrera did a different work and carried different things. If one of the sons of Murray were to say, well, I'm going to carry the heart today, he was thinking of himself more highly than he ought to think because that wasn't given to him. By one of the coercise said, well, I, I think I'm too proud to be always bearing the art. No, he was, he was having right thoughts because that was the work that was assigned to him. He was to do it humbly, but do it as something that was assigned to him and given to him. And I think you can see that context if you read on in Romans 11, because he talks about teaching, he talks about ministry and so on. And prophecy and that each one was to know the function that was given to him in the body of Christ and to fulfill it. If he aspired for something that was not given to him by it was not really his particular word. But the Lord might give to someone like to the apostle Paul to be a foundation layer. Well, that wasn't given to me, but it was given to him. Was he taking up too high a place to save as a wise master builder, I have laid the foundation. No, he was thinking soberly. God had given him a work to do and he was seeking to do it. Did he do it with high thoughts? No, he said he was less than the least of All Saints. He was nothing, but he was seeking to do the work. And I think it's very beautiful there in Galatians. It says for them shall he have rejoicing in himself alone and not in another. I think it's possible for us to be wishing our lives away that we were doing some. Workout in Africa or out in some other foreign country and thinking we're wasting our time here back in this country or at the desk day by day. God says, oh, not at all. If I called you to be at the desk every day, you're not wasting your time. You can be happy there because I wanted to witness in that office and that's why I put you there and I wanted somebody else out in Africa. They can be happy because that's where the Lord wanted them. And I might just comment that when it says.

Every man shall bear his own burden. There's a different word for burden than in the place where it says the verse before and the second verse there you want another's burdens. And then it says after speaking to us, having rejoicing in our work, then it says every man shall bear his own burden. Those are two different words for burden, brethren. In the first one, it has to do with a burden and heat of the day. And if you see a brother in trial or a sister. Go and share the burden with him, help him. He needs help, he needs encouragement, and you can help him to bear that burden. But the other word is the one from Matthew Chapter 11 where the Lord said, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Has the Lord given you something to do? Don't try to give it to somebody else. The Lord gave it to you to do you do it and do it humbly. Do it with love for Him and love for His people. But that's the word that He gave to you and He wants you to be happy in it, whether it's being a help in the assembly or whether it's being a preacher or whether it's being a mother in the home. What a wonderful service the mother of Moses and Aaron and and Miriam did, and just bringing up three wonderful children like that. I've often said to people, do you know the names of the mother and father of Moses and Aaron and Miriam? Very few people ever heard their names. I said, did you ever hear of Priscilla and Aquila? Oh sure, I've heard about them, but I don't know the names of the parents. Well, Priscilla had a different word, but these, this father and mother had a quiet work where they were hidden, but the results of their work were three children. Who grew up to be so useful for God. So it's doing what God wants us to do and being happy in it. And you're not thinking too much of yourself, just to do what God wants you to do humbly. And is unto him not

seeking recognition for mothers, just satisfied that that's the burden appointed to you. In in Psalms 56 along what you just mentioned the different meaning of burden verse 22. It says I'm sorry, it's 55 verse 22. Cast thy burden upon the Lord, and He shall sustain thee. And the gut margin here has gifts, but. JND in his translation has a note and it says you're assigned portion and I believe it is a gift of God, but it's your assigned portion. That's the thought of the second meaning of burden. Would you please give us a thought now on Colossians 218? Peter tells us to gird up the loins of our mind, and there we read about something vainly popped up by his fleshly mind. Let no man beguile you of your reward in a voluntary humility in worshipping of angels, intruding into those things which he hath not seen vainly puffed up by his fleshly mind, and not holding the hens. Well, I suppose in what they were doing, they were introducing those things which had quite a good appearance. It looked very humble for them to put on a show of humility and worshipping of angels was something that had no proper place. But it looked like something that was done in a spiritual way. Just like even we find John falling down to worship the Angel. He had received such wonderful communications through that Angel. He got occupied with the servant who was just an Angel. And that looked as if he was very humble falling down. But the Angel said, no, don't fall down before me. You worship God. We find the same with Peter. When Cornelius fell at his feet, he said stand upon thy feet. I myself also, I'm a man. So we can like put on a show of humility. And it's our own idea. It's something in our own mind. It's not by the direction of the word of God. The direction of the word of God would cause us to hold a hand. And if we if God has granted to us those who can help us in the Scripture, we thank him for it, but we're not to exalt them. Perhaps we recall that our brother Mr. Darby, in his time someone put out a publication and put a little introduction giving a great word of exaltation for Mr. Darby, for he was an eminent teacher and all this kind of thing, and he wrote a letter to the man.

And said to the man, he said, if you ever publish that again, don't put that in about me. If you want to say I'm a servant of the Lord, that's enough to say about me. Well, it sounded very nice. And you can find in the publications of the day, you'll find pictures of people and all the degrees they have and all the things they've done in their lifetime. All. Let's forget that God won't forget anything that's done for him, brethren. Let's forget anything that's done for him. God's got the record up there where to hold the head. But we can put on a show that exalts the flesh and gives honor to man, but the flesh profits nothing. Is it not food? Food, if you might think higher of ourselves than we ought to think. That's true. But I believe there is also a danger that the Saints put us in a place. Which is not given to us of the Lord and to come right down to so we can understand what I'm driving. It is a brother is exercised about preaching the gospel and no doubt has a gift in it and he gives up his employment and he desires to serve the Lord. The Saints tend to give him the podium for teaching the Saints and all this kind of a thing I believe. We sometimes spoil our brethren by trying to push them into a place for which the Lord has not qualified them, and really, the sphere of service that the Lord has given to them is suffering as a result of it. I believe there is such a thing. We certainly are happy for any encouragement that comes to the sayings by any brother, but let's remember that the brother has a sphere of service. And let's not try to push him into a sphere that has not been given to him of the Lord. That's what it says in Romans 12, doesn't it, the different services in the body of Christ and that each one, the person himself ought to recognize that though, and I know that our brother Martin has gone to be with the Lord, but he felt very much that he was called to the gospel and he he sought opportunities to preach the gospel and reminded the brethren constantly that his work was the gospel. Well, I thought that was good on his part and I think the Lord blessed him in his work of spreading the gospel. There's another thought here in verse 12. About the Holy Ghost sent down from heaven. We must not forget that the Holy Ghost was not sent down from heaven. During the Old Testament times, there were certain ones that were empowered by the Spirit of God. The Spirit came upon them to do a special work, whatever work the Lord had called him to do. But that wasn't the Holy Spirit coming down here on this earth to dwell. What characterizes this dispensation is that the Holy Ghost is here in this world. He's in the assembly, and He's in the hearts of each believer. And we must forget that the Holy Spirit is here, and the Holy Spirit will always guide us according to His Word. The Holy Spirit will not guide anyone, contrary to the word that He has indicted, because holy men of old spake as they were moved by the Holy Ghost. I remember being in Kansas one place. And having some gospel meetings in a schoolhouse. And along in the preaching, a couple came in and sat in the back. Well, a lot of these people were not known to me when they came the first time, but this couple sat there in the back and they stayed there until I got back to the master of the service. And I got to talking to them. And I found out that both the man and his wife were preachers. And I asked him, well, do you both get up into the pulpit to preach? Yes. I pointed out to them that verse in first Corinthians 14 about the women being silent in the assembly and also in Timothy. I suffer not a woman to usurp, but to teacher, to your usurp authority over the man. All but she says, when the Spirit of God comes on me, I got to get up and preach.

I said the Holy Spirit is the one who filled the apostle Paul and guided him in the writing of this letter. It's really written by the Spirit of God, a direction by God, by his Spirit. How can you go contrary to that? Well, there wasn't any answer. I don't know what the result of it was, but we take so much liberty with the fact that the Holy Spirit is here, and perhaps we get the idea. Well, now we can do anything we want to, but we must be guided by the Spirit of God who has given us that word. If we're not guided that way by the Spirit of God, we're not guided of God at all. God guides us by His Spirit, using the Word to enlighten our hearts and enlighten our minds and empower us too to give out the gospel. It's not by miter power, it's by my spirit, saith the Lord of hosts. And I have seen pagans converted over in the mission field just reading the gospel, the word to them that I translated and preaching to them in a simple way in their own language. And the first thing you knew, you know, there was something happened in them. It wasn't my preaching. It was the word of God used by the Spirit of God. He was the one that was working in their hearts. And we need to remember that when we're standing up to preach the gospel, whether it's on the street corner or in the in the meeting or even talking individually to people, it's not by my eloquence or the way I present it. I must be guided by the Spirit. But it's only by the Spirit of God that that word is going to do anything in the soul of people. We must be remember that, but let's remember the Holy Spirit was sent down to heaven from heaven. And he is here to guide us and to direct us and to empower, to do God's work, to do God's will, to please the Lord and to help souls. That's what he's here for. In the Old Testament, even they were exhorted to trust God. Because Zechariah was told, or Zechariah says in his prophecy, not by might or by power, but by my spirit, says the Lord of hosts. And what were they doing? Well, the children of Israel were back from Babylon, from captivity, and they were building the temple. Well, they got the foundation laid, and then it stopped. There was so much opposition there from the enemies that they got discouraged. Well, God says to Zechariah. And tell them, and it's not by might nor by power, but by my spirit, if they will trust me. It's like God saying you trust me, you trust my Holy Spirit, and I'll empower you to finish that temple. And when the preaching was done, they began to work and the work was finished. Now it doesn't make much difference what it is, what kind of work it is we're doing. If we're in the Lord's will in it, He'll help us in doing it. But especially in spiritual things, we must. Depend upon God by His Spirit to work and to guide us and to lead us and empower us, because without the Lord we can do nothing, and without dependence upon God to work in and through it by His Spirit, nothing will be accomplished. Believe. That's why in the 14th verse we have as obedient children. It's a lovely thought because we are the children of God now, before we were children of disobedience. And now we are the children of God, and we have the Spirit of Christ in us, as it says in Romans 8. And He always did the Father's will. That's obedience. And so that should characterize us, should it not? You notice in the second chapter he says in verse 7 unto you therefore, which believe he is the preciousness, the other translation. But under them which believe not, Oh no, under them which be

disobedience, that's the Spirit. Of us before and the spirit of all without Christ their disobedient and then the other translation is said is that disallowed said he's castaway as worthless to them that are disobedient. It's preciousness or castaway is worthless. And the difference is we have the Spirit of Christ and the spirit of obedience and it's lovely to see that as you say the word of God with the Spirit of God brings in the difference I just mentioned.

I was going to mention it for prayer, but there's a nice work going on up in Saskatchewan among the Crees and the reserves. It's a continuous work up there now and I think it's something we should pray about. It's an open door and a vast field ripe for harvest. And I've gone up there several years just to encourage Brother Harold Bateman, who does go up, and he's not as well. But there's a lot of young ones there and Regina that are going up and working with them and bringing them in. But at any rate. This year Harold had it on his heart to get back and visit some that have received Christ and have the word sent into their house weekly, either by the messages of the love and tracts and other things, and have a Bible. And you know, I was so discouraged in former years on the reserves at the filthiness, the terrible degradation, the the terrible scenes that you'll see everywhere in and out of the cabins and houses. But this time we went to seven reserves and just visited. Those who had one or more in the cabin received Christ. And the difference is beautiful. It's clean, it's picked up. The children are clean. They have text on the walls. They bring their Bibles. There's a difference. There's no one continuing with them like we have brethren where we have our brethren to encourage us. They're there alone in that, in the in the heat, darkness, in the terrible evil. But the fruit is there and what is it? It's the Spirit of God within them, thou and the word of God taken by the Spirit of God. And it says here as obedient children, not fashioning yourselves according to former lust in your ignorance, but holiness. And that's done by the as you mentioned, it's, it's the Spirit of God now working within a soul. Well, pray for them up there. There's a nice work going on. And it's continuing now from Regina and Craven on up. There's 200 reserves of Greece alone. And there's other thought holes and and the Sioux and the Jeb boy and the Sinner boy and others. But they're mostly Crees and they receive the word, the, the young ones, the little ones and the parents threw them. Halloween knows the nature is that the Newman is created in righteousness and true holiness. And so being in the family of God, what characterizes the family of God is obedience and obedience and holiness, and holiness is the abhorrence of evil with delight in good. So this is the character of the new men. But we are affected by past habits and past environment and so on, and we have to remember that God's standard doesn't change with different nationalities or what His standard of holiness and what is due to Him. It's the same. And so it's important that we should learn this. And then as it says in the 17th verse, if you call on the Father who without respect of persons, judges according to every man's work past the time of your Assad journey here in fear, perhaps we could put it simply like this. We don't get away with anything. Perhaps we can get away with things with our earthly parents because they don't always know what we're doing. But he says God doesn't make any respect of persons. He doesn't have favorites. He doesn't say because we're this or that family, that he's going to let something pass. He's the one who judges without respect to persons, and we ought to fear his government. It isn't the fear of dread, but a fear of displeasing him. And I believe that's important for us. It says feed out in the fear of the Lord all day long. And again, the fear of the Lord is the beginning of wisdom. And so that ought to characterize the Christian. That he's afraid to do something displeasing to his Lord. It isn't, as I say, dread, but it is that we don't get away with it. And God will have to deal in his government. But it's love, it's for our good, but he delights to bless, and he wants us to walk in a path of obedience. He said to Peter, If I wash thee not, thou hast no part with me. And if we're not willing to put our feet into the hands of the Lord Jesus and let him wash our feet, we're going to lose the happy privilege of having part or fellowship with Him walking in his company. His Leviticus 11 we had a chapter that speaks of the clean and unclean animals. That the Israelite was permitted to feed on or not to feed on. And in that chapter we have this same statement that we have here in Peter in verse 45. Be holy, for I am holy. I believe this is very instructive. How can we form or how can we?

Be conformed by our former lives. I think you can learn from that chapter in Leviticus 11, because these characteristics of the unclean animals speak of not feasting on that which might have an adverse effect on our character. It forms our being in character. We take character from the things that we feed on, and we know what the world turns to for their enjoyment and pleasure. And in most cases it has to do with lust and the flesh feeding the flesh. Well, we have to be aware that we have to avoid these things and otherwise we are still feeding the old nature, the flesh. And we must not be surprised if unholiness is manifested in our walk and in our ways. But we don't have just a negative side, we have the positive side. Of feeding on that which speaks of Christ and that which speaks of the new nature. Like the animals they were permitted to feed on were animals that had split hoofs and chewed the cut, so they were taking in the truth and word of God. And it was shown in their walk outwardly with the fish they had to have fins and scales. So there was that which spoke of the divine nature which by which we have escaped the corruption that is in the world through lust, and it doesn't allow the evil to penetrate. But it also had to have fins that would speak of the energy of that divine nature which enables us to go against the stream, not to be drifting along by anything that comes our way in the world of entertainment and pleasure. And that sort of a thing we can feed on that which will. Creating us, you might say, the same characteristics and it might be reflected in US. Be holy, for I am holy. Let beware of what we feed on. It's significant, is it not, that in that chapter where it speaks of these clean and unclean animals, we have that same statement that we have here in first Peter. One be holy if I am holy. And numbers 5. The children of Israel had to put out of the camp every leper. Everyone had an issue, everyone that was defiled by the dead, that you defile, not your camps in the midst where all thy dwell. It's the same today, whether it's collectively in the assembly or as an individual. There must be separation from evil because the Lord is in the midst. We cannot go on with Him and go on with evil at the same time. While I believe you're saying holiness is really a nature, and so it's the abhorrence of evil, the delighting good. Adam and Eve were innocent. They didn't have the knowledge of good and evil. So there's a difference between innocence and holiness. After they had sinned, then they had a fallen nature. They delighted in what's evil, but they didn't have delight in good. Their nature was fallen. But when you and I received the Lord Jesus as Savior, then we received a new nature. And that new nature delights in the things of God, abhors that which is evil. So it's spoken of as being created in righteousness and true holiness. Now that's to be the manifested character in our lives. The world is to see that new life in US, and that's why it tells us in John's epistle, the world knoweth us, not because it knew him, not because we look like children of Adam, but we're really children of God. And so they say, well, I don't understand those people. They have different motives and ideas and they live a different way. Well as far as the food that we eat, it's the same and many things that we do, but that which has to do with moral and spiritual things. While then we have God standards and not man's and they're in direct conflict. That is the morals that God sets before us in His word may not be in agreement with the morals that are taught in the world.

The standards of what is right and wrong. We have standards that have been founded upon the word of God and not Oh well, everybody is doing it. It can't be so wrong. It's important that we should see this and we have this character, though we have received this new life. Now let's just play it, he said. Because one is often said that Christian is like a house with two tenants. We still have that old nature. We still have that fallen nature that once did all those other things and it's there. We're told to reckon the dead, but we're told that we should put on the Newman. Or having put it on and display it in a practical way in our lives. There's a verse in Numbers six. It's verse eight that brings it out to

unholiness. And the verse says, All the days of his separation, he is holy unto the Lord. Now this of course speaks of the Nazarite, who separated himself under the Lord, and wholly characterized him. And. The word Nazareth, the word separation, the word consecration in the Hebrew, all from the same root word Nazar. It's the same thing. He consecrated and separated himself under the Lord, and he was only He is holy because the Lord is holy. Three things. No wine or nothing from the grape, not even from the seeds to the skin. And that means all of his pleasure, all of his joy. Was found in the Lord, not here in the Lord. The second thing was no razor to his head, and that meant that he would seek no place for himself in this world. It was all for the Lord. The third thing is what we're talking about. No dead body and that sin in its effects. Holy unto the Lord, So you see, it says all the days of his separation. The key is separation. The key is separation. From everything down here that defiles and then you can be holy because he's holy. And we've got a life that can do that. It delights in the good things of the Lord and it hoards the things down here. It's only that old nature we've been speaking about that rebels in this things of this world. And Satan knows how to attract it. But we can be have the character at least of the Nazarite. Today the Lord was the perfect example of a Nazarite. And always it helps us to look at him, just to be watching him. And if you want to have a good look at the Lord Jesus Christ, just read the gospel. Read the gospel. And read about him to see what the apostle said about the Lord. Jesus ought to have him before us and that perfect life, what a help it is to us. And we've groaned within ourselves when we see how far short we come. But if we go to the Lord who is on the throne above as a high priest to get grace and mercy to help us in our time of need, we'll get it. We must go back to Him. It's not only to Calvary. But it's to him as an example after we've been saved, and it's looking at him and watching him in his life, which we get in the Gospels. We don't have to have it portrayed on a screen. We don't have to have the movies and all of that. Just read what God has said about His Son hearing the word of God, and it will serve to sanctify us. Like it's beautiful brother, instead of the connection which holiness is mentioned here going on the next few verses versus 18 and 19, and the Lord Jesus is brought out as the lamb foreordained, and the cost of our redemption is that precious blood of Christ. In the Old Testament there were two feasts of Jehovah that were linked together, the Passover and the Feast of Unleavened Bread. The Passover came first, and immediately following were seven days in which they had to be careful not to eat and not even have in their dwellings leaven, which speaks of evil. And so I really think there's a connection in these verses when it speaks of holiness and of passing the time of our soul journey here in fear, fear of displeasing Him. Why is it? It's because He paid such a terrible price on Calvary to redeem us to God.

And I think that's the real power in holiness is to get back to the cross of Calvary and see there that terrible agony that the Lord Jesus suffered for our sins. How can we stand there and gaze at it all and then go out and freely go into this life of sin? It's impossible to do the two things go together that. Precious blood that saved us, that terrible cost that was paid. Contemplating that is what's going to help us to live lives of holiness to the Lord. It says let us keep the feast. In verse 81 Corinthians 5, Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness. But with the unleavened bread of sincerity and truth, you speak of the Feast of Unleavened bread these seven days. That's a complete cycle. And when it speaks of keeping the feast here, I believe it refers to the whole time of our life that we're here after we're saved, all that cycle of our life till the Lord takes us home and not to give up. They were not to give up this feast one day out of the seven. They were not to take any vacation, no holiday here. Let us keep the feast through the whole cycle that we're left here on this earth until we're taken home to glory, the Feast of Unleavened Bread. We have on the end of the chapter, then the blood in the water. You have the blood that has put away our sins before God, and then we have the water of the Word and we have purified our souls and obeying the truth through the Spirit. We're born again by the Word of God and it lives and abides forever. So we have our past and all our sins. Not only our past, but the whole question of our sins has been settled and we have become creatures in Christ Jesus. And so we find that we have a life here now that doesn't glory in the flesh, doesn't glory in all the things of this world, but now attracts us. Brings before us those things that belong to Christ and what is pleasing to Him. So it's by the washing of water, by the Word, that we walk in communion with Him and to please Him. 160.

Edification: Volume 1, Our Scripture Portion.

1 Peter 1:1-9.

You must open your Bible at the passage indicated and follow this article with the Scripture before you if you would get any real help. Space forbids quotations of any length from the passage as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it, but pursue your searching of the Word on the point. It may open up to you a fruitful field of truth and you can resume your rending of the article on another occasion.

WE begin by noticing certain features which characterize the whole epistle: —

1. It is definitely called in its heading a general or catholic epistle, inasmuch as it is not written to any particular church, nor to an individual, as most of the others.

2. It definitely addresses the “strangers scattered” in the provinces of Asia Minor, yet “elect” —i.e., Peter writes to converted people of his own nation scattered throughout the regions to the north of Palestine. Peter was the apostle to the circumcision (see Gal. 2:7, 8), yet it was Paul who traversed these lands and evangelized the Jews while carrying the Gospel to the Gentiles; so Peter exercised his ministry towards them by pen and ink.

3. It is a definitely pastoral epistle. Peter manifests throughout it his shepherd care for the spiritual well-being of those to whom he wrote. He gives instruction in Christian truth but even before he concludes his instruction and turns to exhortation, he pauses to deal with the practical state of their souls, as witness verses 13-17 in the midst of chapter 1. In all this Peter was true to his commission to “feed” or “shepherd” the sheep and lambs of Christ (John 21:15-17).

4. These things being so, there are a very large number of allusions to Old Testament Scripture, with which his original readers were so well acquainted. This is especially marked in chapters 1 and 2, wherein he unfolds the place and condition and hopes which now were theirs as Christians. He quotes plentifully from the Old Testament; but beyond this, almost every sentence contains an allusion to the ancient Scriptures, and it is the catching of these allusions that so greatly helps in the understanding of the Epistle.

Commencing then our reading of the Epistle, we find the opening address in verse 1 and 2. To whom does he write? To “strangers scattered” or “sojourners of the dispersion,” to people who were a standing witness to the fact that the Jew had forfeited his ancient privileges, to folk who had lost all the earthly foothold they ever had, though it was a big foothold as originally granted.

Yet the sojourners he addressed were not by any means all the scattered Jews of those provinces, but such of them only as were “elect,” or chosen of God.

Three things are mentioned as to God’s choice of them, connected respectively with the Father, the Spirit and Jesus Christ. Note the prepositions used:—

“According, to,” indicating character.

“Through,” indicating the means employed.

“Unto,” indicating the end in view.

God’s choice of them—and of us, for both Jew and Gentile come into the same Christian blessings on the same ground, as Paul’s epistles show—was characterized by His foreknowledge as Father. What a comfort this is! How far removed it is from the blind fate which is supposed by some to preside over human destiny. God’s election is never capricious and the idea of a sinner earnestly desiring salvation, and yet prevented by an adverse decree, is a nightmare of human reason and not Scripture. God chooses, knowing the end from the beginning, and therefore His choice is always right and justifies itself in its results.

His choice is made effectual “through sanctification of the Spirit.” The root idea of “sanctification” is “setting apart for God” and the Holy Spirit is He who, by His inward life-giving work, sets apart the one who is the subject of it.

The end in view is that the one so set apart should be marked by the obedience of Christ—that is, obey even as Fie obeyed—and also come under the efficacy of His blood to this end. The words “of Jesus Christ” refer to both the obedience and the sprinkling of blood, but why, we may ask, is this order observed; why not the reversed order, for do we not need the cleansing of His blood before we can obey at all? The answer is, because of the reference there is to Old Testament Scripture.

They belonged racially to the people who were God’s elect nation, chosen in Abraham, and sanctified, that is, set apart, as Exodus 13:2 testifies. Now read Exodus 24:3-8, and you will observe there the order, first the obedience promised which the law demanded, then the sprinkling of the blood of the sacrifice in ratification. Peter, addressing believers who were very familiar with this, carefully observes this order, only showing that we Christians have these things on a far higher plane in a vital and spiritual way, and the blood of Jesus Christ instead of being like that of the sacrifices of Exodus 24:8, which had a penal force (that is, it indicated that death was the penalty attached to disobedience to the law’s righteous demands is wholly purifying, and the righteous basis of all our standing and relations with God. Sanctified by the Spirit and sprinkled by the blood of Christ we are committed to a life of obedience after the very pattern of Christ. With so exalted a course set before us we certainly need the multiplication of both grace and peace!

Verse 3 opens the apostle’s message in striking a note of praise to God, now revealed as the God and Father of the Lord Jesus Christ, since He has begotten us again to a living hope by the resurrection of Jesus Christ. As belonging to the commonwealth of Israel they had formerly had national hopes which centered in a Messiah upon earth, but the light of those hopes was quenched in their hearts when He died rejected, crucified between two thieves. The story of the two going to Emmaus, as told in Luke 24, is a telling illustration of this; but, when those two had their eyes opened and beheld Him risen, a new hope dawned in their hearts which nothing on earth could quench. It was a living hope because centered in a Saviour living beyond the power of death. How aptly the very words of verse 3. would have sprung from their lips as they entered the upper room in Jerusalem to tell the news to the rest after their return journey of three-score furlongs! They were like men who had been born again into a new world of hope and expectation, in the great mercy of God.

Israel’s hopes, when brought out of Egypt, centered in the land that was to be given to them as their inheritance, The Christian’s hope also has an inheritance connected with it, as verse 4. shows but what a contrast is here! Palestine as an inheritance proved a sad disappointment. The land itself was all that a land should be, still it was capable of being corrupted, and consequently it was speedily defiled by those who inherited it, since they were left to their own responsibility. Thus, bit by bit it was forfeited and it faded away. Our inheritance is reserved in the heavens and consequently it is beyond the possibility of corruption, undefiled and unfading; and we, for whom it is reserved, are being kept by the power of God for it. There shall, therefore, be no slip betwixt the cup of the inheritance and our lips!

The power of God keeps us and not our fidelity, yet God’s power works through faith. Faith is our side of the matter. God is sovereign in exercising His power, and we are responsible as to the exercise of faith. Many are puzzled as to how to put these two things, God’s sovereignty and man’s responsibility together, and regard them as quite incompatible and irreconcilable. Yet here, in this fifth verse, they are found going hand in hand, preserving the believer to the salvation that awaits him in the last time. The salvation mentioned here is future. It is the final deliverance that awaits the believer at the coming of the Lord. That final deliverance is a certainty before us; yet we cannot await it with self-confidence, for nothing-short of the power of God is needed to keep us, nor can we await it with carelessness, for God’s power is effective through faith, on our side. How then do we await it? Why, with exultation, yet tempered with the heaviness of many trials, as verse 6 declares. The coming glory shone brightly before the faith of these early Christians and filled them with great rejoicing, so that they were like ships with sails set and filled with heaven’s breezes. On the other hand they had plenty of ballast in the shape of heavy trials. These trials are permitted in love, for they only come “if need be.” In one way or another we all do need them if we try to rejoice in the world and its pleasures we need trials to dislodge us from the world by stirring up the comfortable nest we would fain build below. If we are exulting in the coming glory we need them as sobering and steadying ballast, lest our exulting should overbalance us.

The heavy trials, however, are “now, for a season,” even as the “pleasures of sin,” which charm the poor world ling are “for a season” (Heb. 11:25). Soon the worldling will say good-bye to his pleasures, and the Christian to his trials.

Moreover, the very trials themselves are profitable as working in us—in our character and lives—the qualities that glorify God. Hence verse 7 declares that faith (which is much more precious than gold) being tested by the fire of persecution, will come out to the praise and honor and glory of God when Christ appears. Many a bold confessor, suffering fiery trial—even to death perhaps—may have been tempted to think that,

their light being extinguished, all was lost. The apostle tells them that, on the contrary, all would be found in that day. Christ being revealed in His glory, everything to His praise and honor will come into the light and be displayed.

Then Christ will appear, or be unveiled, as the word is. At the present time He is unseen. These dispersed exiles had never seen Jesus in the days of His flesh for they had been driven far outside the land of Promise, nor were they then looking on Him. Yet they loved Him, and He was the Object of their faith and this caused them to exult with a joy beyond words and full of glory.

We, like them, have never yet seen the Lord, but is faith as active with us? Faith, remember, is the telescope of the soul, bringing into the field of our spiritual vision what is unseen to mortal eyes. Then we see Jesus as a living, bright Reality, and our joy is filled with the glory of what He is and the hope of what He is going to be, which is beyond all human language. Believing we rejoice, and believing we receive the salvation of our souls, for soul-salvation is the end, or result, of faith in the risen Saviour.

Love, faith, joy and hope are all found in verse 8, though the last is inferred and not explicitly named. How excellent must be the spiritual state marked by these things! Yet all produced not by being occupied with one's spiritual state, but by Christ Himself being the loved Object of faith's vision.

F. B. HOLE.

Edification: Volume 1, Our Scripture Portion.

1 Peter 1:10-25.

You must open your Bible at the passage indicated and follow this article with the Scripture before you, if you would get any real help. Space forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you do not lightly turn from it, but pursue your searching of the Word on the point. It may open up to you a fruitful field of Truth and you can resume your reading of the article on another occasion.

THOSE to whom Peter wrote were quite familiar with the idea of a salvation which consisted of temporal deliverance, such as the deliverance of their fathers from Egypt, and they had expected a supreme salvation of that kind at the advent of their Messiah, as promised through the prophets; but by faith in the risen Christ (verse 3) a salvation of a spiritual sort affecting their souls had reached them, though they were externally still under the iron heel of Rome. Of this salvation the prophets had also spoken, for the theme of their testimony was twofold—first, the sufferings of the Christ, and second, the glories that were to follow. As the immediate result of His first advent to suffer there is a soul-salvation for those who believe. As the direct result of His second advent to reign in glory the bodies of the saints will be saved from the power of death and public and universal salvation will be established for those who enter His kingdom.

Three very important things should be noted in verse 10 to 12.

(1). The reality of inspiration, and its remarkable character. The prophets mistered, but the source of their prophecies, whether oral or written, was the Spirit. The Spirit in them testified through them, and He was so really the source of their utterances that they had to search diligently their own words and inquire as to their real force, only to discover that their full meaning was beyond the apprehension of the age in which they lived, and that they were really writing for the instruction of saints in a coming age—even for us.

(2). Though in the bygone age Christ had not been manifested, yet the Spirit in the prophets and speaking through them, could be spoken of as "the Spirit of Christ." Christ was accordingly the Speaker by His Spirit even in Old Testament days. We shall see the bearing of this when we consider verses 18-20 of chapter 3.

(3). The strong difference drawn between the age before and the age after Christ. The soul-deliverance, which is the common possession of believers today, was for even the prophets of the bygone age a subject of inquiry; it is spoken of as "the grace that should come unto you," i.e., it was not come in the previous age. Further, the things now reported to us by the apostles and others who have preached the Gospel by the Holy Ghost sent down from heaven are the things which were only prophesied before. Then predicted by the Spirit; now reported by the Spirit. Then the Spirit was in the prophets for the purpose of inspiration, but now the Spirit is sent down from heaven. The present age is marked by the sufferings of Christ having been accomplished and consequently by grace having come, soul-salvation being realized, things that angels desire to look into being reported, and the Holy Ghost having been sent down from heaven.

Having unfolded these great and blessed facts, the apostle turns aside to exhortation in verse 13 to 17.

The great advance which marks Christianity as compared with Judaism entails a corresponding advance in the character of Christian life and behavior. We are now children and call upon God as our Father, but we are to be obedient. On the one hand, we are to be braced up mentally, marked by sobriety and confident hope; on the other hand, we are to avoid the old desires which mastered us when we were in ignorance of God, and to be holy in all our conduct as God Himself is holy. What God has revealed Himself to be sets the standard for all our conduct. Moreover, the One whom we call Father is the impartial Judge of the work of each, hence, reverential fear becomes us. He is Judge, but He is our Father, and we are before Him, therefore, in filial fear.

These exhortations, which spring out of the truth unfolded in verse 1 to 12 (notice the word "wherefore," commencing verse 13), are reinforced by the further details of truth expounded from verse 18 onwards to verse 10 of chapter 2, as witness the word "Forasmuch" with which verse 18 starts.

They knew, and so do we, that we are redeemed with the precious blood of Christ. Their fathers had been redeemed with silver and gold—a typical redemption carried out under Jewish law. Sometimes actual money was given as in Exodus 30:11-16; Numbers 3:44-51. Sometimes it was by sacrifice, as in Exodus 13:13-15; still, even then, silver and gold were involved, since they were needed to purchase the animal used for sacrifice. Silver and gold are the least corruptible of metals, yet they are corruptible. The price of our redemption was incorruptible and

precious.

The Jewish manner of life had degenerated into a matter of mere tradition received from their fathers. This was quite manifest in Isaiah's day (Isa. 29:13), and the Lord Jesus charged it home upon them, quoting Isaiah's words, in Mark 7:6-13. Even the right things they did, they did not because they were enjoined of God, but because ordered by tradition. Thus their manner of life had become corrupt and most offensive to God. Our Gentile manner of life was pure darkness and lawlessness, and equally corrupt. Whether, however, it was we or they, we have been redeemed out of our old manner of life by the precious blood of the One who was typified as the unblemished and spotless lamb of Exodus 12:3-6; only He was ordained not a mere matter of four days before sacrifice, but from before the foundation of the world. Our redemption, therefore, was according to the eternal counsels of God.

The Lamb of God was ordained in eternity, but manifested in time. He appeared "in these last times"— the "end of the world," or the "consummation of the ages" of Hebrews 9:26. and that not only as the Redeemer but as the Revealer. God was perfectly revealed in Him so that it is by Him that we believe in God. We do not believe in God by the wonders of creation, nor by the law as given through Moses, nor by visions of angels, but by Christ, once dead but now risen and in glory. Our faith and hope repose in God who is known to Its as He who raised Christ up from the dead and gave Him glory. How wonderfully this fits in with Paul's testimony in Romans 4:23-25, and 10:9.

From this it is clear that if we desire to win the faith of men for God we must present Christ to them—Christ once dead; Christ as risen; Christ now in glory. Every other theme is useless. We may possibly find subsidiary matter elsewhere. Useful illustrations may abound in the fields of creation and providence. They may be furnished sometimes by the facts, or even the speculations of science—though as to the latter, the greatest caution must be exercised as they are mostly wrong, as witnessed by the ease with which the oncoming generations of speculators dispose of the hypotheses (or, guesses) of their predecessors. Still, the fact remains that if men really believe in God it is by Christ that they believe in Him. Let us therefore preach CHRIST, whether by life or lips or pen.

Redemption is, of course, a work accomplished for us. We need also a work wrought in us. Of this the apostle proceeds to write.

The truth of the Gospel had brought their souls into subjection and obedience in the energy of the Spirit. This had wrought a mighty work of purification. The purifications of the law had consisted in "divers washings" of water (Heb. 9:10), purely external. This was a soul-purification, a moral renovation with love as the outcome, for love is as native to the new nature as hatred is to the old.

If verse 22 presents the work wrought in them and us as it-might be observed and described by man, verse 23 lets us into the real secret of it all, from a point of view impossible to man and only to be known because revealed by God. We are born again.

The necessity of this new birth for Israel was alluded to, though in veiled terms, in Ezekiel 36:25-27. The Lord Jesus yet more strongly enforced its necessity when speaking to Nicodemus in John 3. Nicodemus should have known the passage in Ezekiel, hence the Lord's words, "Art thou a master of Israel, and knowest not these things?" The teaching of the Lord is based upon Ezekiel's words, though He greatly expands and clarifies them. Even so, the Lord did not language and still spoke of "water." In the main, however, He stressed the Spirit's sovereign action in new birth. "That which is born of the Spirit is spirit."

Peter's epistle was written in the full light of Christianity. It was not now the Lord Jesus on earth speaking to a Nicodemus, but the same Jesus risen and glorified after the accomplishment of redemption, speaking through His inspired apostle to Christians. Hence, figures are, dropped and the matter stands out with full clearness. Here the energy of the Spirit is only alluded to in verse 22 and the main stress is laid on what we are born of and by.

The life of Adam's race, to which we belong, whether Jews or Gentiles, is utterly corrupted; its nature wholly evil. We must be not only redeemed, but purified. The Spirit of God works to this end and we obey the truth. The real inwardness of the matter, however, is that the Spirit uses the Word of God in such a way that we are born again of incorruptible seed. Consequently, we possess a new nature, springing from a divine source and beyond the taint of corruption. Here, then, is a purification of a most profound and fundamental sort brought about through the Spirit of God by the agency of the Word of God—the "water" of John 3 and Ezekiel 36. It is not difficult to see how apt a figure "water" was.

You will find it helpful to glance at 1 John 3:9, which carries the matter a step further. The expression "born of God" emphasizes the divine source whence we spring. The seed of God remains in us and the born-again one is positively sinless, for the "seed" is incorruptible, as Peter has told us. This is the essential character of our new nature, as will be plainly manifested when the last trace of the old nature is eliminated from us at the coming of the Lord.

Returning to our passage we note that the Word of God by which we are born again is living and it abides forever, and in this it is directly in contrast with ourselves as the children of Adam. All flesh is as grass which grows up and speedily withers. All man's glory is as the flower of grass, which falls away and disappears even more rapidly than grass itself. Man's glory speedily fades, and man himself passes away into death. The Word of the Lord lives and abides forever, and by it we are born again.

How wonderful this is! That which is born partakes of the nature and character of that which gives its birth. "That which is born of the Spirit is spirit." It is equally true that that which is born of incorruptible seed is incorruptible, and that which is born by the living and abiding. Word of God is living and abiding.

And that enduring Word of the Lord has reached us in the gospel message that we have believed. We shall not be surprised therefore when in the next chapter we find ourselves spoken of as "living stones" and as connected with a "house" which is incorruptible and abiding.

F. B. HOLE.

Chicago Conference: 1980, 1 Peter 1:6-8

Reading

First Peter one verse 6, wherein he greatly rejoice will now for season. If need be your inhabitants through manifold temptations. That the trial of your faith be much more precious than a goal that perishes going, be tried with fire, might be found under praise and honor and glory at the appearing of Jesus Christ. Whom having not seen ye love. In whom though now you see him not yet believing. He rejoiced with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow? Under whom it was revealed, that not under themselves, but under us, they did minister the things. Which are now reported unto you by them. That have preached the gospel unto you, with the Holy Ghost sent down from heaven. Which things the angels desire to look into. Wherefore gird up the loins of your mind. Be sober. Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts and your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy. And if we call on the Father, who, without respect of persons, judges according to every man's work. Past the time of your soul journey here in fear. For as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a lamb, without blemish and without spot. Who, verily, was for ordained before the foundation of the world? What was manifest in these last times for you? Who by him do believe in God that raised him up from the dead and gave him glory? That your faith and hope might be in God. Seeing you have purified your souls, and obeying the truth through the Spirit, under unfeigned love of the brethren. See that you love one another with a pure heart, fervently. Being born again, not of corruptible seed. By the Word of God, which liveth and abide us forever. For all flesh is as grass. All the glory of man is of the flower of grass. The grass withereth. Flower there falls away. But the word of the Lord endureth forever, and this is the word which for the gospel is preached unto you. Before we get into these verses, I would like to ask my brother Long Dean, but kindly give us a little brief on the three. Forms of salvation that you mentioned in this chapter. Could you give us a little on that? Yes, the. The Apostle. Is bringing before these Jewish Saints? The truth. That the prophets had prophesied. But they weren't in the good themselves in the Old Testament. Of the salvation and the enjoyment of it in its present. Aspect for the believer, they didn't know of a salvation that was to come at the end.

That is, that God would deliver his people. But and they did know something of salvation in the sense that He delivered them through their circumstances. Now those are two forms of salvation mentioned here, that is. When the end time comes, they knew little about it, but they knew there would be a time when the Lord would come and deliver his people. They prophesied of it. They even prophesied of salvation in a sense that would be personal, but they didn't understand it. About Peter brings it out now and in this. This verse that we've had before us, the ninth verse in our reading this morning. He shows them. But not until he speaks of the joy. That a cotton is the very thought of it. That they have now the salvation of their souls. Now, yesterday. At the breaking of bread we noticed that there were animals offered in the Old Testament and their blood was shed. But that was only a temporary stay of judgment. There was no permanent salvation connected with that blood of animals. But faith was looking on to the day when the blood of Christ, as we have in our chapter, would provide a way so that each individual soul would know they would have salvation through believing. Trusting in that precious blood of Christ. So that's what the Apostle refers to in this ninth verse. Although previously. He speaks of our being kept guarded. In view of a salvation to come that is at the end of the road now, Paul speaks of it in the way in Ephesians of having bodies of glory and all these things that we will have in that day when that salvation arrives. A full salvation and the enjoyment of the inheritance that Peter speaks of, which we enjoy now by faith. But then there's also a salvation. That we're going to have at the beginning of our reading today that has to do with our everyday circumstances. And so, in other words, we are saved. We we have been saved. That is the salvation of our souls. We are being saved through this world. We shall be saved. All three things are true. That right, Brother Reeves? Thank you. That's wonderful. Joy. And that's the point here rather than it isn't simply that we know these things. If we can't enjoy them, what are they to us? The fact that the apostle here is exalting as he speaks of these very things. And brethren, as we speak of salvation and the precious blood, should we not rejoice as we speak of it? How sad it is for those who reject it, but for those of us who know about it, should we not rejoice at the very thought of it that a full salvation has been provided our souls through our circumstances, and then at the end of the road when we get bodies of glory? Speaks of it all. We could say that put it this way to that in the ninth verse where we have the salvation of our souls that rests on the work of Christ on the cross. The present salvation are being kept now brought through the trials is connected with Christ and glory. Our great high priest, we're saved by his life, his present life. And then thirdly in the in our chapter here, verse 5. That salvation ready to be revealed in the last time is the salvation of the body when the Lord comes. So it's interesting to see that these three aspects of salvation are connected with Christ in three different ways. The one who died on the cross, the one who's living in glory, and the one who's coming again. What a precious inheritance and legacy we have.

You mentioned the other day, I believe the the extension of that thought, not only for the body, but. The whole time of the Kingdom, is it not? Leave salvation includes an old time of the Kingdom being ushered in on the earth, as well as the Church being caught away to glory and their blessings. So it includes the whole thing, doesn't it? Well, the revelation, the revealing of the difference we all know between the rapture and the revelation of or the appearing of the Lord Jesus is that in the appearing he comes to set up the Kingdom. When eventually every eye will see him, and his enemies and strangers will render feigned obedience to Him, and, and when they see his power, they'll obey at once under fear, not faith. But that's the revelation of the Lord Jesus Christ, which is brought out so fully in the first chapter of Second Thessalonians. But when the Lord comes for us, it is not called the epiphany, the appearing, the revelation. It's just I. You unto myself is the secret meeting in the air, but here in this verse, the salvation ready to be revealed in the last time, as a brother has pointed out a Jew that people familiar with all the Old Testament he knew that there were promises of glowing promises of a Kingdom. Second of Isaiah 11Th of Isaiah just to single out two. Saved by his life, I think is very, very interesting and important. I wonder if it might be well to turn to just a couple of scriptures. One is in Romans 5. Romans 5, verse 10. For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by his life. Isn't that a wonderful thing? Dear brethren, there was a time when you and I were animated. Even then He loved us and laid down His life for us. Much more being reconciled now that we know that we are reconciled, that we are truly His. How wonderful to know that He who died to redeem us is now living for us. And here we are saved by his life. As we journey through this thing, surrounded by all kinds of temptations of dangers, we are being saved by his life. The one who died for us is risen and seated, and we often perhaps think of the fact that he's just gone back there and he's simply waiting till the time comes to call us home. But so in the meantime. He's living for us. Or how we fail to avail ourselves on this. And the same thought perhaps or similar in Hebrews 7 verse 25, Wherefore He is able also to save them to the uttermost. That cometh to God by him save he ever liveth to make intercession for them. How much failure would be avoided really, if we realized this and enjoyed it and walked enough? I've been doing to the fact that it connects with these three things in which we have heard that the Lord Jesus Himself by that very term seems to me to be associated with it, The Son of God who loved me and gave himself for me. Then Jesus himself drew near and went with them. There were two believers who would have been

discouraged. Drifting away their backs toward Jerusalem, Jesus himself drew near and went with them. And then first Thessalonians 4 The Lord himself shall descend from heaven, the very same 1 old residence wonderful, the very same one who died to redeem us, is living to keep us, and is coming to call us home himself. Perhaps it would be helpful to look at a few verses that would trace this thought down. In historical way as to the thought of the believing Jewish remnant to whom Peter was writing. If we go back to Luke 2.

And see what the thought of that people was. There was a little remnant there then, and two of them were mentioned by name. There's Anna. Luke 236. And. 238, she says. Coming in at that instant gave thanks likewise unto the Lord and speak to them of all that to him, of him to that all them that look for redemption in Israel. There was their thought they were looking for a kind of a national salvation. And if you go back and see what Simeon says in verse 30. He had that little babe in his arms and he said. Have seen thy salvation, a personal thing, Jesus himself. Think of that man having that babe in his arms that says, mine eyes have seen thy salvation. When you come down to the end of the book and two of them are going away from Jerusalem, their hopes have been dashed. Look in the 24th of Luke and see what these two say. In the 21St verse. Luke 2421 But we trusted that it has been He which should have redeemed Israel. See, they still have that thought in their minds, but their hopes have been diced about this national salvation. Now if we go to. Acts. Three. It seems to me perhaps others have other thoughts that. Still, the same thought comes out here in the preaching. In the 19th verse. Acts 3. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And then he speaks to the restitution of all things. Well, that was the national salvation surely, that they look forward to, and that's still coming for that nation. Meanwhile the Lord has come in and saved by grace, and we find the testimony of the Lord's rejection carried up to heaven in the 7th of Acts by. Stephen And then immediately the scattering calls in the in Acts 8:00 and 1:00. Soil was there consenting to his death, and at that time a great persecution rose against the Church, which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Now in our chapter, the scattering went further. It wasn't just Judea and Samaria. We noticed these. Provinces in the first verse hottest Galatia, Cappadocia, Asia and Bathinia. Less further to the north, it's clear up to the north part of what's now Turkey. Well, now they're in great trials if need be. This this remnant and. So Peter writes to them. And of course it fits us too, but I thought as we were reading this on Saturday might be good to. Tried to apply it to ourselves a little more directly. I thought of Ezekiel. You know, he was sent to. The captives in Down by the river of Babylon. After the nation had been carried away, cap. And he writes there and says, I sat where they sat. Now the Lord passed him through that exercise of soul and body too, I believe, to be where they were. Well, we are a remnant too, and we are dispersed in a way yet. We do enjoy many mercies and comforts here in this land. I thought it might be good for us to think of it this way for them. It might have been like it would be for us if we were dispersed right out of this part of North America.

And found herself down in Central America, down in Honduras. El Salvador, Guatemala, Nicaragua, where some of our brethren are suffering trials right now. And what was the resource of this remnant then? It was the Person of Christ and the resurrection and all that they were chosen in Him, and that they were kept and preserved, and that the inheritance was kept. And at the end this salvation was going to be revealed as to their bodies. They had the salvation of the soul. Now that fits us to in the way we are here too as a dispersed people. Now this dispersion has fallen out for the furtherance of the gospel and I believe for the testimony as to the truth of the Church as well. So it might be good for us just to enjoy. These things, as they fit that remnant, we were up there in the northern part of Turkey. And the apostle writes to them to assure them of God's care over them, a salvation which would take them right on through. And the person of the Lord is truly our salvation. I like that expression. He sat where they sat. I think we need to be exercised by that. There are those that have family trials. We need to have grace to try to sit where they sit that we might sympathize with them. Surely the Lord sympathizes with all of us. He's touched with the feeling of our infirmities. In a sense, He's sitting where we're sitting and he sympathizes with us. He's touched by what we're going through. And we need to try to see the difficulties and trials that our brethren are going through through the Lord's eyes. In other words, sitting where they're sitting are the trials in the assembly. We need to be exercised about seeing those trials through the Lords eyes, to sit where they're sitting and to sympathize with them in their trials. So oftentimes we begin to criticize our brethren because of what they're going through. May the Lord give us grace to be more sympathetic, sympathizing with one another in different trials, personal trials, family trials, assembly trials, and whatever the trial might be. That we might have grace to enter into it. And that will lead us to praying for them, looking to the Lord for them, looking to the one who is our high priest, who is living for us. Because any trial that's allowed according to what we have here is a need speed. There's a need to be for the triumph. And we need to feel that because we get trials and we have to sense in our souls. Well, the Lord has allowed. Purpose, because all things work together for good to them who love God, to them who are the called according to His purpose. Thinking how nice it is in our sixth verse where we started, he greatly rejoiced speaking to those we've been speaking about, even though they're going through these heaviness of manifold temptations and great trials. And that should be the trademark of a believer, shouldn't it? The joy in God and the rejoicing we have in spite of problems down here, we have a real reason to rejoice. The world should know it. I was thinking in Romans 5, our brother brought out much more. He shall be saved. Well, all these things that have come down in Romans 5 to that point, even peace with God and everything else is ours, but not only much more It says in verse 11, and not only so, we also joy in God. That's a wonderful thing, isn't it? That's about the highest thing that the believer can exhibit is the joy in God. And that goes on and it gets higher. It should, in fact, here in Peter, we have in the eighth verse, rejoice with joy unspeakable. And that's wonderful that we can have that testimony. And I believe it's really the real testimony of a believer today in this world is the joy those around him should see.

In his face, for instance, in trouble and trials, but in his ways it should be there. I know **** Yeager and I have the privilege last month to go to that rest school here, Massino all over in Bermuda. And all of them were together in a large room where it was cooler in size. And as we started in, we heard a voice call us. And this old lady was sitting by the garbage can, found his back and right in months, though, well, it was a cool place. She had a little shade and she called us. She saw our Bibles and she called. To her and she had joy in her faith and it didn't take long to find out why when we talked to her and invited her in and said we're going to open this precious book she said first let's kneel down and pray. Oh, what a privilege it is and and her voice was full of joy all the time Well what would you expect joy? Come from one who was in a restful finding her only shade and and comfort among the garbage cans. Well, she rejoiced with joy unspeakable. And that's what we should remember. That's what we're getting at here. These scattered Saints among people who were not of their language, even these he, the people, they rejoice with joy unspeakable. They have something that Peter knew about, didn't they? We need to be more farsighted, don't we? So often we're short sighted and we're seeing only the things right at hand, but Peter's looking off beyond the trials. And he's rejoicing and exhorting these to rejoice. In that which is coming, the inheritance, that future salvation, the glory that's ahead for them, pointing them to that. And that's what gives us encouragement to go on, even though their trials in this sea. But Anderson, you were saying about sympathizing with those in trial. Would you not agree that many times the Lord might allow trials in our lives? Prepare us for a particular service, perhaps that we can. Be of more sympathy to those who will at a future time perhaps face such trials. Perhaps the Lord allows us to

go through these trials because we have not been sympathetic, that we might in a practical way learn, and so let us, like you say, not be occupied with. Present. The Lord has always purpose of blessings. There's never anything that befalls us in our lives without a cause in US, but it is never without a cause of blessing and purposes of blessing in Him. So may we learn from this. The two things here stand out that we should notice very carefully in that connection, and that is for a season. And needs be. Yes, there are reasons why the Lord allows trials. We get them in Hebrews 12 not to turn to them now, but simply to refer to them, that is. He works in our hearts now, but you'll notice it says by faith. By faith, there is the exercise of soul in connection with it. We're very thankful that it's only for a season. But then we learn if there's a needs be and so he never sends. Or allows trial except there is a needs be. Now it is true he may be preparing one for service and there may be things that are needed. Like with Peter in his day, the feet being washed and so on. But also there might be that. He wants to keep us from trouble. We may be heading for disaster and he allows something to come into our lives to stop us. Now these are very solemn things. And. Also. There may be a case where we are willfully naughty and if that be the case there will have to be the trial come in. There's a neat speed.

But I think, brethren, the most important one is. That his desire is that our souls might be. In the enjoyment, in a fuller way, of heavenly things that are spoken of here. In this. Is the third verse. In the fourth verse reserved in heaven for you, He wants us to be taken up with heavenly things. He wants us to be enriched in our souls. He wants us to be. In the fuller enjoyment. Of these precious things now I believe it was Emperor Fries in Colossians who prayed. In that way that the Saints might be in the full enjoyment of the full truth. And that's a good prayer to pray for the Saints. But we want to remember that. If there's a needs be, there's also a limit, and the Lord never allows us to go beyond that limit. And you'll find in the book of Corinthians. That he does provide a way of escape, that she might be able to bear it. He never tries us beyond what we're able. Remember that, brethren, He never tries us beyond what we're able. And often times He allows us to come up against the wall. So we'll turn and find Jesus there. Now I remember the widow of Dane in the in the 7th chapter of Luke, she was carrying her son out. To bury him. He never was buried, at that time at least. As she turns at the gate, she sees Jesus standing there. She had come to her extremity and that's where he wanted her. Because now she turns to Him alone, and she finds that not only does he comfort her heart, but he restores the sun to her and all. What a what a joy was to her heart to find that the Lord Jesus himself had completed everything. That she could not do for herself. And this is what we have to learn, is it not in the needs be and in the season? Just for a season are these trials. Now, at the end of that verse, you'll find that glory is in view. It's the glory. There are manifold temptations. But you find in the end of the seventh verse. After the trial with fire. And it might be so we find that there is. Might be found unto praise and honor and glory at the appearing of Jesus Christ. What it be wonderful that as a result of these trials, our hearts will be filled with praise, which they wouldn't be otherwise as we see the marvelous grace at work. In our own lives and the lives of our brethren, that in that day. There's going to be praise as a result as we review all this pathway. That he has brought us through. Trials. That we have spoken of so much in our chapter like in verse. In verse 6. It really there is instead of the temptations. Remember at the last word of verse 6 is really trials, and it's various trials, it's true. But if you follow through, you'll find it is a a particular character of trial. I want to get this please in verse 7. That the trial of your faith. Now again in verse 7. That.

Through it. Do it be tried with fire? Now further on. Verse 11. Searching what or what manner of time the Spirit of Christ which was in those Old Testament prophets then did signify when it testified beforehand, and I get this. The sufferings of Christ. Of course. And the glory that calls these folks. Were Jewish. And now they are by the truth. Spirit, by the word of Peter, there as it were transported into a new order entirely, and that is instead of the earthly blessings of a multitude of cattle, and all that that Abraham and Isaac and others enjoyed. Locked instead of the earthly multiplication of blessings. Jacob even multiplied his own in a way he got allowed, but now he is. Giving them truth as to a new entirely new portion that was heavenly. Now it is related to, but it is different truth. And in Ephesians 1, where we are, we are all of us Christians are now blessed with all. The spiritual blessings in the heavenlies in Christ. Now this, as our brother has already suggested, is something not merely to be held in our heads, but a life of enjoy the blessings that belong to us as a as a heavenly people with a heavenly calling. So it's a new order entirely, but I want to make this distinction. I hope it will be helpful to everybody when you are lying in the hospital, when you are undergoing an operation. When you are having some very physical weakness, these things are a different kind of personal trial that you are experiencing in your life. You do need Jesus to suspend you. As a great high priest, you are weak, you do need strength is true. But our line of truth in Peter is related to suffering for Christ sake, suffering for righteousness sake, trials that are dangerous and fiery trials, and those are in connection with a faithful life of testimony for Christ. That's a different thing than being in the hospital. I believe it's important to at least see the difference between these two kinds of of afflictions. There are many other kinds. There are at least half a dozen of the kinds, but we need not go into those details now, but in our epistles. By Peter to the elect Jewish people they are elect, and they are not only pilgrims, they are sojourners. They belong to another, now a heavenly city. Some of it is ministry is along that line. Let us try to heal to the character of our epistle. Mr. Darby said. As to that. All who will live guard me in Christ Jesus. All who will live godly in Christ Jesus shall suffer persecution. Then he says in three words. I think it's three or five.

Are you afraid of persecutions? It's more than 5 words. Maybe it'll make your face shine like angels. I'm quoting word for word for Mr. Darby. How much of our lives are related to a persecution than because of the life of godliness? Now these things are vital. And so we say enough for our head and doctrine merely, but in our lives your face will shine like angels. He knows that from the bottom of the heart it says where it all comes from. A face won't shine to the Holy Spirit. I believe we get the secret of that going on with the trial as Jews, and we've been, we've been hearing they they would have expected an earthly deliverance and it would involve the presence of their Messiah with them. It's when Christ returns personally and Israel will see him that they will repent and be restored fully as a nation. And escape the trials and difficulties. So here it was a strange thing to them to have recognized the Messiah, have trusted Him, and to find themselves going through trial. But what was the secret of their strength? Verse 8 tells us this gives us Christianity, whom, having not seen, beloved, now the greatest to me one of the greatest blessings. And marvelous facts of Christianity is this. That we love and have full confidence in a man when we've never seen that man is the Son of God. But think of it. Well, here's one we've never seen. And you and I as Christians can be more certain of what is unsane than what is seen around us. You taking the case? Just to add another thought. Rebecca was called upon. To cross the desert to be the bride of a man she'd never seen. What filled her heart in the In the meantime, the servant type of the spirit told her about Isaac and brought before her Isaac placement position. So this is a remarkable thing that we can love one we've never seen and rejoice in Him. And the result is joy on honorable. I think that's the thought there. It's a joy that can't be uttered. It's a different word than what Paul uses when he saw things in heaven that were unspeakable. There were there were things that words that were not spoken here. But in Peter, this joy is unutterable. And these Jews are really believing Jews had this because they were following the man they had never seen. Oh, I believe it's a blessed thing, beloved President. No, there's a man alive in the glory, and faith can see him. Hebrews told. But we've never seen him without naturalizing. We love him. Since it's true that this joy is not. Utterable. It's unutterable. There's one way it can be seen, and that's on our faces. There's a little contrast to, is there not between the joy of verse six and the joy of verse eight in verse 6, wherein ye greatly rejoice and that sounds

very, very wonderful, but in verse eight he rejoiced with joy unspeakable and full of glory. Oh, how much better that sounds. Well, perhaps the difference would be that in verse six they are rejoicing in the inheritance as compared to that which was fading away before their eyes. And in this they greatly rejoice. But in verse eight it is a person. In first dated as a person, who, having not seen the loving, who though now you see him not yet believing, he rejoiced greatly. No, he rejoiced with joy unspeakable and full of glory. And in between the two there comes this trial or this proving of their faith. Dear brethren, isn't it true that if you and I had the choosing of our circumstances? We'd have sunshine and good health all the rest of the way home. We never have a problem. We never have a problem. We have the choosing of it. But I do believe we see this so often in Scripture that with His perfect unfailing wisdom, He chooses for us that which can make even our homework pathway happier. It was pointed out in Romans 5.

Not only so, but we also joy in God. But that's not at the beginning of the chapter. The beginning of the chapter is therefore being justified by faith. We have peace with God. Once you get down to that verse, not only so, but we joined on and what comes between tribulation, tribulation. It just seems so often to bring out that which is sweeter still. You come to the 23rd Psalm. The Lord is my shepherd. I shall not want how beautiful that is. It goes on with so many smooth and pleasant things. The still waters, the green pastures. He leadeth me beside the still waters. Restore of my soul. But then when he comes to the valley of the shadow of death, he doesn't say he is with me. Thou art with me by raw advice that they comfort me. There's a nearness there that was not known in the smooth and pleasant circumstances. When you say he, you're speaking about someone. When you say bow, you're speaking to someone. If you love someone which is better, far better to be able to address them than to speak about them. And he never says he in the rest of that song. Thou prepareth a table before me. That comes after the valley. I will dwell in the House of the Lord forever. Oh, it's true, brethren. Let's just say it quite plainly. If the Lord stood by my bedside this morning and said I have chosen your circumstances thus far and you've done a lot of murmuring, you've done a lot of complaining. So today, for 24 hours, you may choose your own. With no regard for my wisdom or my foreknowledge, you ask whatever you want and I'll answer it and give it to you. Who is there a moment that would say, oh, thanks, this is wonderful. I know what we do. We turn and say, Lord, pardon the complaining and the murderer, but please continue to choose for the rest of the way. And when I see this proving of their faith, which they would have shunned if they could have. When I think of the widow of names who would have kept that son that she could have, don't you suppose at the end of the day she looked back and said, this has been the most wonderful day of my life. The day when I thought it would be the saddest, that turned out to be the most wonderful. So forever the trial or the proving of our faith. We hear the dear disciples saying to the Lord, Lord, increase our faith. I think it would be right to say that that's not really that intelligent Christian prayer. Lord increase our faith. I believe He gives us plenty of opportunities to have that faith increase. Here is one of them passing through trials of faith with him. Supposedly try to illustrate a dear friend of mine with. Limitless Resources comes to me and said, now Albert, if you have any problems of any sort, if you're in need of any kind, just come to me, please. It will be my delight to care for you, to take care of your problems. And I struggle along the best I can. I do the best to meet my obligation. And every once in a while I go to this faithful friend and say, please increase my faith in you. I think he would say, why don't you put me to the test? You've had plenty of opportunities and you've struggled along in your own resource. And brethren, everyone of us has had plenty of opportunity. To put these very Scriptures to the test. But I do believe, brethren, that if we did, we'd know more about this joy unspeakable. That's why it doesn't show, I'm afraid, because we don't put him to the test. The trials here are enclosed in joy at the beginning and enjoy at the end. We find that Peter himself passed through many trials and we believe he was martyred at the end. And I believe he knew that he was going to be martyred. And yet Peter can begin this subject with joy, and he can end it with joy.

Because he's looking beyond at all. Now in our translation here the King James, we get that word manifold. The new translation I believe gives it various. That is, it's the word temptation here is really trial. It's not temptation in the sense that we often speak of temptations of evil and so on, but it's trials. It's just the trials and vicissitudes of life. Or it might be, as our brother suggested, particularly here, that which has to do with the path of faith. And the fact that we are a heavenly people. But never mind. In the 4th chapter, in the 10th verse, you'll find that Peter speaks of manifold grace. Here we have manifold trials. Their manifold grace. You can't go beyond the Lord has everything provided if he's going to allow for a season. The needs be of trials. He is also going to reserve the grace for you. And for me to pass through all of this so that. Will be able to. Bear it. He doesn't say I'll take it away from you. He doesn't say I'll take your trials away, but he does say I'll I'll enable you to bear it. That's in Corinthians. Now what is the end of it? Why, He says, look what you have received, the salvation of your souls. The salvation of your soul that you didn't know about this in the Old Testament. It wasn't until. The blood of Christ was shed on Calvary's cross. And the Lord Jesus went on high that he sent out the gifts to proclaim these various truths, and the disciples went out preaching peace by Jesus Christ. Now the subject of salvation. Has it become a thing of commonplace to us and our thoughts? You may think this is strange that I say this, but we are creatures of habit, and sometimes we allow even truth to become so commonplace that we don't think of them, but think of the tremendous blessing we have here that they didn't know in the Old Testament. We have the salvation of our souls and we know it now. How? By faith. We know it by faith, the salvation of our souls. We know that He's going to save us through our circumstances by faith too. We know He's going to provide everything for us at the end, even the inheritance by faith. We have it now. We have it all by faith. But all, what a blessed thing to know that we have the salvation of our souls. I know whom I have believed. And am persuaded that he is able to keep that which I have committed unto him against that day. What a treasure this is for us to rejoice in greatly. And, dear brethren, if we kept the morning and the evening sacrifice. Of Exodus 30. I believe these things would be fresh in our souls continually. But if we don't thank the Lord for saving our souls, if we don't thank the Lord Jesus for going through all those sufferings for us? We're going to forget about the salvation and the joy of it in our souls. And the burnt offering you mentioned, I like to get it in the 28th and numbers. 29th and numbers. About 30 times there and 16 times the continual burnt offering. Now the burnt offering is exclusively. God's portion and the person and the work of His beloved Son. It is true, if you read the most important offering in Leviticus, the first one mentioned is the burnt offering, that in it there is such a thing as our being accepted.

In him, but I heard a brother. It was in the Lord's work. Give an emphasis to that whole portion there, to the whole idea of our acceptance in Him. All beloved brethren, that is not God's thought at all. Our acceptance in him is relatively. Comparatively. Insignificant compared to the person in whom we are accepted. And the burnt offering is God's full valuation, His eternal, infinite delight in the person of His beloved Son. And that's what the burnt offering signifies. We're living in the day, brethren. And what I'm saying and what ministry? On this subject of burn, offering is very, very seldom brought out. We are continually occupied on a lower level. Of the fourth offering in Leviticus, the sin offering, we are continually occupied with what he's done for us. But the burnt offering is what Christ is and has done for His glory. No other one ever did glorify God, no human being. And the Lord Jesus was that perfect, sinless human being, uniquely so. But he did glorify God, and that counts more than anything else. That's first. And if we learned our our lesson or I wish the talker. Would have had more practical experience in what I'm merely talking. That Christ might have the preeminence is better translated. That Christ might have the first place in everything. Chapter

3, verse 11 of the same Colossians. The other translation, beautifully translated. Christ is everything. Christ is everything. He is the second man, the last Adam, the 1St man, Adam and all of his fallen. A creature. Sinful race as it refers to are nothing but a burden and that a great cost of suffering those last three hours especially. Right. That is really what is so very, very important. The propitiation God word. Satisfying, vindicating, justifying God, respecting sin. Respecting the holy place, respecting the the ark and the mercy seat with the blood on it. Otherwise there would be no welcome to us whatsoever. It's all through Christ that He's made propitiation for us and for the altar of everything. That was the only things. He has purified all of that. Now that's the first GOAT of the great Day of Atonement. Now the second goat is the goat that we're so occupied with. It's good, it's wonderful. And that has to do with His bearing our sins in His own body on the tree. But brethren, I tell you the truth, you know it's the truth in our day. We are occupied at least. 9 out of 10 times or more. That are occupied with the bore our sins. Oh, it's good that he's done it, but if we are going to allow the gospel to displace the burnt offering, we're robbing God of his greatest portion. I love it so much, I hope you learn to love it too.

Look at some verses in Exodus 29 so we can all get clearly before us what our brother meant by the morning and evening sacrifice to carry out and also to support the comments just made in the 29th of Exodus. And verse 38 Now this is not which thou shalt offer upon the altar 2 lambs of the first year, day by day, continually. The one lamb and I shall offer in the morning, and the other lamb I shall offer it even, and with the one lamb a tent deal of flour mingled with the 4th part of a henna beaten oil, and the 4th part of an hint of wine for a drink off. And the other land I should offer it even shall do their their two according to the meat offering in the morning and according to the drink offering thereof. Or a sweet. Savior and offering made by fire unto the Lord. This shall be a continual burnt offering. Notice it doesn't say a continual sin off. I believe what our brother has brought out is very important. And it helps us understand the work of Christ. The more we realize that back there in Leviticus, when the Lord speaks out of the Tabernacle, not from Sinai, but from the Tabernacle, what is the first thing He tells his people about? And that was the sacrifice. That's the sacrifice that brings in. The voluntary death of the Lord Jesus. I lay down my life, my power to lay it down, I have power to take it again. This commandment have I received of my Father. That's John's gospel. And so here it's a precious thing to start out with the Lamb, Christ, the burnt offering, and in the evening the burnt offering. And so it's a precious thing to get hold of that fact. The burnt offering gives us God's apprehension of Christ. The soon offering brings before us how Christ beats our need. There is atonement in the bright offering. It says so, but I'm thinking of our aspect of it. We see in the sin offering that which meets our need, but as we go on we learn more about what Christ is to God. Make this part of the statement for a crew in Leviticus. When those offerings are presented, the burnt offering comes first, the sin offering last. But when it comes to the cleansing. Leopard, which brings in how we learn these things. The sin offering comes first and the first offering last, because that shows progress in our souls. But Analytic is one first of all chapters. It's God's side of things, and I believe it's important to get ahold of that. Connection with us that louder. Why we would understand the burdock side of things. And the freshness of Christ, God, and if we couple that with the fact that the athletics. Simply under the Beloved 1. Give us more of a sense of the glory of the. Of the salvation of the grace that has met our need, not only met our need, but gone far beyond that and brought us in and all the acceptableness of the person of the Lord Jesus. To me, that's the wonderful side of this, that. We are accepted on the basis we know our sins have been taken care of because the work of Christ, but. We are accepted, We are accepting in the same acceptable ability that he is acceptable. You can't go beyond that. We're loved with the same or we're not the end of 17th of of John, but I would like to go back to a remark of brother Roach made about. John, Chapter 10. I'm going to surprise you, dear brethren. I didn't that I want to be fancy now, but this is truth we're talking about today. Seriously. In the 10th of John we read that chapter continually, as though the whole chapter was concerned about the Good Shepherd laying down his life or. Us for us, his lands is sheep and so on. That is the wonderful message of that chapter. There's still one thing more important than being overlooked. And our brother mentioned that verse and he's not going to mind my getting a little more emphasis. Verse 17.

Is the most important person in the whole chapter. And it's not a question of his laying down his life. Free sheep. John's gospel is the bird offering or worship gospel. In it alone we find the bug who came to do all the will of God to accomplish his work. And it was finished. He did. And he could say in the 17th chapter, I have glorified thee on the earth. So in that 17th verse when he says, For this cause, my father loveth me, because I lay down my life out of word about the sheep. It's what he's done. God word exclusively that burnt offering truth. One other important burn, two other important burnt offering truth. One is in the ninth of Hebrews, in which it says that he offered himself. Without spot to God. That was all God word was it not just as it says, redeemed with the precious blood of of a lamb without blemish and without spot. That's the freshest land that God had provided. Do I still have one of the criteria was to bring out the John 17 I I'm sure that. We will get it if we if we meditated something. Brother, for this cause my father loved me. What a special reason for God's love of his son. Whom he loved eternally, rejoicing always before him. Such a one was he. It might be well for us to emphasize this side of things even in preaching the gospel. Especially when we think of the value of the death of the Lord Jesus Christ to God. God has accepted all of that. He has set His seal of approval upon the work of the Lord Jesus Christ, as we had before in this chapter, by raising him from the dead because. In in verse four or in verse three it speaks about the resurrection of Jesus Christ from the dead. And who raised him from the dead? He was raised from the dead by the glory of the Father. The Lord Jesus Christ on Calvary glorified God the Father, laying down his life. He glorified the Father. And what did the Father do in turn? He glorified the Lord Jesus, raising him from the dead, setting his seal of cruel upon him. I think it's well for us in our gospel to mention that God has. Accepted the work of the Lord Jesus Christ. He has set his seal of accrual upon that work by raising him from the dead. And if God accepts the work of the Lord Jesus Christ, why shouldn't sinners accept it? Why should the poor human beings accept it? Are we wiser than God? You see, it all comes down to this and what we have in Hebrews. He that comes to God must believe that He is, and that He's a rewarder of them that diligently seek Him. The Sinner must come to God, and he must recognize that God has accepted the work of the Lord Jesus Christ. And so it's up to us to accept it. And why should we refuse to accept it when God has accepted? Do you think perhaps through that what we have heard concerning the burnt offering really is the basis of worship? I don't want to define things. I don't think the Bible lends itself to inflexible definitions. But I would like to suggest. I hope for our enjoyment. That worship is actually flows from the enjoyment of the person, a person of the Lord Jesus. What he means to the heart of God that I trust means also to our hearts praise rather that which flows because of what he has done and is doing for us. Sometimes I've tried to illustrate it. It's.

A question of illustration, perhaps? But a husband rightly appreciates the kindness of his dear wife in preparing for him those special things that he enjoys. He sets down before him on the table the result of her efforts in the kitchen. And if he does possible husband, he doesn't hesitate to thank her and to praise her for her. Thoughtfulness and her skill in what she continually does for him and cooking or caring for him. But suppose that same dear wife is sick in the hospital. She hasn't prepared that fire. She hasn't taken care of his clothes for two months. He goes to visit her in the hospital. He can't think of a word to say. Just imagine he can't think of a word to say because she hasn't been doing all these things for him. He'll have something to say if that marriage is what it ought to be, and that is because of what she means to him. Regardless of what she has or has not done. So I believe, dear brethren, and again, I don't say it automatically and I trust not critically. May

God grant that we shall enjoy the sweetness of what has just been ministered. What He means to the heart of God and what he should be to us. And this I believe was produced more worship. Oh, let us not speak disparagingly of every dozen praise and Thanksgiving. He is worthy, but really the worship that flows from the heart that is occupied with a person. Is precious to the heart of God. I like to read a verse in John's gospel that would support what has been said as to the burnt offering aspect and the Lord there I believe. Is seen as the burnt offering, and we have in the last verse of chapter 14 this statement, but that the world may know that I love the Father. And as the Father gave me commandment, even though I do arise, let us go hands, that is to go to the cross. That is what was before him. And to me it's beautiful to say that the Lord Jesus himself tells us that He wants the world to know that He loves the Father. He does not only want the world to know that He loves us. And died. Cross. Now there might be very little appreciation of that, but the Lord Jesus, in what He did, gave a demonstration to the world that He loved the Father. Perhaps we're emphasizing that too much, that He loved us and died for us. But even in the preaching of the gospel there seems to be justified His verse. That the Lord Jesus to emphasize that truth in dying. He died because he loved the Father. That was the only way that God could be glorified. Even as to the question of sin, when he was in the place of sin, he glorified God. And because he loved God and knew that was the only way he could be glorified, he went to the cross. The Hebrew servant said, I love my master, my wife and my children. I will not go free. That used to surprise me so much. He mentioned the master before he mentioned his wife. The master was the one who had given him the wife. There again is the preeminence of that law. I be son, and the Father him. What was it blessed God must be to give thy son 155.

Toledo Conference: 1969, Partial

Reading

The First Epistle of Peter, chapter one, verse 6. Aquarian. He greatly rejoiced, though now for a season if need be, he are in heaviness to manifold temptations, that the trial of your faith, being much more precise than a goal that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom, having not seen, He loved. In whom though now ye see him not yet believing? You rejoice with joy, unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired is searched diligently, testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherefore girdeth the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning themselves according to the former lust in your ignorance. But as he which has called you as holy, so be ye holy in all manner of conversation, because it is written, Be holy, for I am holy. And if you call on a father who, without respected persons, judges according to every man's work. Past the time of your soul journey here in fear, for as much as you know that you were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your Father, but were the precious blood of Christ as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world. But was manifesting these last times for you who by him to believe in God that raised him up from the dead and gave him glory. Let your faith and hope might be in God. Seeing you have purified your souls, and obeying the truth through the Spirit, under unfeigned love of the brethren, see that you love one another with a pure heart, fervently being born again, not a corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all fleshes and grass, and all the glory of man, of the flower of grass, the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. Marks were made yesterday. Of about the full salvation we have in Christ, not only the salvation of our souls that we're looking for, the redemption of our bodies. And also being saved out of this world of sin and sorrow. Well, in view of that salvation looked at in all its fullness, Peter tells us here wherein ye greatly rejoice. And we should be constantly, continually rejoicing in thoughts of such a wonderful, amazing salvation, good and all its extent and greatness. And the Saints were rejoicing in it, though, as he tells them. Here, though, for a season if needs be, ye are in heaviness through manifold temptations. Full temptation is literally the many college temptations. If we turn over to the 4th chapter of First Peter 10th 1St, we get the many colored again. The 4th chapter in the 10th verse. As every man hath received the gift, Even so minister the same one to another as good stewards of the manifold grace of God. So it's very comforting and very cheering when we remember how we are beset on every side with manifold temptations.

The same book tells us of the manifold grace. That meets the temptations, I suppose. There's the right kind, the right courage, grace to meet the wrong colored temptation every time. Comforting thought that regardless of how much trial we pass through down here in this scene, and we may be facing far more trials than we've ever passed through before, but we always have this to cure the heart and that is that they're only for a season. The poor world has nothing except darkness, death before them. The Christian has the assurance and the blessed hope that the Lord is coming soon. So even in times when one is suffering. A real bodily affliction and going through many and various trials. Yet he knows that in a little while it's all over. And that he has positively gained blessings of for eternity because he was permitted to pass through this trial. Of an example of this too, in the apostle Paul, he was given are born in the flesh, and he and his all human wisdom was beseech God that he might be rid of this thorn in the flesh. But as our brother Willis points out, for that thorn in the flesh the Lord said to him, My grace is sufficient for thee. All right, it's interesting to compare that with the attitude of others who also passed through trial at troubles times. In the case of Naomi, she said. The Almighty has dealt very bitterly with me. What a sad attitude when a believer looks at that which the Lord allows with such an attitude. The Almighty has felt very bitterly with me. Job, on the other hand, said. Shall we not receive good from the hand of the Lord, and not also evil? In other words, part of what I receive is good and part of what I receive is evil. Well, it's a little improvement on Naomi's viewpoint, but still it surely isn't what we ought to say, that some of the Lords dealings with me are good and some are evil. So I'll just have to accept both. I think the Apostle Paul's attitude, as we were reminded, is so honoring to God. That is, it was definitely a thorn in the flesh. He didn't just brace himself to ignore it, he recognized it for what it was. But having received the manifold grace of God to meet it, he could go on and encourage others to rejoice in the Lord always. He doesn't speak of the Lord being dealing with him bitterly, nor does he say part of my pathway has been set with good and part with evil. But he looks up from the very difficult trials that he passed through and rejoiced. Well, he used to say, there's never a trial. But there is a needs beyond our part. And the purpose of love on God's part. And that's something to recognize that there is a need to be or God in the years wondrous wisdom would not have permitted it. I remember hearing our brother Potter tell a sister who was terribly afflicted. He had arthritis until her legs were drawn up and she couldn't straighten out in bed. For years she suffered in that condition. He went to visit her one time. He read these verses to her. And then he looked at her and he said, sister,

is there a needs be? At first she was very much annoyed and and. Offended over it, but after a few moments consideration her eyes dropped and she nodded her head. Yes, yes there was a need speech and you know beloved, that the submitting and bowing to the will of God.

Producers, one of the greatest possible blessings in our lives. Something like the Lord speaking to the Father in the 17th of John. He says I am glorified in them. Perhaps God was more glorified than that, their sister bowing to his will, than the brother out preaching the gospel. Or a brother out preaching the gospel. It's certain attention and recognition from his brethren. Well, we can know that the one who is bowed down with trial and suffering. Is not getting recognition. Far and wide, but bowing to the will of God, the Lord says I am glorified in them. And isn't that wonderful to be glorified? To bring glory to that blessed one. But you know the Lord doesn't say that to the ones who are going through it. He tells it about them. Ask Brother Willis if the manifold. You've mentioned all the many colors in connection with two thoughts, the trials and grace. What about that word in Ephesians 3? Manifold wisdom of God that also the same? Many callers. The first is the intent of now onto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, verse 10. All buried. I think it's the same. Same I think is the Joseph coat of many colleagues. Mentioned that in the 6th incident of Exodus we find God's purposes for the people of Israel. He redeemed them. He was bringing them out of Egypt and he was going to put them in the land. There's nothing about the wilderness in Exodus 66 to 8. It's all God's purposes there. And in the 8th chapter two of the book of Romans we find that God justifies you and I and He's glorified us. There is nothing about the wilderness, but the wilderness is there in the ways of God. And so we find ourselves through this epistle of Peter, we're in the wilderness, we are redeemed, we're the elect of God, we are sanctified. We have the sprinkling of the blood wrong, the way to glory. But there's the wilderness in between. And it's what? Deuteronomy, the 8th chapter. It's in the wilderness that we find out. What feeble creatures we are, how failing, but also we find in that wilderness scene the all abounding grace of our God. Well, dear ones, the Lord God, our Father, He has a he has a pattern. He has a pattern. He wants to form Christ. In you and I and what the Crucible is to the gold in that the fire is refined, the fire is heated there to burn away the dross. You and I just have a little bit too much dross in our lives and our walk in our ways. And God wants us to be like Christ. And so in this wilderness scene, God is going to heat the fire. But all we have this comfort, don't we? From first Corinthians chapter 10. There hath no trial or temptation taken you, but such as is common to man. But God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that you may be able to bear it. In other words, God knows exactly your makeup and mine. He won't heat the fire. One with more than it's necessary. That we can stand, that we can bear. He doesn't want to drown us as it were, but all he wants Christ for him in your life and mine, so all to submit, to submit to the ways of God in this wilderness scene. Saying, Brother, that the verse says here wherein ye greatly rejoice till now for a season, if need be, ye may. If need, if need be, are in heaviness through manifold temptation. Well, how long is the is the trial? How long is this going to last? Not forever. It's just for the pathway, isn't it? I was thinking of the times of Elijah when God called for a famine upon the land.

It was God who called for the family, but he limited it. It was only seven days, it says seven or seven years. There was a limit and I was thinking two of the of the Saints at Thyatira, remember. The in the Revelation 9 two and verse 9. The 10 there was tribulation 1010 days. God limits this, doesn't he? It's not forever. It's a comfort to our souls to know that the trial is now. The trials are just for a season. They're not forever. Wasn't it three years and 1/2? The famine Time of the Light, Elijah, 8th chapter in the first verse. In the 5th chapter of our book, first Peter 5:00 and 10:00 But the God of all grace, who have called us unto his eternal glory. That's the extent of the glory, unlimited, eternal by Christ Jesus. After that ye have suffered a while. A while, a while, in contrast, the eternal glory. We could refer to Hebrews chapter 12 in connection with these trials in Hebrews 12 and verse 5. Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou in rebuke of Him. It's been mentioned that God has his purpose in these trials, which He allows to come to us, but how easy it is for us to either ignore the trial, despise them on the one hand, or to faint under them on the other hand. Either as the world has the expression, we can print and ferret. That's a favorite expression of the world. Or we can say, well, God has put me under trial and so what's the use? I might as well give up. So these are not the desire of God. But if we turn to the 11Th verse of this chapter. There we find where blessing comes in in trial. Now not chasing me for the present seemeth to be joyous, but grievous. Nevertheless, afterward it yielded the peaceable fruit of righteousness unto them which are exercised thereby. God expects us to be exercised and to fail the trial that He allows us to pass through. He expects us to seek His mind as to the purpose for it. I remember I've mentioned this before, that there was a brother who had an automobile accident one time in our city. We went to visit him in the hospital. And he said, Will you please pray the Lord that he might let me know why I've had this accident? Well, that speaks of a healthy state of soul under trial. And the result, if we are exercising seek the mind of the Lord, the result is the peaceable fruit, righteousness. To them that are exercised thereby, well, how blessed it is when we are in trial and each one of it is. That we seek the mind of the Lord as to it, and to seek to learn His purpose through it all. I've enjoyed lately the words of Hezekiah after he was recovered. In Isaiah 38, you'll probably remember the verses. Oh Lord, by these things men leave live, and by all these is the life of my spirit, so God allows them for the growth of our spiritual. Temperament our spiritual state if we're exercised but thereby.

And. So we we lived in the sense that these things are sent for a good purpose. Many years ago, in the First World War, I went to a prison to see a young brother who had been sent to jail on account of being a conscientious objective. And I tried to think up something that would comfort him, and I got there. But when I found, when I got to him, I found it wasn't he who needed the comforting, it was I. And he said, you know, he said, I've been having such a glorious time here. I've been reading the 4th, 2nd class of the 2nd Corinthians. And he said it's just a pair of weighing scales there. And he, he read it to me. The 17th verse, our late affliction, they said it's on the one side of the wing scales. It's right afflictions. And we go on to the 18th verse, we get the exceeding weight of glory, the 70 end of the 17th verse to get the exceeding weight of glory. And the light affliction is but for a moment, but the exceeding weight of glory is eternal. It's a beautiful thing to see the weighing scales there. And. There the the the the the light affliction, but for a moment. The exceeding weight of glory eternal. But more could be asked for. Quite a bit of light affliction too, from that man, wasn't it? He was taken outside. Was it a Derby or Lystra? When he visited there? Paul. And while he was stoned and then dragged out and left for dead, he could tell them in Galatians that he bore in his body the marks of the Lord Jesus. He was, he was. Beaten with sticks and he was, he was left for dead, stoned and all of that, he says. I was reading it to the children one time. And going through Acts and I said, now I said when Paul the Lord revived him there, I said, he said, I'm not going to tell anybody else about the Lord Jesus Christ. This is too hard a pathway for me. I'm going to go back and so I said Brian and Brendan did the did Paul say that and they. Shook their head. Now he didn't say that, but he went right back, right back to the very city in which he'd been stoned to tell them about the Lord Jesus Christ. Oh, he says our light affliction. I don't know that I would want too much of that light affliction. But whatever the Lord orders for us in our life, he'll give us the grace to stand it. When we turn to the 119th sound, I think there's some. 3 verses I would like to read in this connection. Psalm 119. First verse will be verse 67. Psalm 100 and 1967. Before I was afflicted. I went astray. But now have I kept thy word. Now go down to the 71St verse. It is good for me that I have been afflicted, that I might learn thy

statutes. And then the 75th verse. I know, O Lord, that thy judgments are right, and that Thou in thy faithfulness hast afflicted me. I've enjoyed this, brethren. It's a needs be, isn't it? It was in His faithfulness. It's in his faithfulness that He has brought the affliction. After, as we had yesterday, brought before us our strangership. Now we get one who felt his strangership and his being a displaced person. In the circumstances in which he was found, and he reckons the reproach of Christ. Greater than the. Little Hebrews there esteeming a reproach of Christ, greater riches than the trashes in Egypt, of these trials that we have in this chapter, are in view of coming glory. Now young folks who want among us want to be identified. And dear one, let us be identified with a rejected Christ and when we are we will suffer persecution. And this is what is crossed the forest here, identification with Christ and the realization of our strangership in this scene. Now we have in the second chapter.

Something very practical in the 11Th verse. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. A battle or a skirmish is just for a little while. A war is a continuous thing, and this is something that the Christians going through the scene suffers for, but it's just for a little while. These trials here are not because of our unfaithfulness. But because of our lack of faith. I should say these trials here are because of our identification with a rejected Christ. But we have this before us, the coming glory. He's going to be vindicated. Be on His side. It doesn't cost anything to be faithful in the heyday, but in the day of rejection we are going to suffer reproach. But let us count as greater riches than what the world is offering. And this is the. The trial that we have before us in this chapter. Trial of faith, isn't it? God gives the faith, and then he puts that faith through trials and testings. And we need to remember that when some sorrow comes into our lives and we can't understand why God has permitted this trial. That if we could know, if we could understand fully why this is permitted, it wouldn't be a trial of faith, the very fact that it is something we don't understand. From a very sorely afflicted in their bodies. And the sufferer and maybe wonder why others can go on so well without the strong bodies, healthy and one might say, while I'm stricken in this way. Well, the very fact that they don't understand it shows that it is definitely a trial of faith. Putting faith into exercise. Wonderful, isn't it, to think of what Paul speaks to the Thessalonians Saints about that your faith? Growth exceedingly, and faith doesn't grow in times of prosperity in the same way that it grows in times of adversity. And God knows that better than we know it. And so he allows adversity and trials, as it says here, manifold trials where everyone is not tried in the same way. One may be here with weakness of body, like our sister Mrs. Vladimir, like our brother London at this time he's allowing them to feel physical weakness. Another it may be in their their circumstances someone may have lost a job. And Mueller may have had a financial crisis and maybe lost their home and so on. How many and how varied are these? Trials. But out of them all, we learned this most important lesson from this verse. The trial of your faith being much more precious than of gold that perishes, though it be tried with fire, might be found on a praise and honor and glory at the appearing of Jesus Christ. Will use gold as a standard of wealth. And the more one can accumulate of this world's wealth, the more he has looked upon as a prosperous man. But here is something that the apostle speaks of. Has much more precious.

So the greatest prosperity in this world can never be compared to this trial of faith.

Chicago Conference: 1980, 1 Peter 1:9-14

Reading

First, Peter chapter one, verse 9. Receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. The prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them, that signify, when it testified beforehand the sufferings of Christ. That should follow, and whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost set down from heaven, which things the angels desire to look into. Therefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts and your ignorance. But as he which hath called you is holy, so be holy in all manner of conversation. Because it is written, Be ye holy, for I am holy. And if you call on the Father, who, without respect of persons, judges according to every man's work past the time of your sojourning here in fear. For as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a lamb, without blemish and without spot. Who the early was for ordained before the foundation of the world, But it was manifest in these last times for you, who by him to believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing ye have purified your souls, and obeying the truth through the Spirit, unto unfeigned love of the brethren. See that you love one another with a pure heart, fervently. Being born again, not of corruptible seeds, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man is the flower of grass. The grass Withers, and the flower there fulleth away, but the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. I think it'd be helpful for us to realize. The difference in the actions and functions of the Holy Spirit in the Old Testament. And now in the Old Testament there was no such thing as the Holy Spirit being sent down from heaven and virtue of an accomplished redemption. So we do not have in the Old Testament Saints, even Saints indwelt by the Spirit. Moved by the spirit, yes. And in some cases in the Old Testament the spirit comes upon ungodly man. Balaam, the Spirit of God came upon him in the 24th of Numbers. The Spirit came upon Saul, and so David, but his son of confession desired that the Spirit be not taken from him. Now we couldn't pray that in the New Testament, because we are sealed with the Holy Spirit of promise until the day of redemption, we cannot lose the Holy Spirit and now. God does not give the Holy Spirit in any way or shape or form to unconverted people. Let me give one question, Scripture. Let's all turn to it. John 7 gives us this thought. John 7. Verse 37. In the last day, that great day of the feast, Jesus stood in pride, saying, If any man thirst that have come unto me and drink, he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this fakie of the Spirit, which they that believe on him should receive, or the Holy Ghost, was not yet given, because the Jesus was not yet glorified. So now we're faced with A2 marvelous facts in Christianity. We're faced with the fact that there's a man in the glory and the consequence of that man being in the glory. The Holy Ghost has come down on earth and indwells individual believers and as we know as as a brother called our attention to the other day formed the church. I mentioned this because it will come into consideration in the verses that we have here the difference between Old Testament revelation and New Testament revelation.

I heard this thought expressed and my comments on it in connection with David expression in his confession. Take not by Holy Spirit from the that the thought was taken off the Spirit of thy holiness from me. In other words, the fear was, I have committed sin, and there is a danger that I might become accustomed to this and not look with abhorrence upon that sin. And the desire of his heart was perhaps at least as I see

it, and I want to be corrected if it's otherwise not that. I have the Holy Spirit and I don't want it to be taken away from me. But rather, I have sinned against one who is holy, that I don't want the spirit of holiness to be taken from me. I want always to be aware of that which in my life would be suited to one who is holy. And truth is that something of a thought finds the two thoughts, because God said He would not take His mercy from David. As he did from Saul, because the Spirit was taken from Saul. Now, when David says take not the Spirit by spirit of holiness, he's associating with what you said. He's connecting the Holy Spirit with the question of the of the fact he had been unholy. But I really believe as an Old Testament St. He was not sealed with the Spirit and he knew that God had taken the Spirit from Saul and he didn't want that to happen to him. But he calls it the Spirit. It's not the Holy Spirit as a brother called attention, it's the Spirit. Holiness, because that's what David had violated so grossly. It is well for us to be reminded that. The godly remnant of the future. Is anticipated. In most all of the songs, I'd like to repeat that. The future godly remnant is really anticipate. And the song? Now notice in this 51St Psalm, I do believe that our brother Albert gave a right thought. Reimbursed. 10 to 51St Psalm create in the a clean heart. Now that desire comes from a godly quickened soul. From an Old Testament. Say it could be critical, especially be of the future godly remnant who will all have the new nature. Now I'm not saying that they are saved in a Christian sense when I say that they have the new nature. They actually doesn't put it in this term. They actually are born again for that which is born of a flesh is flesh. But that which is born of the spirit, the product of the spirits, you know the product and the spirit. That which is born of the spirit is spirit. Now there are two different things. But neither one of those shows in John three, that the person is yet a Christian. But it shows the nature. And so the godly remnant has a new nature. It as new birth. In all of the household of faith, without exception, ever and always were quick and souls. And I'll tell you, in the Old Testament, the quicken now me is 16 times the expression of godly ones that were already quickened.

In the sense of revive. Reviviate. Lee is the way their desire is expressed. How good? Military are such in the Old Testament, now in the New Testament. 16 times quickening is used in a different sense. We looked at. In the Ephesians 21 and dead. In trespasses and sins you couldn't. We couldn't be better. We're absolutely dead and helpless altogether helpless. But. God sovereignly imparts light to dead souls. It's all a work of sovereign grace and power in imparting life. That is the commencing of everything but the 1St result of a click and soul. The 1St result is like in Romans 7. It looks back upon the history of its life. And is ashamed of its past history now that shows it has new life. Then it it takes science with God and is ashamed of its own past history. And so the quickening in the New Testament is a work of God's Spirit that imparts life. No, I ought to finish by. I read again verse 10. Creating me a clean heart. What a good desire. Oh God, and renew a right spirit. Now this is the thought of the next verse within me. Cast me not away from Thy presence, and take not thy spirit of holiness. It is not the Holy Spirit at all, We need to get that out of our minds, but it is a state of a quickened soul that has lost its joy of salvation. And. It's crying out or they needed help and. I like to look at Psalm 51 as preceding Inexperienced Song 32. And of course, Psalm 32 Comes back to 51. But I mean inexperienced, but in order in numerical order comes first. Where we see desires in this freshly first song, we see the desires accomplished in the 32nd song. And that's why I say the experience of the 32nd Psalm really is the answer to the desires of Psalm 51, where we're on Psalm 51. I'd like to ask. This comes in the second book of the Psalms. Which runs from 42 to 73 I believe and. Earlier. My brother spoke about the Kingdom. Here in our chapter and Peter. And. I understand that the second book of the Psalms in particular is directed to the godly remnant in a future day when they're driven out just a little like. To whom Peter wrote they were dispersed and I wonder if there isn't an application that these varied the these very books we are reading. Peter especially, we might say Hebrews because that's been referred to, and James will not be enjoyed by that godly remnant in that time when they are driven out and they will find comfort in reading the chapter that we are reading.

So maybe there is a future application to this portion we're reading to that remnant in that coming day. Except for this, you won't have the heavenly side that we have here. There may be that which they would enjoy as to it and it might help them too, but they don't have the heavenly side of it. But As for the the Spirit of God here in the prophets. What we really have in our chapter is that they wrote in those days. For those who are living today, they didn't write for themselves, that is, they didn't understand their own writings, they didn't know what it was about. And we learned also that even the angels desire to look into these precious things that that we now have, so that the ones who wrote beforehand. Of this salvation. They wrote for us ready for the Jew of that day, but it's for us too today. So we say for us in that sense. But they were searching these Scriptures as it says in the 11Th verse, searching what manner of time the Spirit of Christ which was in them. Did signify, when it testified beforehand, the sufferings of Christ? Isaiah 53 for instance. So on, and the glory that should follow. Now there there is that in the Old Testament we know that speaks of a coming day of glory. And it also speaks of the sufferings of Christ, not only in the sacrifices. But the prophets prophecy as it were, of one to come, for instance the Virgin. Son and even the everlasting gospel, we have the reference to the woman's seed and all these things have to have a a pointing on to what's coming. So all the profits take this up. They're looking ahead. That it was for us that they wrote and it goes on to the glory. Now in this chapter we're considering, we've already had those, that portion which belongs to us, the heavenly portion, the inheritance, the fact we're strangers here. But now this next section that we're considering is what was written and who it was written to or for. And then what follows? We have the expectations in regard to it. But you'll notice the word grace too in it. You don't have that in the Old Testament. Grace and truth came by Jesus Christ, but grace came first. And it's a marvelous thing to weigh these things and to enjoy them as we read them. Grace, what does it mean? Why, it's unmerited favor that has come to us now in this very day. And the prophets wrote of it, but they didn't enter into it. They searched about it. They wanted to know, but we have it and we should enjoy it and appreciate it. It should in answer a form of praise in our hearts to the Lord as to what we have received through this revelation of the prophets of the Old Testament. Concerning this verse, you're Speaking of 11. And it's the glory, I believe in the Spanish Bible. It's poor glory. Is that right? Do you remember, Brother Swain, plural glories, the glories that should follow. I think that's a wonderful thing. It's not just one glory which embraces everything. It's a multitude of glories, and they all belong to Christ. But the suffering came first, and then the glories that should follow him, whether those will be unfolding throughout all eternity. In fact, this same writer takes us right into the day of God in the next epistle though the glories of Christ. Oh, but notice in the last chapter of this same book, the 10th verse first Peter 5-10 But the Lord of all grace, who hath told us unto his eternal glory by Christ Jesus, after that you have suffered a what?

Make you perfect. Establish, strengthen, settle you. We have the same order. The sufferings first, after you have suffered a while, it's just a little while. When we think of eternity, in fact, there's no ratio of comparison. But then we're cold to that eternal glory, something that will never fade away. Well, glory is all right, but glory is even more, it seems to me. The glories I was noticing too. The Spirit of Christ. It doesn't say the Holy Spirit, but it is the Holy Spirit. It's the Spirit of Christ. Because this is what characterizes the action in the hearts of the prophets while they did not understand. Their prophecies, yet they an exercise of soul passed through the experience, as we get in the Psalms and in Lamentations, all of which spoke of Christ. You take David in the 22nd Psalm. What did he know? About being forsaken, he says in another place once I was young or am I old yet I've I never seen the righteous forsaken nor his seed begging bread and yet he goes through the experiences through the spirit of Christ. He's identified with the suffix of Christ and that's why I bought my brother Brown mentioned before. It gives you the exercises that the godly remnant will go through. In the coming day. But Christ went through all these things. As the true

remnant when he was here on earth. But you take it, Lamentations, we need not turn to it. God brings the terrible judgment upon Jerusalem, Jeremiah says. To the sorrow that is done unto him, the day of his fears anger, Jeremiah takes to himself. The Spirit of Christ, the judgment that fell upon Jerusalem, and they deserved it. And so we see Christ taking the same place in the Psalms. Not that he deserved any of these judgments. I just mentioned that in passing to say so that we can see that the Spirit of Christ is what I gave the Old Testament prophets to exercise. Just as the Spirit of Christ preached before the flood. The Spirit through now. You see that the Old Testament a character, the characteristic of those men and their deep exercise of soul. Possessing the Spirit the way we do, they didn't have the intelligence and we find in John chapter 1415 and 16 the Spirit of Truth mentioned. He's in each of these chapters called the Spirit of Truth. And in the 14th chapter the Lord Jesus says that in verse 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. And in chapter 15. Now here we have in verse chapter 14. I should say the things that we find in the gospel. They didn't understand it because they didn't have the Spirit. They were born from above, but they didn't have the Spirit. Now when that spirit would come, they would understand. He would teach them. In chapter 15, in verse 26, he says, He shall testify of me. We might say this concerns Christ and the church, the assembly. And then we have in chapter 16. Verse 13. He shall. He will show you things to come. That's the prophetic scriptures. So we do see that the Spirit of God, as we possess him now, is the power for spiritual understanding and intelligence, which none of the Old Testament prophets had now when the Lord Jesus spoke to his disciples. He said and rebuked them mildly. And. They were slow to believe all that the prophets had said, as we have here. They testified of the sufferings of Christ and the glory which was to follow. And although they didn't have the Spirit even at that time, the prophets plainly foretold that the Lord Jesus would have to suffer. But they were looking for the Kingdom.

And three were slow to look to death, which is not pleasant. And beloved, this is what we also have to be reminded of that is given to us not only to believe on his name, Paul says in Philippians, but also to suffer for his name. So we need these admonitions just like these early Christians. Presently there's suffering time. The glory is to come. But how wonderful that the Spirit comes to our aid. To give us spiritual intelligence and understanding which none of the Old Testament prophets had. How privileged we are as Christians. We might read in Isaiah 63 a few verses to. Clarify as to the action of the Spirit of God in the old dispensation, and how it is indeed different since the work of the cross. Isaiah 63. Beginning with verse eight, he said surely they are my people, children that will not lie. So he was their savior. In all their affliction he was afflicted, and the Angel of his presence saved them. In his love and in his pity he redeemed them, and he bear them, and carried them all the days of old. But. They rebel and vexed his Holy Spirit. Therefore, he turned to be their enemy, and he fought against them. Then he remembered the days of old Moses and his people saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? Now go down to verse 14. This simile is very remarkable as a beast goeth down into the valley. Notice that as a beast goeth down into the valley, so the spirit of the Lord caused him to rest. So that so didst thou lead thy people to make thyself a glorious name. If you think of the simile. A beast up on a hill or a mountain, looking down in the valley and seeing something it wanted. It just went down. It went down on its own power and thought. And what after? What it desired? Well, the spirit of God and the old dispensation came down and worked marvelously. And there's the presence of the Lord, the Angel of his presence, Jehovah, with the people of Israel. As we see him right through the Old Testament. But the action and the power was always the Spirit of God, wasn't it? Amen. And it was marvelous what He did. He came upon certain men and they prophesied. Balaam, for instance, has been sighted. But now it's so different. Race has finished the work and going up on high. And in virtue of that the Spirit of God has been sent down and He has come down and He remains here. He dwells in US. Besides that, He's written this whole book. And right here today, he's here to explain it to us. He's right here. That's some of the difference you were thinking of, brother. The passage you cited in Isaiah 63 is the first time in the Bible that the Spirit is called the Holy Spirit selected, brought in there in connection with Israel. Now if you go to Isaiah 59, we'll see that when the Jewish after it taken out and God works among the Jews again and raises up as we speak of the remnant. Of poor people in the midst of the land, we'll notice that the Spirit will again act. On the same way that is of the Old Testament matter, verse 19 of Isaiah 59, so shall they fear the name of the Lord from the West and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion. So it was before the Redeemer comes to Zion. That is, the Lord comes in glory to set up his Kingdom.

Israel, God will allow the power of the Spirit to work in Israel among the faithful, to make set up a standard against the enemy, because the enemy will come in like a flood, because Revelation 12 shows it. And God will provide an escape for the godly ones. So we see that there's no real testimony and in any age without the Spirit except now. The difference between Isaiah and prophecy and the Apostle Paul writing has given us here. Preached with the Holy Ghost, sent down from heaven indwelling Paul so that Paul knew and understood what he had written. 1St Corinthians 2 tells us that. But Isaiah would have to say, I don't know what that means. He might know the meaning of words, but he would. How would he know how to apply what we now call the 53rd chapter so that we see the difference between Old Testament and New Testament action of the Spirit? Those who preach the gospel now says in verse 12, preach it with the Holy Ghost sent down from heaven. So they understand their writings. I repeat that again. And so let's turn to 1St Corinthians 2 because it brings us in there. 1St Corinthians 2 we get the source of these things and then we get the application of verse 9 gives us the Old Testament position. But as it is written, I have not seen, nor ear heard, neither have entered into the heart of man the things which God have prepared for them that love him. Now what about us? But God hath revealed them unto us, unto us, by his Spirit. For the Spirit such in all things, and the deep things of God. Verse 12. Now we have received, not the spirit of the world, but the spirit which is of God. We might know the things that are freely given to us of God. So we have these two things here, the revelation of the police truths to the apostles by the Spirit, and then we have Spirit indwelling us so that we also can enjoy what the apostles were given by the Spirit. So we see the vast blessing that flows in the fact that the Holy Ghost as he is with us now. Was sent down from heaven by a glorified Christ who went into that place. The first man to enter that place in view of an accomplished redemption. I wondered if perhaps there's even a little third thought there which I know you would agree with. That is, the truth was communicated to them by the Spirit, and then the very words with which to pass that truth on to us was also by the Spirit, if we might just refer to the 13th verse of that same chapter. Which things also we speak not in the words which man's wisdom teaches, but which the Holy Ghost teaches. So there is a three fold communication by the Holy Spirit. The truth and trusted to be specific intuition here to the apostle Paul now he has not left to present it to us in his own words that best he knows how the very word with which the truth is passed on to us by inspiration of the Spirit of God and the way in which it is made good to us is also by the Spirit of God. I say this because. I truly don't want to digress, but the attempt to improve on the words by the Spirit of God entrusted in a serious thing. As though well got the truth, but he just did the best he could to pass it on. The very word were given by the Spirit of God. I also find myself here, brethren, quite humbled by what has been said. That is, in verse eleven of our chapter we find the Old Testament writers searching their own writings with profound interest. If you wish David going over. 22nd Psalm. Isaiah going over the 53rd top chapter. They searched their right. The angels desired to look into and hear. Beloved brethren, we sit with this complete word of God in our hand, the Holy Spirit of God indwelling us. And are we half as much

interested as these authors were who read their writings and couldn't understand them? They searched diligently and it was made known to them, Well, this is not for you.

48 people yet to come, which means the angels desire to look into. And brethren, I wonder sometimes, do the angels look on right now with a bit of astonishment? Here are the very people to whom this was given, and concerning whom it is written. And how do we value it? Is it real to us? Is it precious to us? Are we trying to understand it simply so that we might be considered good scholars in the scriptures? Or are we? Are we, dear brethren, seeking this day to have from the Word of God that which will be light for our pathway and good for our soul? When you think of these authors searching diligently, When you think of the angels desiring to look into and when you think of the people of golf sitting down and weep with a bottle open in their hand, and it's. About us and the glorious heritage that is ours right now. Don't we feel a little bit humble that it doesn't mean more to us than it does Daniel? It might be interesting to read about what Daniel says in the last chapter of Daniel. He has gotten many wonderful visions from the Lord. About the Gentile kingdoms and the end of God's earthly people. And in verse eight of chapter 12 of Daniel, he says, and I've heard, but I understood not. Then said, I, Oh my Lord, what shall be the end of these things? Peter speaks of those who inquired. Peter is in our Daniel is inquiring here. He says, What shall be the end of these things? But this is what we've been having before us, partly here in theaters. The end, the salvation of our souls and the inheritance, the glory. What shall be the end of these things? And he said unto me, Go thy way, Daniel, for the words are closed up. And sealed till the time of the end wasn't given to him to note all then he didn't understand but I'm sure it exercised his soul. Daniel was a person that was exercised and he wanted to please God. That didn't make any difference whether it meant his life. He was willing to stand for God and with God. It really affected him what what the Lord gave him, even though he couldn't understand him. But he says many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. And from the time that the daily sacrifice shall be taken away in the abomination, and make of death, and set up, there shall be 1290 days. Now he's going way beyond our time. Way beyond our time. Blessed is he that waiteth and come through 1300. 305 and 30 days. Going way to the end, but go thou thy way till the envy, for thou shalt rest and stand in thy lock at the end of the days. But he wasn't told what that lock was either. But it just shows that they were interested in these things that the Lord was showing to them, and they were exercised by them, even though they didn't understand them all. Well, we may be sitting here. This afternoon and reading these things and going over them and Speaking of them, and we perhaps don't understand very much about it. We enter into it a little bit, but I'm sure the Lord is giving us enough to exercise our souls. And as our brother Albert has been reminding us, we need to be stirred by these things that we're we're reading and going over that it shouldn't be just so much abstract truth, but really living truth, something that affects our hearts and. My angels. Pardon me, brother. First tells us wherefore that is in view of what we've been told. Gird up the loins of your mind. That's a striking statement. We know that the in those days they wore flowing garments and they had to put on like that girdle to keep the garment from brushing against what would defile it. And it's looked at in that way, but it says it burned up the lines of your mind now in in Colossians 3, it says in the King James set your affections on things above, but it should breed.

Set your mind on things above. That's how our minds can be girded, by having our having our mindset upon that which is of God and that we set our mind on it, our affections ought to follow. So that's why I have the word mind is a stronger word there in Colossians 3. So we're called upon to gird up the loins of our mind that brings in the thought of being alert. Watching, waiting, standing. These things is further clarified in 2nd Corinthians 3. That it is by the Spirit that is what was written in the Old Testament, which we've been speaking about. The verses are very helpful. He's writing about Israel and how they were blinded in verse 14 in the reading of the Old Testament, Second Corinthians 314. Israel is mentioned, the children of Israel in verse 13 and how they were blinded. The veil was untaken away in the reading of the Old Testament, which failed is done away in Christ, so Christ comes in. But even under this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, I suppose that's Israel. The veil shall be taken away now. The Lord is that spirit. And where the Spirit of the Lord is, there is liberty. I want to stress that first, because there is, really. The key to understanding the Old Testament is seeing Christ and all of the Old Testament as revealed by the Spirit of God and that takes all the veil away. We see the whole mind of God revealed in the Old Testament because the New Testament opens it up and then the verse, the next verse goes on in a very wonderful way. But we all, we all who have the Spirit of God. Open face. Unveiled face. Oh, there's no bail now that was rent when the work was done and Calvary's cross so that now there's access right into the presence of God for the Sinner that's washed. And so with unveiled face beholding as in a glass, the glory of the Lord are changed into the same image from glory to glory. Now you get the plural and you could just go on and say that and say that from glory to glory to glory and. Even as by the Spirit of the Lord, all these things begin now we. Have the spirit of thought to open up these things in both the Old and the New Testament to reveal all of this that was told there of the sufferings of Christ and the glories that should follow. I was just thinking the what our brother Albert was Speaking of. The angels, however, he passed by angels. And. This comes just before verse 13. That the angels desire to look into. It's a marvelous thing that God has passed by a race that I shouldn't say race, but those who are in a higher position than men. Angels, and he's taken up sinners. Worthless and he's placed them above angels with Christ. Now here we have the expectations following. And it's already been mentioned, we're for gird up the loins of your mind. This is the way the new nature responds, is it not to this grace that has been brought to us? There's the answering in our souls to the grace that has been brought to us. What a position we've been placed in. And sober, well, that would be self judgment, wouldn't it? And. Then the patience, the endurance that suggested here.

A hope to the end. For the grace that is to be brought unto you at the revelation of Jesus Christ. We do have salvation. We have that salvation already, the salvation of the soul. But we hope to the end. For the grace, he says it's grace. Peter likes that word. He uses a great deal. The end in view for the grace that is to be brought unto you. And this is lovely too. It isn't the energy of the flesh that gets it, it's that which is brought unto us. I believe the truth here before us in this chapter is very simple and precious to our souls. The grace that is, is to be brought to us at the revelation of Jesus Christ and that day, that revelation of the person of Christ, all that he is. But it'll be a glory of judgment, of course, for the world. That 14 first of Isaiah 63 that was read. The beast goes down at the valley to rest. So the Lord has made himself a glorious name. But that's the millennial day in view, I believe. I believe that verse is is a picture of the millennial day as people have gone are going down to rest. And then he makes himself a glorious theme. That's the revelation of Jesus Christ. That's the fulfilling of it all. He has His people at rest. Further thought in connection with the interest of these angels, I like to notice that when the Lord Jesus was born in Bethlehem, suddenly there was with the age of multitude of a heavenly host praising God, seeing of angels. That's why they should wait the first time they had seen their Creator. And there he is, a Bay bracket, swaddling clothes. And they just rejoiced, and their phrases resound. But then at his resurrection. At the empty two He is not here, he is risen. Come see the place for the Lord Lake. And suddenly that was wisdom, a multitude of the heavenly host, no. It just seems to me sometimes as though they step to one side and say, this is not for us. This is for the redeemed among men. Let us hear their praises. And what do we do? Do we really feel like crazy? In a very silence of the angels, if

you wish, at the empty tomb in the rebuke to my soul. Because it just seems to me they say it's now time for math. To fill this world with his praises. But even we are so neglectful. It's about the beast going into the valley and the new translation what's cattle? And if you think of cattle being a farmer, who was They go into the valley in the nice times and. When the storm comes, they go up on the top of the hill again, and today the Holy Spirit indwells us in the valley, and it also takes us up into the top of the hills and takes us up to heaven, doesn't it? You didn't hear? Well, the other rendering or something I believe is the cattle going into the valley. When did they go into the valley? They go into the valley to eat. And then the storm comes, they come up to the top of the hill again. So the Holy Spirit comes down, and then he takes us up to heaven. Is that correct? General thought man, but in all the power of God he is God, but he comes as a man, because at the revelation he comes in judgment for the world. And all judgment is given to the Son of Man. And it's important to see that in the Gospels that even in John where he's seen as the Son of God.

He's also seen as the Son of man because it's as a son of man that he fulfills all the counsels of God, and in fulfilling them he cleanses the whole scene. He actually takes away the sin of the world as we have in John One. But he cleanses the whole scene and then he sets up his Kingdom. But it'll be the revelation of Jesus Christ. We don't have the rapture here. In in Peter, but we have that which is just beyond the rapture and we do have the day star in our hearts and Peter so that it's it's the believer in the good of his whole portion, really. Although it isn't detailed, but we don't have the truth of the rapture brought out here, but we do have the whole portion and goes on to the revelation of Jesus Christ. Now the revelation of Jesus Christ isn't just some facts about Jesus Christ. Is the person himself. And that's that's what will be before us for all eternity. Person of Jesus Christ, not just something about him that will be true, but it's the revelation of Jesus Christ himself. Let us read Revelation. Chapter one and verse one carefully when I finally have it now. There are many Saints that do not see. Just what the word of God says here in verse one. The revelation of Jesus Christ Which God? Gave him or to him it should reject. Here is a gift of God himself. To his Son it's a gift, to his Son, the revelation of Jesus Christ, which God gave to his. To him to show until His servants now notice the links in the chain of of distance. This book is a book of judgment. And distance is becoming a judge. And the affections are are there in verse 13 in chapter one, the affections are there, but he's gird about the paps. The affections are pent up because he appears in the character of a judge. It's not a question of nearness. Now motion, truth and nearness is a question. Rather have a somewhat of a distance because of judgment He gave to Him to show unto his servants. Notice that second link. That which must shortly come to pass. And he sent and signified it by his angels. There is the 4th lake unto his servant John, the 5th link. And I think there's another link. In verse four, our chapter 4. Yes, now notice, John, to the seven churches, and that is to you and me and every Christian on earth is this book. Given and in verse three, do we get blessed? Is he that readeth? Notice that it doesn't say he didn't understand it. It is a book of symbols. 220 symbols 15 are repeated, making 235 this book, which seems like a crossword puzzle to the average person. He is a very, very happy. Woman that God has given us to enjoy and we need help.

By the teachers that can unfold the treasures of this book and in order to make order out of what looks like chaos. Every word is perfectly written in the way God wants to be written. But the mere professor can make mincemeat out of out of it, of course. I want to emphasize that this book is a gift to the Lord Jesus. If we get that, we're not going to misinterpret and make out that this book is is all about revealing Christ. That is not what it says. It reveals him as a judge. It reveals him as a prophet. I mean, the whole thing is prophetic. Anticipating. Preparing for the coming. The coming in of His Kingdom, when He shall take over all the things in heaven and in earth. You head of all things. Ephesians 110. And it anticipates. All of this bringing in of 1000 years of the Kingdom when the Lord Jesus shall reign with his Saints over the earth and the Authorized Version says on the earth shall reign over the earth. It furthermore goes in to an eye opening lot of truth such as revealing. What the world is doing to its coming judgment, what the false church is doomed as this coming judgment, what the true church is to enter into like inverse chapter 21 in the glory, and that'll be in the heavenly glory during that thousand years. It also goes on to that which pertains to the eternal state. Chapter one verse Chapter 21 Verse is one to at least verse 8. The eternal state. Mr. Kelly has said Isaiah is the most comprehensive book in the Old Testament. Book of Revelation is the most comprehensive book in the New Testament. It starts like with chapter one verse 5. Unto him that has loved this nuisance from our sins in his own blood. That is the Christian song for now, this age that is. But it also gives us eye opening truth. In the seven churches. He is appraising the state of the anticipated history of the church and of each one. He gives them to seek to hear what the Spirit said unto the churches. In other words, here by the heart. To hear by the heart, not to appraise to hear. To overcome. Is a problem in everyone of the seven churches. Wouldn't it be sufficient for us in the chapter this afternoon to notice the 10th verse of Second Thessalonians? One, and when he shall come to be glorified in his Saints, and to be admired in all them that believe, because our testimony among you was believed in that day. There is a day coming when Christ will come in all his glory, and His people will come with him. I believe that Peters thinking of that day when he speaks of the revelation, is he not? For his two brother, I was thinking of that same passage in the seventh verse that says, And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels inflaming fire, taking vengeance on them that know not God, that obeyed not the gospel of our Lord Jesus Christ.

So the revelation of the shining out of his coming will be when the Lord Jesus bursts upon this scene, not only will the Saints be with him. But angels will be with them to execute his wrath and judgment, or I believe it's precious, as our brother is calling attention to that tent first, how glorious we are going to look in that day, so that we might be admired. No notice without that verse reads, when he shall come to be glorified and his Saints, and to be admired in all, in the belief who will be glorified in the Saints? Christ, who will? Admired in the Saints Christ, because everyone of us will then appear. And all the beauty and blessedness into which He has brought us the judgment seat of Christ will be over. The awards will have been given for faithfulness, will come forth as a war wearing our regimentals, and display to the world what a marvelous thing is. But what a practical application I don't have. If Christ is going to display us before the world to manifest His glory in the day, when then the world will know that he that the Father has sent Him. What about the testimony now? Does the world see Christ in us now? Does the world hear Christ in us now? These are very practical things. It's all very well to look on to that revelation. We're going to be manifested with Christ and glory. But what about now? I do an illustration in connection with this tenth verse. Of a diamond in a setting of pearls might be on a ring. It might be on some other piece of jewelry. But the diamond is set in the midst of a setting of pearls. Well, you might ask, well, why are the pearls there? Well, to enhance the diamond, to display the diamond, to attract attention to the diamond, to put the diamond in its true place, in its true aspect. Well, that's why we're going to be there around the Lord, to draw attention to Him, to put him on display, to attract attention to him. All of our attention will be focused upon Him. And what for? To glorify Him. And what should it be now saying? Because so often we're pointed to the future to exercise us for the present with the Lord Jesus Christ in the midst. Why are we gathered around Him? To glorify Him, to worship Him, to praise Him. That's what we're here for. Not to think of ourselves. And that's why on Lord's Day morning. We don't come to get something for ourselves, we come to give to Him. It's the same principle as it will be in the glory. That's the principle that prevails now, and I think we need to remember that to exercise our soul. We noticed that this verse says. The grace that is to be brought unto

you at the revelation of Jesus Christ. I've enjoyed thinking for myself. That this begins with us, the believer, the first time we see Jesus. The rapture will be that moment, but surely the grace will come out at the judgment seat of Christ, which has been referred to. And I think it's going to be a wonderful revelation of Jesus Christ right there at the judgment seat of Christ when all that grace. That has kept us all the way through the desert will be revealed. Peter is writing to those who were in afflictions and trials and persecutions and a fiery trial too well there it's all going to be cleared up when they get that back backward look at the judgment seat of Christ. They'll see the grace that. Led them to this place and to that place, and kept them all the way. Of course, that's really just the beginning of it, and as has already been pointed out, it will just go on and on and on learning of Him, but the grace seems to stress that point. I'd like to know others would agree with that. Well, I feel that much you're afraid to force their connection with the judgment seat of Christ. Is true because what is the judgment seat of Christ? It will be a manifestation. It's not a place of doom because that's reserved for the great white throne, but the judgment seat of Christ. Where all believers, Christians, come to stand. There will be a manifestation of their works and that will be for rewards, while some will be burned up and others will be preserved.

But there I believe we will get such a view, such a manner of a station of the grace that's been ministered to us from the time we were saved and even before what the grace of God was doing for us. And leading up to. And we're saved by grace and we're kept by grace and we stand in grace and we'll see really what the Lord has done for us. We may have an idea of a certain amount that the Lord has done for us that we might take in connection with the payment of our debt, the debt of our sins, which was which was death. The Lord has paid that debt well. We might think of that debt maybe as $10,000. That the Lord is paid, but when we get there, it will be such a large sum we won't even be able to speak it. We'll see how great that debt was that we owe, but the Lord in grace paid it all on how merciful He's been to us. We will need the judgment seat of Christ to bring all that out because we we understand so little about it. How we just see a little bit. We only see in part, but then we're going to see the whole thing manifested. Is that Ephesians 2 verse seven, brother? But in the ages to come he might show the exceeding riches of his grace. In His kindness toward us through Christ Jesus. There is a warning here. I believe the time must be about up, but I really ought not to pass over the emphasizing in Second Thessalonians the verses we were looking at. And when they emphasize the privileges of those that he's going to come in flaming fire to take vengeance on them that know not God and that now notice this, that obey not the gospel of the Lord Jesus Christ. The gospel has been put before them, but they do not bow to it. They are not subject to the sun as Savior and Lord. Now everyone and in the general context here, there is the coming apostasy. At the beginning of chapter 2 without going into detail. But the apostasy is going to. See the Antichrist, this is in verse three is going to see the Antichrist the man of sin. He's going to be revealed as the son of perdition, the expression exactly the same words implied also to the devil. This expression the son of perdition. Now who opposeth and exalteth himself? He exalts himself above all that is called God, or that is worship, so that he himself. As God sits as God, yes. In the temple of God, showing himself that he is God. Now. The Temple is in Jerusalem. That will be the place of the Antichrist. The beast of Roman beast will be in Rome. Now we've dropped down to verse 9. The end, even him who is coming, is after the working of Satan. And with all power we said to that in the 13th of Revelation, the working of Satan with all power and signs and and and lying wonders.

And with all deceivableness of unrighteousness in them that perish. Because. They receive not the love of the truth that they might be saved, and for this cause God shall send them strong delusion that they should believe a lie. That they all might be damned who believed, noticed they had the opportunity now they received not the love of the truth, they believed not the truth, but had pleasure in unrighteousness. All this serious solemn warning for every year that looks into the Word of God. Read it carefully. Take warning that there be none that were preferred. To abide in everlasting fire. Now in verse 14. It seems that we get two things. We get standing in state brought out here because. It speaks of obedient children here in our translation, but it means children of obedience, that is, that have the character of obedience as being born again. They have that character of obedience. They have divine life which is characterized by obedience. But then it says, not fashioning yourselves according to the former lusts and your ignorance. Now this is something that has to do with our condition, our state, and the apostle Peter is exercising our hearts that if we are children of obedience, we ought to act like it. I'd like to continue that thought that you've just expressed in Ephesians 4. We have certain instructions. To the Saints. We'll just begin with verse verse 28. Let him that stole steal no more, but rather let him labor working with his hands the thing which is good, that he may have to give them that needed that no corrupt communication proceed out of your mouth, but that which is good for the use of edifying, that it may minister grace under the hearers. Read not the Holy Spirit of God, whereby he is sealed unto the day of redemption, that all bitterness, and wrath, and anger, and glamour, and evil speaking. Be put away from you with all malice. Now to whom is Paul saying this? He's saying this to Saints will be told in the first chapter that they were chosen in Christ before the foundation of the world. They should be holy and without blame before God and love. He's telling them in the second chapter they're seated in heavenly places. In the third chapter, he's telling you that they're part of that wonderful mystery, the church. That the Jewish gentile of Pontiac is of one body. He's telling him all these wonderful things. Now he says to them, don't steal anymore. Don't lie anymore. Don't let any filthy communication proceed out of your mouth. You see, I almost remember a statement. I hope I got it closed. But my brother HG Hagel used to say something like this, that every exhortation you get in the epistles. As to our war is based on what we've already seen to be before God. So if I'm seated in heavenly places, if I belong to Christ, what manner have been on item B? So he says to these people, stop stealing. You know, you know, sometimes we don't like that practical ministry. You know, we often like, you know, in the work of judges. Let me use the illustration when Caleb gave that land to his daughter AXA. She asked for springs of water, and he gave her the upper springs, and he gave her the nether springs. Now in the first three chapters of Ephesians we've got the upper springs, our heavenly place, the place in which God has put us. But in the last three chapters we got the nether springs. We have the word of God applied to our walk and waves. And so Paul was very practical. He didn't when he preached Christ, he preached the full Christ. He preached the Christ in glory, and then he preached how we ought to walk according to Christ. And so we ought never to hinder or object to crack up what is called practical ministry.

God brings something home to our conscience publicly or individually. Let's not resent it. Say let's preach Christ. I said, dear brother, I won't mention his name. Years ago he said he must preach Christ. I pointed out to him, if you don't preach the practical side, you're only preaching 1/2 Christ. If you just preach Christ in glory in my association with him. That isn't how the Ephesians lie in Christ. Paul speaks to them having blind the truth as it was in Jesus. They had never seen the Lord. Brings in these these practical things are very important in relation to what God has done for us. Similar thought in first Corinthians 6 and verse 17. But he that has joined unto the Lord is 1 Spirit Lee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sent us against his own body. What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, For ye are bought for the price. Therefore, glorify God in your body and in your spirit, which are gone. Brother wrote, I believe not only is every exhortation based upon of lasting that God has already bestowed, but I believe the other holds true to that. Every flexing that God has bestowed brings promptly with it and exertation to follow. It's very interesting. I just simply suggest that we watch for it. Romans 12, I beseech you. Therefore, brethren, by the

compassion of God, that we present your body here, we have it as a remark in Ephesians 4. And just a couple. I just pulled them left off because to me they're very, very beautiful. We are confident, I say, and will it rather to be absent from the body and to be present with the Lord, wherefore we labor. Then a whole chapter, first Corinthians 15, presenting the wonder of the resurrection. Therefore, my dear brethren, be steadfast, unmovable, always abounding in the work of the Lord. And I really believe, dear brethren, that if we look for it, we'll find that no sooner have we received from Him unfolding of all of wonderful heritage and blessings. We'll find that word, therefore, and it's followed by that, which is very searching and very practical. So it's based upon. What God has done for us. The other is true, that every time we breathe of a blessing. Please take that safe little exhortation following #2 in the appendix. #2 In the back of the book, Oh Lord, thy loves unbounded, so sweet, so full, so free. My soul is all transported when I think on thee yet, Lord, alas. What weakness? Within myself I find no infants. Changing pleasure is like my wandering mind. Our late brother Jan Darby wrote back when he was 45 years of age. What a message it carries #2. I. 'M great.

My soul still. Breath. Of God. My. My soul and Jesus. I. I want to finish. My soul. In the world. And.

Toledo Conference: 1969, 1 Peter 1:10

Reading

Will keep my soul and Jesus abiding still with thee brought to mind birth Peter one then I think the prayer was along that line, for we surely all need. The keeping grace of our Lord Jesus. In these parallel times. So if the brethren feel that the mind of the Spirit first Peter chapter one Peter. An apostle of Jesus Christ to the stranger scattered throughout Pontus, Galatia, Cappadocia, Asia and Bathinia. The electric according to the foreknowledge of God the Father through sanctification of the Spirit under obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath forgotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled. And it fadeth not away reserved in heaven for you who are kept by the power of God through faith under salvation, ready to be revealed in the last time, when you greatly rejoice. Though now for a season, if need be, He are in heaviness. To manifold temptations that the trial of your faith be much more precious than of gold that perishes. They will be tried with fire, might be found under praise and honor and glory. That the appearing of Jesus Christ, whom having not seen ye love. In whom, though now ye see Him not yet believing, do you rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, Of which salvation the prophets have inquired and searched diligently, Who prophesied the great that should come unto you, searching what or what manner of time the Spirit of Christ which was in them, did? By when I testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that none unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. Wherever good at the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you. At the Revelation of Jesus Christ. As obedient children, not fashioning ourselves according to the former lusts in your ignorance, but I see which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be holy, for I am holy. And if you call on the Father, who without respective persons, judges according to every man's work past the time of your soul journey here in fear for as much as you know. That you were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your Father's. But were the precious blood of Christ as an alarm, without blemish and without spot, Who verily was foreordained before the foundation of the world, but was manifesting these last times for you, who by him to believe in God, that raised him up from the dead, and gave him glory? But your faith and hope might be in God. Seeing you have purified your souls, and obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart, fervently being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all flesh is grass, and all the glory of manners and flower of grass. The grass weather, and the flower there falleth away, but the word of the Lord and doeth forever. And this is the word which by the gospel is preached unto you. And Paul and John's ministry and noticeably different doing the law gives us morality counsels of God, doesn't he? And John gives us the nature and it's Peter that gives us the ways of God. And so here in this epistle, we do have the ways of God in this first epistle.

Pursued in relation to the believers we're called in that first chapter, and in the 5th chapter we wind up in glory. But in between there are trials and difficulties. But we fought one who was able to sustain us and to strengthen us, to establish us and to help us all through this wilderness journey. We know that Peter was the apostle of the circumcision. Or to the Jews, for as far as the apostles of the Gentiles. So Peter in the writing here he addresses the stranger scattered throughout protest. Galatians, Cappadocia, Asian dominion. Remember when Paul was going about carrying the gospel through the heathen? But he always went first to the city dog of the Jews. My husband is rather interesting that Peter is following up in a certain way the ministry of the Apostle Paul. For in these different countries mentioned here. And podis Galatia, we know there are many assemblies in Galatia. The churches of Galatia were addressed in the book of Galatians. Now, if there were Jewish believers in all these different. Assemblies. Real hard to receive the gospel. Along with the Gentiles, well, the fall was more for the Gentiles and Peter for the Jews. Peter has a special. Instruction for the Jewish believers Now when you read the strangers or the dispersion to see when the captivity took place. The deals were scattered away from their land and there are many different lands so that they were found in all these different countries. That's why it speaks of the stranger, Sir, the dispersant. And if we just bear in mind that. There is a certain Jewish cast about the. The ministry of this successful, it will help us because the Jews have definitely. Earthly prospects and blessings before them. They look forward to possessing the land of Canaan and having. Blessings in storehouse and barn. They had looked for the Messiah to come and deliver them from their enemies. That they might serve God and righteousness and fear all the days of their lives as Tech arrived Thousand Speaking of John the Baptist. Well, their hopes in connection with the Messiah had been. Readily set aside. Of course, because of the wickedness. All the Jewish people who were murdered, their Messiah, their king, when he came, they only gave him a cross from the crown of horns. And so they had sent back their king with this message. We will not have this man to reign over us. So that now they had to learn a lesson that was not easy for one trained all his days. With travelling Jewish folks before him and that is that instead of having. Earthly portions before him, he was to now have a heavenly portion before him. So we notice that in the different epistles that.

Very people to whom it suggests give U.S. special character to the writing in the epistle. These. Jews might have seen their national aspirations and hopes all dashed, and here they were scattered to these far off lands. But what a wonderful encouragement this must have been to them, to hear of a glorious hope through resurrection in Christ, if their hope had been drafted pieces when they were put taken into

captivity. You mentioned, Brother Barry, that this is a living hope that they have now. Hope they had him nationally was dead as far as they were concerned, but now they have a living hope. And not only so, but here the apostle reminds them that they were elected elect according to the foreknowledge of God. This was number afterthought with God. Doesn't mind all the time. That there was to be a hope beyond the promises made to Israel. This was a heavenly a living hope. I was thinking too that it's connected with the Trinity, isn't it? In this second verse it's elect according to the foreknowledge of God the Father. Through sanctification of the Spirit. Unto obedience and sprinkling of the blood of Jesus Christ we have God the Father, the Holy Spirit, as the Lord Jesus Christ brought before us here. There are four areas of instructive. Yeah, it's God the Father in connection with predestination and for ordination, for we were chosen in Christ before the foundation of the world. But then we are brought into time when he speaks of sanctification of the Spirit. No matter of important tools that before you have the gospel. Brought before us in the sprinkling of the blood of Jesus Christ, you have the work of the Holy Spirit. In sanctifying the believer. I love forever sets aside. The popular teaching that is taught far and wide in Christendom that sanctification is a second work of grace, that After Earth saved and know the Lord as your Savior, you can go through an experience whereby you'll become wholly sanctified, the old nature burned out so you can live a holy life. But we find scripture teaches the opposite as to. That's true. Well, the 1St work of the Spirit is to sanctify, and I'm sure we all are acquainted with the meaning of sanctification, that it means separation. God hath set apart that which is holy unto himself. So when God the Holy Spirit begins the work in the heart of the center. So that he is brought to a conviction of his sins, sees his lost condition. Where there is a new life imparted by the Spirit of God. Just as the Lord told Nicodemus. The man be born of water and of the Spirit. As the true instruments, the word is the water. The Spirit uses the Word, applies it to the conscience, and for a Sinner has gone anew, has a new life, but he may have little understanding of the meaning of the gospel. Perhaps he couldn't give you a reason for the hope that's in him. And you notice here that the sprinkling of the blood of Jesus Christ follows the sanctification of the Spirit. Now I'm sure we are, we have been taught to that there is a progressive sanctification as well as a positional sanctification.

We find them the 1St chapter of First Corinthians and the second verse. Under the Church of God, which is a car to them that are sanctified in Christ Jesus. All the calls to be Saints or Saints by calling so that before he enters into their instruction he assures them that they are sanctified, while you say where they are very holy. So a class of people compared to other Christians because he starts out Speaking of their being sanctified. Why we only have to read on in the in the. 2nd and 3rd chapter to find that they were carnal, many of them. That was characteristic of them. They were walking as men. They were divisions among them. So it shows that. Sanctification. Has nothing to do with our walk, it has to do with our position. Then, of course, as we were saying, that there is the practical progressive sanctification. And which one seeks through grace to be more separated from? The ways of this world. And that you have more in the 17th chapter of John's Gospel. And the 17th verse where Jesus in prayer to his Father says sanctify them through the truth. Thy word is truth. Then he goes on in the. The 19th verse. And for their sake I sanctify myself, that they also might be sanctified through the truth. So that gives us the importance of the reading, the daily reading of the Word of God. For the Word of God has a purifying effect on our lives. It discovers to us those things that are inconsistent. In our Christian life. And leads us to judge those things so that we become more separate from the waves around the files and the conduct. Or this simple world is hasting on to its final doom and judgment. We need to get those two subjects clearly in our mind, first our positional sanctification and then the practical sanctification. That continues as long as we're here. And it's a wonderful joke that set before that, the blessed Lord says, and that addressed it in that prayer to his Father. And for their sakes, I sanctify myself. That they might be sanctified through the truth. Just think, Thy glorious One is set himself apart in heavenly glory, saving us down here to keep us from the corrupt and defiling ways. While this guilty sinful world. But be careful to heed his general voice speaking. To us when we are turning aside, and how often have we not experienced beloved? That some scripture has come with tremendous force to our souls at a special time of need. How did that happen? We are singing in our little hymn, you know no infants changing Pleasure is like my wandering mind. Now, dear. Mr. Darby wrote that, and yet he goes on to say, But thou dost recall my heart to joy in all the fullness of peace, its beams and parts. What else would be here today? Under the sound of God's holy Word. If it were not for that sanctifying service of our blessed Lord. Only a very interesting fact, but it's a very, very beautiful truth for the believer to see that the whole dog head is, as always has been, interested in the blessing of his people. And very repeatedly brought in Scripture and brought out very distinctly, that is, even as to the birth of Christ, the baptism of Christ, the crucifixion, the resurrection.

The descent of the Holy Spirit, the conversion of a believer, the keeping of His footsteps, the calling of his people home. If we search the scriptures, we will find that in every one of these steps the whole thought and is distinctly and specifically mentioned. And I say it's not only something to follow with interest, but it should be a tremendously stirring truth to our heart to think that in a day when men are boasting of such great things, that we can actually sit here and know that the whole dog has this wondrous purpose in due for us, that around us they have their systematic. Theology and you take up doctrines. I know I was in them at one time. So you study the doctrine of Lamar theology, you study ecclesiology, you study eschatology, their doctrine. How blessed though that in the word of God doctrines are very practical. They have their import in our walk and our wage in our lives. The the doctrine of the coming of Christ, of of the rapture. Is that a gig thing? Is that something that we just know theoretically that we have it in our mind? No, every man that has this. Purified himself, even if he is pure. So as our brothers mentioned, we are the the Trinity mentioned here. Is this a cold, heartless doctrine that we only learn intellectually? No, but we turn to Luke chapter 15 and there we find that the Lord Jesus Christ is the one who goes and seeks that all sheep. We find the Spirit of God in in that symbol of a woman who speaks diligently. Searching out that center. And then we find the Father's embrace and the kisses at the end, all triune God. In operation on the behalf of receiving one Sinner. No, these doctrines are not cold, not unimportant, but they're related to our everyday walk in ways. Notice tell that. We next read Under obedience and the sprinkling of the blood of Jesus Christ. Notice obedience precedes the sprinkling of the blood of Jesus Christ. And I believe that. Shows the operation of the spirit and the soul. The first breath, as it were, of divine life. Is a breathable obedience to the word. Think of a thoughtless. On the way to Damascus. The light show shine round about him from heaven. Father his first words. Lord, what wilt thou have me to do? Think of that rebellious man that hated Christ was trying to blot out His name from under heaven. Submitting to his authority, ordering him as Lord, and inquiring, What wilt thou have me to do? Well, we know that he got the answer immediately that he was to go into the city, and there he would hear then. God, for our talk to a man named Ananias, told him to go and visit Saul, for he says he's prayed and through him he hears what he is the instruction that he is inquired for at that time. Then the next thing when there is that submission of thought to the will of God, then there is the entering into the sprinkling of the blood of Christ. But we now need to notice too that. The obedience is the obedience of Christ, as well as the blood being the blood of Christ. That is the character of obedience. We see in the life of our blessed Lord. And what was it that characterized His obedience as a man down here? It was this he could say, I do always those things that please him, that is, that please the Father. And so we're set apart to obey, just as our blessed Lord obey when he was a man going here among men in this very world of trials and dangers and sorrows that we're passing through.

It was always a path of obedience. For him, well, they are obedience there, that character. It isn't the obedience of the law with all the thunders and with all with condemnation, but it's an obedience that brings happiness and peace. And left to the soul these the Lord says, Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. The powerful obedience is the powerful happiness the path where? We find rest for our souls. The application of the blood, is it not an everyday thing, the sprinkling of the blood? This was all in quite contrast to the position that an Israelite had prior to this, wasn't it? He was, He was, he was set apart by Jehovah and to obedience to the law, as it were. But how lovely this is to see to it is to see here that it's elect according to the foreknowledge of God the Father. What a relationship has been established now set apart by God the Father, and it's through sanctification of the Spirit, not. Set apart to law now, but by the Spirit of God, set apart to obedience and unto obedience and sprinkling of the blood of Jesus Christ, not the blood of bulls and goats, but the blood of Jesus Christ, that one that was obedient and always did the Father's will. So what a, what a portion, what a position these Israelites have been brought into now. According to the elect, according to the foreknowledge of God the Father relationship. And a position now not dependent upon their keeping something, but because of the obedience and the sprinkling of blood, who One of one who kept every precept one was perfectly obedient to the Father's will. That there is definitely a reference here to the 24th chapter of Exodus. They might turn to up their striking contrast there in the 24th of Exodus. We get itself in the. Third verse. See Moses and Aaron and Nadab and the Bayou, and 70 of the elders of Israel went up the mountain and saw the Lord. Then we get in the third verse. And Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said all the words which the Lord has spoken. Will we do so? There is the obedience of the law, putting themselves under a solemn oath to keep that law. In the fourth verse, and Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar. Under the hill and 12 pillars, according to the 12 tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings and sacrificed peace offerings. Of oxen under the Lord. Now notice here. And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar, and he took the blood of the covenant, and read in the audience of the people, And they said, All that the Lord has said will we do and be obedient. And those that took the blood and sprinkled it on the people, and said, Behold the blood of the covenant. Which the Lord hath made with you concerning all these words. All you see is the sprinkling of the blood of of of calves. There was sealing judgment upon the people who had put themselves under the solemn oath of keeping all that the Lord had commanded, just as all Moses said. Now here's the sign. That if you break that law. You're bringing death and judgment upon yourselves because of your disobedience. Well, what a contrast here. And this written to those who were familiar with their own scriptures.

About the giving of the law instead of an obedience. That required judgment. If they failed in it, why It was the blood, the sprinkling of the blood of Jesus Christ. That blood which John tells us, cleanses us from all sins. So for they have he obeyed, and then to enjoy in one soul with certainty that the blood of Jesus Christ. Has settled every question between the soul and the Holy Ghost God so that. That there is no judgment of waiting. The one that's resting on that precious blood that flowed from the side. About blessed Lord and death. Sprinkling of the blood in this verse refers to a daily repetition, but rather to the precious blood of Christ aside once and for all. Every time they fail, they have to have a fresh recourse to the blood. They do not see the eternal efficacy of the blood of Christ. If we are viewed by God as blood sprinkles souls, we are under the value of that precious blood. And this is wonderful to see. The value, the efficacy of the blood of Christ is such that once applied, the song is viewed by God is under the precious blood, and He is acceptable to God according to the value that God places upon the blood, not the value that we place upon it, but the value that God himself places upon it. And it does not have to be respratical. One sprinkled, his soul is under its value for all eternity. I for myself have always enjoyed the thought that came from. Esteemed Brother Hayhoe, many years ago when I was talking with him about it, he says we all fail at times and Satan will approach us and he'll say, my, what a failure you'll be in. You mean you're a Christian? Just look what you've done. All face can look up and say yes with the blood of Jesus has put that all away. The daily application of a brethren can be very precious to you. Look at it in this way, Brother Wilson, in the way John speaks of it in his first epistle chapter one and verse 7 where he says the blood of Jesus Christ his Son. Lenses out from all sins. You see, that is something that is ever and always true. We can rise them the morning and say the blood of Jesus Christ renders from all sins. We can go on and happy enjoyment of His love. Will you go on in that same chapter? And we get the form of failure if we confess our sins. He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. As we know that is a matter of communion. But even then we learn more of the infinite values of blood of Christ. That way family of children that had settled every question. So every day that we're here below, no matter how Satan may kill us and he does he's accuser of the brother, we can always return to the assurance of God's love that flowed from his five there at Calvary. How settled every question between my soul and the holy God. Well, remember writing, Mr. Darby. Put it in a very simple and very nice way. He I don't remember the details of it. An illustration like this that quinine puts away malaria. And that's true, quinine does take away malaria, but you don't, you don't have to take it every day to have it taken away. And I that's what that illustration of, I haven't got it quite right, but that's the principle of it. But there can be can and not the daily enjoyment of that truth. We can enjoy when we see that we have failed and we.

Can rest in the assurance that our sins have been put away, and if we confess our sins, has already been quoted. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I was enjoying your father Wilbur in a practical sense in this way to not only connected it with the chapter that has been read about Moses, but in this thought too. Remember in the consecration of the priest in Exodus the 29th chapter and that Ram was slave and then the blood was placed upon the right ear, the right thumb, and the right toe of the. You and I have been redeemed by the precious blood of the Lord Jesus Christ, and what's true there is tight is good of us that we have been bought with a price, and therefore we're to have the ear that's opened unto the voice of God in the Scriptures and to be obedient. Were to walk in his ways according to the word of God is impressed just the other day before we left the Dorothy NJ and a brother mentioned he said you know this past year he was at a conference up in Lawrenceville and he said I was there a year ago a year ago. This is a brother from the West Coast came in and had left the young people. And he spoke about the deportment of them, he spoke about the hair, he spoke about the length of the skirt. He spoke about things that would exercise their conscience. I went back this year and I saw the same things all over again. What happened? What's wrong? He says. Why wouldn't that earn out back here? He says what we're doing is we're coming together at such times as this for social time, times when we can be together and meet one another. Well, that's blessed. But there is something else. We have been brought with a price. The blood has been placed upon the right ear, the right thumb and the right toe, and that were sanctified into the obedience of Jesus Christ. We're here, dear ones, in the presence of God to hear what He has to say. And if it goes current across what we are now holding on to, give it up, all for the glory of the blessed Lord Jesus. Oh, let's hear with an open ear. Carry out his bidding. I like it very much, this expression. Blessed be the God and Father of our Lord Jesus Christ, and not with any thought of expounding on it at all, but just simply the fact that I believe fear soul expresses itself here. I know the words were written by divine inspiration, but Paul uses the same language in Ephesians 1. Last would be the daughter and father of our Lord Jesus Christ, who has blessed us with all spiritual blessings. Well, if we omit the first few words of that verse, we still get the same thought, the same truth practically. But I just enjoy the thought that as this

wonderful truth flows through the soul of the beloved apostles and through His pen to us, His own soul showed its enjoyment by the expression he uses. Now, I say it was written by inspiration, but I'm very sure it wasn't written as a stenographer would take down. Peter was really enjoying it and Paul was really enjoying it. That to me it's a bit of a refuse to come to a verse like this and look at these words and say, did my soul ever feel this way when the truth of God has been unfolded? Discover bit by fifth, the pit from which we have been digged in the wonderful place of blessing. We are ready for that. And what lies ahead? Have I ever once paused in all my life to look up and say, blessed be the God and Father of our Lord Jesus Christ? That sometimes, you know, even when a brother has oiled his heart in the most delightful expression of Thanksgiving to the Lord? It can't even hear a whispered Amen when the brother is finished. I think when we read a verse like this, we should be encouraged to say Amen, at least when our brother's done, pray. Am I wrong? Brother woman, you're very nice and we get the scriptures for it too. If, if, if I speak to you in an unknown tongue, how can you say Amen? That's what the scripture says. And I, I screamed a very much.

In a large meeting like this, you belong here. Two or three young men bring just as bad up at the soup. Where I live, it's only one person says Amen. Of course, it may be we don't understand it, but it, it, it means, I think so too, doesn't it? Well, we're glad to say I say so too. When, when it's, when it's something that you truly can say. Many years ago. In up in central China, in the in the Hill Country, there was a what they called the Union Church and the missionaries from all sorts of societies used to meet there and have. Have their regular services in this church. There was one, one point had to be permitted. Nobody was to mention the Lords coming. Well, there was no there was no primitive Methodist ministry there. And he came in. See what it was like? And he grieved himself terribly that he he just, the next time he just left in the very back seat, not caring hardly very hard enough. And it turned on that way and he still kept going because he thought somebody had to make a protest. And that last one day everything it was said was all right. And the old man with a loud voice, he said, Amen. All the people in the church jumped the the. Interruptions, they thought, and they came to him to postulate with him. That wasn't the way to behave in church, where he said it's a pretty queer thing live an old primitive Methodist. When there's only one thing said in the whole service that he can agree with. It's a pretty strange thing that he can't even say Amen. And all the people, all the people in, in the, in cooling where it happened. They all got that story, and they all learned what Amen meant anyway. Times Is it all right for sisters to say Amen? Audibly so, I would like to ask that question. Nobody says Amen to that. Well, we need to go on and see what he was blessing by. He said blessed be the God and Father of our Lord Jesus Christ and this was the reason. But according to his abundant mercy, have begotten us again. Until we that. Living hope by the resurrection of Jesus Christ from the dead, you say? The hope of Israel with Palestine? And they had forfeited their land. So that now he brings before them, that they were begotten again, but this time it wasn't a dead hope. That they had previously entertained. But here is what has been brought into existence by the resurrection of Jesus Christ from the dead. And now he goes on with the inheritance to an inheritance incorruptible and undefiled, and that fadeth not a wave reserved in heaven for you. Now we know that the land of Canaan was corrupted by idolatry. And the sins and wickedness, all the very people that. God had chosen and had given that country to. But we're brought into an inheritance that can never be corrupted, can never be defiled. And instead of losing our inheritance as Israel lost their inheritance, we have an inheritance that paid us not away. But where does the Apollo direct their their thoughts? Wade Rex there thought heavenward, reserved in heaven. That's where our inheritance is. It doesn't down here and whenever we try to settle down in this world and and. And prepare as well. We're going to live for a century or more in this world. God blows on it. He lets us know that this is not our home. Our inheritance is not here in this scene. My inheritance is up there.

Hello beloved, when you look over this company and think in a few years how many will no longer be in this company? Should the Lord carry? Our sojourn here is very short and in fact Peter continually mentions the time of your soul journey here in fear, the time of your soul journey. It may be even shorter than death coming in because the Lord may come and take us out of our homes and away from our occupation, away from this corrupt. And defiled world. In the very inheritance. That is undefiled. And the fate is not away. And then how comforting it is to to know not only is the inheritance kept for us, but we're kept for the inheritance? You who are kept by the power of God. So the certainty of our being in that inheritance is just as secure and sure as God Himself. For God cannot lie. You need to remember that. And if God cannot lie, we better pay attention to what he says. Woman to the last clause in the second verse. Grace unto you and peace be multiplied. Well, how much we've enjoyed in the second verse what we have in this second verse. And oh, how wonderful it is for our souls to be in a sense of all the grace is wrong. Grace is the source. How blessed and then. Peace be multiplied, peace is the outflow, and we can go on in a dark scene that is filled with unrest. Grace the outflow and in peace. Peace grace the source and peace the outflow. We go on in this dark trouble, difficult scene enjoying our inheritance. Remember our brother Miss Cleaves saying one time that God likes multiplication. Peace be multiplied. God is a giving God and there's no limit to. But he delights to be his fall upon the objects of his affection. He doesn't want us to be going along just enjoying a major measure of spiritual blessings. He wants full of blessings enlarged and increased and growing continually. And if only our state of soul, that denies us the enlargement of our blessings. Work first, when our brother Norman was picturing to us those who stood at the four points of Encompass, guarding the tension, the testimony to an inheritance incorruptible and undefiled. And the debate is not away. Reserved in heaven for you. I thought of these four things by the Norman. When you spoke of these men and pictures of them standing at the four points of the compass, just think, there is absolutely no man on earth. Who can provide for himself an inheriting protected against these things that are spoken out here? He knows very well that within 24 hours his well planned future may all fall apart, but the believer in the Lord Jesus Christ can look at a verse like this. You can see every point of the compass completely taken care of and inherited the incorruptible. Undeniably the state is not a way reserved in heaven for you and then he went on to point out and we also by the grace of God reserved for that inheritance there's. Opinion. And I'm afraid we're guilty of contributing to us that. The believer is willing to have a bit of a miserable time here and do without a good many pleasures because he's looking forward to having something worthwhile in the next World, so he's quite willing to live a rather drab existence along the way. If I'm not mistaken, this is pretty generally considered to be our viewpoint on things. Time I face this, I feel utterly ashamed, I think, what kind of testimony are we putting before the eyes of others that they would for one moment think that we have a Dr. existence, but we're just making the most of it because we've got something better yet to come. Brethren, of all the opportunities to show what it really means to be a believer blessed now with all these blessings, this is the day in which it ought to stand out more than every student before.

Because the generation that's growing up today is, as you and I know, so restless and frustrated and trying everything to find that which will give them just a little spark of pleasure. And they ought to be able to look upon those of us who know the Lord Jesus and see see peace and the joy and the happiness that should arrest their attention, even if we didn't say anything to them. Marvelous result Paul and silent praying and singing praises to Godhead on the prisoners. Remember hearing brother close tweets in the room. Georgia jail when I was a young fellow. He said many thought his birthday was shaking the pieces. He said how many of you would stay in this jail? Foolish grin came over their faces with told the meaning that they'd get out of there as fast as they could. But so Fitness didn't get out of that jail there in Philippi. They stayed

there. And it must have been the happy. Enjoyment of Paul and Silas singing and praising, singing praises to God that held them there. I'm not saved the jailers life because if he lost his prisoners it would have cost him his life. And I thought I never heard anyone else suggested that when Paul went into the House of the jailer that he speaks the word of the Lord. To Oliver in his house. Perhaps all the prisoners came in there and heard the gospel. I don't know if I'm right in that, but I've enjoyed thinking of it in that way. Then you get the household of faith that are all his mentioned. We don't know how many were converted through that earthquake. They've been more than the jail because it was quite an assembly there when Paul writes from Rome in later years. Cut by the power of God. What a wonderful statement that is, that not only are we kept, but kept by the power of God through faith. That's important through faith, isn't it? Because the soul that God isn't just taking us. Like you would move some baggage to another city regardless of our our exercises, but the way we're kept is through constant exercise of soul and that's where faith. Comes into the way God is keeping us. For our inheritance, that's before us, and the faith in His blessed Word takes the Bible away from us. And what have we? We have nothing, have we? We'll never have. We've never seen heaven, we've never met anybody that's been in heaven. And yet we firmly believe as we sit here together. That we're on our way to our Father's house. We have no doubt in our minds at all. Where does that come from? Oh, that's the face. So every blessing that Christians possess is a matter of faith. In fact, our old brother Haley used to say that we have a religion of faith. Take faith out and you have nothing. It just falls to pieces. On God in his wondrous grace is keeping. His own along the journey through the exercise of faith. So that. The precious things become more and more important to our souls as we hasten on our way. Thinking of the connection with what you've been saying, Brother Barry, the. In the end of that second verse, grace unto you, and peace be multiplied. Well, this multiplication, isn't it? And then the thought of laying hold of this by faith was thinking of what Peter says in his second epistle. The privilege we have now of using addition, modification, that is grace and peace be multiplied unto you. This is is to each one of the children of God, isn't it? And as you were saying.

It's faith that lays hold of this. And the enjoyment of it is walking in it. But I was thinking of the addition in the fifth verse of second Peter one and beside this giving. All diligence add to your faith virtue and to virtue knowledge and to knowledge, temperance and temperance, patience and to patience godliness, and so on. But I was just thinking of The Walking in this, making it, applying it, adding to it, adding to our faith, moral courage. Telling others about that Blessed one. What is the? What is the relation of faith to being kept? I don't quite get that point. Were kept by the power of God. I want you to think that the way the power of God operates in a believer is by keeping. Eternal things before the soul, so that we're we're preserved. All along the journey. That is the most important part of the subject. If we close our Bibles and neglect the reading of the word, personal things gets possession of our minds and thoughts. And the sooner or later we begin to adopt the ways of the world, and the ideas of the world is rested teachings and fears, so on. So apart from the word of God, my way just let her drift in this world. But as soon as we bring God's word to bear upon our. Our hearts and our consciences and our minds. Why? It takes us all into an entirely different world, an entirely different realm. So we can't. Urge enough the importance of the daily reading of the Word of God. Never, never neglect the Word of God in your life or you'll soon get the thoughts of this poor, sad, guilty world. Lord of the Rings, Peter, be perhaps a little bearing on this. The Lord said to Peter, I have prayed for thee that thy faith fail not now He was in the Lords keeping and was going to be safe in that keeping right till the end of the journey. But as you remark, he doesn't keep us the way. Shall I say an individual might control a robot of some kind? He says to Peter, I have prayed for thee, kept by the power of God, that thy faith fail not. Faith unto salvation. Peter's faith was sustained, but it was sustained by the power of God. And I believe that both together, shall we say, brother Norman was a very great blessing of Peter, although he couldn't boast of it, because it was sustained by the grace of God. Just said really applies to every child in car. It's often applied to being kept in the past. We speak of it and be kept in an ecclesiastical position. Well, that's an application. But the real meaning of reverse is applicable to all Christians. That is, every child of God will be kept by the power of God through faith. They will not give up faith in Christ. Is that true, Brother Mary? Is that the human? I'm sure you're right, Brother Hendricks. Last, we could refer again to the first chapter of the 2nd Epistle of Peter. It's already been referred to what is to be added or what we are to have in our faith. Yeah, second Peter one and verse 8. For if these things be in you and abound, that make you, that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that like of these things. Is blind, you cannot see a fire off and has forgotten that he was perished from his old sins. That is, if one of the faith is not an exercise. Where there is a going on in this world, we've lost sight.

Of our heavenly calling. Can I see a fall off that lost sight of the Lords coming and forgot? First, from his old sins there's there is the possibility that one who has been saved actually has lost sight of the very fact that he is one of the Lords. The solemn position to be in. But what Peter says here, that it is possible that one could get into such a position. But then you'd look at the next verse. Wherefore the rather brethren, give diligence to make your calling and election sure, for if you do these things, you shall never fall. There is a going on in the good of what God has given to us in going on the good of the promises he's made to us in order that we can be in the daily enjoyment of these things. Written by a man who fell, isn't it? Yeah. Don't know. Have you ever read any of your books? Very beautiful things. And he was used, greatly used of the Lord. Eastern states at one time, but he lost the assurance of salvation and he went out to the West Coast to get away from everything that he'd been connected with. And Mr. Heaney, you this man, and he knew what had happened. May check out. It wasn't easy in those days to go out, maybe trip out to visit him and he put it to him one one verse. You. You do not always. You do not only. Assam. How? How did it go? They only can start to cast him down from His Excellency and Mr. Europe. Instantly that was the means of his restoration, while yet he said, I've completely forgotten that he's just been the devil all the time. He told me God himself, well, we'll have nothing to boast of when we get to glory. We can't say that it was. There was my faithfulness, my consistency that dropped me there. For faith is the gift of God, isn't it? And Bob will keep us to the end. As His faithfulness preserving us all, we're kept. The inheritance is kept for us, and we're kept for the inheritance through the power of God, through faith. Which we missed out. A very sweet thing there. I think you notice that this letter was written partly to the Saints of the senior. Well, you remember in the 16th of that Paul wanted to go to the senior to preach the gospel and the Spirit suffered enough, but he must have been very much disappointed. When he wanted to go there, that needy field to preach the gospel. But now here Peter, the Spirit of God had just worked for Peter to do instead of Paul. And so Paul, no doubt, as Peter speaks of Paul, so doesn't Paul spoke of Peter. That he had done the work that he had so long to do himself. For salvation ready to be revealed in the last time, the Spirit of God would never forget for a moment that the coming of the Lord is not at hand. It's always immediate hope before the believer. Although Peter doesn't think of the Lords coming except in the second epistle, The Morning Star rising in your heart, Peter has more of a thought of the Kingdom before him. But. He were there only writers and if instructive to go over the writings of the different inspired writers like James and and like Jude and. 4th Peter and Paul and John. They all have the immediate prospect of the Lord's soon coming before them. So here this inheritance is ready to be revealed. Everything is ready. The one who has accomplished redemptions work, defeated Satan, and brought in forgiveness and salvation. He's already wearing the crown.

He's crowned with glory and honor, the mighty victor over all the. Efforts of the enemy to defeat the purposes of God. So now there's nothing between us and that place seems that lies before us. Fulfilled the coming of the Lord to bring us there. It's ready to be revealed. And it's in

God's due time that it will be revealed that it has been the last. Time ever since the Lord was here. Because God has nothing further to offer. You're right brother, divide them. Although it stretched out a long time and yet it was the immediate hope of the apostles in their day. Paul says we which are alive and remain, he doesn't put himself among walls that will be sleeping in the dust of the earth, that among those that would be expected to be alive when the Lord came in the air. Because it not. Long-suffering of God that has delayed or put off the coming of our Lord Jesus till the present time, not ruling that any should perish, but that all should come to repentance. I like to think too, that in addition to that wonderful long-suffering. You and I needn't be marking time in the meantime, shall I say, and I don't refer merely to opportunities to present the gospel, but to learn something of the heart of God in wondrous love that we would have missed had we been called away, shall we say, immediately after our being brought to know the Lord. I remember visiting with dear old Mrs. Johnson in Smith Ball. Some here knew her pretty well. She spent many years in a wheelchair. And I was returning one day from the funeral of a sister 95 years of age, called in to see Mrs. Johnson on the way home. She was in her 80s. She said, have you come from Mrs. Andersons funeral? Yes. And why didn't the Lord stop on the way by and take me to now? She's with the Lord and I'm still here in my wheelchair. Well, I said, you mean that Missus Anderson is going to be with the Lord longer than you are? She said of course. Well, I said, Mrs. Johnson, could you put a few weeks under one end of eternity and make it a little longer? No, she said, I'll be there just as long as Miss Sanders. And I said that's true. And in the meantime, every day and every week that you and I are left here is not simply marking time while his long-suffering lingers, but opportunities to learn his patience, his love, his comfort, his encouragement in ways that we will not be able. After we recall, I believe the thought of his long-suffering lingering is a marvelous thing, and may everyone who has a heart for the gospel feel it very deeply in the means I'm what a privilege it is to bear his name here for a little while. Perhaps it might be helpful for a few, I'm sure most to know it, but when it speaks of salvation as a future thing. It's not Speaking of the salvation of our souls in the end of verse 9. It speaks of the salvation of our souls. That's a present salvation that we have now. But this verse? And let's see in the fifth verse where it speaks of the salvation ready to be revealed. There is no doubt more connected with what we get in Romans eight in the eighth chapter of Romans that speaks of. Christians waiting for the adoption to whet the redemption of the body. And it goes on to say we are saved by hope or should read in hope. Hope here is something that's assured we have the assurance of the redemption of our bodies. We're going to be given bodies fashioned like unto our Lord's glorious body, and in view of that it says Romans 8. We are saved in hope. That's something we're waiting for, but we have the assurance of it, and that's really the salvation referred to in verse five, is it not? How is our salvation nearer than when we believe or when we believe we got our soul faith that that salvation that you're Speaking of when we get our glorified bodies.

Is nearing every day we're down here and then two, isn't there the thought of being taken out of this godless, evil, sinful world that is hastening on towards the judgment of God? Getting the 5th of Rome, we shall be saved from Rock through him. I think that is we shall be kept safe. We I think that's the better reason. Not that the future, it's not a future thing. We're going to be saved, but we're kept faith day by day. Making of that 8th chapter of Romans brings to mind just one thought wasn't commented on and that in verse four and Speaking of the inheritance, you know in this world. People have parents who have very little of this world's goods, or relatives have very little. They don't think they have much of inheritance. There is much of an earthly inheritance to look forward to. Those that are relatives of millionaires, why? They give a lot more thought to their inheritance. What of an inheritance we have? I think of Romans 8. It says there in verse 17, those who are God's children were heirs of God and joint heirs with Christ. My if we're, if we're God's ears, joint heirs with Christ. What an inheritance is ours? 50 Bring before us one of the loveliest sites of the Lord Jesus Christ that we have in Scripture in the life of Joseph. And Speaking of this inheritance, again, I was meditating on just before the brothers spoke. But what is it? Is it just the fact of being in the Father's house? No, as he says, we're heirs of God, joint heirs with Christ. And that man Joseph, that one day was down to the pit. That one was a lovely type of Christ. One day he was exalted. And he reigned over all. And who did he have alongside me? No prominence given to her, but he had a bride. Asian asked. Shared in all that glory. And so, dear one, that love that gives not as the world, but shares all it possesses with its love coheirs.

Chicago Conference: 1980, 1 Peter 1:15

Reading

First Peter chapter one, verse 15. But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written. Be holy, for I am holy. And if you call on the Father, who without to respect a person's judges according to every man's work. Past the time of your sojourning here and fear. For as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's. But with the precious blood of Christ, as of a lamb, without blemish and without spot. Who verily once foreordained before the foundation of the world, but was manifest in these last times for you, who by him to believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be involved. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth in abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass Withers, and the flower thereof falls away, but the word of the Lord endures forever. This is the word which by the Gospel is preached unto you. You are reminded yesterday, that in the 14th verse it should read Children of Obedience. In Ephesians 2, we read Sons of Disobedience. That's an entirely different thing. That's man and his natural lost state. But here it's it's interesting to see how the Lord looks at us as children of obedience. That's the nature and character of the family. We often come across some dear Saints, dear believers who think they can be lost again. And they often make this plea. Now if you believe you're saved once and for all that you cannot be lost, then you will become callous and do as you please. But what does a Christian please do? Notice what we get here? Peter doesn't say. Well now you've been elect verse two and you're brought to the sprinkling of the blood of Christ you redeemed. So now just go your own way. And all he says. The holy right holy so that the doctrine or truth of eternal security is definitely linked with a holy war. And may I add this thought, those dear souls who think they can be lost do not realize the subtle pride that's in their hearts. Because if you ask them at the moment, are you saved now? They say yes. What does that mean? That they think? That they've lived such a perfect life that they've been able to keep their salvation. And they'll tell you and me. And he that thinketh he stand. Take heed lest he fall. They're the ones that think they stand because they're not resting on what Christ has done, but on their supposed holy life. So that we get the the momless fact that as children of obedience we're called upon to be holy as he is. This is one of the principles. Set forth in the Old Testament, one of the principles of God that doesn't change from dispensation to dispensation. So it's it's given us over in Leviticus be holy, for I am holy. It's God that's speaking. And the principle still holds in this dispensation. It never changes because God is holding that principle never changes. That we are responsible to be holy. Garden of Eden was innocent for the fall. Our innocence there is not the knowledge of good and

evil. When man fell, he got the knowledge of good and evil, but only had the power to do the evil. Now holiness is not innocence. Adam was not holy, he was innocent. Holiness supposes the knowledge of good and evil and only doing the good, doing that which is in accordance with God's nature. So Christ is that holy one.

That holy thing that shall be born of thee shall be called the Son of God. So holiness brings in the thought of God's nature. We couldn't hate or abhor sin if we didn't have a new nature, a new life. We that develops that later in the chapter, of course, but that's the principle of it. Standard. Our fooling us. Is in correspondence to the person. We see that as has been remarked in the different dispensations back in Genesis when God called Abraham, he said I am the Almighty God, walk thou before me and be thou perfect. It's the same standard. It's in relationship to the Almighty God for him. And then in Matthew 5. Five, it says, be therefore perfect even as your Father, which is in heaven's perfect. Now he's revealing the Father. But it's the same standard and it never changes here. For us. It's holiness, and it's as he which have called you is holy. Directions here that we should notice very carefully in the 14th verse at the end it speaks of. The former lusts in your ignorance, and then in verse 18. From your vain conversation received by tradition from your fathers. So that. There's no excuse now for ignorance. And we have the whole word of God. But the Spirit of God brings before us here something else that's very important for us to notice. And that is the operation. Of the father in connection with his children. Now we know that the the Lord Jesus is seen as the great shepherd in Hebrews and that's one aspect of the work that goes on as he as our great high priest is, is keeping his people in contact with heaven and the enjoyment of heavenly things. But here we have the Father and I believe the Father's is connected with. The. Discipline, the bringing up of the child. And so in Hebrews 12, he's spoken of as the father of spirits. In the Old Testament we have at least two places where. God has spoken of as the God of the spirits of all men, but it comes closer in the New Testament. He's the father of spirits. Now there's there's a tremendous work going on in the soul of each believer. I don't want to be misunderstood. The thief on the cross was made 5th for that glory. That's true. The work was finished and he was made fit for the glory. But I believe there is a work by the Spirit of God today, the Father Himself over it, preparing each heart for that coming day of glory. A tremendous work going on in each. Person and the preparing of the Spirit. Of men. Think of what it means. What a what a change has taken place when that work was finished on the cross, but still there is a work going on that we might enter into the appreciation of these things in our own souls. We know that they are true of us, but have we grasped the meaning of all that we've been brought into? And I believe that that is a part of the work that the Father is doing and it's connected with what we had earlier in the chapter.

Though now for a season if need be, ye are in heaviness through manifold temptations, all these things. Are allowed in our lives for a purpose. The preparing of man's spirit, and all in view of that coming day of glory. Now it says here. If you call on the father. Who without respect of persons, judgeth according to every man's work past the time of your sojourning here in fear. Now, that's not the fear in the sense that there's going to be. Wrath. That's all taken care of long ago. It's not that subject to talk. We have that salvation, we've already noticed. But it's unless we should. Find ourselves in a position where we resist this work that's going on, preparing our souls for that coming day of glory. We want to gain every bit of it, and we want to have it in the Spirit that becomes one who is seen as an obedient one. We've been called to the obedience and the sprinkling of the blood of Jesus Christ. That's Our Calling. The obedience of Christ we find. We have that very same nature and we have been covered by that precious blood. In the present day, that there's a movement, a trend toward unholiness, and I believe the book of Jude brings that before us. What's going to characterize the last days? The End of the Age and Jude speaks of contending for the faith. Which was once delivered unto the Saints about. There's something else connected with this faith. It's more the holiness of faith that is enjoined here. And examples of unholiness are brought before us, examples of corruption, for instance, in the fifth verse. Speaks of the children of Israel. Saved out of the land of Egypt that were afterward destroyed because they believed not well what happened? They went on with idolatry. They fell into that snare of idolatry. Forsaken God, and there was corruption that characterized them in that connection. And then the angels, which kept not their first estate, but left their own habitation. Reserved and everlasting change under darkness, under the judgment of that great day. Well, there are things connected up with that that we don't understand. We don't know everything. Every detail isn't told us. But the whole thing in connection with the fall of angels seems to be sort of veiled and covered over because it was such an awful thing that took place there. And then we have Sodom and Gomorrah. Brought in and I think we are pretty much aware. That the day in which we're living is characterized by the things that characterize Sodom and Gomorrah. A ****** is becoming more rampant in this country, and it just makes us feel old. It's just like the days of Sodom, and the Lord reminded us of that, that the days of Sodom and Gomorrah and the days of Noah would come upon us. That the same things that characterized him then would come upon us in the last days. And we need to look to the Lord for grace to withstand that, not to make light of grace as it says here in Jude in verse four, turning the grace of God into lasciviousness. The idea is, oh, God is a good God. He's a gracious God. He won't judge us for this. We can do what we please and we can go on with all of this kind of thing and the Lord isn't going to take. Ask us to give account for it. No, we we must watch this and walk in fear that we don't turn the grace of God into lasciviousness. Just satisfying the lust of our flesh, giving way to the lust of the flesh. May God give us grace that we might take a stand in these days. And as Peter tells us, to pass the time of us. So journey here in fear. Fear of what? Fear of dishonouring the Lord, fear of displeasing him. Fear of doing anything that will bring shame upon God and the name of the Lord Jesus Christ.

Peter was concerned about this because he also speaks of apostasy in his second official. And what's going to characterize the last days? All that we might be characterized by what He has already brought before us as being children of obedience, obedient to the Lord in everything. I feel that we need to go on in such a way in the spirit of self judgment, that we might be sensitive to everything that God brings before us by His Spirit that will please Him. And sensitive as to that which dishonors the name of the Lord Jesus Christ. Visions one. I'd like to call attention to a passage in relation to this where we get God's purposes in Ephesians 1. We got the the fourth verse when verse three says blessed be the God and Father of our Lord Jesus Christ who have blessed us with all spiritual blessings and heavenly places in Christ according as he had chosen us in him before the foundation of the world that we should be holy. And without blame before him, in love now. Holiness is God's character. God is without blame in all his ways. And God, God's nature, love. Now. If God is going to have children before him, and he determined here that he would, they must indeed. Be in line with his own nature and holiness. I call attention to this because. It doesn't say in that fourth verse, according to the good pleasure of His will. I say this reverently. God couldn't have it any other way than holding it without blame. But when it came to what He predestinated us to, then He had a choice. And so in verse. Five, having predestinated us under the adoption by Jesus Christ to Himself, according to the good pleasure of His will, Now, according to the good pleasure of His will, He's made our sons. That's what the adoption really is. But as to our place before Him and His purposes, we ought to have his nature and the manifest holiness. And as we have in that third, fourth verse, holy without blame. Before him in love. I would take new birth then too, would it not? I love to think of that that. By adoption, you can't do part of nature, can you? You can choose, you can select, you can adopt. And the adopted son can look at his father and say I possess a rather the adopted son to look at his father and say he wanted me and he chose me. And he calls me son, but he cannot look at his father and say, as I possess, that every life and nature of my father. But one born into a family can say

I possess the very life and nature of the one whom I address as my father. But he could not say that he wanted me, that chose me. But by the very wonderful councils and grace of God, both are true about it. That's all. We are his by choice adoption, we are his by birth. So we possess this wonderful nature. That's all. Got this last part of verse 15. So be holy in all manner of conversation. I suppose the word conversation means more than just what we talk about. But I think in looking at it in that way, it's very important for us if we read in Ephesians 5 about some of these unholy things that our brother Anderson has called attention to, it says in verse 12. It is a shame even to speak of those things which are done of them in secret. So I think the exhortation fits as to what we talk about. And what we talk about is what's in the heart. Out of the abundance of the heart, the mouth speaketh, and as a man thinketh in his heart, so is he. So we go right back to our thoughts, and we need to guard those so that these unholy thoughts are stopped, so the unholy words don't come out and the unholy acts produced.

Which is very important excitation for us all. This. Verse here is translated. Manner of life. Which is not limited, of course what you say is true. It is not limited to our expressions. That's through our what We generally use the word conversation as though it's our what we talk 1 to another, but it's really here fundamentally and directly translated of life. A life of holiness now without and we see follow. Peace. This is Hebrews. 1214 Follow peace and holiness. Now this is in practice and character. In particular. Follow peace and holiness, without which no man shall see God. This character of which our verse 14. Surely emphasizes as to what we are. That we are children of obedience. We sometimes call that standing. But it's our character as to what we are. Now, if we go on and read you allow me to read from verse and where do I read verse 14 to 17? That will not be too much. They fit together. They develop the father. As children of obedience is what we are. Not conformed. And conforming. Enjoy your. Former lusts not conformed to your former lusts. In second, Timothy Pauls last better for these difficult days that we are now living in. There he also says. To young Timothy. Me you for lessons. Now there are lusts. Second first period to 11. That are all right, but lusts that war against the soul going contrary to God's purpose of our creation, we have proper lusts. To be hungry. And there are other proper lusts, God-given if rightly used. Now here if we go on and beyond that former lust in your ignorance. And he which hath called you is holy, so be ye holy in all your manner of life. Because it is written in the Old Testament. Be holy, for I am holy. As his children. As is adopted as is those that are as their brother just emphasized that we're stunned, but we're his be holy, for I am holy. And if he call on the Father who without respect the persons, no exceptions. No favorings? No. Prejudices. But just as things are God and God, so that the so be holy in all manner of your life, because is written VOA braham boy and him ye call on the Father, there's relationship who without respect to persons judges according to.

Every man's work. In other words, is what we really are in our lives and in our work. Pass the time of your. This is the character of the epistle, and where it says Pilgrim is it shouldn't be translated. Sojourners on to the glory is the is the goal. Sojourners here. In fear we've had that explained godly fear, the children of Israel. Were on a journey through the wilderness, and I think these to whom the apostle Peter was writing were aware of this. What had happened to their forefathers, how they've been going through the wilderness and if they knew that account and they had meditated on any in any measure. They would realize how important this was to pass the time of their pilgrimage or sojourn with peered. They must have realized, well, our our forefathers didn't really fear the Lord, especially those who were destroyed in the wilderness. They weren't allowed to enter into the land of Canaan. They never got in there to enjoy all of this. So there is a character of life that we can pass here. In carelessness, so that we miss the enjoyment of all the things that God has for us, we don't enjoy the things to come. We don't enjoy thoughts of the inheritance or of that salvation that we're still waiting for, the salvation of our bodies. That we're going to be made like unto the Lord Jesus Christ and we're going to reign with him. We're going to enjoy the inheritance with him. All of this kind of thing that we might go on with, which is put under the caption here of unholiness. Why that can rob us, rob us awfully of the enjoyment of all of these precious things that God has put before us and the Apostle Peter's concerned. This and of course it's God behind it by his Spirit, because God wants us to be happy. He wants us to enjoy the things that he has provided for us and that he has in the future for us. So he's very careful to say we'll pass the time of his, of your sojourning here in fear. Well, we might link that with the judge machine of Christ. We're passing through this wilderness, we're pilgrims here, and we're going to pass the judgment seat of Christ. Where everything is going to be brought into review. Well, it's put before us in such a way as to stimulate this fear in us that we displease the Lord. And not that we're going to stand there at that judgment seat where the Lord passes everything in review and we see everything as He wants us to see it. It's not that we're going to be judged there for. Our destiny. But it's not a place of doom, but it's a place where everything is going to be manifested. It's all going to come out there. Not that it's going to be spread abroad before our brethren or anything like that, but it's something between US and the Lord and where He, he's going to give us to see it just as he sees it. Well, he sees us that he sees it that way now. And so we should be aware of this, that the Lord sees everything and it hurts him, it grieves him, it dishonors him, it displeases him, it it makes him sad to see if we're careless and not passing the time of a sojourn here in fear. Mark and that connection. In the third chapter of this book, we have a conversation without talking. Let's turn to that third chapter. I think it's important to bring out the practical side of it. In the first verse it says, likewise ye wives the in subjection to your own husbands, that if any obey not the word that they made without the word be won by the conversation of the wives. That is, the wives were not to keep talking to them and giving them the word, they were to live the word and so on. The next verse says. While they behold not here, but behold your chaste conversation coupled with fear. So the wives here were to walk and to live in such a way with an unsaved husband that even if they didn't have the opportunity to present the word to them.

The husband would see the word working out and there now here is director wives at the principal. Does it not apply to all your conversation? It's our department really isn't again, it's rendered manner of life. May I say a word? I believe it's seasonable. I believe that we will recognize that it is to the point also. In the dressing the Saints. Of Philadelphia. The Lord is presented in the character of. The Holy. And the true. Now the seven churches in their decline had passed through. A lack of heart. They passed through. Things to overcome by their lives, not counting anything but the glory of Christ, they passed through the being flattered by in the days of Constantine, given the finest jobs in the realm, the opposite from persecution. Then comes that. Jezebel. That wants to take over the world. Pergamus means double marriage, in other words, married to the Lord and married to the world. Well, it's worse when they when it gets so bad that they want to take over the world. And in second no no 17th of Revelation verse 18, we see the role of the Vatican. Finally attains her ambition. For an hour. Very temporarily, she just succeeds in getting the 10 horns of the 10 nations, as it were. Under her thumb and it doesn't last at all for the next chapter. 7/18 shows her downfall. Now I mentioned that Philadelphia. Is introduced as the Lord Jesus, holy and true. That is what characterize the lies and the state of God's people gathered to His name a century and a century and a half ago. As to what characterized their state now they're standing. They held exactly the same truth as you and I are holding, but merely holding standing truth merely having correct. Breaking of bread meetings and prayer meetings and so forth. That itself has no value. It can be to the condemnation if the life has not the Savior of Christ. So that this is a word for a conscience that's hard to bear, brother. We need to be as they were. Thou hast a little. Oh, we love the The Authorized Version and excuse ourselves. Y'all asked a little straight. We all can subscribe to that. But the real translation and the real interpretation, the real purpose of the Spirit of God is commanding them for having that which glorified Christ. And the right interpretation is, Thou hast a little power.

Or to have a little power to glorify Christ is everything in a day like this? Now the only thing that might suggest possible failure in Philadelphia. They're they're standing was perfect. Their state was also of God. Beautiful, beautiful fragrance of Christ is the character of that state.

And that. When it comes to verse 11, oh brethren, here's something for your conscience and mine. Hold that fast which thou hast. A meeting, brother. And we all love these in the glory. He said at the close of the meeting of a big meeting. It was large turn out now the true interpretation of holding that fast till I come. Is you stay gathered to the name of the Lord Jesus Christ. Now that is no interpretation correct at all. Our possession, our privileges are nothing like what God wants. He wants us to hold that. Valuation of Christ, the person of Christ. The word of Christ to hold it fast. We have it on our shelves, sewing it here. And the and the nice stock we have here, the loneliest probably on earth in the English language is in found books and pamphlets and tracks and we have it. Are we living it? Are we holding fast the life that goes along with that kind of ministry? If we are not diligent, we're going to be just the opposite. And there's I want to remind you of one word that I think is better than the word indifference than describing letters is the word and and all the vocabulary according to my thoughts rather than I'm only ministering what I believe. With all conviction is. The danger of being. Self satisfied or what is the right word therefore? Complacent is my word. Or the last record of Israel and Malachi. They were impudent is what chief be characterized as Malachi. But what chiefly characterized lands here is complacent. I watch. I am rich. And become. Increased in goods, that's transformation of do transformations that become. I'm rich and increased with goods and have made of nothing. They have everything but a heart for Christ. Therefore, this will wind up my things I'm trying to say. He is introduced as the faithful. And. True witness. Oh, when we talk about our testimony, brethren, it is through our shame. We reveal the complacency we should feel, the drifting in departure, the distance from what it was a century ago. We did, saying I am a brother, said that was written when Brother Darby was 45 years of age. Yes, for you, we say to him. When he was 30. 35 years of age. Do we have any revenue with the spiritual qualities nowadays that could write such in at the age of 35 and 45? We are not what they were when they were gathered through the Lord's name in the day of Philadelphia. So the Philadelphia state. More important. And more serious and solemn than Philadelphia Standing, which was perfect.

What you're saying, Brother Brown? Believe is found right here in the verses that follow. Now I'm thinking about what Paul and Barnabas did when they went back to visit the assemblies. They exhorted them to cleave to the Lord with purpose of heart. Well, that is the center of the thing, cleaving to the Lord with purpose of heart. And in the following verses we have both the Person of Christ and His work brought before us. And it's introduced with the word far as much now that connection with what has gone before, what we've been talking about for as much. As you know something we know we are well acquainted with it. This is what we learned when we were first saved. You know that you were not redeemed with corruptible things as silver and gold from your vain conversation. There you have that word conversation again, vain, empty manner of life, received by tradition from your Father, but with a precious blood of Christ. As of a land without blemish and without spot. Now goes on to say something about the person who barely was poor, ordained before the foundation of the world, but was manifest in these last times. For you who by him to believe in God, that raised him up from the dead and gave him glory, that your faith and hope might be in God. Oh, what a wonderful combination of the work of Christ and the person of Christ. And this is what we're pointed to now, or as that which will keep us and sustain it. Because if we don't plead to the Lord with purpose of heart, and if we don't remember the pit from which we've been digging and the work that's been done to save us, we're going to stray away. The soul joining with the fear and fear is related to our to our standing, is it not? All our attention to the word for is much that is. This is the reason now we have we will redeem now redeemed means to be fought back. When man sinned, he got away from God and so to speak, God lost him. But in redemption God buys back that one that was lost. I remember years ago they used to have a system of pledges in our neighborhood. I know, and people needed some money. They couldn't just go to the bank and get it as easily as some kind of a day they go to. A A A what was called a pawn shop and they bring a watch or a suit. And they would get a certain amount of money loan to them and it would be given a ticket of redemption. And when the time came that they wanted to get that article back again, they had to go in and pay not only the son that was loaned to them, but the interest that was charged. It was there, a garment, it was their property, but they had lost it for the time being, as long as someone else. And if they didn't redeem it at the same time, he could sell it. And so when they went back, they had the redemption ticket, They paid the cost and the interest, and what had been theirs before was theirs again. And so in redemption, John has brought us back. We belong to Him not simply by creation, but we belong to Him. By redemption. So he links that up with the fact that it was not silver. Now on the 30th chapter of Exodus, we have redemption money, have a shekel of silver, and every Israelite who was numbered had to pay half a shekel of silver. The rich couldn't give more and the poor couldn't give less. That is, you can't have more than Christ, and God will accept nothing less. That's what that silver five. But now Peter says it's no longer a question of redemption by silver or even gold, but by something even more value than all the gold and all the silver of the world. Precious and also a very, very talented to think that we have been redeemed. Perhaps we could say that the very use of the word redeemed would remind us that we were in captivity. There was another that had the power authority, Oprah and the thought of redemption suggests that that is broken. We are relief from that ******* that captivity in which we once were held.

And also suggest the price paid in order that that ******* might be broken, and the person or thing released. But the third and wonderful thought that you bring before us is it now belongs to the one who paid that price. So the Lord says, fear not, for I have redeemed thee, I have called thee by thy name. Thou art mine now those that sound delightful, Lord of Lords, that sound like something from which we would shrink. Well, it depends on who the one said, who it is that says thou art mine. So I'm going for there are folks here who would really appreciate very much the fact someone who loved you very, very much turns and says to you your mind. Oh, that sounds lovely. Where the heart is truly served with both words are very bright. President, what we think of being great names, wouldn't it be quite stressful if we said, oh, I am so glad that that ******* is broken. I am so glad that I have been released from that captivity. I am so glad that that price was made his precious blood. I don't know whether I'm very pleased to think that I now may love to him that imagine if our hearts would ever entertain such a song. I don't know whether this drills my soul to hear him say thou art mine. There's a real and rightful frame of ownership, dear brothers and sisters, and it's the one who paid redemption price who has the right to claim that ownership. I hope the ownership. To our heart, and that we gladly recognize what he really means, what he says. I have redeemed things. I have called thee by thy name. Thou art mine. I'd like to remark about. Number one. As most of the older ones have been out to the meetings many times, I've heard this before, but our brother Adrian had just mentioned a little while ago. There's a big difference between. Creation and redemption. Now we are here by creation. But the illustration is a little boy who loved to whittle out little clothing, pieces of wood to make chips. As he became more adept, he finally produced the best he had ever made with Sale and Brother and. He had to get permission from his mother to go down to the water and. To float his new sailboat. He had a wind wiring that rudder though, that it would make it go round in a circle. He had his sail set according to how he thought the breeze would bring it back to shore again. But as the breeze changed, the sail flopped over, and the way the little book goes further and further away, he lost patience and he wept and he went home and told his mother of his laws. Days later, sometimes later, in the next town, in a window that told all manner of merchandise, maybe toys, he saw a little boat in the window painted up so beautifully red and this and that,

and he looked at that boat from every side. And he said that's my sailboat. He goes into the proprietor and he lets him know that I made that boat, that boat is mine. But the proprietor said that is a boat that was brought to me and I also paid for it and the price is so much. Well, the little boy wondered how he could, but he finally pocketed her. To find back is the middle vote. Oh what a charming thing to go under his arm as he went back to Maha and brought back the boat. Now that is a good illustration of creation and redemption. It belonged to him by right of creation or that he made it.

Now it belonged to him by right of redemption because. He paid the price to get it back. I'm just wondering what our brother Lundy was about to tell him. I'm hearing and I was thinking along the lines of what our brother Brown was saying a moment ago about. Acknowledgement of our failure, which is so important. And it's in keeping with what we have in our chapter. But I believe that there is that in the word of God. Which would encourage our hearts, even though we have to acknowledge the failure and we should humble ourselves. Now if you'll turn to the 45th chapter of Jeremiah. I think it's necessary to call attention to this because. We shouldn't be discouraged. In the 45th chapter of Jeremiah, we have a line of things. Where it seems like Barrick was a little bit discouraged. Now, I don't believe God intends us to be discouraged. I believe he wants us to humble ourselves to own our failure. But we find that Jeremiah, after he had announced all the judgments that were to take place. Upon God's people. Because of their failure and their idolatry and their resistance to the truth. Jeremiah goes out and he buys a piece of land, the very land that is going to be destroyed. The land is going to be captured and he sees to it that it's sealed by the elders, so he takes possession of it. Well, we find their real faith in the fact that God was going to fulfill His promises to His people in spite of their failure. God's purposes will never change. In spite of us we fail. But his purposes won't change. But now in this 45th chapter of Jeremiah. Word, that Jeremiah the prophet spake unto Barack the son of Neriah, when he had written these words in a book at the mouth of Jeremiah in the fourth year of Jehovah. Him the son of Josiah king of Judah, saying Thus of the Lord the God of Israel. Unto the old barrack thou did say, Woe is me now for the Lord, of added grief to my sorrow. I fainted in my sighing and I find no rest. Thus shalt thou say unto him, The Lord saith thus. All that which I have built will I breakdown, That which I have planted I will pluck up. Even this whole land. And seekest thou great things for thyself? Seek them not, for behold, I will bring evil upon all flesh, saith the Lord. But thy life will I give thee for a prey in all places. Whither thou goest Now here was a word of encouragement to Barrack, who was willing to step out of the of the ranks of those who had turned aside and write that book for Jeremiah. He identified himself with the prophet. He took the little the place of the little remnant. And he's promised protection and care in every place that he goes. I believe we should be encouraged by scriptures like this. We must acknowledge our failure. That's true. But I believe that God would encourage us. In these last days and he recognizes. The simple faith that rests upon Him and that acts in keeping with His word, even though others may turn aside.

Not that we have anything to brag about, but there there should be with us that simplicity going on in confidence in our souls. Trusting in the Lord, even though we have to acknowledge the failure that has come among us. All your attention to. A line of truth related definitely to what you're saying, dear brother. In the book of Jeremiah. We have a faithful weeping prophet that had such a heart for the Lord's people in Jerusalem and Judas. He was a weeping prophet. He could hardly bear to be the messenger of God, a prophet to a people that God had so loved and so privileged. And to that temple center. Of God's worship, to think that God is going to go through the whole thing and ended up and destroy it, that would make him a weeping coffin and make him a weeping coffin because of the state of the peoples we get in his lamentations as well as in the book. Stubborn in the book, they would not hear 49 times. They wouldn't hear God's word from God's prophet to them. They would not. There's the will. Isn't it stubborn? I mean cotton in their ears, as they might say. But in the 16th of Jeremiah, we find in verse one that he was not married. How could a wife bear with such a prophet in there? And they're under the roof that for 41 years was preaching against what the people wanted to hear. And they were aiming in every way that we like. They get his scalp. You know what I mean? Now when you come. To Speaking of him as being a type of a prophet, as one brother uttered I, I heard him say it. And type. No, no problem of a remnant. No in offense with the type of amendment. And we could keep on naming. There were types of remnants, individuals like Gideon was a type of remnant. That individual was an example for you and me in the day that he knew how to overcome by the power of the spirit. In his weakness and his nothingness, oh God made him a mighty one to be a deliverer of his people as women in the detail. Now in Jeremiah 45. I love to hear some brothers that are sitting here who have ministered on his shortest chapter in the book of Jeremiah of only 5 verses. Now from verse 2. To the end, I'm going to try to bring out what it really teaches. There's one verse in this chapter that we often use, but we don't get the point of the whole chapter at all. Would think of spell great things for thyself? Seek them, ma. I've had the wonderful principle in itself. It's a tremendous truth. But let us get the truth to the chapter now. And I only read 4 verses of the five. I want to give you a gift to the thing. Barrack was the Emmanuel instance, the big words of the children. Emanuel by his secretary, an associate, one that was with Jeremiah, who would have him do the writing while God would give the word for him to write. But he was right. Alone, using his hands and associated with this Jeremiah Lamination hated. They couldn't stand him. They could put him in a dungeon, the Princess and all could get together and they could condemn him to death. And they were trying to get him.

Now, Vera had been going along with this long enough as far as he felt he was getting cold feet. You understand what I mean? Now you're going to see it in the chat. Verse 2 Thus saith the Lord the God of Israel to thee obey now God is God. He had not been using his prophet Jeremiah in vain, and though it was not true that he's not going to do it. The people in light to have had the whole thing reversed, but God is showing. This associated Jeremiah. That you are going to continue and don't be concerned about yourself. See great things for your own self to save your own life as there were an escape. No, I'm going to use you. I'm going to use you to go on or I'm going to do exactly what I said I'm going to do. Can you not see how Eric would like to do it? Way and escaped what he looked like he was an old life would be doomed to like Jeremiah. Actually, brother, we have no record of the end of Jeremiah, but which one of the prophets had not be killed? I wonder if God intends us to Jeremiah happened to be one or I I'm inclined to believe that he met an hand. It is not recorded. Here we read on. Now just ask the Lord. Verse two, God of Israel to the old barrack, Thou did they wool his knee? You're thinking of yourself. For the Lord hath added grief to my sorrow. I fainted in my sign, and I find no rest. Of this was his attitude and state of soul. Now verse 4. Thus shalt thou stay unto him, the Lord said. Hey, Barrett, Behold that which I have built will I break down. I'm going to break down the temple. I'm going to scatter those of Jerusalem and Judah, just like I said I was going to do. I have built. Will I break down? And that which I have planted. I will look up. Even this whole land. God means business. He's not going to. He's not going to change his mind a bit. And he could sell great things for thyself. Seek him not. Don't waste your time thinking about yourself. I'm going to take care of you. For behold, I will bring evil. Upon all flesh, says Jehovah, but thy life will I give thee. And B for a prey. Or in all places, whether thou goest. Brother his wife was to be alive of their pointing their finger at him. There being mocking him, no doubt, but he was to be able to bear God would sustain him in it. And that is the message of chapter 45. To the assembly. Now no doubt there are those that get discouraged. In the midst of the assembly, they see what's going on and maybe there's some confusion in the assembly and they get discouraged. And the first thing we see is that they they leave the Lord. They may talk about leaving the meeting, but it's leaving the Lord when they leave the assembly. And God doesn't want that. The Lord wants us to cleave to

him. He's there. He's in the mid, and we're to cleave to Him. They're like David. He encouraged himself in the law. And we can certainly all do that. Even though we might be discouraged and beat down, we can encourage ourselves in the Lord because he's still there. And when the Lord is there, why should I leave?

We want to be where the Lord is. Surely we want to be there when the Lord comes. Here in the 18th and 19th verses we have a very precious thought out these Jews, believing Jews have been received from their vain conversation. That was what they went on with, what they had received from their fathers. But you know, it's a wonderful thing that we as Christians we value. And enjoy the Old Testament, but due to the New Testament New Testament teachings. We are not Jews, we're not brought on the Judaism. And so it's striking here. He tells them that they redeemed from the vain conversation received by tradition. And then he brings in something from the Old Testament, which is a type of Christ. He brings in the Passover lamb. Now they were all familiar with the Passover lamb and the Apostle Peter here says you cut loose now for your main tradition. But isn't it wonderful to see that God still has? In the Old Testament, which we can enjoy as we see Christ in it, so he says, you redeem with a precious blood of Christ, as of a lamb without blemish and without spot. Now that's the Passover lamb of Exodus 12. And as part of the stairs, who verily was foreordained before the foundation of the world. Now on the 12Th of Exodus, the Passover lamb was foreordained. It was chosen on the 10th day, and kept up to the 14th day, and it was on the 14th day. That it was killed a type of Christ being foreordained and then coming here and fulfilling it all. Now this is a wonderful thing to have the person of Christ before us. Here Peter brings as his custom all the way through by the Spirit the contrasts with the Old Testament. He's just as much contrasting here as Paul does in Hebrews. Only Paul doesn't more with a ritual system here it's. A Passover lab. What a marvelous thing, a lamb without blemish, without spot or a name. That is God. Redemption was not an afterthought with God. God didn't have to make shift some salvation when man fell because Christ was for ordained before the foundation of the world. He was chosen on 1/10 day. And so we see Peter bringing that in the air and giving Christ's character. The land without blemish, without spot. Doesn't mean that that because one not understanding the principles had left the gathering that they had left the Lord, which you say that they had left the place where he said his name is what you meant, wasn't it? Yeah, yeah, it's up with the word of the Lord endureth forever. I thought about in connection with. Barrack again. He learned that that word. Would abide. He had written a stroll in the 36th chapter and it didn't please the king when it was red in his ears and he burned it. But that didn't do away with the work. He the work came from God. And the word abides forever. He was told to take another stroll and write the same words and then add more to it. It's not a comfort to think that we have something that can't be done away with it by. Rest of the chapter Our time is slipping away. We have some very precious things. We have the the precious blood of Christ. Has been commented on that we we need to to think of this. The the Peter Speaking of precious things, these things have become very precious to Peter and so. By experience his pathway here, he's proved the preciousness of the work of Christ for him. He's full of it. He's in the enjoyment of it. And now he speaks of. Who by him do believe in God? They had believed in idols before even Israel had turned to idols.

In their vanity. Who believe in God, who raised him up from the dead, that is, out from among the dead, and gave him glory. That your faith and hope might be in God. Now this is in contrast to idols. Or when you say Israel was not an idolatrous nation. But they did turn to idol they they sought other gods. And if you read the testimony of Stephen, you'll find that they had served Moloch all their days. What a solemn thing of people who have the oracles of God. We're serving idols, and here we have a truth. That's so important. That your faith and hope might be in God. Now he's going to speak of things that we have. That are. Unchangeable, incorruptible, that can't fade, in contrast to everything in Israel and their economy that depended on the flesh, even the priests. Their death terminated their service. We have a priest who lives forever. Everything that belonged to the economy of Israel or that which was in connection with their religion. An earthly 1. Everything passed away and changed. But what we have here is. Seeing if purified your souls and obeying the truth. Israel didn't have that. For one year, the judgment was stayed. But in view of a sacrifice that was to be made in the future. But we have purified our souls in obeying the truth. Through the Spirit. And to unfeigned love of the brethren, that's the proof of it. Every believer has a new nature. And it's manifested in affection. For the rest of the body of Christ or every other believer is really having Peter here. So that. Unfeigned love of the brethren. That's divine love really manifest in the believer. See that you love one another. That's the practical side of it. With a pure heart, fervently. Being born again, now that's really. Born anew. It's an entirely new life. We have in Romans 5, Romans 8. For the law of the Spirit of life in Christ Jesus has set us free from the law of sin and death. Or let's put it this way, the principle of the Spirit of life in Christ Jesus set us free from the principle of sin and death. It's an entirely new principle that has come in. It's an entirely new life that has come in because the life we had before wasn't really life in the sense it was only a temporary thing. We're going to soon give up this present life, the brethren. We have that which will never change and. The word of God being born again, not a corruptible seed. That is. The life that we now have has its origin in that which is incorruptible. It has its origin there. We have that life so that. By the word of God. The Word of God liveth and abideth forever. It never can be changed. It's the word of the living God. This is what we are trusting in, not something that's transient, something that changes, something that fades. No, we have that which is solid and.

Which liveth and abideth forever. Now the contrast is really quoting from Isaiah 40, for all flesh is as grass. And the glory and all the glory of man. Now notice that all the glory, because he's Speaking of glory in this book. And he says all the glory of man. We are not going to salvage one thing from the old nature. All the glory of man. As the flower of grass. It's up. One day it fades, tomorrow it's gone. The Spirit of God would bring the contrast to us, dear ones, because the tendency of our hearts. Is to be affected by that which we think is glorious here. But you know, poor luck. He took one look down at Sodom. This well watered plains he never thought one thing about his family I suppose, or the end of the course. But he saw that enchanted valley, and that's where he went. But the glory of it faded, and very quickly. And he was taken captive by the enemy. But here we have that which will never fade. Never pass away and. All flesh is as grass, and all the glory of man is the flower of grass. The grass weather at it, and the flower thereof falleth away. Now the the real meaning of that is it has fallen away. That's the true rendering. I believe. It's something that's passed you might as well recognize as past. It's all fated already. In view of the work of Christ on the cross, it's all fated, it belongs to Adam and his race, and it's going to pass away. But the word of the Lord and Doroth forever. And this is the word which by the gospel is preached of you, that glorious gospel that Peter says. Now you've received the end of your faith. The Gospel. Of your salvation. Salvation through the precious blood of Christ. This is our portion.

"Kept by the power of God" 1 Peter 1 :5

"The Lord will go before you." Isa. 52:12.

"The glory of the LORD shall be thy rearward." Isa. 58:8.

"The LORD is round about His people." Psa. 125:2.

"Underneath are the everlasting arms." Deut. 33:27.

"His banner over me was love." S. Sol. 2:4.

Christian Truth: Volume 22, Kept by the Power of God

1 Pet. 1:5

"The LORD will go before you" (Isa. 52:12).

"The glory of the LORD shall be thy rearward" (Isa. 58:8). "The LORD is round about His people" (Psalm 125:2). "Underneath are the everlasting arms" (Deut. 33:27). "His banner over me was love" (S. of Sol. 2:4).

Girdle of Truth: Volume 6, Fragments: The Spirit of Obedience

" We are sanctified unto obedience."-1 Peter 1:2.

The spirit of obedience is the great secret of all the present and practical blessings of the believer; for the Spirit is not grieved, and so becomes the minister of the grace and knowledge both of the Father and of the Son, and the simplest believer walking thus, enjoys the blessings of the covenant-faithfulness both of the Father, and the Lord, and the Spirit to the purposes of love in which we stand, and of divine glory.

The very blessings of the Church bring us into a kind of conflict that we should know nothing of apart from such a position, and privileges, and blessings. So the Church is subject to more failure and evil than either Jews or Gentiles were, because they were not set in the same blessings. A Jew might do many things which would be monstrous in a Christian, and find no defilement in his conscience. The veil

that was over the knowledge of God being rent, the light shines out, and the consequence is, that this light which has come out of the holy place cannot tolerate evil. Christians are in a more dangerous position, if not walking in the light, than a Jew. Satan may draw and entice me with many things which would have no power against me, if I were not so favored. Hence the need of the exhortation, " Be strong in the Lord, and the power of his might."

Bible Treasury: Volume 1, Obedience and Sprinkling of the Blood of Jesus Christ

VI. 1 Peter 1:2, 3. Do the words, “of Jesus Christ,” apply to one term or both? and what the Jewish allusions?

The words apply to both, doubtless. The whole passage characterizes the position of the Christian with reference to that of the Jew, in virtue of being begotten again to a living hope. (Compare chap. 2:4, 5, and Matt. 16:16.) Our inheritance is incorruptible, is in heaven. The election of the saints is according to the foreknowledge of God the Father, made effectual, not by such earthly deliverance as Jehovah had wrought, but by sanctification of the Spirit: all natural references, by contrast, to Israel's portion, especially as Peter writes to the sojourners of the dispersion. So again, the double character of Christian standing before God. It is Christ, not the sealing of a legal covenant, not the blood of bulls and goats. We are set apart, by the quickening power of the Holy Ghost, to the sprinkling of Christ's blood, and the obedience in which He walked on earth—practical obedience. The obedience of Christ differed from the law in every way. Law promises life when we have kept required and imposed commandments; Christ's obedience was the expression of life in love. Self-will—lust—exists in us: law forbids its gratification. If I submit, I am counted obedient. Christ never obeyed thus; He came to do God's will. Obedience was never for Him a bridle but on a contrary will. We need, alas! such a bridle still; but proper Christian obedience is the delight of our new nature in doing the will of God, whose commandments and word are the perfect expression of it for us. It is what James calls “the perfect law of liberty.” Christ's motive for action was the will and word of His Father; so it is ours as Christians. “Begotten again,” for the spiritual Jew conveyed the idea of a new state, such as Ezek. 36 presents, and referred to in John 3. The whole truth being now made clear, we know that this takes place by the communication of a new nature in Christ. He becomes our life, being a quickening spirit. Hence it involves a new position, even His own, as the object of faith now.

Matt. 19:28. Mr. C. inquires as to the heavenly place and portion of twelve, seeing that they are here promised the highest seats of dignity and rule in relation to the tribes of Israel, “in the regeneration,” or the times of restitution, the true year of Jubilee here below. The other side of the glory, which is theirs, is seen in Rev. 21, where the names of the apostles are not merely written on the gates, but in the twelve foundations of the heavenly city. They will have their place in the glorified Church on high, as ordered in the eternal counsels of God; but this will not clash with their special connection with Israel on earth. God has made known to us the mystery of His will, that for the administration of the fullness of times He is to head up all things in Christ, both which are in heaven and which are on earth, even in Him, in whom also we have obtained an inheritance.

Bible Treasury: Volume 3, 1 Peter 1:1-9, Brief Thoughts on

SANCTIFICATION of the Spirit is spoken of before the “blood of sprinkling.” Israel in Egypt were taken and set apart (which is the same as sanctification) for God while they were in Egypt. This sanctification is spoken of in Jude's Epistle as the Father's work” sanctified by God the Father.” In Hebrews Jesus is spoken of as sanctifying— “That he might sanctify the people with his own blood.” Here, in Peter, it is spoken of as the Spirit's work. The setting apart to God is a different thing from having forgiveness, and it is the accomplishing of God's purposes, though not the purposes themselves. The prodigal (Luke 15.) turned back in the far country, and then he was set apart for God. There was a total and utter change, but not all the effect yet. When he began to return, his face was turned towards his father; while, when he went away, his back was towards him. So the soul set apart by God is livingly turned to God in power; it may be as the prodigal, in rags and want; but there is the turning of heart, and, like Paul who was converted on his way to Damascus, he is a new creature. The will is broken. There will be conflict afterward as the result, but the whole man is changed. It is not that there are not difficulties to be overcome, but the object before the mind is different. The soul is thus said to be “sanctified unto obedience.” It is not a question of being better or worse, but it is turning to God; and if it is sanctification to obedience, it is also to the “blood of sprinkling.” Now I have to learn the value of that blood. He has brought me under the sprinkling of blood, as Israel was by coming out of Egypt; and what was the sprinkling of blood then? It was the seal, while liable to the sentence of death, of the covenant which they were to obey. (Ezek. 24:6-8.) if they obeyed, they stood, but if not, the penalty of death was their portion. Is it so with us? No. We have disobeyed, but He (Jesus) has suffered for us, and we are sealed under the covenant brought in by Him for the disobedient. We are brought under the blood of sprinkling, whatever its efficacy is. Nothing has power against this title. Does my guilt rise up? or Satan come against me? All is gone, because of the value of His blood. I have, as the first thing, redemption through his God, perfect deliverance from all that was for my condemnation. I am, in my whole condition as a sinner, redeemed out of it forever. The covenants, we know, were sealed with blood. Abraham and Jeremiah killed a calf, and the blood was a witness to the covenant. This covenant differs from former ones, inasmuch as it is not binding as to guilt if we fail; on the contrary, it discharges us from guilt by the blood that was shed for it.

Another kind of purging is that of cleansing from defilement, so that by the blood we are not only acquitted of guilt, but made absolutely clean. “The blood of Jesus Christ cleanseth us from all sin.” Another effect is, that it brings us into wonderful nearness of thought with God. The blood has been already spilled. Christ has done it and I see in it that He has taken the deepest interest in my soul, and given Himself, that I might be delivered. Was he all alone in it? As regards man, He was; but God the Father had to do with it. He spared not His own Son, and I our reconciled to God by His death. That is more than being merely turned, in will, to God. Where is my assurance of its efficacy? God himself having done it, who “hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead?” We have, then a dying Savior, but a living hope. We have life in Him, power in Him, through the Holy Ghost. The Second Adam, the Quickener, is He who went into death for our sins, but who came out of death, and is risen in the power of an endless life. This life then makes us pilgrims and strangers down here, and there is not a single object here for the Christian but to please God. With Jesus it was ever His delight to do His Father's will. “My meat is to do the will of him that sent me,” &c. This puts the heart to the test. Do you say what harm is there in this or that? Your flesh is after it, and that is the harm! Are you to live after the flesh? If the old man is working in you, that is the harm. We are “begotten unto a living hope,” &c., “to an inheritance incorruptible, and undefiled, and that fadeth not away” —just the contrast of everything here. If the divine nature is in us, it has divine tastes suited to that to which it belongs. My heart's affections have found a home, where God has found His rest, in Christ.

Besides, it is “reserved in heaven.” No moth or rust can corrupt there, neither thief break through to steal. It is preserved by God, and “I know in whom I have believed, and that he is able to keep that which I have,” &c. It is safe. Another thing is, we must wait for it; but we know it is well kept, if God keeps it. “Reserved....for you who are kept.” The inheritance is kept for you in heaven, and you are kept on earth waiting for it. He will keep you for the inheritance and the inheritance for you. It is then not a question of my perseverance but of God's faithfulness. Do any say, Oh! I shall never hold on to the end? But God has said, “Thou shall never perish.” Ah! but it may be said, there is all the power of Satan! Again, “None shall pluck them out of my Father's hand.” “I and my Father are one.” There is one common counsel between them. “Kept by the power of God through faith unto salvation, ready to be revealed.” There is not something to be done, something not yet accomplished. No! it is done, and that is what could not be said when Christ was upon earth. But now He has passed through death, risen out of it, ascended to the right hand of God, where He is waiting until “his enemies be made his footstool.” It is ready to be revealed, and is only delayed while souls are being brought in for the completion of His body. That is matter of joy to wait for; though, in one sense, we should desire it were already completed, that His glory may be revealed. But there is rest to the heart in the consciousness that the salvation is ready, and that we are kept through faith. There is blessing in that, through exercise, because the flesh never has faith; and if a single worldly or careless thought comes in, faith is not in exercise, and the image of Jesus is dimmed in us. We do not live, except when and so far as faith is in exercise; for all that is of the flesh perishes. “He that eateth me, even he shall live by me.” Another blessed thing for us, is, that everything becomes matter of exercise. We must never do a thing we have not faith for. This makes us feel the need of having the affections “set on heavenly things.” “Keep yourselves in the love of God.” “Therein ye greatly rejoice,” &c. Are you greatly rejoicing in this salvation? “It shall be in you a well of living water” was the word. There are none so subject to inertia as the Christian who is halting between two opinions. If worldliness, love of ease, self in this or that form come in, who are so weak and wretched? We cannot find happiness in the world and be rejoicing in heavenly things. If the soul is occupied with this great salvation, it will rejoice in it. There will be heaviness through manifold temptations, but the valley of Baca will become a well, the rain filling the pools.

We now have the “earnest of the inheritance;” not the earnest of God's love, for that is fully our portion now, and not merely the earnest of it. The “trial of faith will be found unto praise,” &c., at the appearing of Jesus Christ. He has entered within and has His crown; and now at the thought of that, we can rejoice with joy unspeakable and full of glory.” It is “unspeakable” because it is himself, and “full of glory” because He is in the glory: and lest the fire which tries should cast the least cloud over the hope and the joy, it is said, “receiving the end of your faith.” I have received the salvation of my soul, and that is really the end of my faith, though I may have to go through trial to purge away the dross.

Is your face turned upward to God, and not as the beast's which goeth downward? or is your back towards God, as Adam turned when he had sinned and was ashamed?

Bible Treasury: Volume 16, 1 Peter 1:10-12

We have here three stages. First, the prophetic Spirit is foretelling the sufferings of Christ, and the glories that should follow; next is the accomplishment of Christ's sufferings; and then comes the Holy Ghost down from heaven to report the things that are now ministered unto us, and this according to the hope, and the power of communion with the love that gives us this hope.

Bible Treasury: Volume N1, Peter's Preface

1 Peter 1:1-2

THE Epistles of Peter occupy an important place in the Scriptures. In them believers are regarded, not as sitting in heavenly places in Christ Jesus (as in Ephesians), but as strangers and pilgrims in the world going onward to the inheritance reserved in heaven, and subject to the government of God by the way. This line of things is highly necessary for our souls. It is not sufficient to be taken up with the Ephesian line, elevating though it is; Peter's aspect of truth has an equal claim upon our hearts.

My present object is to draw attention to Peter's preface to his first epistle, in which we shall find an assemblage of important truths for our souls. He wrote “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.” These were scattered Jews, as we read in John 7:35, “The dispersed among the Gentiles.” James wrote in a similar direction, but addressed the whole twelve tribes. Peter, on the other hand, addresses only the believers among them. These were his allotted charge, as we know. The risen Lord bade him feed His sheep (John 21), meaning, I suppose, those of the circumcision. Other sheep were to be called in, who had never known the Jewish fold (John 10:16); but they in due time were committed more to the care of the apostle Paul. He that wrought mightily in the one to the apostleship of the circumcision, wrought in the other to the apostleship of the uncircumcision (Gal. 2:8). Consequently, Jewish believers are addressed in Peter's Epistles, though all that is written, one need hardly say, is for Gentile believers also.

They are described as “elect according to the fore-knowledge of God the Father.” This is a far higher thing than Israel's national election by Jehovah. As a people they were chosen of God, in time, to inherit the promises concerning the land. They were to be His people, walking in separation from the nations around, maintaining His truth in the midst of universal idolatry. How deeply they have failed, we know; but God will yet make His intentions good, for His gifts and calling are without repentance (Rom. 11:29). But during their rejection, God is speaking of another election, Believers in Jesus were chosen in Him before the foundation of the world (Eph. 1:4). This, in contrast with Israel's election, is individual. It would not be correct to speak of the church, as such, as “elect,” though it be true of all the members who compose it. Here some fail in their apprehension of the mind of God. They like to think of the church as a whole as elect, leaving it an open question as to individual believers, who may, in their judgment, be finally disowned after all. But scripture is decisive and clear. Election is a truth of God, but it concerns individual believers, and not the church as such. These Jewish brethren, if one may so say, were an election out of an election. They had stood in the old Jewish circle of outward privilege; they had now been called out of it to enjoy God's eternal counsel-relationship with the Father as His children through grace.

Next we get the means whereby this election is made good, “through sanctification of the Spirit.” This again is in contrast with what Israel had known. Their sanctification was of an outward character, and by means of the law of commandments contained in ordinances (Eph. 2:15). By the possession of these, they were marked off from the uncircumcised around them. Flesh gloried in them, and despised others. But Christian sanctification is another and deeper thing. It is an inward work—the work of the Spirit of God. By His gracious operation in the soul, the person becomes set apart from God, to be His forever. It is important to observe the particular phase of sanctification that is in view in this place. It is absolute, not progressive. To bring the latter in here, as is often done, is to endanger the blessings of the gospel. The apostle put it before the sprinkling of the blood. Progressive sanctification never precedes this. Any efforts after holiness before the work of Christ is known, are merely legalism. The monastic principle is fundamentally false here. Souls who are utter strangers to the grace of God, and the virtues of the blood of Christ, endeavor by their own works to attain to holiness and thus to fit themselves for God. But this is vain, and not the gospel. Holiness, in the progressive sense, follows the reception of blessing; to attempt to place it anywhere else, is to upset all the truth of scripture. Hence, in Peter, it is the absolute aspect of the truth. Sanctification in this sense is true of every believer from the very first moment of the Spirit's work in the soul. This phase of the matter has been let slip seriously, to the injury of souls. Yet the scriptures say far more about the absolute aspect of sanctification, than the progressive. The reader should examine the following among other passages, 1 Cor. 6:11, 2 Thess. 2:13, 1 Cor. 1:30, Heb. 10:10-14.

There is more in Peter's preface— “unto obedience and sprinkling of the blood of Jesus Christ.” This is in plain contrast with the position taken up by Israel in Ex. 24. There they were set apart unto the obedience of the law. Moses “took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath said will we do, and be obedient” (Ex. 24:7). Solemn obligation! In utter ignorance of themselves and of God, they undertook to carry out all the requirements of the law. The result we know. But the Christian is set apart unto a higher character of obedience— “the obedience of Jesus Christ.” We are to obey as He obeyed. The blessed One did not obey from dread of consequences, nor did the will of God come to Him as a check upon an opposite will in Himself. To Him it was a law of liberty, as James speaks. In all the perfection of the divine nature, He took delight in carrying out all God's will. Here is an example. We have been born of God, are partakers of the divine nature, and have His Spirit. It is ours now to render a prompt and happy obedience to His revealed mind and will in all things. It is one of the first inquiries of the new-born soul, “Lord, what wilt Thou have me to do?” The soul feels that the time past will suffice to have wrought the will of man, and it now fervently desires to please God. This we have to keep before us day by day. Thus do we become heavenly persons practically. The law, if kept, will never make a man what a Christian is expected to be. Can we wonder that those who look no higher than the law, regarding it as the proper rule of life, walk on low ground? Need we be surprised that such are involved with the world, to the hurt of their souls and the loss of their testimony?

Next we get, “the sprinkling of the blood of Jesus Christ.” We are sanctified unto that also. Israel was sprinkled with blood at Sinai. “Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words” (Ex. 24:8). This was not atonement, For he sprinkled the book of the law also (Heb. 9:19). Atonement could have no place at the giving of the law, however suited, in the grace of God, after the infraction of it. The blood was intended as the sign of death which must be Israel's portion if the covenant was violated. But what a different voice has the blood of Christ! It not only speaks better things than that of Abel, but also better things than that of Sinai. It speaks of atonement made, of redemption accomplished. Blessed be God, it has been applied

to us. The sprinkling of it upon us has rendered us clean before God, and every sin has gone from the conscience. In virtue of it, we may draw near to God without a veil, and worship in His holy presence. This is the happy place of the Christian. Would that our souls enjoyed it more thoroughly! Into all this blessing these dispersed Jewish brethren had been introduced, in glorious advance of everything known under the law. Yet alas! the bondage and distance they had been brought out of in order to share these blessings through faith in Christ, men in Christendom are now hankering after more than ever. May all our readers be preserved. Our souls are only secure from the efforts of the enemy when in real heart-enjoyment of the fullness of divine grace in Christ Jesus.

Bible Treasury: Volume N11, 1 Peter 1:13-21, Brief Notes on

It may sound a truism to say we are not left here to please ourselves. There are many influences around to which we are in danger of succumbing, but if they are not of God we are not to yield to them.

“Gird up the loins of your mind,” etc. (ver. 13). This is a privilege and a duty for every one of us, and we have to guard the outflow of our thoughts, feelings and judgments, especially in this day. One wrote, “things are not what they seem.” If the poet could say what is really true, how much rather we!

Is there no reality in this world? Yes, everyone of us is a reality of the grace of God, which has taken us up in sovereign mercy. We know it, as it is said in ver. 18, “Forasmuch as ye know that ye were redeemed, not with corruptible things,” etc. There was a time when difficulties and fears possessed us, but they are gone. The same grace which gave us to rest in the Savior removed them. We are called to sobriety of thought, feelings and words. It is not always wise to let out our thoughts, or to go to a brother and give him “a piece of our mind,” as people say. It may be a great relief to one's spirit, but may not be “the fruit of the Spirit.” “Speaking the truth in love” —our confession of Christ should be both in word and deed, ever in consistency with “love in the Spirit.” That does not mean we are not to be firm. We are supposed to have all our spiritual senses. A minister who went round the various congregations of London some years ago was struck by, and gave to the readers of a paper, a prayer of our dear departed brother of Blackheath, in which was the expression, “Lord, separate us from the evil that looks fair.” How often are we ensnared by fair appearances! ‘Oh!' you say, ‘I did not know ought about it!' Did you not inquire? We ought to know what we are doing. We ought not to be children, or as dumb driven cattle, but be heroes in the strife, and earnest contenders “for the faith once for all delivered to the saints.” The truth of God does not change. It is firm and abiding, but our knowledge and apprehension of the truth ought to grow. Some, who seem never to advance, perversely think the child knows as much as the man. That does not say much for the man at any rate. We are called to grow in His ways, and in the knowledge of Christ. A mother's love may forget, but there is One Who can ne'er forget, who never fails, and Whose patience never fails. All this is for you and for me. Amid the things which are shaken and will be shaken yet more, we have nevertheless to do with the One Who abideth faithful, and is ever the same— “I change not.”

“Hope to the end,” etc.—was it not grace at the start? Is it not grace all the way? Yet that is not all, it will be greater still at the revelation of Jesus Christ. It is not when we are caught up to meet the Lord that we have the completion of things. The apostle, when speaking of walk or service, goes on to “the day of Christ,” when everything will be manifested, and each have praise of God. At His coming He will not forego, or leave one of His own behind. It will not be a question of our faithfulness, but “they that are Christ's at His coming.” Sovereign, unmerited grace. We deserved no place. And this is what the increasing knowledge of Himself gives us to realize. But the Savior has redeemed us, and will come for all His own. Yet the Lord does take knowledge of whatever is done in His name, done because of the love of God shed abroad in our hearts. A sister once said, she felt it the greatest honor to be allowed to clean the saints' shoes! All labor is dignified if done to Him. The best is but little. If we don't know as we ought we don't do as we ought, nor as we might. We cannot flatter ourselves that we have done excellently. Every worker should value a “curtain lecture” and consider how he might have done things better. Still, faith works by love.

We are called to obedience. It may be a difficult lesson for us to learn, but we are “children of obedience,” and therefore called to walk as such always. It could not be said that Israel was obedient, yet the apostle, characterizing the believer, says, “children of obedience.” This is a character which the law was powerless to create; but it is the cardinal duty of a Christian—the essence of Christianity—to obey. To this we are converted at the start of the Christian life, and never get to the end of our obligation. Nevertheless there are difficulties, and so the need of exhortation.

“And if ye call on Him as Father, Who, without respect of persons, judgeth according to each man's work.” Relationship brings with it a corresponding responsibility. So here. All our work is subjected to the Father's scrutiny. Oh, how deep the interest the Father takes in His children! and because we are His children! Can we then be careless, or indifferent? Are we responding to this love and care, that we grieve Him not. We are “born again” into this new condition. We are set apart to the obedience of Christ-that is the sample. He had “commandment” to lay down His life. His was not only the obedience of One who so knew the Father's mind that He received no commandment. Have you and I thought that we had got beyond commandments? Are there no contrary motions within us? Have we no will of our own? I sometimes hear careless people say, “I am dead.” Unguarded words soon come to show the man does not know what he says. We need to be careful how we take up the words of Scripture. You may say I am giving it a force you have not before noticed. Does Scripture say, I have died “in Christ"? Yet we ought to be careful how we say “with Christ.” This truth cuts at the root of many things. You professed it in your baptism; look to God for grace to walk in the power of it. It is not What harm is there in anything? but Is it Christ? Are we here for Him? We are poor specimens I admit. Who can say, we have answered to what is expected of us? Are we living Christ, whatever may be the practice of others? May God grant that the character of Christ be formed in us, and seen in all our ways from day to day.

“But as He which hath called you is holy, so be ye holy in all manner of conversation” —in all kind of walk. When people go away for a holiday sometimes they think, “Well, if I was at home I should go to the meeting as usual, but no one knows me here.” That's the world. It is not to put on a cravat on the Lord's day, and to put it off every other day. The Lord would have Himself always before us that we should be consistent every day and be holy. Does God qualify His holiness? He cannot give a less standard than Himself.

Do you call on the Father? It is not Jehovah. We do not know Him in that character of relationship, but as “Father,” and the force of this is “If ye call on Him Who as Father judgeth.” If a child comes to his father with his copy book, what a value it has in the eyes of the father! You have to do with your Father and He takes an interest in all you do. The Father takes appraisement of all our work. He judges the work of each one. The Father judging the work of His own child! Does not the child appreciate it? Not long ago, in a house I was visiting, a mother said to

her little boy, ‘Show Mr.— your book,' but the child ran away, and shut the door! I was not his father. But here is the Father, “My Father and your Father.” In the back-woods of America, in the busy haunts of life, His eye is on us. Are we seeking to please Him whom we know as Father?

“Pass the time of your sojourning here in fear.” Why? For fear, after all, you may not be His? It does not say so. “Because ye know (ver. 18) ye were redeemed, not with corruptible things... from your vain manner of life.” People say, You cannot expect me to give up what I have been brought up in! But a better thing has been brought in now that we have Christ as our life, and are indwelt by the Holy Spirit of God. So it is said, “that we should serve in newness of spirit.” Therefore we ought to walk in the way of the Father Who has made us His children.

Ver. 21. What did Christ not go through? But glory is in store for you and for me. Is not this meant to be a great cheer to us? We have to do with the invisible God— “as seeing Him that is invisible.” We are called to obey, to walk in the knowledge of how great is our redemption, and that we are sons of God; and I do desire we may have this sink into our hearts—that we are called ever to obey.

Christian Friend: Volume 13, 1 Peter 1:10

The word here rendered “without blemish” is found seven or eight times in the New Testament. Twice it is used of our blessed Lord and Saviour—in the scripture given above, and in Hebrews 9: 14, where it is translated “without spot.” As the Lamb of God, He was without blemish, the Lamb by whose precious blood we have been redeemed; and “through the eternal Spirit” “offered Himself without spot to God.” In every other place of its occurrence it is applied to believers. Thus we read, in Ephesians 1:4, that God chose us in Christ before the foundation of the world, “that we should be holy and without blame before Him. in love;” in Philippians 2:15, of “the children of God, without rebuke,1 in the midst of a crooked and perverse generation,” &c.; in Colossians 1:22, that God hath reconciled His people, to present them “holy and unblameable and unreproveable in His sight;.” in Jude 24, that we shall be presented “faultless 2 before the presence of His glory,” &c.; and lastly, in Revelation 14:5, it is said of the 144,000 who will stand on Mount Sion with the Lamb, that “ they are without fault before the throne of God.” Leaving the reader to follow out the teaching of the several scriptures, we may call attention to two or three things First, that our present standing before God is “without spot”—that God sees us, in a word, on the ground of the work of Christ, as spotless as He who accomplished it; secondly, that it is our present responsibility to be “without spot” (“without rebuke,” Philippians 2:15) in our walk through this world; and lastly, that we shall be finally presented before God actually “without spot,” entirely and perfectly conformed to Christ. What unspeakable and infinite grace!

E. D.

Christian Treasury: Volume 2, Building, The

It tells us in 1 Peter 2:4-9 of a building that is built with living stones.

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively [living] stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.”

There never has been a building constructed in this world, other than that mentioned here, which was built with "living stones." This building is built of living stones to show what is going on within. It is to "show forth the praises of Him who hath called you out of darkness into His marvelous light." Normally when you build a building, it is for the sake of privacy, but here is one that is to show forth the praises of Him who hath called you. It is only by using living stones that this can be done.

As man builds into this building, he makes mistakes and there has been some dead material built into it. But, irrespective of that, God owns that building and He has taken up His abode there through the Spirit.

There is one thing that I would like you to notice, whether we look at it as the body of Christ, the assembly, or as the building, I would like to emphasize the One who is there. When it is a question of looking at it as the body, the Lord Jesus has said, "There am I in the midst." This is said of the body, as the assembly. When it is a question of looking at it as the building, then it is spoken of as the habitation of God through the Spirit. There is a difference between the two. That is, the Lord being in the midst and the Holy Spirit being in the building. The reason I feel pressed to mention these things is that I believe it is often lost sight of.

J.L. Erisman

God's Glad Tidings: Volume 7, Deliverance and Healing

1 Peter 2:24.

THAT which distinguishes the exercise of a soul that has been brought into the presence of God is a sense of the exceeding evil of sin, and a yearning desire to be freed from it, and from its darkening and enslaving power, rather than the desire of forgiveness, or of escape from the punishment which is felt to be its due. The light of God’s word, brought by His Spirit to bear on the heart and conscience, not only reveals the

judgment which sin merits, but produces a hatred of sin itself, and a sense of the terribleness of the state of one who as a sinner is unfit for the presence of God. Peter learned this, when, at the first miraculous draft of fishes, he became, in measure, conscious who and what the Lord Jesus was, and besought Him to depart from Him because he was a sinful man.

And now in this precious portion of the word, when referring to the blessed fact of our sins having been borne by Christ Himself in His own body on the tree, he speaks, not of forgiveness, but of deliverance and healing— of our being dead to—or rather becoming delivered from sins (God having removed our transgressions from us) and of our being healed by His bruise. The state of sin, and guilt, and soul disease exchanged for a state of peace, and of holy liberty and spiritual health, resulting in that life unto righteousness which is the earnest desire and purpose of every quickened soul.

The gracious Lord grant that this may be increasingly known and realized by His dear saints.

G. B. M.

Questions and Answers on Scripture: From the Bible Treasury, Discrepancy Between Colossians 2:20 and 1 Peter 2:13?

Question: Col. 2:20; 1 Peter 2:13: pray explain.

Answer: The two are wholly distinct in their objects and aim; and hence there is no discrepancy possible.

Col. 2:20 asks, If ye died with Christ from the elements of the world, why as alive in the world do ye subject yourselves to ordinances? The apostle gives a specimen of these ordinances in the three prohibitions which follow, Handle not, nor taste, nor touch. This was Jewish legalism over again, consistent with a people in the flesh like Israel, or as he here says “living in the world,” but quite incompatible with the spiritual condition of the Christian as one who died with Christ: a privilege acknowledged and signified even in baptism. To revive such ordinances was not only carnal, but a contradiction of their position as having died with Christ.

In 1 Peter 2:13 we have nothing to do with these of earthly religion, which Col. 2 declares to have been nailed to the cross and taken out of the way. The apostle of the circumcision urges on the believing remnant, that their behavior be seemly among the Gentiles, and in subjection to every human creation or institution for the Lord’s sake. This he explains as civil government: “whether to king, as supreme; or to rulers, as being sent through him for vengeance on evil-doers and praise of well-doers.” Christian Jews must not be refractory like their unbelieving brethren.

Bible Herald: 1878, Food for Christ's Lambs: Chapter 3 - Redeemed and Renewed

1 Peter 1:18-25, 2:1-2.

Two things come out clearly in this part of our chapter, redemption by blood, and renewal, —being born again by the word of God. You have been redeemed, he says, by this precious blood. How then can you go on in the ways of the old man?

If you have been touched by the wondrous love of God, and have been redeemed completely from under the bondage of Satan, what kind of conversation will yours be now? It was “vain conversation” before, but you are redeemed, not merely purchased.

Redemption and purchase are two very different things. Redemption is the slave being set free from his condition as a slave, and brought into liberty. Mere purchase leaves him a slave. Still, though the master be different, every unconverted soul belongs to the Lord. It is the Lord that bought them. He bought “the field,” that is, the world, and every inhabitant of it belongs to Him, and deny Him though men may, and do, now, the day is fast approaching when they will have to own Him Lord.

You are redeemed, you are set free, to serve Him with purpose of heart. There is not an element of bondage left now for the children of God. He has brought them into a place of perfect liberty, not liberty for the flesh, but for the enjoyment of that into which His grace has brought them.

The apostle, you must remember, is speaking to those who had Jewish thoughts and minds, which makes his language the more forcible. In referring to the blood of the Lamb, what would that say to an Israelite? It would speak to him of that night in Egypt when the blood of the slain Lamb, sprinkled on the door-posts, kept God out, when He passed by in judgment. It would speak to him, too, of how that blood maintained their place before God in the wilderness. When the Spirit of God could say through Balaam, “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel,” was there none? Yes, plenty, but He saw none. Is there not iniquity and perverseness too in us? Yes, but God sees none. He sees that blood which has brought you into His own presence in peace and in blessing. You never can get beyond it, even in glory. There the theme of everlasting praise is the Lamb slain.

Note, it is “the precious blood of Christ.” Scripture does not often use adjectives, specially so when speaking of the Lord Himself, but here the Spirit of God does use an adjective, “the precious blood.” That is God’s estimate of it, “precious.” It avails to cleanse from every sin, its efficacy is now fresh before God.

These words “the precious blood of Christ” fell with sweetness on believers’ ears 1800 years ago, when Peter first penned the words, they fall with equal sweetness on believers ears today, because it is this precious blood that gives us a place before God. You may fail, and I may fail, but that precious blood of Christ can never fail.

“Who verily was fore-ordained before the foundation of the world.” The introduction of the Lamb of God, was no afterthought with God, it was pre-ordained before the foundation of the world. Why before the foundation of the world? Because the blessing of the people was thought of before the foundation of the world.

If you get an earthly people spoken of, “from the foundation of the world” is the word used; but if it be the present moment of the richest display of the grace of God, and the church comes in, you get “before the foundation of the world.” (Compare Ephesians 1:4; Titus 1:2; and; Peter 1:20, with Matthew 25:8-34; Revelation 13:8, and 17:8.)

The moment the world came in God says I am going to have a people in the world, (the Jews) but the church does not belong to the world at all, the church is a heavenly thing and was thought of in eternity.

Verse 21. “Who by him do believe in God.” It is not by creation man knows God. Man seeks to know God by creation, but he does not know Him, nor does he find Him out by His providential dealings up to Moses’ time, nor by His revelations from Sinai, for man could not come near Him, if but a beast touched the mountain it was to be stoned or thrust through. God dwelt in thick darkness, which no one could approach unto. It is neither by creation nor by providence, nor by law that man knows God, but by this One who came down, and walked this earth as a man, and revealed the heart of God towards man, and then who died for man, and who has gone up again to the glory above—the Lamb of God.

Do you believe in God, I ask you, Are you thoroughly at home with God? Are you happy with God? “Christ once suffered for sins, the just for the unjust that he might bring us to God.” It is of the deepest importance to the soul to get hold of this, that the man Christ Jesus was the expression of the heart of God.

Perhaps in your minds you have a little different thought of God, from what the thought of Jesus presents to you.

Tell me, is Jesus, that man of sorrows who walked this earth, that blessed compassionate man, is this One your thought of God? Any thought of God that is not the perfect counterpart of what Jesus was, is an idol; hence, says the Apostle John, “Little children keep yourselves from idols.” So Peter says, you have every reason for the fullest hope, no reason for distrust of God, but on the contrary the most perfect confidence in Him; no diffidence about the future but the most blessed hope that He who has raised up from the dead, the Lord Jesus, will raise you up also in like manner. Nothing but the knowledge of God in the face of Jesus could give the soul this blessed peace and hope, a hope that maketh not ashamed. The Lord give us to know Him better, and delight in Him more as we travel on from day to day.

Verse 22. “Seeing ye have purified your souls in obeying the truth, through the Spirit; unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” Your soul has been practically purified from its old thoughts and wishes, and now what comes out instead? “Unfeigned love of the brethren.” You had been wandering through the world restless and unhappy, perhaps, and the grace of God came and worked in your heart, and you woke up to find yourself among your brethren. Now, he says, “See that ye love one another with a pure heart fervently.” It is very easy to love loveable people, nothing is easier, but that is not “love out of a pare heart.” Love out of a pure heart is a love that loves, not because the object is deserving, but when it is the reverse; it is like the love of God, who loved us when there was nothing to love about us.

In Romans 5 the apostle says, “Scarcely for a righteous man will one die.” A righteous man is a hard kind of man, who pays every one and expects everyone to pay him, but does not win much love, and scarcely for such an one will one die. “Yet, peradventure for a good man some would even dare to die,” for a Howard or a Peabody, a philanthropist, one whose life was spent in benefitting others, for such, the apostle says peradventure some would even dare to die.

But when we were destitute of righteousness and stripped of goodness, that was the very Moment when God loved us. That was “love out of a pure heart,” and that is the kind of love the Lord would stir us up to.

It is a very poor thing when people complain of want of love. I believe when we get to this state, that we fail to find people loving us, we may lay it down as an axiom, that we are not loving them.

You may say, “It is impossible to love some.” Peter says otherwise. You ought to love them, he says, because they are redeemed, and you have the power to love them because you are renewed. They are redeemed by the blood of Christ, there is your motive for loving them, and you are born again by the word of God, there is your power.

Verses 24,25. “All flesh is grass.” This is a beautiful quotation from Isaiah 40. Do you think you have a better nature than your neighbor, or your neighbor than you? God says all flesh is grass, and He says this when comforting His people. It is not the way you and I would comfort each other, to tell each other we are utterly worthless. That is the Way God begins to comfort.

Nature is like grass, God says, but His word is abiding and enduring forever, and God has put in your soul a principle of blessing that is immutable, and unchanging and eternal, and from Himself and like Himself. I have told you what you are, God says, now I will tell you what I am.

You are grass, Peter says, and God is everlasting, and His word endures forever, and He has put his word in your heart, and now you have a nature like Himself.

How easy, if I only get this new life fed and nourished, for the child to be like the Father, There is no effort in love, it is like water finding its own level, and if we are in the enjoyment of the love of God, feeling its blessedness to us, it will come out from us to others.

When we were utterly worthless there was something put into us by the love of God, His word living and abiding, that enables the child to be like the Father, and to love out of a pure heart as He loves.

You are redeemed and you are renewed and in the energy of the new life, you desire to follow in the wake of your Father’s action. To please Him is to act like Him, you love the Father and you love the children.

Then having got this new life there are things to be laid aside, Chap 2:1, “Laying aside all malice, and all guile.” Guile is not liking to be read through, having something sinister behind. How beautiful is the Lord’s word about Nathaniel, “Behold an Israelite indeed in whom is no guile.” Without guile is transparent, Was the Lord ever double? He was as transparent as the light, for He was “the light.”

“Hypocrisies” too are to be laid aside, i.e., seeming to be what one is not and hiding what one is— “And envies and all evil speakings.” Scripture turns us inside out, and shows us what is in our hearts. There is no other book that reveals God, and no other book that reveals man. If we were but subject to what we have before us in this second chapter, there would not spring up these weeds in the garden of the Lord, which alas so often damage and disfigure it. It is very easy to pick a flaw in other people. Nothing easier. It needs no microscope to see the defects in others, but is that the way to help them?

“As new born babes desire the sincere milk of the word, that ye may grow thereby up to salvation.” These last three words should be inserted here.

In the first chapter you were born by the word, here it is the food of the new life. The word gave you life, the word sustains and nourishes that life all along the way. You will never be a grown-up person till you reach the Lord in glory, all along the way you are to be in this character of a new born babe.

In proportion as we are feeding upon and delighting in the word of the Lord so our souls grow, and so are the things that are reprehended kept out.

The Lord give us to love His word and delight in it more and more, and walk more in simple obedience to it till we see His face by and bye.

We are too apt to take what others think about the word, that is, to take it adulterated. If we are going to be happy, we must get the word for ourselves. If We give it up we shall certainly lose everything else, If the sap of a tree is gone, so is the health and fruit bearing. The word of God is everything to the soul, Do we then buy up the opportunities that are given us for the study of the word? We may not all be able to give hours to it at one time, but do we use up our minutes?

You never were caught by Satan and tripped-up, you never made a mistake in your history, that it was not the direct result of neglect of the word of God.

The Lord answered and defeated Satan as the result of having lived by the word of God, not because He Himself was God, and when we have been beaten by Satan, it was because we had not the word of the Lord to go by.

I believe there is in the Word, Divine guidance for your soul and mine for every step of our history from first to last. There are principles to be found in it that would guide us if we were subject to it at all times.

I would press upon you, my reader, more careful and prayerful and constant study of the word of the Lord to get to know His mind. Comparatively speaking the Bible is a small book, how is it we know so little about it? I believe because there is a profundity in it, to begin with, that no other book has, and it must be read in dependence on God in order to be understood, and then too Satan does his very best to prevent our storing it up in our hearts, because he knows its value.

“He that hath my commandments, and keepeth them,” the Lord says, “I will manifest myself to him,” i.e., I will pay him a visit, but he that “keeps my word” keeps me,” says Christ, “we will come unto him and make our abode with him.” In proportion as our souls heed the written word we shall find the Spirit of God giving us the enjoyment of Him who is the Living Word.

I do not wonder Peter commends them so earnestly to the word of the Lord because he so often so touchingly alludes to his own denial of Him. Had He remembered the word of the Lord to him he would never have denied him in Pilate’s hall.

Bible Herald: 1878, Food for Christ's Lambs: Chapter 4 - Our Holy and Royal Priesthood

1 Peter 2:4-10

Having shown us in the first chapter that the Christian is redeemed and renewed, the apostle now passes on to unfold our new relationships, and shows that Christians are not only builded together as a spiritual house, but are a holy and a royal priesthood; holy looking God-ward, royal looking man-ward, and this all flows from coming to Christ.

“To whom coming as unto a living stone,” (vs. 4). Peter is very fond of this word living. You will remember his confession of Jesus in Matthew 16 “Thou art the Christ, the Son of the Living God.” You have come to a living stone, he says here; and this is God’s estimate of Him, “Chosen of God and precious!”

It is to whom coming, i.e., you are brought to have to do with a Person. Do you know what this is? Have you had to do in the history of your soul with a living Person? If you have, what is the result? “Ye also as living stones are built up.”

What is a Christian? You say a “living stone.” And what is a stone? A stone is a bit of a rock. See what security it gives? Where first do we get the illustration? In Peter’s own case. Peter is brought to Jesus, and what does Jesus say? “Thou shalt be called Cephas, which is by interpretation a stone,” John 1:42.

This act of the Lord’s was most significant. He takes the place of being Simon’s Lord, and his possessor. Changing the name always indicated that the person whose name was changed became the possession or vassal of the one who changed his name. How does this change of name take place? The Lord speaks to Peter! How do we become living stones? Because we have heard the voice of the Son of God! “The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.”

A Christian is a living stone, having come to Christ. What a sense of security it gives the soul! You have had to do with the living One! He is a living stone, and you are a living stone; you have rock-life, the same as His. Can you ever be separated from Him? Never! His life is now yours, and “your life is hid with Christ in God.” The spiritual house, of which Peter speaks, is the nearest approach to Paul’s doctrine of the “body.” What Paul calls the “body,” Peter calls the “house,” but that is not at all what Paul means by the house; he is talking of a great mass of profession when using that expression. If you want to see the spiritual house in perfection, you must look at Revelation 21. How beautifully

the stones shine there! They are exactly the same stones as are being built up here, but by the time we get there, we have been on the great Lapidary's wheel to the uttermost; and every bit of dirt and every ugly excrescence has been taken off, and the wheel has rendered the stone translucent. But the stones that shine so brightly there, ought to shine for Christ here! What a beautiful thing it would be if the world could read Christ in you and me here! By-and-bye the nations will walk in the light of that city; they will see Christ coming out then in grace and love, and they ought to see Him now, reflected in our life and ways day by day.

Ye are "an holy priesthood." The idea of man about a priest is of one who comes between the soul and God, and does the business of the soul with God. That was all true in old Testament times, but who are the priests now? Every saved soul is a priest. Am I then exercising my priesthood? We are not all ministers, for God has not given us all power to minister the word of the Lord, but we are all priests.

Ministry is the exercise of a spiritual gift, and the means of conveying truth from God to the souls of men, therefore every person ought to have the deepest sense in his soul, if he rises to minister, "I have something from God for the people before me." But while public ministry is limited according to gift, priesthood belongs to the youngest, feeblest, weakest believer, it belongs to women as well as to men.

Worship is the result of the exercise of the holy priesthood; ministry is the exercise of the gift the Lord has given to His servants. Worship is from the soul to God. Ministry is from God to the soul.

The holy priests offer up spiritual sacrifices. Hebrews 13:15, says, "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." There should be rising from the hearts of the saints continually blessing, and praise, and worship.

The Lord has put us together first of all to praise and thank and bless God. We must have God first – not even preaching the Gospel first: and this is where Christendom has gone wrong. It has put the world first, and made the salvation of souls the first object. Now this is not what God looks for to be our first object.

What is God's great work now, from the day of Pentecost onward? What has He been seeking? The Father seeks worshippers, and because the Father seeks worshippers, the Son says, I must go and seek sinners, and when I have found them, turn them into worshippers. When once we are worshippers and holy priests, it is easy to slip into the place of royal priests. Are you a royal priest? Looking to God we are holy priests, passing through the world we are to be royal priests, and what does royalty give? It gives dignity!

I feel we are very apt to lose the sense of our individual responsibility as royal priests. It is our privilege and solemn responsibility to "show forth the virtues of him who hath called us out of darkness into his marvelous light." But first we must exercise our holy priesthood. If we are built a spiritual house and given the privilege of being holy priests, are we exercising this privilege? Are our souls answering to the mind of God? The thing is very simple. Peter says these spiritual sacrifices are acceptable to God. It is that which the Lord looks for, delights in, and wants. It is what His blessed Son came into the world for.

What a picture the priesthood in the Old. Testament gives us of our position now. What does God put into our hands now? It is Christ! He puts Christ into our hands to offer up. He does not look for us to be occupied with ourselves, either with our own position or our own blessing, but to be occupied with all that Christ is, as the One that God finds precious, and whom our hearts find precious too.

"Unto you, therefore which believe he is precious," i.e., what God sees precious, you see precious. Faith sees exactly what God sees.

It would be an immense help, if in our meetings for worship this filled us, that we are there as priests, to offer to God what He delights in, and that is Christ. I press this thought, that our condition individually largely affects our assemblies. Supposing a large proportion of the holy priests are flat and listless, and with little enjoyment of Christ, you must have the whole assembly affected by that. Oh if our souls were bright with God, what meetings for worship ours would be. It would be all Christ and Christ alone. The Lord lead us into the enjoyment of what it is to be holy priests, those whose hearts are satisfied with Christ, and bringing Him to God continually, Whom we find precious and Whom God finds precious.

But if we are to be holy priests we are also to be royal priests. What is the royal priesthood? Clearly of the same nature as the Melchizedek priesthood of Christ. Now the Lord is exercising priesthood after the Aaronic type. He is thinking of us poor weak souls down here. The exercise of His priesthood is Aaronic, its order that of Melchizedek. Now He is meeting weakness and infirmities; when He comes out as the Melchizedek Priest by-and-bye, there is no weakness to meet; all is pure blessing consequent on victory. But now before Christ exhibits the Melchizedek priesthood, He says, You must exhibit it! He is going to be a blessing to everybody by-and-bye, and He says, That is what you may be now in every possible way in which Christian love and grace may carry you out in devotedness to meet every need whether of body or soul. You may have to carry a piece of bread to a hungry person, or to visit a sick ones to comfort a mourning heart, or to speak a word to a troubled conscience; it all flows from the fact of your being a royal priest.

We have seen in Hebrews 13:15 our holy priesthood, offering the sacrifice of praise to God continually, and in verse 16 our royal priesthood comes out. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." The sacrifice of praise is the first thing, and the sacrifice of active benevolence is the next, i.e. reproducing the character of God.

The world is to look at you and me, and to see in us the character of the One whom it cannot see, who is now hidden—by the coming out in us of what He is, in all our words and ways.

Christ says, as it were, I depute you to exercise the Melchizedek priesthood before the day when I come out.

What is the Melchizedek priesthood? A priesthood of unmixed blessing! What is a Christian? person who is blessed, and who becomes a blesser. What are you left in this world for? Christ has left you, in this world to be a person whose heart is always going out to God in praise and thankfulness, in the midst of a thankless world, and going out to men in acts of benevolence and unselfishness, in the midst of a selfish world. To God thankfulness and praise; to men benevolence and unselfishness, that is to be your life. The Lord grant that His grace may so work in our hearts as to produce these spiritual fruits.

Verses 7 and 8. Why do they stumble at the word? Because they will not obey God. "Whereunto also they were appointed." Appointed to what? Appointed as a nation to have this stone put before them. God gave them the most wonderful privilege possible, to have Christ put

before them and they stumbled over Rim. Because He came in lowly grace the nation stumbled over Him.

“But ye are a chosen generation,” &c. Peter is addressing himself there particularly to the believing remnant of Israel, the Jewish believers whom God had turned to Himself. The nation stumbled over Him, he says, but you poor feeble believers have all the blessings that God had promised the nation.

As a nation, God had said of them in Exodus 19 that if they were obedient they should be a peculiar treasure to Him, a kingdom of priests, and an holy nation. They were disobedient, and lost it all, and now Peter says, you feeble remnant have got this blessing, in spite of the disobedience of the nation, through the grace of God and the obedience of Christ.

“Which in time past were not a people but are now the people of God.” A word from Hosea 2. Because of their wickedness and sin God had said that they would not get mercy and were not His people. The nation had lost the blessing through their disobedience. In the 2nd chapter, the Lord promises to give it back. In spite of their sin and disobedience and unfaithfulness, and My judgment—too, I will bring them into blessing by-and-bye, God says, and in the very spot where they were judged, there they will be blessed. Judgment had gone by, and mercy rejoices against judgment, for even disobedience cannot frustrate the purposes of God in grace.

God will fulfill His promises to Israel and bless them through His own grace, and they will go to the valley of Achor, the place where the first judgment came on Israel in the land, for profaning themselves with the forbidden thing, and there where they had been judged they get the blessing through mercy, and now, Peter says, you believing remnant get this position before the time comes when God will restore the nation.

Bible Herald: 1878, Food for Christ's Lambs: Chapter 5 - The Pathway of Pilgrims and Strangers

1 Peter 2:11-25

It is very noticeable in every part of the Word of God, that exhortations are always based upon the unfolding of the doctrine of the soul’s relationship with God most distinctly and clearly, and this chapter is no exception to the general rule.

You will see at a glance how simply and naturally the exhortations come in here. Peter has been calling these people to heaven. He has been unfolding the heavenly calling, in the first chapter; has shown them that they are chosen by the Father, separated by the work of the Spirit, and sheltered by the blood of the Son of God; that an inheritance in heaven is kept for them, and they are kept for it; that in the meantime they go through trouble down here, but rejoice in Him, whom having not seen they love. Then he has shown them, that they are children of the Father, but redeemed by the blood of the Son, and renewed by the Spirit and the Word of God.

In the second chapter he has been setting forth their new position, as being a spiritual house in which God dwells, and, moreover that they are both holy and royal priests—holy priests in offering up spiritual sacrifices to God, and royal priests in showing forth the “virtues of him who hath called us out of darkness into his marvelous light:” then that they are His people, and have obtained mercy, and mercy is a very sweet thing. Mercy we need all through our walk on earth.

This then is the place in which the believer stands; this is Peter’s view of Christianity, left down here to yield, to God what He ought to get from man, and to show to man what God is, in the grace and love of His heart towards man. After this are we not prepared for any exhortation?

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.” He addresses the Christian as a stranger and a pilgrim. Why are you a stranger? Because you are away from home. Why are you a pilgrim? Because you are journeying to a spot which you want to reach. You are a stranger because your hopes, your joys, and the One you love best, are all in heaven. The One you love best is in heaven, and that is what makes heaven the home of your heart.

Born from heaven, you belong to heaven. Your Father is in heaven, your Saviour is in heaven, your springs of supply are in heaven; your hopes, your joys, are all in heaven; in short, you are like an exotic plant down here, a stranger to this clime. You are a pilgrim, too, and a pilgrim never thinks his pilgrimage over till he reaches the spot towards which his course is bent.

“Abstain from fleshly lusts,” &c. Peter is talking of the inner life of the soul, of those thousand and one little things that come in to spoil communion with God, and to hinder growth, and the knowledge of Christ.

You know what is a snare to you, what will trip you up, and, he says, you must be prepared to deny yourselves the things that are a hindrance, or, in other words, “which war against the soul.” You must use, in fact, the knife of circumcision. After Israel crossed the Jordan to take possession of the promised land, there had to be sharp knives used before they could use sharp swords: and why? Because the sharp knives were for themselves, and they must be right themselves, before they can war against the enemy. If you are going to have outward power, you must have inward purity. If you are going to have happiness, you must have holiness. Happiness always walks a little behind holiness, and the man that is not holy cannot be happy. By holiness I mean practical judging of oneself and one’s ways; practically setting oneself to work to keep the flesh in the place of death where God has put it by the cross of Christ. There must be holiness within, and there will be happiness without. He that would be happy must be holy.

Verse 12. “Having your conversation honest among the Gentiles,” &c. Now the apostle turns outside. If you have your heart practically purified by the Lord, you will find yourself all right outside. But mark, you must make up your mind at once for the Gentiles to speak against you. Who are the Gentiles? Unbelievers. If you are going to follow the Lord closely, you will find that, not only unbelievers, but worldly Christians—will have a good deal to say against you. What will be the result? They will have, by-and-bye, to confess before God that your works were worthy of the Lord; and though they spoke evil of you, they knew that God was working in you and by you.

It is a great thing for a Christian to stand for the Lord. What must you expect? That your old friends will have a great deal to say about you, and it will all be evil, of course. We must expect it, and if we are expecting it, we are not surprised when it comes.

“Our conversation honest;” that is, our walk so up to the mark that no one can put a finger on anything and say, This is not right, or, That is not fair, or, The other thing is not lovely. There ought not to be even a suspicion of evil, much less a proof.

The 11Th verse is the subjugating of the inward life, the 12Th verse is the right ordering of the outward life, and in verse 13, I have to submit to the powers that be for the Lord’s sake. If the governing powers of the land were to institute an impost ever so unrighteous, the Christian’s duty is to submit. Could there have been a more wicked king than Nero? Yet in Nero’s time, Paul writes to the Roman Christians to be subject to the higher powers, because they are ordained of God.

The Lord Jesus Himself came into the world to have no rights, to be scorned and buffeted, and finally to be turned out of the world His hands had made, and a Christian is to follow Christ, to have no rights either. Whatever the thing is, unless it infringe on the revealed will of God, you are to submit for the Lord’s sake; that is, you are to act as royal priests, showing forth the virtues that are in Him. If Christians are moved to strife, or are siding with the world, there is no testimony as to patience, and forbearance, and the like.

Verse 16. Here the Christian gets the place of being thoroughly free, not belonging to the world, but belonging to heaven, and not using his liberty as a cloak of maliciousness but as the servant of God, seeking only to be a servant; and a servant’s business is simply to follow the will of God, and His will is that I should submit. If I take things into my own hands, the Lord says, as it were, “You have taken up the cudgels, and I leave you to fight it out,” and the consequence is, when this is the case, we are always beaten.

Verse 17, &c. Now Peter begins to take up the relationships of life. I am to give honor to whom honor is due. Be it a title, or whatever it is, I am to give it. It is often a little pride in the heart that does not like to yield this honor—but, believe me, there is nothing more contrary to God, nothing more deadening, nothing more thoroughly of the devil than radicalism, or what is called “leveling,” and the end of the whole thing is Antichrist, upsetting all authority and power, only that it may shift hands.

Among Christians there is but one standing-place before God; all are saints, and are one in Christ Jesus. God raised up His Son Jesus Christ, and with Him He has put in His own presence every believer. What wonderful exaltation! In Christ there is neither Jew nor Gentile, neither bond nor free. This is the doctrine of Christ—the doctrine of the church. How then ought I to act? Like Christ! I ought to speak like Christ, to act like Him. But then there is “the doctrine of God;” and what is that? If I am a servant I am to act as one if I do not I set everything out of order.

The doctrine of Christ is, that there is not a shade of difference between saint and saint, but the doctrine of God is, that God says, there are those to whom I am to give honor, and I am not walking with God if I am not ready to do this, not grudgingly but with all heartiness There is something very beautiful in these four things going together in the 17th verse. Peter talks of the world, of the brotherhood, of God, and of the king. It is vain for us to say we are fearing God, if we are not giving to all men that which God would have us give. There is no real fear of God, unless I am seeking to maintain, in His presence, every relationship in which I am placed down here, exactly as He would have me maintain it, according to His own mind and heart.

Verse 18. Peter is speaking here not to slaves, but domestic servants, and what is the word? “Be subject with all fear.” They may be very hard masters, be very ill-tempered persons, that is not to excuse the Christian servant from subjection. Let us acknowledge our weakness but never seek to extenuate it, and acknowledge our feebleness but never let us justify it!

What is the fear spoken of here? fear lest, in my position as a servant, I should misrepresent God, that is the fear. My master or mistress might be unconverted, and I have to represent God to them.

Verse 19. If you do right, and get hard words for it, and take it patiently, you put God in debt, as it were. He says, “thank” to you. How beautiful! If you do good, suffer for it, take it patiently, and get no thanks from your master, never mind, you are going to get a surprise by-and-bye; there is a “thank” to come from God to you for this beautiful exhibition of patience under most trying circumstances. The motive for you to act like this is most blessed, it is because Christ did the same, because He suffered for us.

Peter speaks of suffering for conscience sake, for righteousness sake, for Christ’s sake, and for evil doing. I may possibly suffer for my own sin, but ought never to, and why? Because Christ has suffered for sins. I may suffer for conscience sake,—because there may come a question of doing something which a master orders, but which is contrary to God, and then of course God must be obeyed rather than man. Obedience to God is the first thing—the great ruling principle of the Christian’s life. If in obeying a master I must disobey God, I am shut up to what Peter says in the 4th of Acts, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” It never can be right to disobey God in order to obey man, and the saint is never supposed to do such a thing.

In such a case I may suffer for conscience sake, but the soul gets the recompense made to it of the Lord’s favor and blessing, and of His enjoyed presence as its blessed reward.

Peter gives Christ as a beautiful example of this, “Who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.”

Christ put His case wholly into God’s hands, and you must do the same, Peter says. Christ said, I take it entirely from God’s hands, accept it as coming from Him, and when we do the same the sting is gone, and it is only fraught with blessing for the soul, Then this leads him to the very extent of Christ’s sufferings, “Who his own self bare our sins in his own body on the tree.” Your sins, my sins, led Him to the tree, and now we are dead to sins but alive to God.

Jesus always did right; we went wrong, went astray, but we are brought back to have to do with this blessed One, who is the Overseer, the One that takes care of the soul, the Shepherd who goes after the sheep.

The Lord give us to delight our hearts more and more in Him, to follow Him, to learn of Him, to have His word more as the daily joy of our souls, and to bring forth fruit in our lives.

Pella Conference: 2007, 1 Peter 2:1-3

Reading

We are thine. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious, to whom coming is unto a living stone disallowed indeed of men, but chosen of God, and precious ye also, as lively stones are built up a spiritual house. And holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture. Behold, I lay in Zion a chief cornerstone elect precious, and he that believeth on him shall not be confounded unto you therefore which believe he is precious, but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling in a rock of offense. Even to them which stumble at the word, being disobedient, where unto also they were appointed. But ye are a chosen generation, a royal priesthood and holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into His marvelous light. Which in time past were not a people, but are now the people of God, which had not obtained mercy. But now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lust, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme. Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that both that with well doing ye may put to silence the ignorance of foolish men as free, and not using your liberty for a cloak of maliciousness. But as the servants of God honor all men, love the brotherhood, fear God, honor the king, servants, be subject to your masters with all fear. Not only to the good and gentle, but also to the forward. For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it if when ye be buffeted for your faults, you shall take it patiently, But if when you do well and suffer for it, you take it patiently? This is acceptable with God. For even here unto where ye called, because Christ also suffered for us, leaving us an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again when he suffered, he threatened not, but committed himself to him that judgeth righteously, Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live under righteousness. By whose stripes you were healed, For ye were a sheep going astray, but are now returned under the shepherd and Bishop of your souls. Just to read the last four verses of chapter one, that seems to blend into the wherefore of the second chapter in first verse. Seeing ye have purified your souls, and obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart, fervently being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man is the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endures forever, and this is the word which by the gospel is preached unto you. Wherefore, laying aside, well, just. An exercise that I've had in connection with tying together the 2nd chapter with what went immediately before. It certainly does connect because he's going to go on now and talk about the subject of growth and how we grow. In fact, you get this in Peter. And the 2nd epistle ends with an exhortation to grow, to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. But there has to be life for there to be growth. And how do we receive that life? We're not talking about natural life. We're talking about divine life, spiritual life. And how do we receive that life? Well, everyone of us here that are the possessors of divine life this afternoon, it's the result of having heard the Word of God in some way. Perhaps we heard it from our parents. Perhaps we heard it in a meeting like this or a gospel meeting. Perhaps it was from reading a tract or perhaps opening this blessed book for one reason or another and reading it. But as Brother Stan has pointed out, we're born again. Not of corruptible seed, but incorruptible by the word of God, that liveth and abideth forever. That is, it's the word of God in the power of the Spirit that God uses to impart divine life to us. But just as in natural things, afterlife is given, then we expect growth. Any one of us who have raised children, we get concerned if there isn't proper growth. We talk about how surprised we are to see our children and young people from time to time and how they've grown and so on. And we say, oh, I can't believe that young person has grown like that. But by the same token, if they hadn't, wouldn't we be concerned if we came to meetings like this and we saw children and young people of other parents that we hadn't seen for a few months and we didn't see some proper growth and maturity and natural things, why we'd be concerned? We go to that parent, we'd say maybe there's something wrong. And so it's interesting that as our chapter opens, he talks about the things that hinder normal growth in our in our spiritual life. We have divine life. We have that life imparted to us by God in the power of the Spirit. Now he says there ought to be, there ought to be growth. There is a progression in spiritual things. He says don't let some of these things that he lists here hinder that growth. They're going to, Someone has said it's like weeds in a garden. If you don't pull the weeds, they're going to hinder the proper growth of the plants. You don't expect to sow seed and go back in a few months and have mature plants that have grown properly if you haven't weeded and tended that garden in the proper way. And so as we look at this list, let's remember that these are the things that are going to hinder growth if they're allowed to be in our personal lives.

It's going to hinder personal growth and it's going to hinder growth and proper relationships together in divine things as well. Says to lay. And I think it takes some getting into the presence of the Lord to realize that many times. These things are in our lives, brethren. Sometimes we like to exonerate ourselves, but these things do get in and we need to be careful that they don't have a place there in our hearts. And all malice. It's just bad stuff. Lay it aside. All guile that's pretending to be what we're not. Hypocrisies too. And envies. And all evil speakings. How easy it is to let our minds go and speak negatively about God's people. We really need to be careful not to do that. If that's the thing that takes place, we need to lay it aside. Just feel very strongly, brethren, that we take time sometimes to speak. About negative things about our dear brethren. Do we take time to pray for those brethren? That's what we should do. You know. Moses had two siblings. Aaron and Miriam. Miriam was the oldest and Aaron was the next and Moses was the youngest and they got perturbed at Moses one time. Because he had taken an Ethiopian woman to wife. But they started speaking madly about him, and the Lord was not pleased with that, whether it was right or not what they said. Brethren, we need to be careful what we say about God's people. God loves His people. Even when they are disobedient or stiff necked, He still loves them. And if you're going to do anything about negative reports, get down on your knees and pray for those, dear brother. That's what we need to do to have the proper attitude towards them. That's what it is. Notice that evil speaking is the last of the list and it's really the result of fruition of letting the other things develop in our hearts. If you speak about praying for one another and you and I really can't get down truly in the presence of God and pray by name for individuals and hold these things in our hearts, often the remedy is to pray in the presence of God by name, and not just in general, but by name. And circumstance for these for a brother or sister in Christ and you'll find that it will take care of the. Uh, malice, the guile of hypocrisies and the envyings. And if those things are taken care of, then we're not going to speak evil one of another. But I say that because it tells us out of the abundance of the heart, the mouth speaketh. And if I come

to you after this meeting and talk about a brother or sister in an evil way, in a bad way, it's going to be because I have perhaps for some time harbored in my heart some evil thoughts. Evil speaking is the result of evil thoughts. And so we need to get these things judged in the presence of the Lord, as Bob said. And I think we can't emphasize enough the praying for one another by name and need. That's what Epiphros did. He prayed for the Saints, and there was a great blessing as a result of it. But I say the evil speaking is the last on the list. Because it is the result of holding these other things in our hearts. Let me ask the question. You know the answer, and I do too. What man is mentioned in the New Testament as the only one whose failure in the Old Testament is told in the New? I remember those of us are a little older remember a brother saying the only failure of an Old Testament St. recorded in the New is in Romans 11 verse two. He made intercession to God against Israel.

And then there's a verse in James that is very similar to our verse and James four and verse 11. It says speak not evil one of another brethren. Now I'm no Greek scholar, but I can look up books that that purport to be and that word for evil is not what we usually think of as evil. I may be sarcasm. It may be a criticism of one sister against another for the way she she has her hair or doesn't seem to be able to coordinate colors or or men that would say, well, he certainly doesn't understand Scripture as much as he thinks he does or. So those are evil things. It's, it's inconsistent with seeing our brethren from the top of the rocks, isn't it? So we shouldn't hide behind the fact that, well, I know what evil is, evil is evil, but I don't do that. Well, that's a. That's a cop out, isn't it? So in the beginning of verse 22 read it says they're seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren. And so Peter speaks of obedience and disobedience in this particular epistle. I just bring call to attention in verse two. He speaks of part way through, he says through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. So he brings before them the obedience of the Lord himself and then in verse 14. As obedient children, not fashioning yourselves according to the former less in your ignorance. And then in verse 22 There and then he speaks other times in in our chapter chapter 2 of disobedience in verse 7 unto them which be disobedient. The stone which the builders disallowed the same as made the head of the corner. And then they stumble at the word, being disobedient, where unto also they were appointed. And so in chapter 3 it says, if any obey not the word, that they may also, that they also may without the Word be won by the conversation of the wives. And so we'll enter into these things and enjoy them. If we walk as obedient children, we cannot walk in the will of the flesh and bear fruit for God. And so as we just read these portions of Scripture, if there are those things that trouble us, then there needs to be that self judgment, the knife of self judgment applied, that we might be able to judge it in the presence of God. And walk as obedient children. Or. Going through these verses to recognize the place of new birth. And the exhortation that's connected with it in the first chapter. It says in verse 23 being born again and then in the chapter where we read in verse two as newborn babes, the connection is important is because in verse one you have what belonged to the old life. That's why it says put it aside because we had. Everyone of us had hearts born with hearts that were characterized by malice, guile, hypocrisy and so on. It is our nature as fallen to have those things in US. And so the foundation of Peters exhortation. Was based on the fact that they had they were born again and they belong to the family of God. And now, as newborn children in God's family, they were to put aside those things that belonged or characterized them in the family before. An illustration of it he uses the expression newborn babes because even in natural things, although every child is born with these things, they develop themselves and are manifested in the life as a child grows. There's a little girl in this room named Emma, and you'll probably some of you see her and Emmas. Not quite a year old. She doesn't. She wouldn't know what it meant. An expression to show malice. Emma wouldn't know Guile if she saw it. There's a simplicity seen at first we call the innocence of the child.

In natural things, because a child doesn't know at first, they have to learn by practice, since watching older people sometimes how to express pretend and pretense and things. And so Peter is saying to his brother, and you have a new life, put aside the things of the old light and be like a little baby, be like a little child. You have a life, which, thankfully enough, we do. The life that is to be shown in US doesn't know what guile is and never will. It doesn't know what evil speaking is and never will. It's a perfect it's the life of Christ in US and everyone of these things that are spoken of in verse one. You think about the Lord Jesus and you say impossible, impossible. There was never seen in him hypocrisy or guile. Well, brethren, you've got the life, you have that life, you have the life and I have the life in which there is no God. There is no hypocrisy, Peter says. Live it, live it like a little child and put aside those things that came from that old bike, which is not the life you're to live anymore. Concerning Christ because two, isn't it? The real offering? How do we get this like? Born of the water and of the Spirit, the water being the word of God and the. Spirit taking that word and imparting new life through the hearing of faith. Peter calls that the incorruptible sea. Then we know what sage is, we're in farm country, we know what it is to plant the garden. Who planted the seed? So behind work, isn't it? It's only ever gone. But he uses human instruments, doesn't he? That's right. It's interesting in verse two it says as newborn babes I noticed the new translation says earnestly desire the sincere milk of the word. I enjoy watching a little baby when he's hungry. Grabbing that bottle and the whole energy of that baby is to get the milk out of that bottle into his tummy. And that's the picture. We should never lose our appetite for the precious Word of God. You know, in my mind's eye, many of you remember dear brother AC Brown. It's out in California. I'll never forget how he read the scriptures when he in a reading like this. But he was just as if he was afraid he was going to miss a drop of this precious word. He would read it like this as newborn babes. Desire the sincere milk of the word. Giving emphasis to every word, brethren, it's the living, the abiding Word of God. This is what's going to make you and I grow in our faith, and we should never lose the appetite for it. I don't suppose it be right to say that everybody here is obeyed. No, there are those who have grown in the faith. But we should, as newborn babes, never lose our appetite for that precious. Word of God There's another word here that I think is good to explain this sincere milk of the word unadulterated. When we lived in Bolivia, I remember a man used to go by the front door of our house every morning. Crying out milk, milk for sale. And we'd often go out there and buy a liter or two off of him. But then we found out that to make his profits a little better, he added a little bit of water to the milk. It was not unadulterated milk, the brethren.

This book is the unadulterated mind of God. Think of it that God has communicated to us and that's what's going to feed. That's what's going to make us grow in our spiritual lives. How precious it is precious it is to open this book on a daily basis and drink of this unadulterated milk. We have good books of ministry. But there's always the danger in books of ministry that something of human thoughts will enter in. That's why we're told despise not prophesying. But it then goes on to say, prove all things hold fast that which is good. So we listen to prophesying, but we all have our Bibles open, and we should test it by this standard. This is the only completely pure standard. I was thinking when Brother Dawn was mentioning how that the little child learns those things that are in verse one by seeing them and others but as newborn babes desire the sincere milk of the word. I don't know if any of you brothers have had this experience. You may have picked up one of your grandchildren and as of infinite, hold it against your. Your body and you know, without even knowing it, the child turns the head as it was going to be fed, not realizing that you're incapable of doing this. But that's the instinct. That's the new newborn. Instinct is not taught. It's, it's part of that child's being. It knows that food is there, knows which way to turn. So that's interesting, isn't it, as far as you meet a new believer and they just want to drink in everything you can tell them about the word. We should be like that continuously. The problem is that we allow

things that spoil our appetite or distract our appetite from the sincere milk of the word. When I was a boy, I grew up in a home where my father was the old school and he felt that a child should drink an 8 oz glass of milk at every meal. And certainly there was nothing wrong with that. And so we learned to drink milk and to enjoy milk. But when I was about 12 years of age, I ended up in the hospital for several weeks. And for some reason, whether space or whatever, instead of putting me on a child or youth ward, they put me on the adult ward and they served me tea and coffee every day. And you know, have drinking tea and coffee every day. At 12 years of age, I lost my desire for milk. Something came in and spoiled my appetite for milk. And in natural things, I have never really learned to drink milk again. And anyone who's had me in their home will know that if they offer me a glass of milk, I will flatly refuse it. One thing I really can't drink, even to be polite. But my appetite was spoiled for milk at that time. And Brother and I believe that we need to learn or be careful that we don't allow things to spoil our appetite for the sincere milk of the word. Now, some of the things not to go back that were, but that were listed in the first verse, they can distract us and spoil our appetite for the sincere milk of the word. But I believe there are other things too that come into our lives. If we're it's a question of what we're drinking and feeding on. Where are we drinking from? Are we drinking from the things of this world, the joys of this world? Are we feeding on the husks of this world? It's going to spoil our appetite for the sincere milk of the word. Often said, and you've heard me say it many times, if I made sure my girls ate a good healthy breakfast and drank a glass of milk before they went out the door to school in the morning. They weren't so apartment to want some soda pop and something that wasn't good for them at recess because their appetite was already satisfied with good wholesome food that which was good for them. And brother and I believe the more we drink in the precious word of God, the more we will develop an appetite for it. The more their self judgment in our lives to keep out the things that hinder our enjoyment and our growth in spiritual things, the more we are going to desire the sincere milk of the Word. But I need to stop as we all do today and really ask our own hearts, do I really? Does this desire the sincere milk of the word? When I get up in the morning? Is that my first thought? Not just to get a good stiff cup of coffee to get on my way?

But is my thought to enjoy something of the sincere milk of the Word to drink in, take time and energy to drink in something of the precious Word of God that will sustain me for the day as I face the world. That will refresh my spirit and my soul as I go out into a spiritual wilderness where there's nothing to sustain the new man or refresh the spirit. Plenty to feed our lusts and the flesh and the old. The feet are the flesh, and so on. But. Nothing to feed the Newman in this world, nothing to refresh. Are we drinking in the sincere milk of the Word every day? And is it really our desire? That's quite a question to ask. No, the Old Testament suggested or mandated that the kings write out a copy of the word of God, and you know versions of that I've taken. Access to my computer and I have what I called special verses. Pretty soon I realized that the call them special verses was to put down those that I didn't choose as not being special. So it was a poor term. But I've gone through Isaiah and Jeremiah. And Psalms and Proverbs. And now I have on my computer those verses that have been chosen from Isaiah and Jeremiah and Psalms and Proverbs and Isaiah. And I can go back and, and sometimes I look and see, oh, that verse is so special, how could I possibly have left it out? But you know and encourage young people have a notepad, have something that you in addition to reading you write down because the early due of morning has passed away at noon and in the afternoon. If you would ask me, Brother Stan, what did you enjoy this morning? Oh, I wish I hadn't asked me. I've been so busy. But you know, write it down and if you keep it in your pocket or put it in the back of your Bible, though the person that rebound my Bible said the hardest thing on Bibles is to keep too many pieces of paper in the back. So do that as as you think best, but make notes of what you have read and and you can pick it up during the day and and retain it and it will mean so much more to you. As you go on. Verse three reads that. If so, be have tasted the look that the Lord is gracious an. Another way of reading that would be since ye have tasted a past tense if you are saved born again the first time you tasted the pure milk. The graciousness of the Lord is in salvation, wasn't it? So we have a past tense since you have tasted but the. What he is writing here is that we need to continually keep tasting, the psalmist wrote Psalms 34 and eight. Oh, taste and see that the Lord is good. We learned he was gracious in salvation, didn't we? But we can continually taste and see that He is good also too, can't we? So there is the past tense in the current. Right now we need to taste. When we read this passage, did it give me some milk? Yes, it did for myself. I can show you what it gave me for milk today. It gave me milk in one word. One word over in verse 23. That word was committed. It reminded me of Luke 23 and 46. Into thine hands I command my spirit. He fed me with some milk on the little word, Commit into thy hands. I commend my spirit. Look at First Peter chapter 4 and verse 19 together please. First Peter 4 and 19. Wherefore let them that suffer according to the will of God. Commit the keeping of their souls to Him and well doing as unto a fateful Creator. The only time in the New Testament that the words faithful Creator are used together.

And it may be the only time in the whole Bible. I'm not sure on that. A faithful creator we have committed. First Timothy 1:00 and 12:00 For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. The committal of our souls took place the first time we tasted the pure Word of God. It rang out in the heavens above, and it was accepted on high that we loved His Son, and believed and trusted in Him. And the Almighty God, the faithful Creator, accepted that vow. And He saved our soul and we have committed that soul into His hands, into thine hands. I commend my soul. That was our Lord right on Calvary St. wasn't it? What fed you today in this passage? What is going to feed you in the pure milk when you get up out of your chair and you walk away? I just shared with you the little portion that fed me today with the communal committal that ring out in heaven. There's going to be something that the Holy Spirit. Will guide and lead you with the passages that you read and you have to read them daily. You cannot leave it late to be fed with the pure milk of the Word of God. But in the gathering of the manna, when the children of Israel gathered what God had provided for them in its pure form, we find that it was palatable and sweet. And I think of it in connection with the 34th Psalm and our verse here about tasting that the Lord is gracious. I say it was palatable and sweet because we find that it tasted like wafers and honey when they tried to do other things with it, beat it and put it in a mortar and bake it and so on. It tasted like fresh oil. I'd rather eat wafers than and honey than fresh oil, but in the way God gave it to them in the purity of its original form. It was all that they needed for the wilderness journey and it was sweet to the to the taste. And so we've been Speaking of the sincere milk of the word, the pure milk of the word and brethren, it's true has been said that there are many things that have been written that are helps on the word of God and so on. But we need to if we're going to really take. Of the goodness of the Lord and that the Lord is gracious. We need to get back to the simplicity that is in Christ. We need the pure milk of the word. Not that there ought to be growth and in our souls. Not that there ought to be a deepening of the appreciation and understanding of things in our souls. And sometimes those helps that are written and good Christ exalting ministry is a help. It is and I we don't want to discredit it in any way, but we need to take the Word of God in the pure form that God gave it. And one of the great sins of Israel in the wilderness was that they despised the simple manna that God gave them. Brethren, let's be careful that we don't despise the manna that God has given us, or in our the illustration used here, the sincere milk of the Word. In the 78th Psalm it says. Man did eat Angels food. He sent the meat to the full. Marvelous. Been said, I'd just like to give emphasis to it. Spiritual food, the Word of God is the life, the food of the life of. That we have when we're born again. It is vital. It isn't just maybe or maybe not. If you look at a person and they aren't eating physical food, they're starving. And if you look at a person who is not feeding on the word of God, they're starving. If there's a person in this room who does not read the word of God every day, you're starving. Young people, did you hear it? When I sometimes hear a young person say, well, I don't read the word of God

all the time. I don't necessarily say it to their face, but in my heart, in my understanding, I know they're starving. It is the light, the life of the new life, it's the food of that life, and it will be so forever. It's not going to stop when we get to heaven.

We are going to continue to feed on the Word of God forever. It is the food of our life and we need it now. You can't live properly without it. And the wonderful thing about the food that God provides is just to give emphasis to it. Again, it's Bob used the expression unadulterated. Mr. Darby translates it pure. It's absolutely pure food. You feed on some of the, I'm going to say mental food that this world provides and it draws out the lust of the heart. It's impure. It is that which promotes sin in the life because it is an impure mental food. But the word of God is pure food. It you'll never read it and it in such a way that it will ever stir you to ever want to sin. There's not a bit of it that promotes sin in the soul because of the purity and the way that God is given to us and consequently we need it. It's vital. It's not just knowledge. It's not necessarily that you have to read it and learn something new every time. While we enjoy that and it's important you you eat a meal. You needed the meal whether you got any new knowledge about food or not on that meal. Or even you necessarily conscientiously enjoyed it more than some other time. But you have to have it and. I say this particularly burden free on people. You gotta have it, read it every single day or you're going to starve. There's no in between. You either feed on it or you starve. Brother in the Denver Assembly long ago went to be with the Lord and the fan without mentioning who he is because we know all too well and still missing that. They noted he was dying of cancer. And they noted after he had passed away that there was a time about 12 days before he passed away, he lost complete appetite. And they knew from precedence that. Health care people know of that. That was the sign that his days were numbered. And so is it that serious with what our brother Don has said that that you're not well? I, I don't think he meant that you're going to die of cancer, but the opportunity to be kept. Is is lessened by not having the word of God each day? How important. I've read alone, but by every word that proceedeth out of the mouth of God, and when you consider, brethren, how well we take care of our bodies, we take a good chunk of time every day, I would suppose close to an hour a day feeding these bodies. Young people and older ones too. How much time do we take feeding on this living, abiding Word of God? So often it's easy to let other things push time for the Scriptures out of the picture. Do you understand the importance of reading the Scriptures? You will definitely take steps to spend time with the precious Word of God. Something at least in the case of the man, and it says he that gathered little had no lack, and he that had gathered much had nothing over. So at least read a few verses a day. It's our life. It's what will feed that new life in Christ. Proverbs chapter 23 we've been reading what a believer should feed on, and it's really begins with a taste in verse three. But in Proverbs chapter 23, there's a warning given there. And the Spirit of God says this in verse six. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats. For as he thinketh in his heart, so is he. Eat and drink, say is he to thee, but his heart is not with thee.

The morsel which thou hast eaten shalt thou vomit up and lose thy sweet words. And So what this world is feeding on is filth, and it feeds on its sports and entertainment and all those things that appeal to the natural man. And it gives no nourishment to the believer, nothing at all. And the Spirit of God says, if you that's what you eat on, that's what you feed on, It says thou shalt vomit up and lose thy sweet words. You know when I'll just give a little illustration of that. Some of you have heard me give it, but when I was a little boy, my twin brother and I, we used to live in a station house and it was heated by coal and there was a wood or a coal fire there, his little box stove. And when the fire went out, we would very carefully open up the door of that stove and we would go in there and we would play with the ashes. And if my father caught us, we got a spanking. But if he didn't catch us, he wanted us to know why we were being spanked. So he didn't spank us if we didn't get caught. But you know what happens if you eat ashes is you, you vomit. It has no, no nourishment at all. And so every bit of nourishment has been passed through the fire, so to speak. And so, you know, we need to recognize that what this world is feeding on is filth. It's going to all be judged by a righteous and a holy God. And he gives us something. Now to feed upon in our soul something of immense value and nourishment. It's the Word of God and it all speaks of Christ and that blessed manna. Why would we desire anything else? But if we get a taste for what this world is feeding on, it only begins with a taste. And that's what happened at the garden in the garden of the Lord with Adam and his wife. They just got a taste and what ruin it brought. And that's the same thing in our own lives, if we desire to just taste a little bit of what this world feeds on. It breeds death and corruption. Look at that first across the page here in the Proverbs 22. And verse 20. Have not I written to the excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth? If we could get a taste of that, you know, it's such a wonderful book we've got in our hands. Just like water. The doctor tells me to drink water and you probably haven't been in the habit. And the more you drink, the more you want to drink. Was the word of God. Turn these things. I wish I had done this more when I was younger. I wish I had read my Bible more. Ribs. The Lord Jesus is presented to us here and elsewhere as food. It's important to realize that we, through the Word of God, the Lord Jesus is brought before our hearts and our souls, and it's unto you, therefore, which as he says in verse three, if you have tasted that the Lord is good, there's a tasting. In the soul of the person of the Lord Jesus and his work and. So we read the word of God. With that desire. And we trust it's an increasing earnest desire in our souls to have more of himself for the heart. And God feeds us by occupation with the beauty, the perfection, the wonder of His Son. The manna in the Old Testament is a picture of the Lord Jesus. The old corn of the land is a picture of the Lord Jesus. And that's what the people, spiritually speaking, fed on. And so we too, and whoever has enjoyed in their own heart the Lord Jesus and not said it's good. It's impossible to have it otherwise. The life that God has given us finds satisfaction in feeding upon the sun. It is good. You can only say if someone doesn't find it good, that it's not the new life that's speaking, it's something else. Because the life that God has given us is newborn babes. Enjoy. We do enjoy. It can't be otherwise.

Satisfies the Newman, the new nature in US. And so he says, Well, if you tasted, have you not that the Lord is good? We're going to feed on him forever and we want to get started now and. If we do it in the right way, there's never indigestion, there's never anything that because of the purity of the food, whether it's little or much, it satisfies. There's a beautiful bird in Leviticus 23. I'll just read it in verse 14. Now notice, and ye shall eat neither bread, nor parched corn, nor green ears, until the South same day that you have brought an offering unto your God. There is no possibility for unregenerate man to enjoy Christ as bread. Incarnation, parched corn and death, nor green ears and resurrection until the South, same day that you have brought an offering unto your God. Marvelous. The aspects in which we can and do enjoy the person of Christ. 172. Teach us more. About the mistakes by the Lord, I want to make you cry. And everybody is going to get your shake with God. I'm grateful, right?

Him, for we shall see him as he is. The same transforming effect in this world, isn't it the same type of spiritual transformation?

Pella Conference: 2007, 1 Peter 2:4-10

Reading

Communities. Continue first Peter 2, verse 4. Not much further. First Peter chapter 2 and verse 4. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God. And precious ye also is lively stones are built up a spiritual house and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture. Behold, I lay in Zion a chief cornerstone elect precious. And he that believeth on him shall not be confounded unto you therefore which believe he is precious, but unto them which be disobedient. The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood and holy nation, the peculiar people that you should show forth the praises of Him who have called you out of darkness into His marvelous light, which in the time past were not a people.

But are now the people of God, which had not obtained mercy, but now have obtained mercy? Dearly beloved, I beseech you, as strangers and pilgrims, abstained from fleshly lusts which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of men for the Lord's sake, whether it be to the King is supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing you may put to silence the ignorance of foolish men as free, and not using your liberty for a cloak of maliciousness, but as the servants of God honor all men love the brotherhood. Fear God, honor the King, servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thank worthy. If a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it if when you be buffeted for your faults, you shall take it patiently? But if when you do well and suffer for it, you take it patiently, this is acceptable with God. For even here unto where He called, because Christ also suffered for us, leaving us an example that you should follow His steps. Who did no sin, neither was guile found in His mouth, Who when He was reviled, reviled not. Again, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously, Who His own self bear our sins, and His own body on the tree, that we being dead to sins, should live under righteousness. By whose stripes you were healed, For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls. Find in our guest book and he put down the reference first Peter 27 and he made a comment that the preciousness of an object defends on the value you put upon it and it looks like Peter put quite a value on the Lord Jesus and these precious things that he speaks of so we have it in the end of that fourth verse and the word occurs on through but. He's putting a value on the Lord Jesus and the things that He's done for us. And unto you, therefore, which believe He is precious, it seems to assume. He seems to assume that He's precious to every believer, and well He ought to be. He saved us from this present evil world and saved us for glory. He's keeping us. It's precious, insignificant that before he takes up the seventh verse unto you, therefore, which believe he is precious, he brings out the preciousness of the work and person of Christ to the heart of God. I say that because the verse we often quote in the first chapter, the 18th verse in connection with the blood of Christ, it says you were not redeemed with corruptible things of silver and gold, and then the 19th verse, but with the precious blood of Christ. Now that's God's sense. That's God's value of the blood of Christ. Thank God it is because my salvation doesn't depend on my appreciation or my understanding of the work of Christ, but it does depend on the fact that God sees it as precious. God sees that blood that was shed at Calvary cross as precious then as to the person of Christ. We have it in the end of the fourth verse precious and again confirmed in the middle of the sixth verse elect precious. This again is God's value of the person of Christ. And then he says, having said, God, having given his estimation of the working person of Christ, he says, Now unto you therefore which believe he is precious, and the preciousness. Mr. Darby's translation, I think it's significant to notice the order here, because, brethren, the person and work of Christ will be precious to our souls in the measure in which we realize the preciousness of the work and person of Christ to the heart of God.

Do we enter into what the person worth of Christ means to the heart of God? It's precious to the heart of God. He's precious to God the Father. The blood that was shed on Calories cross hasn't lost his preciousness to the heart of God. It's as precious and real to the heart of God as when it was shed on Calvary's cross. Now if you and I could enter into that more than he would be more precious to us. The blood would be more precious to our souls. We would have a fresh and deep and precious appreciation of the preciousness of Christ in our own souls, and so often we think of what He means to us, and rather he ought to mean everything to us. Often we think even on Lords the morning. We think of what the work of Christ means to us, rather than ought to mean everything to us. But I believe there's something deeper to enter in more what is going to produce praise and worship in our souls, To enter in more to what the person and worth of Christ is to the heart of God, that unconsciously he'll be more precious to our souls. But that which was precious to God was disallowed of men. And it's interesting that what God esteems so often in this world circles is totally disallowed. Oh, what a lesson that is for us. I'd just like to suggest to brethren that it seems to me that Peter. Comes from Matthew 16 and what he mentions here. Matthew 16 is where the Lord Jesus first mentions the church. In fact it's the only gospel that mentions the church is Matthews gospel and he speaks of himself as that rock upon which the church is going to be built because he wasn't building it at that time. He says I will build my church on this rock, and the rock was the confession of himself. As the Christ, the Son of the living God. Oh, what a rock to be to be settled on. And to come back to our verses of four. It starts there to whom? Coming. How do you become a part of this building that the Lord Jesus calls my church? To whom? Coming? Come to Jesus. You've got to do it individually. You've got to come and set your feet on that rock. Oh, what a precious thing it is that it's so important that it be an individual matter with God. Not enough that your parents are believers. Not enough that others around you are believers. But you have to come to Jesus as well. To whom coming is that living rock? And then correspondingly in verse 5. Ye also as living stones. Stones, naturally speaking, are not living, they're dead. So we were dead in trespasses and sins. But he's made us living stones for what purpose? To be built? A spiritual house and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. We have been chosen for this position. To OfferUp spiritual sacrifices, brethren, I really have to confess for myself that I believe I do not praise the Lord sufficiently in my life. It should flow. It should flow constantly. The praise of our God. That's why He's chosen us, That's why He's put us in this spiritual house for His glory and praise. Do you and I take time to praise Him?

I don't understand why sometimes I see people in a breaking of bread meeting sitting. While hymns are being sung with their mouths shut. Is there no appreciation of the glory of this person? I often think of the Lord Jesus when he was coming into the Jerusalem and what is called the Triumphal entry. The Pharisees complained that there were so many children crying Hosanna. And the Lord Jesus said if they should hold their peace. The stones would immediately cry out. God is going to have His Son praised, brethren. If you and I do not do it, he's going to raise up others to do it. Oh, may the Lord stir in us, brethren, the appreciation of the glory of His person and what He's done so that our hearts would just flow with His praise. How important that is in our lives. For that reason, we have been put in this position as holy priests. And it's it's to offer up. The direction here is up. Offer UPS. The spiritual sacrifices acceptable to God by Christ Jesus. Because of what you've said, it seems apparent that it's important. Is this a question of spiritual maturity and age? Understand. Well, I've had an exercise in connection with. It seems to be. Consistent in the fifth verse, it's holy priesthood. In the ninth verse it's royal priesthood, and not until you get to the 4th chapter

do you have if any man speak, let him speak as the oracles of God. And so first it seems. That as fresh and new as a as a new believer he can OfferUp. Spiritual offer of spiritual sacrifices acceptable to God by Jesus Christ. And so then the development seems to be in the ninth verse, a royal priesthood. And then as I said, just to repeat myself in the 4th chapter, it says speak as the oracles of God. And so how important to first see that, as the Lord said to the woman at the well, the Father seeketh such to worship him. Scriptures this morning in the Sunday school in John four that you're mentioning. There it is. The water springs up because it's a question of worship, isn't it? But in Chapter 7, there's rivers of water flowing out. It's horizontal, and that's what you have in verse 9. As royal priests, we show forth the praises of him with call this out of darkness into his marvelous light. That's testimony, that's horizontal, that's out to others. It may be in the Gospel, it may to be to the Lords people too, but the water is flowing out first of all, because God always has his portion first. It's up. It's springing up into everlasting life worship. That's first, and then it flows out in witness and testimony to others. Two, I was thinking of the man who was healed in the third of Acts and immediately he rose up and he was walking and leaping and praising God. He didn't have an understanding of what had really happened. There wasn't maturity in divine things, but it was the natural reaction of having been brought into a place of blessing. Isn't it wonderful you've met a Christian, someone who's been recently converted, saved, and maybe there's a lot of things they don't understand about their blessings and what the Lord has for them and following the Lord. But one thing they know, they're like the blind man. One thing I know I was blind. Now I see, and there's immediately praise and worship. But I just like to say too, in connection with what Bob said earlier, that praise has to do in Scripture with what is audible. Now praise ought to come from our hearts because the Lord wants more than just lip service. He said of those in his day. This generation draws nigh unto me with their mouth, and praise with me with their lips, but their heart is far from me.

And so he doesn't just want something from the lips, but it does say two. Out of the abundance of the heart, the mouth speaketh. And it's interesting that the psalmist said he hath put a new song, not in my heart, that's true, but a new song in my mouth. Even praise to our God, I create the fruit of the lips. And it's the sacrifice of praise to God continually that is the fruit of our lips, giving thanks to his name. Whoso offereth praise, not silence, but praise glorifieth me. And Bob was mentioning about how sometimes when these good Christ exalting hymns are given out in the meeting. You look around and there's some silent lips. I know some of us can sing better than others. Some can carry a tune better than others, but we sometimes sing that hymn. No heart, but of the Spirit taught makes melody to Thee. He wants to hear our voice. Maybe it isn't always perfect, but he wants to hear our voice, brethren. The bridegroom said to the bride in the Song of Solomon. He said, Let me see thy countenance. But he didn't stop there. Let me hear Thy voice. You know it's wonderful when He sees us at meeting. Wonderful. He wants to see our countenance. He wants to have our presence there, but doesn't end there. He wants to hear our voice. And brothers and sisters, you and I have the privilege of opening our mouths in praise and Thanksgiving when these hymns are given out. Brothers, you have the privilege of standing up and saying a little word of praise and Thanksgiving. Maybe it isn't always expressed perfectly. Maybe it isn't always as eloquent as perhaps some others can express things. But he wants to hear our voices. He wants us to praise. And so praise has to do. While it comes from the heart, it has to do with what is audible. Let's learn to open our mouths, but not just in meeting, because the verse I quoted in Hebrew says continually. You know, I love it when I'm in a home and a sister's out in the kitchen peeling vegetables are getting the dinner on and I hear a little note of praise. She's humming or singing the words of some of some hymn. A brothers working around the yard and you're out there with them and you hear them humming or singing the words of some hymn. That's that note of praise continually. Brethren, we have so much to be thankful. We don't just have a lot to be thankful for it. We have everything to be thankful for. We ought to be the singing as people on earth. We ought to be praising the Lord audibly every day of our lives. Verse it's 114 you want to look at it, but the second verse much incense is ascending before the eternal throne. God graciously is bending to hear each table groan to all this is precious to all our prayers and praises. Christ adds his sweet perfume and love. The sensor raises those odors to consume. All that. Unlike the echo. A comment that I remember Norman Berry making, and he was. Older than I, venerable old brother, so don't look at me for any validity of it. Look at what he said. But I'll paraphrase it this way very often in morning meeting it's proper. We enjoy it one him, then somebody gives out a second him. And may even give out a third him. But wouldn't it be? And I hesitate to press it, but wouldn't it be wonderful if there were three prayers in a row? Like we enjoy 3 hymns in a row? And yet if it would happened, I for one would say that's unusual. Is that the way it should be? Well, we think we think properly. Like I say 123 hymns in a row, but all to think of somebody getting up and then another brother gets up and another brother gets up.

I think it would raise us to the heights of what God would have for that occasion of the remembrance of the Lord. Now brother Barry didn't say all of that, but but he I'm paraphrasing what he said how it has reached my heart and has reached my conscience and if I can reach the heart and conscience of those here. Don't take it as from me because you know each of us are are very feeble as an example, but all how important. And another thing. There are some that have been in fellowship for years, capable. We're thankful for them and they've never given thanks. For the emblems never gone forward and given thanks for the loaf. And given thanks for the cup. Now I leave such individuals with the Lord and and you don't do it because somebody suggested that you do. But all to think of what it would mean for an assembly to have a brother that they had noted had never done that all the the elevation, the praise, the United thankfulness of that assembly to to know that there are those that. Come forward and it doesn't require. A depth of knowledge does it. But it does require something of the heart expressing itself. Testament A person had to be born into Aaron's family. To be a priest in the New Testament belongs to everyone born into God's family. Men and women, that's why our sisters sing as well. That's priestly activity, offering to God the sacrifice of praise. They do not lead in praise or in prayer, but they are present and they are part of of those who are worshipping together and praising together. But I'd like to say to our younger brethren, be exercised about praising the Lord. Practice it at home. Sing those hymns, those precious hymns. Make them a part of your hearts enjoyment. They're such beautiful hymns. We don't sing #150 very much, but it's a hymn that's almost entirely a worship Him. If you look at that hymn, it's not occupied hardly at all with the work of Christ. It's mainly with the person of Christ. And that's worship. Oh, the blessedness of those hymns. Let them get into your soul. And then when you come to meetings. The exercise that the Lord lays on your heart, a hymn. It's not a matter, like Stan says, of of maturity or of knowledge or of gift. It is a matter of being born into God's family, and it should be the exercise of every brother there. To pray and to praise God in both those meetings, the prayer meeting and in the breaking of bread is where we exercise our priesthood, and it belongs to us all. Brethren, there should not be silent mouths in connection with this matter of praising our God. Nine And he had not yet seen the Lord at that time, but when Jesus met him, I guess I don't know if he even knew who it was at the time. He says, Do you believe in the Son of God? And he says, Who is he, Lord? That, That I finish it? That I might worship him anyway? He hadn't even seen the Lord yet. And he didn't know who he was by sight, even though he'd received his sight. But he wanted, he was willing. Who is he, Lord, that I might worship him? Is that thank you? So he was ready to worship the Lord. As soon as he found out who he was. This Are you a new believer, you might say, just exercising that desire to please the Lord? Another illustration too is the 10 lepers and I can always just picture the sadness in the voice of the Lord Jesus when only one returned to give thanks and the Lord Jesus said were there not ten cleansed and where are the 9? Wouldn't the Lord Jesus have desired that all ten of those men returned to thank Him?

For what he, what had had been done in their lives. And brethren, when we think of what has been done in our lives, we've been brought from darkness and delight. We've been brought into a marvelous place of blessing. We ought to, again, we, as we've been saying we ought to be, have praise on our lips every moment of every day. But I would like to say this to parents, too. Bob has addressed young people, but I'd like to address parents for a moment. You know, I'm thankful that I grew up in a home. Where we were taught to sing in the home, our parents taught us to sing, and in the evening we'd stand around the piano and sing a few hymns if somebody dropped in. If some brethren dropped in on Friday evening for a little visit, why, we always passed around the hymn books and sang. And I'm thankful for a wife, too, who when my children were younger and brethren, I didn't have the patience to do this. But thank God for a wife who in meeting when the children could read as soon as they could read. She made them open the hymn book. They could draw during the reading meeting or whatever, have a little pad. But during the singing of hymns, my wife was exercised to open the hymn book in front of the child and to run her finger line by line as we sang to teach those children the importance of opening their mouths and singing. Brethren, we can't expect parents. We can't expect our young people all of a sudden at 12 or 13 years of age. To decide it's time to start singing, we need to be exercised to teach them to sing in the home. You know, I'm saddened to find that the gathered Saints are not the singers we once were. We are not the singers we once were. And I believe we lose something. Brethren, if we would familiarize ourselves with these good scriptural hymns, we would find that they express truth, sometimes in a way that there's no better way to express something than has already been expressed in one of the good Christ exalting hymns. That we have been given by brothers and sisters that wrote these hymns, penned these hymns, not by inspiration, of course, but no doubt guided by the Lord Jesus, by God and the Lord to put these things down in poetry for us. And we need to learn to value this heritage that we have. But I just want to say again to parents. Let's teach our children in the home by example, to learn to sing, so that when that we come to the assembly there will be that suitable praise. I'd rather Stan asked the original question about a holy priesthood and a royal priesthood. And if you look at the holy priesthood in verse four, it is talking about us. Ye also as lively or living stones. We are currently living stones, aren't we? Our build up a spiritual house and a holy priesthood. Now stop and look back at chapter one and verse 15. But as he, he who hath called you is holy, so be ye holy in all manner of life. When it comes to that word holy, that's sanctification. We've been called out, haven't we? We've been set apart. And that is what the holy priesthood is. That is sanctification there stand when you get over into the other verse in verse 9, but you are a chosen generation, a royal priesthood. This is what Brother was talking about, where Bob was talking about. We are all priests, aren't we? And that verse has four things in it there versus 9 and maybe part of 10 there. But it starts out with the chosen or elect. We're not part of Israel, are we? We are now all part of the true people of God. And that's what it's speaking about there, the chosen generation, and it says a royal priesthood. That's because we are all priests. And when it gets to a holy nation that is a distinct nation, we are set apart, aren't we? And then when it gets to a peculiar people, that means his own private possession. We belong to him, we are his, a peculiar people. But we needed to look at the difference between a holy priesthood and a royal priesthood. One is sanctification and the other is showing us that we are all priests. Like to bring out the. Essential. Foundation. Of worship and praise. Is life. That's the essential foundation that's being brought before us here. It's life.

In the previous chapter, he begins with verse 23 being born again. And then in our chapter it's taken on to the Lord Jesus is presented before us as the living stone and then we become living stones. And as it says in verse 2, before that as newborn babes, the newborn babe has everything he needs to OfferUp spiritual sacrifices to God because he has life. And that's the essential thing that. Is Peter is bringing out to them that they had everything they needed in order to offer that which was acceptable to God by Christ Jesus. Bob referred to Matthew 16. Thou art the Christ. The Son of the living God God is brought out in connection with the church as the living God. God can't accept praise or worship. It doesn't come from that which is dead. It has to be something that is living. It has to be someone that is living. And when they are, where did they get the life? They got it from God through the work of the Lord Jesus Christ, by the word of God, by the power of the Spirit. But the source of it is God himself, the living God who brings man into a relationship with himself that he can, even as a newborn babe, OfferUp spiritual sacrifices acceptable to God. I'd like to take a couple more minutes and get the, can I say the context of this chapter that Peter is bringing out. Is really from Exodus chapter 19, and I believe we will understand what we have here a little more if we go back to Exodus 19 and see it. Peter was writing to Jews. He wasn't specifically writing to us who were Gentiles. And in fact he brings in the Gentile our country says to this, those to whom he was writing who were Jews of the dispersion who had put their trust in Christ. And we're now part of the body of Christ. But he says your conversation before the Gentiles and what he's refers back to is Exodus chapter 19. And verse one in the third month, when the children of Israel were gone forth out of the land of Egypt. And then it says, verse three. And Moses went up unto God, the Lord called him out of the mountain, and saying, Thus shalt thou say to the House of Jacob to tell the children of Israel, Verse 5 Now therefore, if you will obey my voice indeed, and keep my commandments. Now notice this is our chapter. Pardon me. My covenant. Now this is our chapter. Then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. Ye shall be unto me a Kingdom of priests. That's our chapter, brethren. And in holy nation. These are the words which thou shalt speak unto the children of Israel. That is what was being said to God's people at that time was if you're obedient to me, you will be to me a royal or a holy priesthood, a peculiar people. Were they? Were they? It's not specifically in our chapter talking about the difference between only the the Taos of Aaron could bring the offering of the sacrifices, but the whole nation had the privilege and the place to offer that to God, which was a pleasing to him. But it was if it was based on man's responsibility to his offering to God in what he was in himself. And the sad history of Israel and the history of every human being is there is nothing in the human heart, in the flesh which offers any praise or worship to God. Man is dead in trespasses and sins, and Israel proved it before God and they were not a holy peculiar people by behavior. And so it when it gets to later on in the prophets specifically.

Micah, God had to say to them and he says it later. Peter refers to it a little bit later, alludes to it. He says you're not my people. You're not my people. There's nothing acceptable here for God. But God doesn't give up on man. And so he says he's the living God and he introduces Christ the living Stone who does a work that. Now through life given by new birth, there can be to God. A holy nation, that life is in its nature holy, and so it's a holy priesthood because they're those who have the life of Christ who can offer to God that which is pleasing to God and is acceptable by Christ Jesus. Without him there's nothing. And the sacrifice that is offered to God is that which brings before God. What Christ is and has done in himself. And that's our sacrifice. Really. That's what our praise is centered in. That's what our worship flows from. It flows from the the new life overflowing with its object of Christ, which is offered to God as a sacrifice. I just want to make one more comment to get the thought. That's before Peter went to those to whom he was addressing. He's saying ye, and in his case we properly include ourselves. But Peter's particular concern was really these who had put their trust in it in Christ became an remnant in Israel of Israelites who were now part of the church who were able to fulfill the desire of God that he had had in the Old Testament time. And he could look on and does look on here. To that day, still future, when the royal priesthood of Christ. Is seen manifested in the whole world. And the whole nation of Israel comes into their place here as they too will satisfy the heart of God is a holy nation as a as holy priests and as royal priests as a whole nation and and will be able to manifest the royal priesthood of Christ. We act as royal priests. When we display to this world. His character in life, the. The virtues of the Lord Jesus Christ. Are displayed in us in our lives when we allow it and when we follow it. And the Lord Jesus, publicly and

officially, will be seen in that way in His millennial glory. But we now have that privilege to display before the world that character of life that will be seen, and it's more wonderful manifestation when all Israel and the Lord Jesus reign over the earth. I'd like to add just a couple of thoughts in Hebrews 13. Hebrews 13. Verse 15. By Him, therefore, let us offer the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to His name. That's the praises that come from our lips. That's our holy priesthood, I believe, But then we have the royal priesthood. But to do good and to communicate, forget not, for with such sacrifices God is well pleased. So in in both cases, the priesthood is a giving, a giving of praise and a giving of substance for those in need. Is that right? It is right. It is right. It's as it says. In verse 9 ye should show forth the praises of Him who have called you out of darkness into His marvelous light. We give to the world in that sense when we present to it.

Christ. We present in our holy priesthood, we present Christ to God in our royal priesthood character. We present Christ to the world and we can present him. He went about doing good as an example. And so the display of the heart of Christ to the world can be seen in us when we, I don't want to say imitate because it's an expression of the same life, but when we do it, when we give to the world. That which Christ gave to the world where we are serving in a royal priesthood character. So just to summarize it again, the offering of Christ to God is the is a holy is a holy priesthood service. The presentation of Christ to the world is a royal priesthood service. But if I don't have life, I can't present Christ to God. And if I don't have life, I can't present Christ to the world. That's essential. The life is the essential thing. We have these two things combined in the first chapter of the Revelation, I think. The end of verse five says unto him that loved us and washed us from our sins in his own blood, and have made us king for a Kingdom of priests unto God and his Father. To Him be glory and dominion forever and ever. Like to suggest the line of thought too that can be followed out. Maybe we don't have time to spend too much time, but the thought of the building here, the spiritual house. It's interesting to look back in scripture and consider when buildings are mentioned first in the scripture. Or Noah built the ark. But besides that, the first building that's mentioned is the Tower of Babel in the 11Th chapter of Genesis, and the purpose of that tower is stated there. Let us make us a name. Men likes to put up monuments and they make themselves a name. Sears Tower, Chicago Sears, that company has a name of the of the highest building in the United States. But that's what man strive for. And that ended in Babel in confusion. And it seems like even in Christian circles, men strive for honors. For themselves even to be the most effectual preacher, the greatest orator, and they get a name for themselves. When the Lord Jesus presented himself to the Jewish builders, he was that living stone. He did not come to glorify His own name, He came to glorify the name of His Father. And they said we don't have any place in our building for this stone, and they cast him out. Now God takes that stone that was cast out and he makes it the foundation of a completely new building. And this new building, this spiritual house, is for the praise. Of God, the living God. Oh brethren, to think that you and I are part of it. And to me it is so wonderful to consider that God uses stones. In the Tower of Babel, they baked themselves bricks. Bricks are always, generally speaking, the same size, same mold you want to belong to man's organizational structures you have to conform to. Their mold and you can belong. But God doesn't use bricks, He is as stones. You'll never find one stone exactly like another, always different. And to me, it is so wonderful to go from country to country and see all the stones that are being gathered in different kinds of stones from all strata of society, all nationalities, all colors. And yet he's fitting them into this building for his own praise. But it's far different than what man's building. And to me, brethren, it's a challenge.

To my own soul, what I do for the Lord, what is it? What is the purpose in doing it? Is it to get a name for myself? If that's the purpose, it's going to end in Babel in confusion. And that happens off times we get focused in on. People thank God for gifts that God gives, but they're not to garner glory for themselves. It's for the glory and praise of God, what He's doing in this world, the building that He is building for the praise of our God. You say is a living stone in the Church of God. And I'd like to just go back to First Kings for a moment because I think you see it illustrated so very beautiful in the building of Solomons Temple or the temple under the direction of Solomon. And see some of the things that characterize the stones that were put into that building which have a spiritual application to the stones that we're Speaking of here. First Kings chapter 5. And verse 17. And the king commanded, and they brought. Now notice this great stones, costly stones, and hewn stones to lay the foundation of the house. First of all, these stones were great. As Bob said, every stone is a different shape and size. And I have no doubt that in the building of the temple, there were different shapes and sizes of stones that were used, but every stone was great. No stone was insignificant in the building of the temple. And maybe there's someone here and you feel, well, I'm a pretty insignificant stone in the House of God. Don't think that for a moment you're just as great in the eyes of God or in the eyes of the Lord Jesus as this living stone that's sitting beside you. They were all referred to as great stones. But then it says they were costly stones rather. Let's never forget the cost. You and I are living stones in the Church of God. But there was a cost involved. The cost was that the Lord Jesus come into this world and give himself at Calvary Cross. He allowed wicked man to take him and to treat him so cruelly. He allowed them to nail him to a cross. And not only that, but he bore our sins in his own body on the tree. He laid down his precious life and he shed his precious blood. That's the cost. You're a costly stone. And you know, you go to a Jewelers and there are stones displayed behind the glass on the counters and in the showcases. And all those stones have a different cost and value. But every living stone, he paid the same for every living stone. You're just as costly a stone as the next person. The price that had to be paid for your salvation and blessing for you to be a living stone is the same cost that had to be paid for me to be a living stone, said They were costly, then they were hewn stones. That is it was the work of another. Those stones had to be hewn out of the quarry and brought and placed in the in the temple. Those stones had no power to hew themselves out of those quarries. And so the psalmist said, He brought me up out also out of an horrible pit. And so these stones, there was a work that went on, and aren't we thankful for that work of grace? That work of grace in our souls, that imparted divine life to us, brought us out of that pit that we were in and placed us in that building. But now turn over to the 7th verse of the 6th chapter. And the house when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building. That is, it was a silent work that went on as this house was. It was erected. And, brethren, there's a silent work that's going on in this world as one and another, by the grace of God, and a work of the Spirit. Are being saved and placed as living stones. The world doesn't see it. All the world sees its great edifices that Bob was talking about, and sometimes I've stopped and watched as builders have raised those great edifices, and it's something to see how they get those walls and whatever material they're using into place and so many stories up and so on. And you stand in awe. But there's a silent work that's going on that the world isn't aware of as the Spirit of God works and places one another in the House of God. But then I want to notice one other thing. It's in the 22nd verse of the 6th chapter.

And the whole house he overlaid with gold until he had finished the all the house. You know, when you looked at that building and its completion, you didn't see those stones. What you saw was the gold, that which speaks in so many, on so many occasions in Scripture of the righteousness of Christ. And brethren, isn't it wonderful that you and I as a living stone in the Church of God in this building that we've been Speaking of? He looks down, he sees each stone, but what does he see? He sees us in Christ. We've been made the righteousness of God in him. What you saw when you looked at those buildings, that building was not the rough cut, chiseled stone that had been placed there. You

saw that beautiful gold. God sees every one of us in Christ. That's the way we ought to see one another too. But I think it's so beautifully illustrated. And every one of us, this is every one of us, every child of God. Is a living stone, and if the building is going to be completed, and when that building is completed the last stone is put in, then the Lord Jesus will come and take his church home. How soon? I hope this afternoon, thank you. Similar, the boards were once getting their strength from the earth. They were cut down and they were covered with gold, and then they were placed on silver sockets. Redemption. And all you could see was the gold. And we tend to think about the boards, but God looks at us as gold, not just wood underneath. It's very practical, doesn't it? Submit yourselves to every ordinance of man. It doesn't put us, it doesn't separate us from the responsibilities and earthly things, does it? Wonderful to see the where it's already been alluded to, but what we have here in Peter is the same as in Ephesians chapter 2. This is a work of God here. It's not building by human responsibility that we have in looking at the house in First Corinthians chapter 5, for example, but this chapter is corresponds to Ephesians chapter 2 and it says. Verse 20 are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building. Fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for inhabitation of God through the Spirit. It's just wonderful to reflect on. When you build a house for somebody to occupy. Houses aren't generally built just for people to come and look at them, but they're built as a dwelling where someone is going to dwell, and God is pleased to build a spiritual house in which he himself will be pleased to dwell. And you and I are going to be living parts of that house. We already are. We aren't going to be, but we already are living stones in that house, which is will be, as Jim said, when the church is complete, it will be perfectly finished as a habitation for God. And it is a. Display of the glory of God's own person, that He would do such a thing. And so we will be forever of that which God has used to his own glory or His own glory. We are going to be that. And at the same time He gives us the privilege in eternal privilege now for us to forever as part of that house present to Him.

His beloved son and all the virtue of his person and of his work, but in contrast to that in our chapter as he goes on, that's our portion. But we have the other side and it's a solemn side to it too. It says in verse eight and a stone of stumbling in a rock of offense even to them which stumble at the word being disobedient were unto also they were appointed. That is the Lord Jesus tests every man there is either that faith which accepts him and trusts him as Savior and becomes a living stone. Or that same person, the Lord Jesus, which has been rejected by man when here. He becomes the very one over which man himself, you might say, will stumble. To his own loss, To his eternal loss, no man. Can go into eternity without either being to the glory of God. Or having. Faced, if you will, the revelation of God, whatever it is, to his own soul, and in this case, the Lord Jesus Christ, and to those who are disobedient, it's an awful, awful end. The consequences are terrible for anybody who sits in this room among living stones. Who is disobedient to the living Word of God and does not accept the Lord Jesus? Just a couple of things lest we be there be confusion in our minds. It was mentioned at the beginning of the meeting the portion in Matthew on this rock I will build my church and the Lord Jesus has built his is built the I'm sorry, God is building his church on the Lord Jesus. That's the rock and Peter clarifies this in our chapter, but Don read the verse in Ephesians where the he builds upon the foundation which is the apostles and prophets. Now you say, what is the coalition? Well, I believe it's just this, the the when he speaks of the apostles and prophets being the foundation, it is the foundation truths that they laid down by inspiration, particularly perhaps the Apostle Paul, but all the New Testament writers, they laid the foundation by giving us the truth concerning the Church of God. That's the foundation and nothing can change that. If the foundation be shaken, what can the righteous do? But the foundation of God stands sure. Having this seal, the Lord knoweth them that are his. And so. That when he speaks about building on the foundation, it's the truth concerning the person and work of Christ that the apostles give the fruition, the unfolding of this precious truth of which the Lord Jesus sowed the seeds in Matthews Gospel. Interesting that Matthews Gospel is the gospel that's most Jewish in its character and yet it's the only gospel where he gives us twice in anticipation the truth concerning the church. The other thing I'd like to say is that. In both Ephesians 2 and in our chapter here in the King James that talks about the chief. Cornerstone. Mr. Darby leaves the word chief out in both portions, and I believe rightly so. If Bob was talking about the cornerstones in our lives, four cornerstones and very, very good presentation. And when we talk about this building, it's not that there are more than one cornerstone and a chief 1A chief. Something gives the thought that there are others, but it's the thought that the Lord Jesus is the cornerstone. The cornerstone on this rock I will build my church. There is one cornerstone that the Lord that he builds his church on, and that's himself, the Lord Jesus. Yes, there's the foundation, the apostles and prophets, but he is not just the chief cornerstone, He is the cornerstone. Is that right, Don? Him with what in chapter one? Umm, verse 23 Being born again, not of corruptible seeds, but of the incorruptible, by the word of God, which liveth and abideth forever.

That Word of God is that we hold in our hands as a revelation. Is the growth given to us by the apostles and prophets? And so the apostles and prophets are those that were given of God that we have in the New Testament part of the Word. And it's on that foundation which in itself is part of the living Word of God. That is the foundation on which the work is done, and it has to be on Christ, who is the living stone. He was dead. But He is alive forevermore, and as alive forevermore in His person. We have that one and only on which this word is used to bring life. It's an incorruptible seed that was established for us through the human instruments that recorded it, inspired of God. It is beautiful to know that this morning. The emblems we saw the smitten stone didn't we? That was that was nice to see. We have saw a smitten stone there and here we see the cornerstone in connection with the church. If you look at the stone of stumbling in a rock of offense at Christ first. Coming he was A to the Jews, a stumbling stone in a rock of offense, wasn't he? But it doesn't stop there. Christ is going to return a second time to the nation of Israel, and in Zachariah four and seven, it says that He will be the headstone of the corner. So He will again be a stone again only to that nation of Israel in His second coming. And then to the Gentile power it says that he is a stone that is cut without hands. And that's found in Daniel. And so we see that in his second coming, when he sets up his Kingdom, he will again still remain as a stone, won't he? He'll remain as a stone to Israel in one sense, in the way that it tells us in Zechariah, the heads on other corner and under the Gentile powers, he will be one that is a smiting stone, a stone cut without hands. Lord Jesus is the foundation, isn't He? It says in First Corinthians 3. No other foundation can no man lay than that is laid which is Jesus Christ. But it's called this foundation of the apostles and prophets because it's the apostles and New Testament prophets that laid out the teaching as to the person of the Lord Jesus upon which we are grounded, if we are real believers in the Lord Jesus. But I'd like to suggest another thought in connection with the cornerstone and that it is the reference point for everything in that building. They used to set a large stone in the corner from where they were going to build, and how long is that building going to be, how wide, how high? All the measurements were made from that stone. That was the point of reference, and I think that's important to consider. Brethren, in assembly meetings, what is the point of reference? It's not what I think. It's not what such and such brethren feel or believe. It's Christ. It must be the reference point in everything in connection with this building. He is the cornerstone. And the gates of hell shall not prevail against it. The Lord Jesus said, And I think rather than that's a great comfort, isn't it? The great edifices of this world come and go. The Twin towers came down on 9/11. I've had opportunity to, to tour some of the ruins of Europe and those great castles and buildings that were built. And some of it is still standing, but those they're in, they're in ruin. But the gates of hell shall not prevail against it. And you know, sometimes we use an expression and I know what we mean when we use this expression. But sometimes we say the church is in ruin. But

brethren, that needs explanation because if we unequivocally say the church is in ruin, we're saying that God has failed, that the Lord Jesus has failed. It's the testimony that is in ruin because man has failed in his responsibility to, for instance, endeavor to keep the unity of the Spirit and the bond of peace and so on. So it's the testimony that's in ruin, but it's really not the church that is in ruin because that is in His hand.

And he is going to bring it to fruition. He's going to present it to himself. A glorious church not having spot or wrinkle or any such thing. Now take me, I say, Amen. But in connection with part of what you said, First Corinthians 11/26 very plainly says, For as often as you eat this bread and drink this cup, you do show the Lords death. Till he come. Telecom. That is going to continue until he comes on a scriptural ground. He wouldn't say till he come if he wasn't going to provide a scriptural ground on which to do it. Right now the exercise from my heart is Lord, keep me and my prayer for you is to be kept because it says you do show the Lord's death till he comes. Encouragement. I Salvation. Progressing.

Pella Conference: 2007, 1 Peter 2:11-25

Reading

First Peter chapter 2 and verse 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works. Which they shall behold. Glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king is supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, as free, and not using your liberty for a cloak of maliciousness. But as the servants of God, honor all men, love the brotherhood, fear God, honor the king, servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what is it? What glory is it, if when ye be buffeted for your faults, you shall take it patiently? But if when you do well and suffer for it, you take it patiently, this is acceptable with God. For even here unto were ye called, because Christ also suffered for us, leaving us an example that you should follow his steps, who did no sin.

Neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously, Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. By whose stripes you were healed, For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls. That is so different from most of the rest of the world. And Christians now have the attitude, Christians just about everywhere have the attitude that we're to get involved in the politics and voting and military and all these things that I belong to the world. It says in verse 13, verse 11 First, dearly beloved, I beseech you as strangers and pilgrims, they have to remember that we don't belong here. We're not of the world. We belong to another world altogether. The Lord Jesus said if he were of the world, My servants would fight, but my Kingdom is not of this world. My servants would fight if it were. He belongs to another scene. He never. He never was engaged with trying to set things right down here. There's many other many instances in that. I'll just turn to one. In Acts chapter five, he was Peter, same wrong, same author of the of the epistle we're looking at. It says in a second Acts 5. Verse 25 Then came one, and told them, saying, Behold the men whom ye put in prison. Are standing in the temple and teaching the people. Then went the captain with the officers and brought them without violence, for they feared the people as they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them, saying, Did not we straightly command you that ye should not teach in this name? And behold thee have filled Jerusalem with your doctrine, and intend to bring. This man's blood upon us. Now notice Peter's response. Then Peter and the other apostles. The other apostles with Peter answered and said we ought to obey God rather than men. The authorities that we're to be subject to, as it says in verse 13 of our chapter, submit yourselves to every ordinance of man for the Lords sake, whether it be to the King of Supreme and so on, as long as they do not. Invade our territory. We're not of this world. We're here to present Christ to those that don't know Him and if the authorities command us or tell us. To do that we have to obey God rather than men. It's our responsibility to God goes beyond that to men. Otherwise we should submit to the authorities as long as it doesn't infringe upon what the Lord has called us to where pilgrims and strangers here and we might say to someone that was trying to stop us. I remember stopping on the street one day with my PA system going. And I was, I was preaching to the those in that neighborhood. And the policeman came along and said stop that. And. I said, just a minute, I'm not quite through. And I kept going. And he said, I said stop it. And he was quite angry. He had been called by some of the neighborhood to tell me to stop. Well, I did stop at that time. But these are illustrations there are even in our country. It's getting to the point where to pass out Christian literature or to preach the gospel is is going to even be more and more difficult now. A country like like Cuba, they stopped the brethren from meeting together.

I don't know what I would do. It is a difficult thing. We have to pray for them, but we ought to obey God rather than men. And where two or three are gathered together into my name, there am I in the midst of them. And that's what that's what we ought to do. We ought to gather around himself. If that brings persecution to us, so, so be it. We're strangers and pilgrims here. And the the attitude of most American. Christians, I've said this. I said the real Christians, I find a lot of them in the nursing home where Laverne is, they're real Christians. Say there's, I'd say about 80 to 90% of the Americans who are real good. I'm talking about real believers. They really don't understand what Christianity is all about. They really don't. They think that we're down here to set the world right. We know we can't do that. We're down here to vote the right man in and all that. The right, I always say. They ask me if I voted. I say yes, I voted once and my man's in and I'm waiting for him to come out. Now that's a good answer. That's a Christian position. But to vote, who are you going to vote for? They're all on some politician. Well, to mix politics and all that kind of thing with true Christianity, it's not being done any longer, is it? Go ahead. You were going to interrupt me. I just wanted to make a comment that we, we have a Lord to please, don't we? That's greater than what man has set up. Really the spirit of the age, the spirit of really the children of Israel was reflects the flesh and that is that they wouldn't submit they wouldn't submit to the government of God. Even I was thinking of enjoyed myself and Jeremiah chapter 41 you know it says that I'll just read it in verse 16. Jeremiah 41 Then took Johann in the son of Korea and all the captains of the forces that were with him, all the remnant of the people. Whom he had recovered from Ishmael, the son of Nathan Ayah from Mispa, after he had slain, get Eliyah the son of a high come even mighty men of war. And the women and children and the eunuchs whom he had brought again from Gibeon. And they departed and dwelt in the habitation of Chim Ham, which is by Bethlehem, to go to enter into Egypt because of the Chaldeans. For they were afraid of them. And so they didn't want to submit. You know, the city of Jerusalem had been taken and. In chapter 39 of Jeremiah and the Chaldeans, had the Babylonians

had set up a king or had set up a governor in that city, and now there was a Gentile power, the Gentiles. The time of the Gentiles had begun and the Jews were going to have to submit to the Gentile power. And they didn't like to be the tale. They wanted to be the head and they wouldn't submit. They wouldn't submit. And there was, they were characterized as a nation of rebellion and insurrection. But now Peter speaks to them and he says, you know, there's a little interval now, the Lord. Has gone up into the glory. We're waiting for him, as it were, and we're strangers and pilgrims and there's going to be judgment come in second, Peter. It goes over that and says there's going to be an end of all this and the Lord Jesus will reign over all. But he says in the meantime, while we wait in the wilderness scene, the characteristic of the believer ought to be submission. We live in a world not characterized by submission. It's characterized by rebellion. Subordination, civil disobedience. But the believer, as he walks through this scene and is characterized by the very life of Christ, he submits to the Gentile power and to the power, the authorities that are ordained of God, and he walks in quietness and obedience and submission. And he reflects the life of Christ during this interval just before the Lord Jesus is to come. And so as we read this, we see that he's instructing them in that way. That they would not identify themselves with the character of the nation in rebellion, but with Christ himself.

Significance was here. He didn't say anything about disobeying. He says we ought to obey a higher authority, but to obey God rather than men. So it might seem to them as though we're disobeying their rules. We are obeying a higher authority. To a higher court. And that's why when they tried to stop the apostles from preaching in the Acts, they appealed to a higher authority because they had had a Commission from the Lord himself to go into all the world and preach the gospel. And no lower court, if I can put it that way, no lower authority could undermine what had been given to them by the Lord himself. But I want to just before we pass on notice this expression we began with. Strangers and pilgrims turn to Hebrews. It's the other Hebrews. 11 is the other time when you get this expression, and I think we ought not to pass over it. He's talking about the patriarchs here, and in verse 13 of Hebrews 11, he says these all died in faith, not having received the promises, but they but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God, for He hath prepared for them a city. It's interesting that this expression is not pilgrims and strangers, but strangers and pilgrims. God doesn't just list things haphazardly. There's a reason why on both occasions he put strangers before pilgrims because a stranger is one who doesn't belong. And brethren, the first thing we need to realize is has been brought out in these meetings previous. We do not belong to this world. We are a heavenly people. The only thing that connects us with this world is the fact that we're still here physically in this world. But you and I are a heavenly people. Our citizenship, our Commonwealth is in heaven from whence we wait for the sake look for the Savior. And so the first thing we need to realize is that we are strangers here. We don't belong. And if we can get a hold of that in our souls, it will give us the character of a Pilgrim or a sojourner, because a Pilgrim or a sojourner is one who's just passing through. Now, let me illustrate it this way as a Canadian citizen, when I stand at an immigration desk, a US immigration desk. The first question they asked me is what's your citizenship? And I tell them I'm a Canadian. I'm immediately recognized as a stranger. And the next question they ask is how long are you going to be in the United States? Because recognizing that I'm a stranger here, they also recognize that I'm just passing through. And they want me to realize that I'm not welcome to live here under those conditions. I'm only welcome to travel through. For a certain period of time. And so again, brethren, we need to realize first of all that we're strangers. We don't belong. And if we realize that, it's going to give us the proper character of those who are just passing through. What would you think if I came into the United States as a Canadian citizen and tried to show up at a polling station on Election Day? Why they laugh at me. They say, why? You have no right. What if I tried to run for political office or even got involved in some of the lobbying and the wranglings of the United States of America and all those kinds of things? Why they run me out of the country. They say you have no business. You're a Canadian citizen. But suppose I take up, I decide to take up Canadian American citizenship and I apply and I get the proper papers and in due process I become an American citizen. Well, when I show up at the immigration desk now and they see I'm an American citizen coming into the States, they don't ask me how long I'm going to stay because I'm a citizen now. I have the right to live here. And brethren, why is it so often we settle down? In this world, and we become involved in things that we ought not to become involved in. I say again, it's because we don't realize that we're strangers. We've lost the sense of our heavenly citizenship and we lose the sense of being a Pilgrim.

Is the same word as foreigners. It's really the same thought. And so a foreigner, like you say, has no right in the politics of a particular country he may be passing through. I think it's good to realize, brethren, the reason why there has been such a swing in Christians to participate in politics is because of a very fundamental change in teaching. Christian doctrine, sometimes it's been mentioned that it's what is called covenant theology. And in covenant theology, no distinction is made between Israel and the church. They will say that Israel in the Old Testament was the church in the in the New Testament, the church is Israel. And so as you go back to the Old Testament and see faithful men of God like Daniel and like Joseph, they were involved in high positions in. In government, but it's under dispensational teaching that we distinguish that Israel was an earthly people connected with this world and very involved in what happened in warfare and all that went with it. But when we come to the New Testament, we find that the church is a heavenly people. And we down here, even though I carry an American passport. Still, I am a citizen of another country, and as acting as a Christian, I pass through, I respect the laws of the land, and I submit myself. But there are times, as Chuck has pointed out, that there may be when the authorities demand something from me that I cannot obey in my submission to the higher authority, which is God. And that's where we have to. Say we must obey God rather than men. And I agree with what's been said and I think I want to emphasize it, that the Christians position is always submission, never rebellion to authority. Daniels three friends were commended by the highest authority in the Babylonian authority to bow down to that image. A higher authority had said. Thou shalt not make any image. Thou shalt not bow down to it. And so they submitted to the higher authority and they took the consequences. They got thrown into the fiery furnace, and God came in and delivered them. But I think that's where we have to be clear in our position as we pass through this world. It's always one of submission, the idea of civil disobedience. Is not scriptural. Thank God for the liberties we enjoy in this country. But let's keep clear before us our position as strangers and pilgrims. I really believe it's important to see many Christians today are doing what is consistent with the teaching they're getting and covenant theology in getting involved in politics. But it's not the right teaching. That's the point that we need to understand. And that's not true Christianity. No, I'm just to read a couple verses in Deuteronomy 20. This is to Israel. Now when thou goest out to battle against thine enemies, and see his horses and Chariots, and the people more than thou, be not afraid of them. For the Lord thy God is with thee, which brought thee up out of the land of Egypt. How many Americans believe that the Lord is with? Our soldiers. And not the others. That's, that's, that's a denial of Christianity. We're not here to kill anyone, unless of course, it's it's, it's it's really, it's a really under misunderstanding of the Bible, isn't it? It's this covenant theology that would say, well, there it is. It says the Lord says he'd be with them. But that's, that's a different dispensation and dispensational truth. Is being rejected by people like that. And if you don't understand it, you'll miss apply scripture. Bill Prost has written a good little pamphlet. It's just available out there reading. And I think it's it's something that we need to be aware of because we get asked these questions and when they

say when we say we don't get involved in politics, they really look down at us and we need to know why we don't get involved in politics. There is a reason why.

There is a very clear reason why. So you young people be clear in that, in your own soul. It's important. But we had in our in the open meeting, we had those passages where he says we are not of the world now. If we're not of this world, we we're not. To set aside God's authority in order to obey man's authority. And that connection you mentioned, how we have another country, we're of another world. And the portion I read earlier in the book of Hebrews, the reason that they confessed that they were strangers and pilgrims is because they had another world in view. They looked for a city which hath foundations, whose builder and maker was God. They looked for another country. That's why they didn't return to the country that they'd been called out of. They could have, but they looked for another country, a better country. And brethren, I believe if we lose sight of the fact that we're on our way home to glory, we have a better country, we have a better calling and hope before us than just the betterment of things down here. But the great difficulty is that the enemy has been successful in undermining the truth of the Lord's coming. The truth and it's mixed with the rapture. The truth of the rapture has been mixed with the truth of the Lord's appearing and all this kind of thing. And we lose sight of the fact that we're heading for a better country, brethren, perhaps this morning we're going to exchange this world, being physically in this world for that country where our citizenship is. I'm looking forward to getting on a flight tomorrow and flying back to Canada. Why? Because that's where my home is, that I'm a citizen of Canada. And that's where my wife and family is. And I'm looking forward to it. You say, why do you want to leave the States? Haven't you been comfortable here? We have been comfortable here. We've enjoyed this happy weekend. But I'm a foreigner in the States. I'm just using that as an illustration. And brethren, and we could just realize that we're foreigners here. Thank God we have many mercies. Thank God we have liberty to meet here today without fear of harassment from the government. We've enjoyed many temporal mercies during this weekend, and we don't want to despise those mercies. But brethren, let's be careful that those things don't cloud the fact that we are looking for a better country. What we've been seeing here is a passage that Peter has laid down a truth right before he changed his topic. In verse 13 he changes his topic and the topic is about the believers responsibility to other people. And that topic continues all the way through chapter 4 before he changes his topic in chapter 5. The topic, the theme that the epistle is written about, is about the sufferings of Christians and the sufferings that we will go through while we are here on this scene here below. And when he's going to show us a responsibility to other people, he wants to lay down the truth that we have the higher authorities that our brothers have been talking about. He wants to lay down the truth that we are from another world, not from here, and that we have another home. And there is one that is above the responsibility that we have to other peoples here on this earth. And if you turn over to chapter 4 where I read, I finished with verse 11. Read the words in verse 12 together in chapter 4, verse 12. Beloved, think it not strange concerning fiery trials when it has come to tempt numbers to test you as though some strange thing happened unto you. He is saying we are all in the same boat. I'm a fisherman and I like to use examples of fishing and we are all in the same boat. Don't think it's strange when it happens to you. You're not going to say, Oh my Lord, why did this apartment see it happened? Nobody else. Because I want to tell you there is elders and other ones that have gone through as many fiery trials have you had and I've had and there's going to be a lot more and we're going to go through them. And there's no strange thing. We're all in that same boat. So let's get it straight. We've got one that is higher, one that is above US1 That knows our our affirmities. And his teachings in this little epistle is about the sufferings. And he's trying to lay down this truth right before he switches the topic to our responsibility, other people to let us know. That going into this other topic, we have one that is above all others and He is there for us through the sufferings. That's why he touches on little topics before he goes into the vicarious sufferings of the Lord Jesus Christ. And verse 21 Through the end of the chapter, it is about the Lord that suffered first. How else can we be taught if we cannot look at the sufferings of Christ first before He talks to us about our sufferings individually?

We have to remember that in those times, governments were Pagan. We live in a country where Christian principles has had a large influence and thankfully we have a lot of liberty in this country. But when there's Pagan governments, Sunday was not a special day to them and it's not in Muslim countries today either. So to meet on the Lord's Day. They'd have to do it at night when they were free and so there comes times when there's going to be suffering, let's say. Reality in the world that we live suffering and even Christ as you were mentioning. Suffered for us, leaving us an example. We're going to have to suffer, brethren, This world is not our home. This place is under the power of the enemy. Satan is the God and Prince of this world and we're not going to go through unscathed. We're going to have to suffer. But I think it is really beautiful to see this question of submission. It runs through the epistle submission to. Every ordinance of man, for the Lord's sake, even the Lord Jesus, showed that submission. Was it just that Pilate condemned him to death? Absolutely. The worst travesty of justice that was ever committed. Did he submit to that? Yes, he did. He did not open his mouth in his own defense. What an example for us, brethren, and the blessing that resulted from him submitting. Committing himself to him that judges righteously. Things are going to happen in our lives that are not right. Are we going to be able to take it? That's the question. And if we submit and commit ourselves to him that judges righteously, the blessing is going to be tremendous, brethren. But just notice in a brief way, I'd like to mention it, brethren, in chapter three he goes on, he says verse one. Likewise, ye wives, being subjection to your own husbands. There's the question of submission, verse 5. After this manner, in the old times, the holy women also, who trusted in God, adorned themselves being in subjection to their own husbands. There's God-given authority in the home sphere. Then towards the end of that chapter it speaks of the Lord Jesus and the end of verse 21. Jesus Christ, who has gone into heaven and is on the right hand of God. Angels and authorities and powers being made subject unto him. Not wonderful to realize that the Lord Jesus is there at God's right hand and behind the scenes He is there in every authority is subject to Him. Then you go over to the fifth chapter and the talking about those who are elders in the assembly sphere, and he says to in verse 5. Likewise, ye younger, submit yourselves unto the elder. Yeah, all of you be subject 1 to another. Have that spirit of submission to the authority that God has said in whatever sphere it may be. I think it is beautiful to see it in this epistle. Verse 11, where we started the 1St 2 words are dearly beloved. Those two words introduced the. Exhortations of this letter prior to this verse we have in the first chapter up until chapter 2 and verse 10 we have the teaching that Peter is giving us and to connect it with what we had yesterday. Going back to chapter one and verse three, it says blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy have begotten us again unto a living.

Hope by the resurrection of Jesus Christ from the dead. We were by the working of God. Brought from the position that we had previously been in into a living relationship through, as we had yesterday, the working of the Word of God to produce new life in US and to the living stone, the Lord Jesus and ourselves being brought as living stones into that spiritual house. The picture that Peter is presenting to us in the first chapter and up until this point. In the Old Testament view of it is takes us from the Passover. We have in chapter one the precious blood that is shed and it takes the Passover and applies it. And then we have in picture form in Peter when he's bringing the stage, if you will, setting the picture for us. He brings us through the Red Sea and in the Red Sea we have the enemies. Conquered, we have a deliverer who has delivered us from the power. Of Satan, the world and the flesh. And the consequence then brings us into the wilderness. With a bright and

blessed, great and precious promises are given to us, as they were to Israel when it left Egypt and started on its journey to the land of promise. And Peter's epistle is the earthly side of truth, in contrast to Paul's which take up the heavenly side. And in Peter we see ourselves taking that journey to. Enjoy and enter into the land of our promises. And so we're we're on the way. And what we have now in the exhortations. Is those things which we need to know and need to act on in order to make it safely across the desert to the land of our promise. One of the chief things we have to have is the what we see in this epistle concerning the Lord Jesus Christ. In all 5 chapters his sufferings are brought before us, and in this chapter later down in Mr. Darby's translation, he set before us as a model. Or in King James it says example. The Lord Jesus is presented to us here as the perfect model for the path that we have to take. When the Lord Jesus came into this world, it was a desert to his soul, but he passed through it as a man. And in Luke's gospel particularly, we see the Lord Jesus taking the journey. That we're on now because of this being born again. We enter into that journey and the Lord Jesus is presented to us, particularly in Luke as the perfect model for the pathway through the journey. He didn't enter into Adams world or was in was in the world then, but he he didn't enter into the condition of things in which Adam was founded in innocence, but the Lord Jesus entered into a condition of things where sin reigns. And where Satan had his power and he walked as a man should walk through it to the other end of such a journey. And the Lord Jesus, and I want to emphasize this, brethren, because we spent a lot of time talking about, and not wrongly so, submission. But the bigger picture of it and Peter is this. God makes us take this journey. In his governmental ways with us. And the greatest point of submission for all of us is first and foremost submission to the government of God in our own personal lives. And all these examples that are given to us are based upon that as an underlying truth. Do I submit to government? Yes, but I submit to the higher authority even in that, and that is to God's authority. Every chapter has to do with suffering and there was suffering for the children of Israel and just to take a moment to see the picture of it and connect it with the Lord Jesus. If you go back to Numbers chapter 14, I believe it is before they started on this, really got into the journey through the wilderness. They went up into the land of promise and they were there 40 days.

And they came back. And the purposes of God, His desire for them was to go right into the land. And if you go to Hebrews 11 and you see the examples of faith given in the life of Moses, the desert, the wilderness, Peters epistle is totally missing with respect to Moses. They had the Passover and they enter in immediately in what's given there into Canaan. But. The spies went up and they were up there 40 days and they got a taste of the land. They got to see it, they got to see the promises of it, they got to enjoy it. Every one of us who belonged to the Lord Jesus here this morning have a taste of the land. Some more, some less. But then they went back, and in Caleb and Joshua's case, there was faith to interim immediately, but for the rest, there was a working still of unbelief in their hearts. And the Lord said to them, for every day that you got to see the land, you're going to spend a year in the wilderness. And many of us are in our lives, in fact, all of us in some measure, I believe in our lives, have to pass through the wilderness experience. That we might practically learn the truths instead of just saying, well, let's get right into the land. We are in the world, we're in the wilderness and we're in the land altogether really. But in the picture that Peter gives us, we're, we're in the wilderness part of the journey. And brethren, all of us in one sense or another are having to learn the government of God in our lives. And we are learning the wilderness experience, even though we enjoy. The land to take what's said here in this 11Th and 12Th verses, there's two things brought out initially and immediately. The 1St is what is it? It says in verse 11, abstain from freshly lost which war against the salt. All of us are going to leave this building sometime today. And the number one difficulty in the wilderness experience is not going to be government. It's not going to be our neighbor. It's not going to be our brethren. It's going to be the right inside us. We're going to walk out of this room with flesh in US, and it's the greatest enemy of our souls in the wilderness path through which we have to experience. But the model, the example, the perfect pattern even in that we might say, well, the Lord Jesus, he didn't have the flesh in him, so he didn't have that. Not that's not the point, brethren. The perfect example is to go back to the manna we need every day, and that is the Lord Jesus as that man passing through this world. He's the he's the manna. He's the food we have. Are you tempted? Yes, you're going to be. If not, when you leave this building, what is the answer to it? You go back to Luke's Gospel, chapter 4 and you read the temptations through which the Lord passed yesterday. We were talking about the Word of God. In all three temptations, what did he use? It is written. It is written. He's the perfect example of what is necessary to pass through temptation. Just much more that could be said, but just this one more point and stop to give room for others and that is. How can you ever deal with temptation? Say this. The foundation Peter's given you. You have the life of Christ. And Satan has no entry point to that life. And if I am walking in that life by the power of the Spirit, there is no point of entrance.

By Satan to draw one out of that path and to have a point to get at. It's the flesh, it's the old man, it's that which was to put aside. It is not understanding the truth of deliverance is given in Romans and so on that are hindrances. They're hindrances, yes, they're things to learn, yes, but the Lord Jesus is the perfect pattern and God says you have that life. You have what you need to resist. That old flesh that wars against the soul. And so we have to feed on the Lord as that manna. We have to just Brother Armstead Barry, Many, many years ago I was in a meeting like this when I was the same age as the young people that were here. And I was flabbergasted really, but appreciated. Ever since there was an old man. He'd been on the journey for 60 or 70 years in faith. And he said, brethren, I read the Gospels every day. I read in the gospels every day. I thought, oh, he'd be in Malachi or Micah or some fine point of Ezekiel at that point in his life. But no. Every one of us, whether we're 5 or 50 or 95, we have to have the man up. And when he got into the Gospels, he was particularly feeding on the manna. You need whatever your age. I need that word, living word for my soul today. That is that which will preserve me from first of all, what's without, which is what's? What's was within which is given 1St, and then that which is without the conversation among the Gentiles. I have to say this. I'm going to get into trouble by saying it, but I have to say it. Kids were playing in the they were in the car and they said that daddy. What we're supposed to do, what you tell us to do, Right. We're supposed to obey you, right? Yes. Yes. Well. Answer me this. I have trouble with this. That sign at the side of the road says 60 miles an hour. And your speedometer reads 70. Aren't you supposed to do what that sign says? Answer the question. Guilty. It's a rhetorical question. The answer is obvious. We're all sinners. Never you never need a radar if you were more attentive to the speedometer. I recently retook because I'm older my exam for extension of my drivers license and I just I came to one point below what one more point against me and then she wouldn't have given me my driver's license and one of the reasons was because. When I came to a stop sign I didn't stop completely and one time I was having my car fixed. Is supposed to stop completely. By the way, I know a brother. He just coasts through the intersection. He never stops unless there's traffic. Anyway, I was sitting outside waiting for my car to get fixed and I said I'm going to look at this intersection and there were police cars and all kinds of not just regular cars, they would just come to the corner and then keep going. Are you guilty? Sure, we're guilty of doing those things so. I, when I leave the nursing home, I, I don't even look at the car speedometer and I'm traveling and it's 70 miles an hour. And right away I, I reduce it and go down to 55, which is where I'm supposed to be. But I didn't do that on purpose. I just wasn't aware of how fast I was going. But there's, there's a lot of things of that nature. In our lives and we are examples to our children. And how? How are we doing? Earlier during our meeting, the brother. Read a short passage and prayed about some that are falling away. And in our teachings here today and in what we just got done here in a little bit ago is that we remain steadfast.

Steadfast through the times of suffering and through our scene here below through a journey remaining steadfast for our Lord. And that is what is taught by Peter in the epistle, that we remain steadfast, but we have to have one thing. That we can look unto. We have to have in view. And that is the hope that lies ahead. We have to be able to look at a resurrected. Savior, a resurrected Redeemer, one that has purchased this and rose from the grave. And we have a hope that lies ahead, don't we? An eternal hope that maintains us and helps us to sustain through this journey. Here below, we have to be able to look up. Faith always has an option and a hope before it, and in Hebrews Chapter 11 again we find that those who gave up present advantage, even to the point of suffering in various ways, did it because they had something better in view. When the children of Israel were very shortly in the wilderness, they began to murmur and complain because they looked at the present circumstance and they looked back toward Egypt. Thank God they never got back there. In their hearts they returned into Egypt. But thank God, positionally, they never got back. But you and I, if we return into Egypt in our hearts, we're going to settle down. We're going to get discouraged. And what was the remedy in the 15th chapter of Exodus? Well, the Lord told Moses to tell the people to turn around. They were looking in the wrong direction. And when they turned around and looked out over the wilderness, what did they see? They saw the glory of the Lord in the cloud. And with that, before their souls, they could press on. And brethren, if we lose sight of, as Bill said, of what is ahead, if we lose sight of the glory, we're going to get discouraged in this wilderness world. If we only look at present circumstances, we're going to murmur and complain. But the difficulty is, and I'm afraid there's a great deal of teaching afoot today, even in Christian circles, that would teach us to settle down here and look for ease and comfort and better things down here. When Paul wrote to Timothy, he said all day that will live godly in Christ, Jesus shall suffer persecution. I just want to say a word about persecution. It's not that we go out and look for opportunities to suffer. But in the measure in which you and I walk as strangers and pilgrims and in the heavenly character of a believer, and reflects something of Christ in our life, there will be plenty of opportunities to suffer. But you say, well, I've never had to suffer the way Paul did. Paul said in every city, bonds and afflictions. You say, I've never had to suffer like that. I've never had to suffer the way some of our brethren are suffering this very day. In other countries. But could I just suggest that in the measure in which you and I. Live for Christ and walk us heavenly citizens. There are two ways we will suffer. We may suffer physically. Many of our brethren even today, as I say, are suffering physically for their testimony for Christ. But if we're not called on to suffer physically, brethren, we will suffer in the measure of reproach. Because this world still hates Christ. There's still a reproach connected with following not a popular Christ. Brethren, the heart of this world, and don't fool yourself with all the culture of this world, the heart of this world has not changed toward Christ. If Christ came back today in loneliness and grace the way He came the first time, they'd nail him to a cross again if they could. Thank God He isn't coming back in that way. He'll come back. In power and glory, wearing many diadems and assert his rights. But the heart of this world toward the person of Christ has not changed. And the heart of this world toward a Christian who lives godly, you'll find hasn't changed. Either you will suffer, or maybe they won't take you in North America and throw you in prison. Maybe they won't beat you up or stone you or rough you up on the street for preaching the gospel or giving out a gospel track. But there will be a reproach. You'll feel a reproach connected with it. Now, brethren.

As a heavenly people, are we looking for acceptance in this world? The servant is not greater than his Lord. If they've hated me, they will hate you also. They are not of this world, even as I am not of this world. But are we trying to fit in, brethren? Are we trying to just slip through without the reproach and persecution, suffering that is promised to a true godly Christian? And that Christ suffered and left us an example. He left us an example that we should follow in his steps. And what's that example? That if we walk through this world in the proper character of a believer, of a follower of Christ, we are going to suffer no less than he did. Like to connect the will of God with what we're talking about in chapter one and it's verse three, it says the God and Father of our Lord Jesus Christ who have begotten us again unto a living hope. There's five who are kept by the power of God through faith. Those things we enjoy that we are called of God to a living hope that we are. Kept by God to take us all the way safely to the end of the journey. But it's important in the matter of suffering to also recognize that it is also according to the will of God. Notice our chapter and it says in verse 13, I'm just going to get praises out of the verses. You can see where I'm at for the Lord's sake. Verse 15 It is the will of God. Verse 19 for conscience toward God. Verse 21 For Christ also suffered. The point, brethren, is that it is according to the governmental ways of God for our good, and all things are working for our good, that there be suffering. In his ways with us, the Lord Jesus as a man suffered and he suffered according to the will of God. He suffered as a righteous man in an unrighteous world and a lot of the suffering in Peter is connected with that. Righteousness suffers today and consequently. And God also sees when there's a needs be due to unbelief in our hearts, that he brings suffering into our lives to teach us something that is good. So while I may accept, if you will, suffering from fellow man. But when I get sick, do I say thanks Lord? It's according to the will of God that I do so if I see difficulty and it comes into the life of one of my children and their suffering connected with it. Do I say it's according to the will of God and accept it in his hand? Many of the greater trials of life are not from with situations from the world and without as much as that is there. And as much as the world hates Christ, he also the world hates Christ displayed in US. But the pattern is the Lord Jesus own life and how he dealt with suffering that he experienced personally. And there's one more thing just to emphasize connected with it. When Peter's exhorting, he's he says brother and love one another, love one another with a pure heart, fervently one of the great helps we can be to one another. In the journey through the wilderness is an unfeigned love for each other is a heart that goes out to one another and says, brother, we're on the journey together and I know you're suffering and my heart goes out to you. And Peter emphasizes that he he wants and the Lord Jesus valued it. And showed it. The disciples that he took the journey with in the last 3 1/2 years of his life, He valued their love as we can, as as it was, and they were lavished every day of their life with his love for them as they took. If you will, ye are they which have continued with me, he says to them. And if there's any one thing we can be to be a help to one another as we together.

You know you can't. Thinking of it earlier, we talked about separations and all those things. Imagine if some of the children of Israel said, well, we'll go off and finish the journey by ourselves. Yeah, that doesn't work. That doesn't work. We need to stay together, to take the journey together and to show the love in a practical sense, one to the other that the Lord showed as part of our help to to take us to the end. You mentioned it's Luke 2228, and I believe that it's emphasized to see what the new translation says, though I'm saying that from memory, ye are they which have persevered with me. Just think not, not just continued. You could say, well, they just kind of lagged behind, but ye are they which have persevered with me in my temptations. What a statement from the blessed Lord. Epistle to James James Road count it all joy when you fall into divers temptations chapter one verse two. He did not pen the words counted all joy if you fall into divers temptations. Did he have various trials that we have that goes back to the same thought about we're all in the same boat. Don't think it's strange and I know that the topics there are trials and different things, but here we have a passage, don't we, that we are all going to pass through. Sufferings. But we have that beautiful hope that lies ahead of us to guide us through these sufferings on this scene here below. I'd like to mention one first. In the fourth chapter of Peter, First Peter. 13th verse. But rejoice in as much as ye are partakers of Christ suffering. That when His glory shall be revealed, he may be glad also with exceeding joy. There's another thread that you might look at through this chapter. It's. Good works. Notice that, brethren, in verse 12. Whereas they speak against you as evil doers, they might by may, by your good works they shall

behold, glorify God in the day of visitation. That's first Peter 2. And then verse 14 at the end says for the praise of them that do well. Verse 15 Foresaw is the will of God, that with well doing you may put to silence the ignorance of foolish men. Verse. 20 What glory is it when you be buffeted for your faults? You take it patiently, but if ye. But if when you do well and suffer for it, you shall take it patiently. This is acceptable unto God. So let's there might be suffering because of a refusal of. Recognition of the Lord Jesus in our lives. By people that we are passing amongst. But let's go a step further, brethren, and be occupied with, well doing. There's a lot to be occupied with and I just want to encourage the younger folks as well as we who are older to be occupied with doing good works. We're not saved by good works, but we are saved to work good works. And it's what the way that people recognize believers in the Lord Jesus is by that means. So be occupied. If you think, well, what can I do? Ask the Lord. There's a lot of things that young people can do to be occupied with gospel work. I really want to encourage you to get involved in it because it's a blessing to your own soul not to be self-centered thinking of yourself.

Think of doing something for others. It'll be a blessing to you. That's connected with and just go back to what comment that Brother Jeff made yesterday with respect to good works and verse nine. It says your chosen generation, a royal priesthood and holy nation, a peculiar people that you might show forth the praises or you can notice the new translation, the excellencies of him who called you out of darkness unto his marvelous light that is. The Lord Jesus life here on earth as a man passing through the wilderness was characterized by going about doing good works, and now he's called a nation of people to himself who also are to reflect his character in the world. And so when a Christian goes about doing good works and properly associates that with his identity as part of that peculiar people, the people of God, then it's a showing forth of the excellencies of the one who is the living stone. And consequently it is to his glory. If it's done in the right way, it is to his glory, and it is. A Kingly. Royal priesthood service for him to this world and it's a wonderful and blessed privilege. And so Peter then, as Bob shows these verses brings out the different examples of doing that showing forth in that way the excellencies of him Christ. You've spoken of boils down to living in view of eternity, doesn't it View in view of another world. I'll just quickly tell this little story that I've enjoyed and I thought of it during this meeting as we spoke of these things. John Wesley, who gave up so much to serve the Lord and preach the gospel. He was passing one of the great Manor houses of England and he stopped to admire the grounds of that house and the gardener offered to show him through the grounds and some of the. Parts of that beautiful home. And when the tour was over, he said to the gardener, he said I too have a liking for these things, but there is another world and brethren, there is another world. And whether it's our good works, whether it's suffering, whether it's submission, whatever it is, I believe what sets things in the proper perspective is to live in view of the fact that there is another world that you and I already belong to. In Paul's ministry, we're already seated there. In Peters ministry, we're in the wilderness on our way there. But brethren, if we lose view of that sight of that, we're not going to confess that we're strangers and pilgrims on the earth. So.

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Reading

2000, 17. And right now, I'm confident and praying. About where I'm crying. Nsnoise. Psalm 145. Invert 15. The eyes of all wait upon thee, and thou give us them their meat. In due season Thou openest thy hand and satisfy the desire of every living thing. The Lord's blessing on the Word. Wherever the brother liked to start. I would think that perhaps. Uh. The uh. 18th verse where we come in with the next second group of exhortation. Should we go into chapter 3 at all or just right to the end? Peter, chapter 2, verse 18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thank worthy, if a man, for conscience toward God, and your grief suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, you shall take it patiently? But if when you do well and suffer for it, you take it patiently, this is acceptable with God. For even here unto where you called, because Christ also suffered for us. Leaving us an example, that you should follow his steps, who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him. That judgeth righteously. To his own self bare our sins in his own body on the tree, that we being dead to sins, should live under righteousness. By whose stripes ye were healed, for ye were a sheep going astray, but are now returned unto the shepherd and Bishop of your souls. As was mentioned the last time we were on this chapter that the, uh, practical expectations in the official theater which begin at chapter one verse. 13. Uh, find the they are laid out in what we might call three groups of exhortation and from chapter 113 through to the end of the 17th verse in the second chapter, which we have looked at, uh, already. Bring before us expectations in the light of our spiritual blessings. But now, from chapters 2, verse 18 through to chapter 3 and to the end of verse seven, we have another group of exhortations. Exhortation in the light of our natural relationships, household relationships, and then from chapter 3, verse eight onward to the end of the festival, we have excitations in the light of our suffering in the path of faith. So what's before us here in the passage that was read to us this morning? Our expectations in connection with our natural relationships in households doesn't take up every aspect of persons in the household. We don't see children mentioned as in other epistles of the New Testament, but we have servants.

Then in verse chapter 3 verse one we have wives. Chapter 3 verse seven we have husbands. MMM And so the expectations of the flow now are more on the practical side of things with regard to these natural stations in life as a servant or relationship for husband and wife. Within the circumstance and sphere of the household. I don't want to hold us back unnecessarily, but I would like to, uh, just briefly touch on. Verses 15 and 16. These other verses were commented on. But what is true in whatever relationship of life there is, is the importance of being genuine and being real. When it says for us so is the vote God, that with well doing you may put the silent ignorance of foolish men. Perhaps the desire of the flesh would be that with my, my keen wit and my strong arguments, I might, might put to silence the ignorance of foolish men and then we might move in as a concrete hero and and uh, debunked the arguments. That may be put up against us, but as the will of God, as we put the silent ignorance of men by well doing. That is the display of Christ and the life and doing what is honoring to him. And one may rail against you, but if you're doing the will of God from the heart that that commands their conscience. But on the other hand too, there is this real danger versus not using your liberty for a cloak of maliciousness or a cloak of malice, but as the servants of God. And sometimes things are not always as they appear, and things are not always as people say they are. And that we find here that our hearts are very subtle and it may not be characteristic of the people of God generally. But here we will find those that would use liberty, but they use it as a cloak, in other words, to cover malice. And uh, we think of those words and proverbs, whereas speaks of one of his characters is when you speak, it's fair. Believe him not, for there are 7 abominations in his heart whose hatred is covered by deceit. His wickedness shall be showed before the whole congregation. And so we, we see that also with, you know, Judas Iscariot when he, he condemned Mary and her outpouring of that sacrifice to the Lord. He very indignantly said, why was not this old ointment sold for 300 pence and given to the poor? How noble, how

aspirational to think of the poor in that way. And and he would use funds in such a proper way as to help out the poor. But the Spirit of God says this, he said, not because he cared for the poor, but because he was a thief and had the bag. And so I just mentioned this as an aside, that sometimes what is said is not really under the underlying root of something. And to show how treacherous our hearts can be, that we would even use something as liberty for a cloak of malice. But as the servants of God can use it rather well, I don't. Again, I don't want to hold this, uh, out, hold this back unnecessarily. But how God deals with us and says he desires truth in the inward parts and how critical that is, whether it's in the home, whether it's among brother or it's in the relationships of life at work. Perhaps a word on verse 17 as well. Honor all, says men with Dutch and italics. And as we know from the King James Version, when something's in italics, it's not in the original text of the Greek manuscripts. That's been added by translators for what they believe to be a help. But, uh, honor all. Love the brotherhood, fear God and honor the king. This is the this is all part of the excitation in connection with being strangers and pilgrims. And it's important that we pass through this world in a way that, uh, we honor the. Institutions that men have, and we pay attention to even honoring the King.

Oftentimes there are things said about the governors in the land, Prime Minister of Canada or President of the United States. They would, uh, be anything but honoring those who are in a place of government. We may not endorse what they uphold or what they do because we can see it to be unrighteous, but nevertheless, it's not our place to be tearing down these officials. Speaking evil of dignitaries, Jude says. I'd rather to, uh, honor where honor is due. Fear God, honor the king. Isn't there a verse in Chronicles that has something like that? Let me see if I can find that. Uh, First Chronicles chapter 29 I think is where where they found. The chapter was read in The Breaking of Bread. Yes, verse 20 and David said to all the congregation, now bless the Lord your God, all the and all the congregation bless the Lord God of their fathers, and bowed down their heads and worship the Lord. And the king. You say what? But you have to understand that the word worship here is more the thought of homage or honor, as we've been speaking in our chapter. It is, it would be pure blasphemy to take a, uh, a man, even a dignitary as a king and worship him in the common sense of the word. And I think if you look at the Darby translation on this verse in First Chronicles 29, he distinguishes that point, makes it very clear that he's using the word as it was in the days once this translation was made, which is over 400 years ago. And they use the word worship in a different sense on occasion. And we think of it today in Christianity. So let's remember that we still have a responsibility to honor the King. So what is the thought of brotherhood? Well, exactly why does he turn in her head? What's the standard? OK. Peter really doesn't bring out the full light of Christianity, does he? Doesn't take us to the truth of the one body where Jew and Gentile are uh, united together in, in one body. So really Jews that are Christian, we, we have it in Hebrews, don't you? Hey, your brother and Alpha Naksh men's brother and it's brethren according to the flesh, Jewish brethren. And, and you'll have umm, beloved or holy brethren that were believers among the Jews. And so there is a love of brotherhood here now I think it's here. But it's not just the love of natural relationships, but likewise other Jews because he is addressing elect Jews. Uh, but we know in our places, dogs and the Gentiles have been brought into, uh, Mimico joint heirs with the Jews that, that the brotherhood really and spirit of thought would embrace the whole family of God. Would not, I just take it a lot of these references, they just don't take us as far as the truth that we've been brought into now. But I'm willing to for another thought. Did you have a thought on Brother Ken? No, I just merely asked me a question because I wanted an answer. Well, you had mentioned on the first date, Brother Ken. The whole household of faith, remember? Yeah. Now what's the difference between the whole household of faith and the Brotherhood? Well, I just, I was, what I was wondering was whether this brother had extended something beyond just Christian's, uh, fellowship and, uh, that which had to do with, with the, uh, with Christianity, or whether he's referring to, uh, like the brotherhood of mankind that we are to recognize and, and to be, uh, and to remember. And I, I don't know, but as far as the whole household of faith on that.

And that's the drive. I think we're referring to a lot of people of God, not just those that we know today as those gathered to the Lord's name. We quite often can get narrow minded in that sort of thing, but the whole household of faith is, is extends to all the people of God, I believe. And so we have to remember the bird mentioned that in his prayer that, umm, we needed to remember those that are, are in that, that, uh, broad fellowship of Christians. Is that true? I don't think this is the brotherhood of all mankind. I'd rather think that it's what Brother Brockmire has brought before. Is that? Am I right about that? There was there have the faith among the elect Jews. Yeah, I might. I might just say something else maybe or may not be helpful, but it's been helpful to me. I think of three epistles that are addressed to the Jews. The first is the Epistle to James and is addressed to the 12 tribes is the only epistle in the New Testament that's dressed to Old Testaments belie, uh, Old Testament, uh, Jews, rather it's the 12 tribes, all of Israel. And so in that it looks at the people of God outwardly as the people of God. They may or may not have faith, you know, test them live at Israel, some in faith, some did not, but they are viewed as people of God. Then they come to the book of Hebrews. It's a little bit more. Restrictive, that is, is to those that profess Christianity. They are holy and beloved brethren, but the danger in Hebrews is that some that made the profession were not real and the danger was that they would apostatize and give up Christianity and go back. But they all have professed it a little bit more of a narrow sphere than in James versus the 12 tribes in general. But when we come to first Peter, as we have in chapter one and verse two, it is elect according to the, uh, foreknowledge of God the Father. Peter is addressing only. Jewish Christians that are truly that are elect that are safe, not profession, not all the Jews, not all of Israel, but just believing Jews and the I have taken for myself that the brotherhood is are those to whom he addresses love the brotherhood. Now we do know Paul had a very large heart. His desire is reading in Romans 10 was all Israel that they might be saved. He longed for his countrymen according to the flesh. His heart went out to them. But again, this is written from more the Jewish perspective and for us, you're so right where they can, our hearts should go far beyond, uh, just those with whom we break bread. And it's not an optional thing. Our love should go out to all those that love the Savior, all those that belong to the Church of God. We have them in the loaf and I remember them. You know the even though we cannot scholarship them as fellowship with them, but nevertheless we do see them and remember them in that note. And so we need to remember they're all God's people. And I thank you for that explanation that I commend you so. Some someone had said in connection with Colossians. Uh, the 1St chapter in the fourth verse since we heard of your faith in Christ Jesus and love and of the love which you have through all the sinks. And someone said, if you, that's all we think. And if you forgot one of them, what's on your heart doesn't matter. What's on God's heart and the culture we are to the Lord, what's gone, God's heart will be on our heart. We'll have a love to all our brother. But like our brother said, that doesn't mean we have to walk with them. Yes, Sir, in a path, but we we do treasure that because we're so apartment to be sectarian and we make the assembly a sack in our own heart and think it's something different, but it's not. We're just gathered to the Lord's name trying to carry out his word, Ecclesiastes. When God recovered the truth to the Church, he recovered it to the Church, not to the gathered Saints, but he recovered it. And some of those truths that he recovered the rapture. Uh, uh, the difference between, uh, Israel and the church and those things are still tough. And we can thank God that they're taught, Don't we thank God that Christ is exalted, uh, among our brethren, Yes. That we're, we're not, uh, we're not, uh.

Advertising just a, a, a SEC, but we could be thankful for that. But they can. Can I be thankful when I see a man replace the spirit of God in, in their breaking of bread or, you know, having these little pieces of wafers? I used to be, I used to think it was AI didn't know why God would

have something like that. It was so much of A waste of time, you know, taking this time out to pass these, uh, little cups around and, and take a little bit of breath. What does that have to do? It was, it was just. Seems nonsense to me and not to me only because I've heard another brother who was in the nomination say the same thing. But it, you know, it wasn't carried out according to the word of God. You know, the man, he stood down and we're gonna, uh, we're gonna remember the Lord and so we're gonna sing this to him. And brother so and so is gonna bring the plate of the passenger. So it's just a ritual. Uh, what can I go along with that? No, but did I learn a lot of, uh, that recovered truth and that Baptist churches. And so I'm thankful for that. We can be thankful that the people of God are afraid, but that doesn't mean that we can go on with them. Some people think that that's what you're saying. It's not what you're saying. And you can't, you can't paint it all with a broad brush and say, christened them hold this because many times the brethren will say that it wasn't where I went. They didn't hold it back. So we have to be more specific than what we're trying to say. And, and so, uh, we're thankful. We're if our brethren our best and but that doesn't mean that we can go along with nothing. So I'm thankful for Billy Graham. And his preaching the gospel. But could I go along with a man who feels that the Lord, the Lord Jesus could have sinned? No. So we make those distinctions, right? We have to differ anymore against that because we don't want, we can become in our own heart sectarian and and that's not a God. Sectarianism is not a God. We have to differentiate between the system and the people. I think that's very important. I learned I had to learn that myself. But uh, umm, it's the system that is wrong. The people may be ignorant. As to what what it's connected with. But if they love the Lord, the Lord understands that, and God will honor His word no matter how it goes out. And who goes out by it can be an unsafe person, and he'll honor His word. But we understand those things. Jealousy is of the flesh. And sometimes we can be jealous because the Lord is working somewhere and it's not with us, you know? But that's the flush he had all he said. Is that what he told us? We saw this man, he was casting out demons, but he's not with us. So the whole household of faith which that's found in Galatians 6, is something broader than the brotherhood mentioned here in this epistle, simply because of the context of the epistles that were bringing these statements from. Our tendency is to project all of Paul's doctrine into every epistle and it just doesn't, just doesn't work. We have to limit ourselves to the passage we're taking up. I was thinking of that verse. The spirit of a man is the candle of Lord searching all the inward parts of the belly. And that's true and in, uh, in ecclesiastical matters. But as we move into the last half of our chapter, how important our spirit is in the workplace. And, and that's what the, as we get into the section that we began with, to be subject to our masters of all fear, not only the good and gentle, but to the forward or the ill tempered. And where our spirits tested so much oftentimes is in the workplace. And it's one thing we've all had good bosses and they're sometimes almost a joy to work for, but, uh, some of the, uh, some of us have had some very ill tempered, uh, bosses or owners to work for. And it's a real test on the spirit, but that's really where the, the things of Christianity are worked out. And so the word of God takes up with these very practical, uh, these very practical matters, but they really have to do with our, our spirit and the circumstances that God has placed us.

So when we come to these expectations with regard to servants, we may say, well, how would that apply to us today because. None of us have households like they had in other times where they have a huge estate and many servants, men, servants, maid servants and so on. Uh, does this not have an application to us and try to rule it out? But no, it does. His brother Bill has already mentioned that there is a time when most of us are in a position where we are selling our services to an employer and that may be 8 hours a day when we go to work and in the workplace, these things that are exhorted here to the servants. We have application to us. And so, though we may not have servants in our household. In the sense that they had them in literally in in other times. The expectations here are very applicable to employment when we're in the workforce. It says here with all fear, that is, uh, I take it that's a fear of dishonouring the Lord by not obeying. So you heard the. The story, maybe some young people have it, but we've probably all heard the story where, uh, a, uh. Uh, a boy was, uh, they were going down to swim in the river, you know, and, and, uh. He, he knew that his, his dad had told him he's not to do that, you know, And so they said, oh, Europe, you're a, you're afraid that your father will hurt you. He said, no, I'm afraid I'll hurt my father if I could. So I think that's the thought, you know, it's, uh, fear of dishonouring the Lord. MMM. Now I mentioned masters here as well. You say, well, we don't have slaves today or masters and so on. How would this apply? Well, it would be the thought of an employer where we're in the workforce. So whether we are an employee or an employer, have masters and services not directed so much to the master at all really here to the master, but uh, expectations with regard to our conduct as servants. There are other places where masters are addressed at Ephesians chapter six, I think in first Timothy chapter. Six are places where there are expectations given to masters and Colossians, Three I think as well. But here it's focusing on those who are in the position of being under authority in the workplace. And there is a, umm, beautiful model that's set before them and set before us as to how we're to behave in this. And the example is the Lord Jesus Christ. Each chapter has a exhortation and different aspect of suffering. And so this chapter, we get it in the 19th verse, don't we? For this is bank worthy. If a man for conscience sake toward God, endure greed, suffering wrongfully in the other chapters, that's uh, for for Christ's sake. That might be uh. Interesting and enlightening for someone to bring that out how it's, you know, the different kinds of suffering and the different chapters. Verse seven of the first chapter is, uh, is, is that the trial of your faith being much more precious than gold that perishes, don't be tried by fire might be found under praise and honor at the hearing of the Lord Jesus. So there is suffering and trials. Is that it and for the glory of the Lord in the second chapter. This, uh, in the 19th verse, that's, that's what we're in. So that's the the third chapter. Is uh. To the 14th verse but and if you suffer for righteousness sake, happy argument and be not afraid of their care need to be troubled. You you know, I bought a car one time and the man said well, let's say that you bought it for this because then you won't have to pay that money taxes. So we were I said we're going to split it. I said well I'll just pay the whole thing because I'm a Christian.

Oh, maybe Mark, uh, raffle against me because I had said something, uh, I guess that made him think he wasn't righteous, but, uh, it was suffering for, I think that's the suffering of righteousness saved. And then of course, uh, in the 5th chapter, it's, uh. Ninth verse whom Rita said fast in the faith, knowing that sin afflicted accomplished in your brother that are in the world. Yeah, but it's temporary. But the God of all grace has called us unto his eternal glory by Jesus Christ. After that he'll suffered a while. Make you perfect, establish, strengthen and, uh, settle your. Perhaps I could summarize it. Chapter one Suffering in the trial of faith. Chapter 2 Suffering for conscience sake. Chapter 3 Suffering for righteousness sake. Chapter 4 Suffering for Christ sake Chapter 5 Suffering that rises from opposition from the devil. Who was by suffering from opposition, from the devil. There is any suffering for righteousness sake in chapter 3, and suffering for Christ's sake is like you were saying, You bear me to repeat what you said. Is, uh, they need some transaction like that. You may say, well, no, I don't want to do that because, uh, it wouldn't be right. Well, why, what are you a goody 2 shoes? You get the reproach connected with it, but you don't necessarily bring Christ into it. But then if you go a little further and say, well, actually I'm a believer on the Lord Jesus Christ and we'd be dishonored to him. Now you're suffering for Christ's sake because you brought his name into it. OK. Imagine that in in these verses the Lord is our example and I was shaping your power. We also have other examples in the Old Testament and so. In connection with servants and masters here, as it says servants be subject to your masters, because fear not only to the good and gentle, but also to the thriller for that in spaghetti. If a master conscience toward God and your grief suffering wrongfully. So I just think of Joseph in Potiphar's house. He adjourned grief softly along the way. And, uh, he went to jail because that, that he, he, uh, he was doing, uh, what was right and he suffered for it. So he suffered for

conscience sake there, and he also suffered righteously living on. He did that which was right. He did it also because he feared God. So that's a good example because he's one of the probably the better examples of the of the Lord Jesus that we get in the Old Testament. It might be helpful in looking at this portion and some of these different relationships were brought out and it's in contrast to what we have in Flash and and in Ephesians. In what relationships are brought out and the the overarching theme in in these relationships that we're looking at. Yes, similar to what we had in in verse 13 submit or to be subject and that Peter is bringing this out and for a Jew that was something that ran contrary to the whole national character of the Jews. They were they were God's chosen people and they were told that they were faithful that they would be the head and not the tail and that they would have those those positions over the nation and yet here Peter is stressing through. Through the Spirit of God, obviously, but in verse 13 we have submit yourselves to every ordinance of man and then in the position of a servant that needs to be subject. The example of Christ is given in that he was subject to his Father's will and all that he endured taking it patiently perfectly subject. We have the example of why we subject to her husband and then just that word in verse 7. Likewise the husband.

The husband's authority is not to be used as a tyrant, but in. Subjection price. And so just, it's, it's something that's contrary to, to the current of this world that we live in. If we have a boss that we don't like and we're at work, well, we quit. I mean, this, this boss, he wasn't treating me right. I quit. Umm, even the way that this world looks at marriage, you're, you're in a relationship, you're not being treated right. You quit, you, you divorce. I mean, obviously you're not being treated right. But what scripture is presenting and so beautifully in the example of Christ is subjection, submission to the will of God. And allowing him to, to work, to teach us and, and to work things out for our good and for our blessing. And so we see that that theme developed in this, in this portion very distinctly. We've heard the expression submission and obedience of the healing principles of mankind, of humanity. So it, it extends not, it's not only in the household of faith, but it also extends to, to the world and extends to the family. You get in submission and disobedience in the family. What do you get? You get chaos. You get that in the, in the world, you get chaos. So you don't submit to the authorities that are in the land. And we see it coming to Bo coming about wor more and more all the time and rising up against the police forces down in the US and it's UH-22, uh, turn it into anarchy. And, uh, so if they were all obedient to authorities, whether they liked them or not, Paul was obedient to, to Nero and he was the worst Caesar that there was. And, uh, yet he's the one that was in power when he could say that we were to submit to the authorities. And so, uh, in and so much in the assembly, why has there been so many divisions amongst the Saints of God because of the insubmission and disobedience. So if we can only remember that in our individual lives or collective lives, umm national lives, it would what a difference that would make in this world. So I just say that again, that that that submission and obedience are the healing principles of humanity. I don't always know I need all the orders and what we need or we set aside not in order and take Doctor fail and and she as my brother mentioned, society fails. Well, it begins at home, isn't it When the monthly order in the household failed in the society fails, but also that it's still in the essentials it failed. I'm thinking of the issue surveys and give some example of what the body will be decreased. Or it's going to happen to stop at 21. We know the story we're still getting all about, but it's also going to be part of that. Sons or daughters, the wife and the children shall be the masters, and he shall go out by himself. And if the serpent shall plainly say, I love my master, my wife and my children. I will not allow for you then it faster she'll bring them into effective. It shall also bring him to the door or into the doorpost, and his master shall forward his ear through with and all. And he ulcer than forever. Now here I will take you more particularly the quarter you need. We find it servant who loves his master. Well, what about his children and his wife? Well, he loved them too, but here we live over, he said. I lost my master. I come first and then if you notice the age I love my master, my wife and my children. Disappointed with him. I have heard from him say the assembly that happened to my children. I have to think about my children's living. I believe because of children 'cause that's not the problem and we can think of different scenarios. The property order is.

Uh-huh. And we have to ask ourselves, I've been who? First of all, do we acknowledge that? Our manager? Do we we truly acknowledge the whole deep side and our Lord is our Master so we can put in the 1St place. It doesn't mean we don't know our lives, our lives and our children that we come first. And then otherwise and I. So in verse 20. He showed us very clearly what is unacceptable. We wrongly behave ourselves in the workplace and we get demerits from the employer rebuked or buffeted in some way. Well, that's because of our wrong behavior. It is a poor testimony to the name that we bear. It is not acceptable. But when you do well, he says, and suffer for it, and you take it patiently, this is acceptable. So suffering is part of Christian experience and it's part of normal Christianity, as he goes on to say, For even here unto where ye called. Called to what? Were called to suffer for Christ. Because it's part of the path of faith. We're in a world that is opposed to God, opposed to Christ, hates God, hates Christ. And when we seek to live according to Christ and walk in the path of faith according to our conscience, there's going to be suffering and you cannot escape it. It is part of the Christian experience. And we have been called to to bear that as something that is normal. And then it breaks into this beautiful example of the Lord Jesus Christ. Another verse along that line that I'd like to bring out would be Philippians chapter one and verse 29. Philippians 129 says, For unto you it is given in behalf on behalf of Christ, not only to believe on Him, that's a wonderful portion, but also to suffer for His sake. This is something that is given to us to do. Because it's normal to Christianity. Doesn't buffeting how the thought of being hit with rods, it's something very severe and and he said even if you're buffeted it, if you did wrong, you've got it coming to you. And if you take it in the right spirit, there's no glory to you. That's that's the attitude that we should show. And it is rather sobering when we recognize and even among those who profess the name of Christ, that in the sphere of employment that some cannot even handle a mild rebuke. They cannot even handle a correction for something that they did wrong without flying off the handle, without becoming defensive, without justifying what they did or giving you all the reasons why they did what was wrong, even if the correction or the review was done in a mild manner, much less being buffeted for it. And so these things really test our spirits, don't they? How do I accept correction? The context here is employment. That could be true in the home or in the assembly as well. I think of the blessed Lord and speak that we have here and and as an example. But even as a boy or almost a young man of 12 years of age, one is uh, when uh, Mary and Joseph came back, he was not among the company. And Mary said to him, Thy father and I have sought me sorrowing. And we marvel at the beautiful. It might be worth just reading that verse there in in Luke chapter 2 just to see the beautiful response of the Lord. Luke chapter 2 and verse. 48. And when they saw him, they were amazed. And his mother said to him, Son, why hast thou dost dealt with us? Behold thy father, and I have sought thee sorrowing. And he said unto them, How is it that he sought me? Wished he not that I must be about my father's business? And they understood not the same when she speak unto them. And he went down with them, and came to Nazareth, and was subject unto them.

But his mother kept all these sayings in her heart, and Jesus increased in wisdom and in stature and in favor of God and man. So Mary, the mother of Jesus who corrected him wrongly, he was perfect. He never did anything wrong, and she corrected him wrong and even referenced his father. We know that God was his father and we see as a beautiful spirit here with the Lord that he, he does not, he's not compromised in any way. He says, how is it that you saw him? Was she not that it must be about my father's business. So he actually corrected his mother, but with the subject spirit, and the result was. What followed there he was subject unto them and whether it's true in the homecoming office's

parents have corrected any and all of our children wrongly and sometimes, well, she corrected the Lord wrongly, but he was subject to them and the result was his mother kept all these sayings in her heart. There was moral power there. And if we apply this to the workplace, it is someone perhaps I do get corrected and you do get corrected incorrectly at times or wrongly at times. Well, that's well doing and there's moral power. Connected with accepting a correction, perhaps for something that we didn't even do wrong, but the spirit of challenging and defiantly, uh, seeking clarification as to what's wrong, It really, it loses the testimony. But when we're, when there's a spirit of subjection and that carries with it a moral power that commands the conscience. And with Mary there, she kept all these sayings in her heart. And simply because she made a mistake, it did not. Uh, the Lord did not use them not to be subject, to continue to be subject to them. And so these things really test our spirits. But it's an encouragement for us if we've ever wrong, been wrongly accused about something, wrongly corrected, to take it patiently, knowing that it's acceptable with God. Brother Bill, I have a question. Were his parents aware at this time that they were admonishing him about this? They were obviously frustrated and concerned. Some of us have lost our children in big grocery stores or big department stores at times. They just walked away when we found them and caught up to them. We weren't just super happy, we were a little bit upset. But my question is, was his parents aware? Was his mother when he said to them I must be about my father's business? Do they understand the difference? Do you think then? Or Bruce. Or anyone. I'm just, I'm just. Just wondering about that. You wouldn't think they would deliberately. Say things to him, uh, out of line or not, right? They did what parents do. Think about the children. Whether you're going to be done on this, whether it is or did not understand the response about others go to their commendable incident. If you're not fighting that and, and, and when you you said they had been there for a while, That was two things that sometimes we don't really know why someone is upset at that because they mentioned before too often your question is not the real question. And then and if it's just something else and and the world will trade is that there's always a question behind the question. But it does not need to think. There are thoughts here too. So that's the diversity in the world that we noticed in this incident. They were one day away. They didn't keep the eye on the whole east side and I think that could be an example for us. Only for one day, but it took them three days afterwards to replace yourself and you buy and that was the work itself. I was thinking this also, if I may. The We all know the wonderfulness of our Lord Jesus. Unthinkable. Unspeakable. But I was thinking more so he was always respectful. Not only of his parents, but others. In his life, I believe it would be safe to say he was always respectful and and at the cross, he said to John.

I guess I'll have to paraphrase when he said that. John, take my mother to your house. See his feelings about his mother seeing him crucified. He wanted her to be confident. John, take my mother acknowledged her to your house and take care of her. I think that's a beautiful portion. It shows his humility and love and care. For his mother. And I believe it's, uh, the very fact that the Lord Jesus that, that he was always God, whether he was a child of babe in the Manger or, or whether he's hanging on the cross, he was cha, he was always gone. And whenever he spoke, there was, there was power behind that. And I fully believe that when he, when he replied to his mother that way, his mother was slightly rebuked. Because. We read in other places where, uh, in certain instances she hid these things up in her heart, so she knew who his father was. And it's interesting too, that the very word that we get here, uh, wishing not that it must be above my father's business. And then in, in First Timothy where it says, meditate upon these things, gives thyself wholly to them. But thy profiting may appear to all. It's the same word. And so for you and me to be exhorted to meditate upon these things, what things, the things of God, it's, it's our Father's business. And so it's the same word that is given there as it is in Timothy. And to me, that's kind of instructive. It's important. Thinking also that when the Lord. Was. About to be crucified or going to the cross? The only place. I believe that we're told of where he had any rest at all, felt loved at all within the home of Mary and Martha and Lazarus. And as much as he loved Mary. He had the mildly. He had the milder review of her. Martha. Martha. Now that was in the scolding. Martha Martin, thou art covered about but much, Sir. It is in love that he did that. Even though he was capable of teaching, of course, he was 12 years old. And so it's in keeping with what he'd done in the 46th version. You know, it says. And it came to pass that after three days, they found him in a temple. Sitting in the midst of the doctor, he could have thought these doctors both hearing them and asking questions and that's exactly what he did with his mother didn't read buicker, but he asked a question that was teaching her but it wasn't it was in keeping with her 12 year old should do not teach his mother. You know, say well you should have known this, but was she not that I was about my father's business. Question. It you know, he didn't yell at that pilots or those men that were trying to put him to death. He was, I believe, even respectful of of Pilate, the government, because when Pilate said art thou who they say you are? And he just said thou sayest. He didn't argue with them. He didn't say, well, you should have known that he just said thou sayest. Well, we have that in the chapter here in verse 22 and three, who did no sin, nor there was God found in his mouth, who when he was reviled, he reviled not again and so on when he suffered, he threatened not. But committed himself to him, a judge, righteously. And I would assume that that would be a reference to the ecclesiastical trial that he went through for the Sanhedrin when they beat him and they mocked him and they reviled upon him. Read that in Matthew 26 and how he behaved in that situation gives you a lot of light as to how you to behave. And authorities misuse their power and accuse you of this and that. That is not true. And how the Lord so perfectly took it. And his brother Bill has been telling us.

There's the example for us. Hope this is not off the subject or out of line, but. I really never knew what the word scourge mean. When it says they scourged you. I've been studying on that. I'll tell you, it's far worse than I ever imagined. And they did that to the Lord Jesus. Even Pilot, when they let him go, I had to go out and scourge him. He didn't have to, but he did. It was an awful thing. That's where Yavi, they plowed upon my back. Really it was the Roman whip with blasts and their metal pieces that was plowed was back up unspeakable. You know, you think too with a contrast source. We began the readings that were to lay aside all malice and all guile, and now they come to this blessed One who did no sin, neither was guile found in his mouth. And as part of the verse in the end of Isaiah 53. That's often, uh, I impressed me. We know this is a great prophetic chapter as to the sufferings and death of Christ, but, uh, just beyond the end of verse. We'll read verse nine and where it says and he made his grave with the wicked or man appointed his grave with the wicked and our buddy was with a rich in his death. Thanks to Joseph Barimatheon Nicodemus, but this part. Because he had done no violence, neither was any deceit in his mouth. Book of Proverbs warns us of the violent man, the corrupt woman, those two great dangers symbolically and literally represented there the the violence and the deceit that's in this world. And yet we come to our blessed Lord. He did no violence. The path of the believers of this world is to do no violence nor any deceit in his mouth there was no guile. The Lord could say I am altogether that which I say unto you. He he, he was the full expression of what he was. And with Paul, you know, he says, commending ourselves to every man's conscience in the sight of God. There was nothing false. He was not fraudulent in any way, but there was no dial in his mouth. And then to think of the charges, to think of these, the martyr sufferings at the hands of man, how difficult this is for us. When he was reviled, he reviled not again. The wisdom of this world is responding kind. Or to take it up the next level, but to be reviled, to be demeaned, to be disdained, to be scorned, to be ridiculed and mocked, and so on. These things, these things can cut deep. And then our natural reaction is to respond and want to crush the person. The level these things against us, but the blessed Lord perfect in every way. He heard it, He felt it deeply. It's a perfectly righteous man to feel it. But he did not respond in contact. Retaliation. Not part of Christianity. And then the next verse goes on to speak about his suffering in

connection with bearing our sins. Now what connection? Does this have with the passage because he's been set before us as an example for us and we cannot of course follow him and making atonement. So why is his suffering in this connection and then brought in in the 24th verse. Brother burn that I have the same question so I'm. Could it be that there's a difference when we suffering and actually with our own actions? Uh, summon the Corfairy? The, uh, the accusations against ourselves that we can see in that and suffering that is the truth and others.

I didn't do that tomorrow from from the office like the last. So he was willing to even take the wrong of others upon himself. So I see. This verse, uh, that we're considering also always reminds me of the of the. The story that brother Eric Smith told, and many, perhaps some here know that, but for the sake of younger ones, I've never heard it. He told the story of a brother over in Bolivia that was dealt with in his assembly wrongfully. For an an immoral act and he didn't say anything and so he suffered the the act of being put aside from the Lord's table and he sat in the back row for. I believe it was a year and a half. He came to the meeting. He sat back, didn't say a word. Until one time in a reading movie. A brother up in the front someplace suddenly got up and he said that brother back there is innocent. I'm negotiating. And so I was thinking of this verse here when when it says when he was reviled, reviled not again. And so this brother followed that the principle that leda is laid out by the Lord himself. And what did it do to that assembly? Well, that brother was reinstated. To the front and the brother in the front was put away and the whole assembly profitable because. They, there was no sides taken, there was no, uh, one sticking up for the other one. And the brother suffered it willfully, willingly and, uh, it's profitable everyone. And so to me, that's a a tremendous example of. Following our Lord's example. Ourselves. It seems, though, that it has something to do with, uh, that work bringing us into the same position where we can live under righteousness. Except who is on oneself there our sins, and his own body on the tree, that we, being dead to sins, should live under righteousness. So we can follow them in that He's given us a life like himself. Because this is an example, we know that you can't. Of their own sins. But He did. And that we, being dead, should live under righteousness. I was thinking it's often speak of being dead to stand in connection with Paul's ministry, don't we? And as soon as the master was dead to that, but here the result is dead since it's the app and it's the thought of having done with that as you see our. Blessed Lord went all the way to the cross to suffer for sins. What we have done that, we are now done with that that. Umm, that we, we've given up that course of action, whether it's retaliation or threatening or, or sins, whatever might be, in view of that, that work, it has a very practical bearing in my practical life now. And the stripes that were laid upon him in this verse are not discouraging that we were Speaking of. This is a stripes that came upon him from God in connection with our sin. And the healing that's mentioned here is not a physical healing, as our Pentecostal brother might tell us, but rather a spiritual healing of the soul. And it corresponds with what you have. In Isaiah chapter 53, we've referenced that chapter. We reference it again.

Is Isaiah 53 does bring that in in connection with the Jews? Being converted, we can make an application for it from our for ourselves. Isaiah 53. And uh. Verse. 5. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our face was upon him, and with his stripes we are healed again. I said. This is a spiritual healing in the soul. The Salvation. I mentioned that because there are Christians all over there about the notion that if you're a real believer and you're walking with God, you should never get sick because Christ bore all those sicknesses on the cross. And they'll bring in those verses with regard to. Bearing our infirmities and so on. That's not what this is talking about. Perhaps you'll be well done to amplify in that thought about varying our infirmities as well because that wasn't in depth. That was in his life. And if we can go to chapter 8 of Matthew. Umm, because many times we hear things that are confusing on this subject, not distinguishing what he suffered in life and what he suffered in death and in Matthew chapter 8. And uh, following the healing of Peter's mother in verse 16, when the even was come, they brought unto him many that were possessed, the devils, and he cast out the spirits with his words, and healed all that were sick, that it might be fulfilled. Which was spoken by Isaiah the prophet St. Himself took our infirmities and bare our sicknesses. When was that the cross? No, it was when He entered in to the sorrows and the suffering of those He healed. And this is when it was fulfilled. This was in His life when He took our infirmities and bare our sicknesses. The Lord himself was never personally sick. He never, He never personally felt the effects that we feel as a result of sin, but He entered in to His suffer the suffering creation. And those as He took it away in power, He felt it in His spirit. And so it is important to distinguish between that and His life and the sufferings that He endured at the hands of men on the cross. But none of that took our sins away, as you bring out by His stripes who are healed, and the atoning sufferings in those three hours of darkness. When I think of this nation that was scattered, the pistol began. So the, uh, strangers that were scattered abroad. And now I said, here is the sheep going astray, but are now returning to the shepherd and Bishop of the shepherd and overseer of your souls just as an application. I know it's not the real sense of the passage, but we sometimes speak of the difference between gift and office. That is a a pastor, a shepherd is a gift that the Lord raises up for the good of the body of Christ. And that gift is everywhere. It's it's universal one and one has that gift. And that is some men speak of bishops or overseers and a local assembly. It's local. It's not with a whole Church of God universally, but rather in a specific area. But I've often been intrigued with this passage. How brings those two concepts together? Well, they're more than concepts, but attributes and titles of the blessed Lord, the shepherd of our souls. And the Bishop of our souls. And so he overseas and as well as shepherds us along. And so just by way of application, as we think of the blessed Lord here, we know he's the, uh, he's the, the chief shepherd if you read in the 5th chapter that he looks after the good and care of the flock. And so how important that is that there is that character of shepherding. That's true for the whole Church of God. But in oversight in the local assembly as well to, to know the state of the flocks. And, uh, his brother bought out yesterday. We may not be an evangelist, but we can be engaged in the work of it. So he may not be a shepherd, but we. Should be engaged with the spirit of a shepherd. The shepherd loves the sheep. And I thought of this with David, you know, he loved the people of God. And before he was put in the place of administration as king, he was a shepherd. And the two times that David was rebuked and convicted of his sin, the first time was Nathan the prophet. When he was gonna, we brought that parable before David as he was sitting with Bathsheba. He used the analogy of, uh, of a sheep and one that had stolen and taken another man's sheep and had brought out the ire of David because he loved the sheep.

Nate knew that and it worked his conscience and then at the end of his pathway, when David sinned in numbering the people and his sin is brought home before him, he says As for these sheep, what have they done? The wrong that and the sorrow that come upon the people. He he took it upon himself. What have they done? The fault lies right here and I believe in that. We really see the the heart of a shepherd and how we need that in our local assembly. Love for the sheep? Yes. Would you, uh, consider too, uh, brother, that is he's talking here, he says, for you were as sheep going astray, talking to these Jewish people, but now they were gone astray, they were lost. And so it's a shepherd, uh, he goes after the sheep, but as a, as a Bishop, he takes care of it. Would that be true? You think 238? Our shepherd is the Lord. The living Lord who died #238. So, umm. You need any registered medication? Do you need anything else So. And then it's laughing. And the big ones where I'm wondering if you're alone. I'm glad, I'm not going to lie. All right, so what's up with you? Umm and give me plastic and get Wednesday. Evening things are gone, but I'm trying to run from danger to the day. Through the blood pressure. So Oh no, no, no, it's easy. I'm going to have my. But I didn't wish I had 1000. Beginnings go to bed and no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no,

no, no, no, no, no. Dial 0458700 eleven 5136. Let me disconnect a couple of portions that we've had today before our arts in verses 12 Through 16, we had our testimony and then we have had suffering here before us. And I just like to encourage young people and those of us that are a little older as well, you know, there is no stronger testimony. That we can have in this world. Than to suffer for crisis. It's a testimony that no one can speak of anything contrary to.

It speaks volumes. There's a sweetness. That comes from that, the sweetness that is demonstrated most beautifully in the life of our Lord. But it's the sweetness that we can display as well. You know, most flowers only give off their sweetest perfume when they're crushed. Dear brethren, we've been called to be Christ. May the Lord give us strength encouraged to be willing for it. And just one more thing. I know from personal experience and I know from the testimony of many others. That if we're willing to go through trial, if we're willing to be crushed. We will find the presence of our Savior. And a greater, clearer, more blessed way than we'll ever experience in any other form. Let's thank you, our gracious, loving God.

Des Moines Conference: 1971, 1 Peter 2:1-5

Reading

See the Mind of the Brethren to consider the second chapter of First Peter. We have the Pilgrim stranger before us in the prayer meeting the other evening. And some of it this morning. The expectation in this chapter an 11 verses. Dearly beloved, I beseech you as strangers and pilgrims. First, the Council of Fader, Chapter 2. Wherefore, laying aside all malice and all Guild hypocrisies and envies and all evil speakings. As newborn babes desire the sincere milk of the word, that ye may grow thereby. If so be that you have tasted, the Lord is gracious, to whom coming is unto a living stone, disallow, indeed, of men, but chosen of God and precious. Ye also in lively stones are built up a spiritual house and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Wherever also is contained in the structure, behold, I lay in Sion at Jeep Cornerstone, elect precious, and he that believeth on him shall not be confounded.

Under user for which believe he is freshness, but under them which we disobedient, the storms of builders were disallowed the same as made the head of the corner and the stone is stumbling a rock of a fence even to them is stumbled at the word being disobedient, for unto also they were appointed. But ye are a chosen generation, a royal priesthood and holy nation. A peculiar people, that you should show forth the praises of him who have called you out of darkness. Into his marvelous light, which in time fast were not a people, but are now the people of God, which have not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lust, which war against the soul, having a conversation honest among the Gentiles, that whereas they speak against his evildoer. They made by your good works, which they shall behold, glorify God in the day of visitation. Submit yourself to every ordinance of man, for the Lord's sake, whether it be to the King of Supreme or under governors, is. From the table door and for the praise of them that do well. So is the will of God. That was well doing. You may put the silence, the ignorance, A foolish man as free, and not using your liberty for a talk of maliciousness, but as a servant of God. Honor all men. Love the brotherhood. Fear God, Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward, for this is thank worthy. If a man for conscience toward God endured grief, suffering wrongfully, for what glory is a dip? When ye be puppeted for your false, ye shall take it patiently. But if when you do well and suffer for it, you take it patiently, this is acceptable with God, For even here unto where ye called, because Christ also suffered for us, leaving us an example that you should follow his death. Through this nausea neither was Giles found in his mouth, who, when he was reviled, reviled not again, when he sovereignly threatened not, but committed himself to him that Judgeth righteously, who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live under righteousness. By her strike you were healed, for ye were a sheep going astray. But are now returned unto the shepherd. Confession of your souls? Wherefore refers back no doubt to the position that believers placed in in the first chapter, and being elected and in the place of favor before God. Now the exhortations are on that basis. Our Big Brother Monteen, if he keeps before us. The 11Th person you call special attention to. We'll realize the importance of these expectations. That we're only strangers and pilgrims going through a world that has rejected and exclusive by our blessed Lord. Allow the counter the ways of those who are cousins and strangers. Are as clearly marked out for us in these evil days and these very subjects. Brought before us will have this effect if they're laid hold of by the power of the Spirit of God. To keep us separate, separated from all course of this world. It will lead to our judgment of the old nature whenever it seeks to interfere.

It will defeat the purpose of saying to rob us. Of our testimony, and it will separate us from this French evil word. So if we just keep that in mind, here is instructions for people who are looked upon as as strangers and fulfillments. Hearing every day the moment when they leave this theme of their pilgrimage. To be forever with the Lord. We have a good example of being a Pilgrim in the 20th chapter of Numbers. It's a fine picture of a pilgrim's path and in relation to the world. Still grown, bouncing without encroaching on its rights. Numbers 20 and verse 17. Let us pass, I pray thee through thy country. You will not pass through the field or through the vineyard. They may have looked very attractive, but we will not pass through the fields or through the vineyards. Neither will we drink of the water of the wells. The wells could refer to the places of this life. Speaks of a well in the 4th of John. We will go by the King's Hwy. That's the official path laid out. Kings Highway We will not turn to the right hand, nor to the left until we are half side ordered. While occurable, pictures and scenes of the film passing through an enemy's land. We should notice too in taking this portion up the connection between with the end of the previous chapter. As connected with the second verse of our chapter. At the end of the previous chapter, the first chapter of First First Peter. Peter no doubt is quoting from Isaiah. And. All Flashes is grants. And all the glory of man is the flower of grass, the grass withereth, and the flower thereof falleth away. Now this was the. Character. The message of John the Baptist was it not and it'll be the. Message to Israel in the coming day when they come back. The 40th of Isaiah. It's really the moral restoration of that nation, the basis of it. That man has been proved in the flesh, and there's nothing for God in US. So now his newborn babes, we start out again. We have a new life. It's not in the flesh. It's not on the basis of what the flesh brings, but it's on the basis of. The fact that we're born again and we're heavenly citizens and so we walk here as pilgrims and strangers. Now we know that oftentimes we don't manifest this character and we're learners, but this is our character before God now as strangers and pilgrims. And we should recognize that practically someone has said that the first verse of the second chapter. Is like 1 putting the plow on the ground. Turning the soil over. So that the seed can be planted. As laying aside all malice, all malice to be through with the whole thing, the root and all. In all God, in all hypocrisies, envies. And all evil speak God rather than this certainly reaches into our hearts this morning and consciences. How easily we turn to these things, That is the flash, is it not?

Prominent in middle-aged food. The pride of life. How they suffer the blackhead and say I know that it's my face that well it's no good faith. And so whether it matches us tomorrow, I ask you and just go as middle-aged. We have to be very careful. Sonic, these methods the last super question you. The must of the eyes is his age. Both at the time of life we hold men. We, Payless we. Hell said that so many. Age and then first. In there. A brother in England. Richardson, thank you. He prayed every day that he would never die a wicked old man. A wicked old man. And God heard that prayer. We don't say that he care. And he adhere to those things exactly. We give the mother, but we do remember his writings. But we pay that those words of our hearts. It's nice to know though, although we have the Trinity of evil against us, the world of flesh and the devil, we have the Trinity of good forests, the Father, the Son, the Holy Spirit. Keep slow down. They never want the time, but not good when we leave to keep our faces in the bus as today. My old brother ain't Wilder. Bloomington, IL used to say that in the first verse of this chapter we are told to get the weeds out of the garden. And these different things mentioned here are the weeds. A malice God hypothesis. And there's an all evil speaking. And then we're in a state of soul, which we find in the second verse as newborn babe desire the sincere milk of the word that he may grow thereby. Although the effects of life, the garden is he grown up with weeds. How it chokes out the young plants or they are not able to grow and develop and then when these weeds are pulled out of the garden then we're in a healthy state so that the pure milk of the word of God. Enables us to have spiritual growth. Sincere really means other countries. Other countries were gone when you belong to them. Certainly can't do it. There is such a practical. Word in verse one you mean various words. So needful. You and I not recognize how needful it is to be on our guard. Our so inclined to fail and to entertain or allow ill attitudes towards some brother, sister. Wherefore laying aside. Because we have this new nature, chapter one, verse 23, we're born of God. We're redeemed, we're elect, We're kept guarded. We have the glory before us because of all that, Wherefore laying aside all malice?

Malice. Notice it in verse 16 of our chapters. Maliciousness. An I'll attitude toward another. I believe we have some remarkable illustrations of this. 1St in particular not what the others before like in Cain and stable, but you get in the first. Prominent king of Israel Saul. How he when he beheld that young man that had won such a great battle beyond. What would possibly be conceived in the mind of people venture when David slew that giant, then to think of King Saul, The jealousy, the malice, the enemy that rose in his heart. I David from that day forward now those chapters First Kings 18/19/20 and 21 repeatedly shows that I'll attitude in the heart of King Saul against that lovely one David. So here well we also have. In, especially in the case of the Lord Jesus. How they are ending or ending, they could not stand this holy 1. The flesh has that I'll attitude towards. The Lord gives right towards God and all holy things and questions. So for envy they crucified Him and there are other cases that are prominent. But here's an important verse. I love to learn more from it myself and I trust the same if you yourself. Wherefore, laying aside all malice, don't allow a little Bitterroot, a little bit of a Bitterroot towards any. It would not be a healthy state of heart to entertain such things that such was never in the heart of God or in the Lord Jesus. Malice. All God Hypocrisy. Envy. And all evil speaking that isn't easy, is it? Would you say that Obadiah Brother Brown was written just for this very purpose? How Esau had a perpetual malice and hatred for his brother Jacob and he's going to lose his inheritance and Saul lost his Kingdom because it's been said that sin doesn't? Run alone so we have these things in groups when when one gets out of the path. And begins to manifest and and a heart that's turned away from God, that there is a repetition of sins. If one does evil then he lies about it. And so on. So we have the list here grouped together, showing that it isn't simply an act when these things come out. Before contention, but a haughty spirit before a fall? And when the haughty spirit is manifest, then perhaps other things are manifest at the same time. And if there is a hatred, if there is a malice towards someone, then comes evil speaking, and all this goes together, those things that are within our mentioned first. Is that right? These things that are mentioned in the verse are very often hidden within the heart and perhaps can only be seen. Mighty eye of God, but the verse does end with evil speaking. At last it comes out. And I guess we've heard it said that if we would judge those things which our brethren cannot see, we would not have to duck those things which so often, sadly, they can see. And I wonder too how we can discern the very earliest beginnings of these things springing up in our hearts. Sometimes I've heard an attempt made to define and to differentiate between these various. Words. I have no doubt there is a definition for each one, but I've never been able to.

The satisfied with those definitions, it seems to me, as I read such a list, that the Lord is telling me that He can deserve in my heart that which I alone would not be able to differentiate, anger off malice, and so on. Sometimes I can't distinguish between the literal meaning of these words, but the Lord himself, looking at our hearts, can discern them. He is able, Is He not, to bring them to our attention? And in what manner? By looking around and observing the way other people act. Is there not the danger that I would tolerate a great deal in myself if I judged according to that which perhaps we might observe if we looked around? But if we were to read the precious living word of God, and to find ourselves by grace in the company of the Lord Jesus Christ, would there not be then a speedy discernment of the very earliest beginnings of the activity of any of these things in our hearts? The company of the Lord Jesus, in whom these things were never found, would, I suggest, cause us to become aware immediately of any of these things springing up within our own heart, And they would be intolerable to us if we really wanted and enjoyed the company of the Lord Jesus. Hell, what did you think about your last question of the 139th song? Would really give us a win one win at least again, and follow our two that we need before us. Search thee, O Lord Time, are we to see if there be any wicked wave and lead me in the way of her lasting. To see her own hearts, and then we get along with the Lord. And let him really speak to us, and search these hearts of ours. And willing to, it disappears. Anything that is not right, that has anything that happens to be done, the Lord will manifest it. I believe that there's a prayer that is not for the public. I'm a little brother. Just to pray. That is the prayer meeting all the time. It was very evident that it was not really acting and the Spirit of it himself. That's a prayer for the Father and the prayer that needs to be continually. Spoken before the Lord so that there might be that soul that you speak up. We get a very sad picture of our heart and the 15th chapter of Matthew. We usually look on the outside of man, but the Lord looks upon the heart in the 15th chapter of Matthew and verse 18. But those things which proceed out of the mouth come forth from the past and they defile the man. Now we find 7 things I mentioned. Of its 7 fallen wickedness. Or out of the path proceed evil. False. Murders, adulterous fornications, vets, false witness, blasphemies, blasphemies, these are the things which defile a man. Then in the 3rd chapter of Titans, the third verse, we have another seven goal picture. The outside picture of man kind of three and three for we all, for we ourselves also were sometimes foolish. 7 things mentioned again, disobedient, deceived, serving divers, lusts and pleasures, living in malice and envy, hateful and painting one another. The 70s of Jerry Meyer. We read the heart is deceitful above all things and desperately wicked who can know it? Lord gives the answer, he says. I, the Lord search the up, try the rain, so he knows exactly what's in our house. So we have a very solid picture here of the half in his sevenfold wickedness, the inside picture and the outside picture. I have a little four line.

The poems here, May I read it? The bitter ill will that you nurse in your heart. Will not stay inside where it first got a start. For sinew and blood are a thin veil of lace. What you wear in your heart, you wear on your face, it comes out. Well, all we've been saying about. About that first first is preparing for the construction of the 2nd. And newborn phase desire the sincere mouth of the word. He may draw their mind. All our elderly third chapter first Corinthians. Paul writing in the Corinthians, he said that he had fed them with with milk and hot with meat. Here,

here, until you are not able to bear neither yet now are you able, And he goes on telling their Carmela. And so in the 5th capture of Hebrews, they finally passed there again. Telling those Hebrews. He was not able to together strong face. He had the only. How he goes to passage? We have an early fall and it has just remaining and a. An occupation with the elementary clothes, like the worst gospel of His grace. Center for Christ. Well, there needs to be broken. The form of tour things of existence are standing for God and our acceptance in the beloved and our place in the body of Christ. Members of his body and so on. But the impossible killer is speaking up. Here is something that needs always to. See our Savior soul, that is, we need always from the time we become a child and Bob until the Lord takes away. We need that newborn faith, desire. One rule, yesterday or today, accepts the Lord as a savior. Have within him that desire. For the things of the Lord, he doesn't be born again, coming to God's family without a desire, no more Christ, and so he naturally turns to work to find more for his soul about the Blessed One who has saved him. Well, we need that ever kept. Right in our memory and we don't grow out of that at all. So that newborn made desire, and how lovely it is to see that newborn being desire in an old Saint of God who has followed the Lord for many years. He still wants to know more of his senior. His love for the word is Justin Keen as the day when he accepted Christ and his Savior. And we need to be careful. And what? We do not become to intellectual earth, or just do too much occupied deep cruise to the forgetfulness of that to which belongs to the being. Millborn soul. But he accepted him as his savior. We have several. I mean animals. The alligator, the turtle, Well, we also might include the whale. We are told that as long as they live, they grow. The alligator, the turtle and the whale as long as they live.

Now a babe nurses frequently, does it not? Then newborn babe to the attention. There used to be two 2 1/2 hours apart to the night. I don't know they may have elongated nowadays, but we need to be of that sort as our brother has emphasized it. It's nice to see also here not only the word that's mentioned, but the order that we have in Peters epistles as well as all of the apostles and although they do exhort. It's interspersed with setting before us the person of Christ. Now, I believe this is something to notice. Especially for those who may seek to minister and exhort their brethren, that unless there is the object before the heart. Unless we start with the right premise. The expectation is really not doesn't have much effect. Peter speaks of the Saints as beloved, but he also brings before them the person of Christ. Here we have it over and over again in this chapter in the third verse, if so be you have tasted that the Lord is gracious. Well, that fits in, doesn't it, with the fact that all flesh is grass. That's where we start. There's nothing in man, and if it weren't for the graciousness of God, we would have no standing. But now that we have a standing through grace, the expectation is to the beloved, and grace is provided as we have in other passages in Peter. He giveth more grace, He gives as much grace as we need. And so we stand in grace, and we are able to carry out these instructions only on the basis of grace. But it's having the person before us, is it not? I like to read a verse to in Psalm 119 and verse 9. Psalm 119, verse nine. I think we have something very precious in this Psalm 119 in connection with the word of God. As a matter of fact, almost in every verse as mentioned the word of God. And so here in verse nine we have something in connection with the word of God, freedom and the Word of God, which is very precious, isn't it? Where we shall a young man cleanse his way by taking heed thereto according to thy voice. And so here we find that the word of God not only feeds us, but as we read the Word of God, that cleanses us as the blessed cleanseth effect in our lives. And then in the same Psalm 119. Verse 3130. Verse 130. Now here we see another blessed fact that we'll have by freedom and the word of God. In Psalm 119 and verse 130, say the influence of thy way give it light. It give an understanding to the simple. So we have a two fold lesser thing here is given for us for life and is given for us for understanding. So it is very blessed to notice that the word of God is good for us not only for food but for cleansing for life. And for understanding. Jeremiah would say in the 15th chapter and verse 16-9 words were found and I did eat them. And thy word was unto me that joy and rejoicing of mine, for I am called by Thy name. Once said that if we feed upon the word of God and meditate upon it and upon the Fern of Christ, it will keep us from sin, but sin will keep us from meditating from Christ in Word. That's what we have in the 11Th verse of that 119th sound thy word. Have I hidden my heart that I might not sin against thee? Next to the you imagine.

In connection with. Brother, dear brother Eric made the European speaking before off in connection with all age and who how that speaks to my own heart and conscience. And I was taken in connection with that of the man of God in the Old Testament in the 13th chapter of the first book of the King. What a sad story about that man in the old estimate that male God time and time again. Is called the man of God. The Old Testament. He started well in one faithful from Judah to Samaria, and to speak against the idolatry that was taking place in Samaria. And he went out faithful. And then he failed, miserable at the end. What a solemn way that is for all age, for me and for every one of us. How faithful that man was. If you read that chapter, the first king, chapter 13 again and again. This problem is called the man of God. The man of God. What? I just like to read one verse of the child, just that one verse in that chapter. Verse 26. Verse 26 of the 13th chapter of A praise King and well, the proverb that brought him back, that is the old heaven. Samantha, from the way Heidi said it is the man of God who was disobedient. To the word of the law. Therefore the Lord has delivered him unto the lion which had told him. And slaying him according to the word of the Lord which is spoken to him. What a solemn lesson that is. Isn't he forever? What a solemn lesson that is. He started well. And again I say time and again he is called the man of God. And then he answers, and all her we need to pray. Oh, God, help me, that I not become an old fool. How I need to pray that for myself. Man of God is mentioned 15 times in this chapter, but. His carcass is mentioned 10 times. The man of God. We have to remember, I believe, that the lion there. It's typical of our enemy Satan. What a solemn faith, unless mine could be delivered to the lions, and it was by the Lord. And I trust that we may not get into a simpler circumstance where the Lord has to allow the enemy Satan to do some work with us. Because this is a solemn thing, but sometimes that's the only way the Lord has of teaching us the lessons, and I promise that we might be very, very tender in our consciences. And that we might take heed to our ways according to the words. We must remember that the word of God is not some magic thing, that if I simply read it, it's going to do something magic in my life. No, the word says Take heed according to your way, that is according to the word. Take heed unto thy way according to the Word. That's what we have in that ninth verse of Psalm 119. For a contrast between this man of God and the apostle Paul. He could say I was delivered out of the mouth of the line. He was a man of obedience and dependence upon the Lord. And the man in the 13th chapter, First Kings, he was put to two tests. One was a worldly test. The king invited him to go home with him. He said, not me. I've had my word in the Lord. I'm not coming home with you. And then align prophets and I'm a prophetess now. So now he brings the man of God down his own level to the product level. He told the man of God, not a problem. And the lion prophet says I am a prophetess hour. And the Angel spake as the me and said invite him towards your house. Now he fails under a religious test. How careful we have to be about religious tests. Might resolve for one moment to the question of the word of God. We read in Matthew for first of all in Psalm 12.

That the words of the law are pure words. There is an insidious attack from the word of God, beloved, in these days. Satan hates Christ and he hates the word of God. And so we are feeling this, but says here the words of the Lord are pure words. That is to say that every jot and title of the word of God are imperishable. Now we say that having spent years on the question beloved of translation of the script. Over in Matthew 5 we read in verse. 18 of Chapter 5. More vividly I say unto you, Till heaven and earth has one God. Well, you know, that's just a Greek word, John, or one title, and that's a simple Hebrew word. Shall in no wise pass from the law. The law, the law. Fulfill. And these days, beloved, when

they are direct attacks upon the precious word of God, we do remember that in these writings Are God free? I was talking to a young professor on this wise, and I was extremely saddened to hear the explanation that he gave a certain scripture. He was just a natural man. Natural man, he didn't understand. But we do remember, beloved, that every job and every ticket. These are imperative and not only so. The doctrines of this message book are complete, are complete, and another little word in 10 is perfect. It's perfect so that the words of the Lord are pure wealth. I just mentioned that because of that word of adultery, the adulterated word is very prevalent. But here we have the unadulterated word of God. Beloved, we believe this book from cover to cover. We certainly should if we don't. Heaven on earth she'll pass away, but my word shall not pass away. Forever alone, Thy word is settled in heaven. Well, excuse this I just mentioned because there are some university folk here who are playing continually, even as I was as a young man, with the question of the inspired word of God. Oh, may we hold to love. This is the word of the living God. Do enough an example of that Brother Smith in Jeremiah 8 and verse 9. The wise men are ashamed. They are dismayed and taken. Below they have rejected the word of the Lord and what wisdom is in them. How differently, Apostle Paul, you just mentioned there, here, Mayor Firefox, those wise men and the 2nd Epistle of Corinthians, chapter 2 and verse 17. Paul said for we are not as many which corrupt the word of God. I believe that's really I am to adulterate this because of this. The Word of God. But as necessarily, but as of God, in the sight of God beat me in Christ, then, then the and the 4th chapter and second verse, right, but have renounced the hidden things of dishonesty or shame, not walking through craftiness, nor handling the word of God deceitfully. My manifestation of the truth, commending ourselves to every man's conscience in the sight of God, one can twist the word of God and produce the meanings to suit their own purpose, perhaps to make themselves popular.

And to. Lead others astray. Well, Paul went right after the contest. He took the pure word of God, unadulterated, and he gave it in all its forcing power to the souls of those to whom he addressed the Word, so that he says by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. That is, he didn't use the word of God just to please the intellect of man, but he used it to reach the conscience of every man. And that is not only sinners, but God's people. For sometimes we can get into a careless way and try. To use the word to to fit in with the wrong course, we want to take instead of letting it speak in its solemn message. It was a conscience. Well, there was number other servant that God ever had that. Use the word with such power to the consciences of men as the apostle Paul, for in the next verse he says, But if our gospel be hid or veiled, it is veiled to them that are lost. That is that the message of the apostle Paul, who only sought to reach the conscience. Was rejected. It showed that those who refused it. Were people that are spoken of as lost? To fail the truth from their eyes. There was 0 I'm sure, a service who was so faithful and always seeking to reach the conscience in his ministry with the word of God. In his last epistle. The Apostle Paul anticipating these last days we're living in. In the last days, difficult times come and they're here now. And to this young Timothy that he loved so dearly. He writes in chapter 2, verse 15. Most people can quote this verse and let us consider it. Strive diligently in the other translation. Now strive diligently to present Thyself at the individual approved unto not your brethren, but unto God. A Workman that needeth not to be ashamed. Cutting in a straight line, the word of truth. When my wife lays the goods on the carpet and the pattern and pin to it and takes the scissors and travels around that line, she is to follow the pattern with a straight line, as it were. And what our Father read in first in First, Second Corinthians 217 and 422 wonderful verses that bring this thing character out, strive diligently to show ourselves. Approved unto God. That's the servant's business, and some of us know it, But we would love to be more faithful than doing it now, in keeping with this same truth. In chapter 3 in Second Timothy verse 14 continue. Thou that's individual in the things which thou hast learned. And in chapter 4. Verse 2. Proclaim the word. And even recruit and rebuke. And long, so long-suffering and doctrine, for the time will come, And it has come now, brethren, When they will not endure, they'll not bear.

Sound Doctrine. If it's put forth, oftentimes all that legality, no obedience to the word of God is not legality. For the time of come, when they will not endure sound doctrine, but after their own lusts shall they heat to themselves teachers having itching ears. Teachers having itching ears. Fingerprint and they shall turn away their ears from the truth. Picking off the Galaxy? Business to flash in office that would rise up and say, well, that's actually gallery. What if God says this is what we should do, and we shouldn't do that, but remember, we have the born of God. That wants to please God as much as the Lord Jesus Christ himself please God. That's the kind of an issue we had. And let's not forget. What it says here is so be he have tasted that the Lord is gracious. How do I taste that? Well, I see my own wretchedness. And how good the Lord has been for me to die, for me to shed His precious blood, for me to pay all my debt, to give me a new life, to bless me with all spiritual blessings in the happiness in Christ I give You, servant Thee. And yet God has done it all for me. That's great. Well, I'm sure that we have not sounded the depths of grace. And this is what we need to do. And surely kind of our growth is to grow in grace. This is what Peter speaks of in his last, last the crystal growing grace and in the knowledge of our Lord and Savior Jesus Christ. We need to grow in grace and also in the knowledge of our Lord and Savior Jesus Christ. Well, this is not legality and the more we grow in grace and in the knowledge of the Lord. The more our lives will be transformed and we will be more like Christ. Would you allow Brother Anderson also in that third verse? But this is a conscience for the word, for the conscience of the unsafe, and how we would love to see this morning if there were one or more unsaved in the room. They realized that Peter is speaking here, or God is speaking through Peter to the conscience of the unsaved. Have you really tasted that the Lord is gracious? Are there those here this morning who've never known what it is to have their sins put away? I believe that's included in this, is it not? Have you ever had the thought? When you've failed, now this is for the children of God. Have you ever had the thought? When you have failed, you've sinned against the law. The thought is now I have to do something to make up for that. Now I have to do something to to to offset this thing that I have done. Well, that's a legal thought. And this is not tasting. That's the largest gracious if we sin, we have the simple word that God gives us. If we confess our sin, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I don't deserve to be forgiven, but the Lord graciously forgives. I don't marry, but He shows me that favor, and He forgives me. Well, I have to be cast upon the grace of the Lord. I think Peter was He had failed, and no doubt this is what He has in mind, at least one thing when he's speaking here, when he says this, if so be He had hastened that the Lord is gracious, Isn't He telling us? I tasted that the Lord is gracious. All how I sit against the Lord, but he's forgiven me everything and this is what we have to do. Task ourselves upon the grace of the Lord and own before him. We have sinned and we'll take that same graciousness, my honest.

You notice Brother Anderson had assumed that as the Lord had publicly restored Peter in the presence there at the Sea of Galilee. And going right down to the root of his failure, and that was self-confidence. The next thing the Lord says is follow me. And none of this really is a path, isn't it? When the matter has been thoroughly judged, the root of it has been judged in the Lord Christ. Then instead of, as you say, trying to do something to offset that and getting into a legal state, the next thing is to follow me as the Lord says. And then Peter looking around, he sees John and he says, and Lord. And what shall this man do? The Lord says, what is that to leave? Follow thou me instead of getting our eyes on someone else. How well, brother, so and so is following the Lord, or whether no he is calling the Lord. That's very careful and wonderful that we're following the Lord ourselves. The Lord will take care of other matters that are coming before us. Much is being said about the heart of God, and not too much either. I was thinking of the words of Samuel to King Saul in the 9th chapter of First Samuel. He said, But stand thou

still a while. The last verse of nice chapter stand there still a while, but I may show these. Word of God. Now a few verses in connection with this. The 15th chapter, first Samuel, verse 24. Now we'll see the end, the solemn end of this. And Saul said, Understand you, I have sinned, I have transgressed the commandment of the Lord and thy words, because I fear the people and raise their voice. Verse 26 And Samuel said on the soul, I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. Now the 26th chapter. And verse 21. Then said Saul, I have sinned. Return my son, David. I will no more do the harm, because my soul was precious in thine eyes. This day, behold, I have played the fool and have earned exceedingly. Then the final verse of chapter 28, verse 4. Let's and so on to his arm of error draw thy sword. And thus Reef thrust me through there with lest these uncircumcised come and thrust me through an abuse me but his armor bear would not, for he was sore afraid. Therefore Saul took a sword and fell upon it. He committed suicide. How did it all stop? He rejected the word of the Lord. That was the sad beginning. Is on a solid picture for those who reject the word of the Lord. You'll have been what we've been over. That's all leading up to the. Verse, that is, the are instructed in a way that brings us into a state of soul where we can be taught. About the truth and connection with the Temple of God, the House of God, or connected with the Church of God. So our walk and behavior comes first before. Doctrinal truth is introduced. And that we have introduced in this way to whom coming as unto a living stone, disallowed indeed of men, but children of God and precious ye also have life is really living stones are built up a spiritual house. And only priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ, I suppose, to whom coming as more a Saint of God, although of course the Sinner is told to come to the Savior. Jesus says come unto me, all ye that labor and are heavy laden, but now the thoughts especially is coming to the Lord.

As that living stone. He spoke to Peter about in the 16th chapter of Matthew after Peters confession. Thou art the Christ, the Son of the living God. The Lord says to Peter, Blessed art thou Simon Barjona, or flakes, and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art eaters, That's a little stone. And upon this rock I will build my church. It's just as much as all the Lord says, Peter. You're a little stone. But I'm the bedrock upon which the Church of God is to be built, in which the gates of hell shall not prevail against it. Well, Peter understood the meaning of the Lord's word perfectly. For he says. To whom coming? He doesn't say coming to me, but to this one who has been so gracious to us. As our Lord and Savior, now we come to Him as that living stone. And then, as Living Stones, he goes on with the subject. We're built up a spiritual house. Often we should come to him, brother. That very special negotiations are often we should come to him once a week, once a month, when I believe there should be a daily practice, our exercise and desire to be in his presence daily, to receive the blessing and the correction that we needed. After whom come? So they're part of the the thought here is coming to Christ really as the gathering Center for his people. That is really the thought. And you notice the importance Leader makes of that word living. In his Confession Thou art the Christ, the Son of a living God. I'll either never forgot that word. The living God now He is He finds that the very light that we see in Christ is the light that we possess ourselves. If He's the living stone, we are the living stones, the same light that we see on that blessed one who tub the weary pathway of this simple world. The very light that we possess now through grace and that blessed one wonderful amazing truth, isn't it that we should have the very light, the very nature of the Lord Jesus himself? Let us not forget, though, that the old life, the old nature, is still there and has to be continually judged if that new life is to manifest itself in our daily walking ways. There's nothing to try the back. The place, the burden to whom we should come. Then we find in verse five doing not display should be characterized by worship. The fifth verse and we find its own in divine order because we get worship in verse 5 and service in verse 9. But sometimes we hear so much about service and very little about worship. But this in perfect divine order. Here in verse five, ye also has life. Your living stones are built up a spiritual Paris and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. That's showing me worship in verse 10 speaks of service. But we are a chosen generation of royal priesthood and culmination of peculiar people, that he should OfferUp no show for show forth the praise is or virtues of him hath called you out of darkness into his mouth. I do believe it's so important to note because so many people all talking about service today, but very little about worship. We have the same truth brought out in the 13th chapter of Hebrews.

In the same order. Verse 15 By him same person. Therefore let us half of the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his names as worship. The next verse is service, I believe, but to do good and to communicate, forget love, for with such sacrifices God is well pleased. And we have the very same order in the first four books of the Bible. In Genesis we have sin comes in, Man's a failure is sin. In Exodus we have the fall of redemption brought in. In Leviticus we find man worshipping for the numbers he's serving. So it's all in perfect order. Your remark, brother Barry made me think of that verse. As he is, so are we in this world. Well, that's a very important truth that has to do with our standing, beloved, reform God that we do stand. And it's a truth that we seek to get to the younger Christians among the Latin, that we do stand before God in all the perfection of Christ. There's not one spot, not one state. That's our standing. That's our position as He is. So are we in this world now? I remember a young man, he was in trouble about that, and when we we repeated that verse he got light and of course has gone on ever since, for which we praise the Lord. Our standing, beloved is in all the perfection of Christ. Our state varies, of course, according to communion. Go keeping shortcuts. Sometimes the we get mixed up between the standing of the believer and the state. I just mentioned that by the way in case there's a young Christian here who is in difficulty about that. Our brother Barry mentioned about living stone that the Christ the son of the living God and here we are living stones before God in all the perfection of Christ. It's a wonderful truth. How? Or rather, not twice saying what you brought before Timothy the. House is a great house, and it may include that which is spurious, but here it's something like we have in the third chapter of Hebrews a son over his own house. And so it's it's being built. That is, it's not yet complete. It's complete in the councils of God. But I believe the word here should be being built, being built, so that when the house is finished, it will be the habitation of God. And of course, now on the earth, the Spirit of God has made his habitation in the assembly, which is a different thought perhaps, but. Still, we have here that which is composed of living stones. Everything's good in this house. It's being built. It's a growing temple. In Ephesians chapter 2 and verse 21. Just a moment they might look at it because of the following verse also. In keeping with what you said, brother. Ephesians. Chapter 2. Verse 20 says. And being built upon the foundation. Of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Now that's in keeping with our chapter of half. Now we get the temple in verse 21 which is growing. In whom all? The building fit the frame together grow us, it grows until an holy temple in the Lord, soon to be completed. In the meantime, verse 22, in whom ye also are billed together for an habitation of God through the Spirit, the Holy Spirit indwelling the believers as we travel through the wilderness.

Until all are brought in, the temple is completed. Now another thought. I'd like to go back to what? Our brother, Gladding was emphasizing. The order in our chapter as well as other places in the Word of God God's mind does definitely give us. The importance of worship. The Father Seeketh worshippers. He produces them by giving the Lord Jesus Christ. As the object of worship because what he has done in manifesting God's love and grace to us in salvation. But the the believer is then. One his heart won and his heart filled, yes, with worship. And that is so important it is related to communion. The burnt offering and the peace offering are very much related so that. We must remember God's mind

gives these things the first place. As brother said, we sometimes. Put service before worship and communion. But our chapter definitely gives us this spiritual house and holy priesthood before it gives us the royal priesthood. That is these excellent things going out to others. Brethren, I have heard in letters and utterances of godly Brethren much of the late years of a danger that lies before us, of neglecting the most important thing, the Lord Jesus wants us to draw near to himself. God wants us as God the Father to God nearer to himself, and we seem to be. Slow at learning this lesson and practicing it. I know. So is myself. In the gospel of excuse me, but to give the Lord the 1St place rather than serve as the first place. It is a sad state of soul. When I have been become so occupied with service that I discover a condemning heart because of the lack of communion. Now I know this by experience and some of you know what I'm talking about. In the Gospel of John chapter 10 and verse 9, the Lord gives us, just in one verse, the art of the things that we've been here. The Gospel of John, chapter 10, verse nine. I am the door by me If any man answer in ye shall be saved that salvation isn't he. And then you know that the others are pressure that is just in one word and shall go in. I believe this would need to go into the presence of God. And out has to go out for service and find pasture. So it is very precious to see the Oren just in one word, salvation. And then by the precious blood of the Lord Jesus going to the presence of God, as we have in the 10 of Hebrew, to be in His presence, and then to go out to serve the Lord himself, I believe, expressed that in the selection of those who we call the 12. It says among his disciples he sold 12 That they should be with him and that he might send them forth to preach. I like that they should be with him, and that he might send, of course, the priests. Again, I think it's in Second Chronicles 29. King Hezekiah in endeavoring this evening restored, he said. Now, therefore, my brethren, be not found negligence, for the Lord hath chosen you to stand before him and to serve him. So I think, although the order is very, very important, that not to be forgotten, it's also very noticeable how the two are brought together without any interval between them. Stand before him and to serve him.

They should be with him, and then he should send them out. And I think it would be perhaps a vain thing to lay great claim to correctness of worship and be totally indifferent to service. I just mentioned that side of it, for I believe the order is significantly repeated, both the old and the new technical God-given order, But both rock together, the one being, Perhaps we might invade the normal results. Our time is up forever. Continue verse 11 if you gave. To stand before him, to serve him, and that ye should minister unto him and. Bird incense. That's worship, is it not? 99.

Des Moines Conference: 1971, 1 Peter 2:5-8

Reading

Service and it was mentioned by our brother in his address this afternoon. And we do not want the young people to think we are belittling service. By no means it has its place, but it has second place in God's order. I like if you'll have me for relating this sad experience where I failed in that very thing. When I first arrived in China, I had a real seal for preaching the gospel, but satisfactor seal without knowledge.

I had an invitation by a dear Christian to preach to hundreds of American sailors. I thought, what an opportunity and I accepted the invitation. But it was on the Lords day morning and I had to stay away from the Lords table to do it. Was I right? Indeed not. Anyway, I accepted the invitation and I happened to write home to England to a dear brother, Mr. Lamington. Perhaps some of you have heard of him. He's now with the Lord. He and I used to have country walks together. A dear Godly man. And I mentioned this to him, and he wrote a very loving letter back to me showing me the wrong of this. I really hadn't noticed it before, but he showed me from the scriptures that I was wrong. I put service before worship and so I had to get off my knees and have it out with my blessed Lord. And confess my wrongs when I put service before worship. And that was a lesson that I learned in a very sad way. So dear young people, I can speak from sad experience that I failed in that very thing and I trust you will not do the same. Worship has its place and its first place. As our brother reminded us the father's seeketh such to worship him, he's seeking worshippers and. If you and I are conscious that we're in the Lord's presence and what He's done for us, I'm sure that would produce worship from our poor hearts. But never dear young people fail as I did. But I had it after the Lord and confessed us. And I know I've been forgiven, and I've never done it since. And through the grace of God, I'll never do it again. There's some very important things on the 5th parts that we're not. Brought before us start the 5th, 1St. First Peter chapter 2 and verse 5. He also. Has lively stones are built up a spiritual house and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Server also is contained in the scripture. Behold our land Zion a chief cornerstone elect precious and he's a believers on him shall not be confounded. Under you therefore, which believe he is precious, but under them which be disobedient, the stone which are builders are disallowed. The same has made the head of the corner and a stone of stumbling, and a rock of offense, even to them which stumble at the word being disobedient, where unto also they were appointed. But ye are a chosen generation, a royal priesthood, and holy nation, the peculiar people. That you should show forth the praises of Him who have called you out of darkness into his marvelous light, which in time passed, were not of people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims abstained from fleshly lust, which war against the soul, having your conversation honest among the Gentiles that were, as they speak against you as evildoer. They may buy your good works, for they shall, behold, glorify God in the day of Visitation. Submit yourself to every ordinance of man, for the Lord sake, whether it be to the King of Supreme or other governors, is unto them that are sent by him for the punishment of evil doers, and for the praise of them to do well. For so is the will of God, that with well doing he may put to silence the ignorance of foolish men as free, and not using your liberty for the cloak of deliciousness, but as a servant of God. Honor all men. Love the brotherhood. Fear God, Honor the king.

Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the flowers. For this is thank worthy if a man brought conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when you be puppeted for your fault, you shall take it patiently, but if when you do well and suffer for it, you take it patiently, this is acceptable with God, for even here unto where you call. Because Christ also suffered for us. Leaving us an example that you should follow his depths, who did no sin, neither was Giles found in his mouth. Who what is reviled, reviled not again. When he suffered, he threatened not, but committed himself to him, the judges, righteously. For his own self bear our sins in his own body on the tree, that we, being dead to sins, should live under righteousness, by whose stripes he were healed, where ye were his sheep going astray, but are now returned under the shepherd and Bishop of your souls. Nothing was said about being. Holy priesthood. Now that takes in every believer. Both sisters as well as brothers were made on the God, a Kingdom of priests. As a best translation of Kingdom of Priests and the Old Testament dispensation, the priesthood was confined to the family of Aaron. Just a few had a spateful privilege. To go into the Tabernacle where Jehovah's dwelt. Now we have the privilege, and that takes in all God's children, of going into the very immediate presence of the Blessed Lord. In the Old Testament dispensation there was a veil where God dwelt, behind which God dwelt in thick darkness. Now the veil has been rant. And we can go boldly into the holiest of all, and we go there. As holy priests.

And then we have. The privilege of offering sacrifices. Now only the priests were permitted to carry out the offering of the sacrifices. How thankful you and I can be beloved. And we live in such a different dispensation where we're not offering lambs and goats and books. But we offer spiritual sacrifices. So that. And in a special way, on Thursday morning, we render thanks to the Blessed Lord for what He has so fully accomplished in His love in saving us. And let's remember that. That offering of spiritual sacrifice is not confined to the brothers, nor to the brother that rises and offers praise. Or breaks the bread on Thursday morning? The one who offers praise on Lord's Day Morning and who breaks the bread. Is only the mouthpiece of the whole assembly, and where there is the guidance of the Spirit of God. Whether the Lord who directs by the Spirit? Lays it on the heart of the brother who offers praise, who gives out the IMS and. Who may be led to break the bread. So that he has just simply voicing the praises. Ex. Expressing the praises of all who are present there. Perhaps a dear sister is more in communion with the mind of the Lord and more truly a worshipper than the brothers who take part. And I'm sure it often happens that they definitely have a hymn on their hearts, but it isn't their place to give up to him. But it isn't very long before some brother gives it out.

Because they're both under the. Control of the Spirit of God. We have another very sad side of that, Brother Barry. Do we not in the first chapter, First Samuel? This is the other side of it, which is a very solemn side. First chapter of first book of Samuel and verse 3. And this man Elkanah went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh, and the two sons of Eli halfline Finihash, the priests. Of the Lord were there now they were priests of the Lord. This was their office. Yet in their practice they were described in the 12 first as sons of Belial. What a very sad picture. This is verse 12 of the second chapter. Now the sons of Eli were sons of Belial. They knew not the Lord. For the very, very solemn thing. But as you say, you and I as believers have that precious privilege of coming into His presence to worship. Without fear, without a consciousness of our sins, they've all been dealt with and forgiven. We are at liberty to come into the holiest, to offer praise and Thanksgiving that blessed one. But here's a very solemn occasion where they took the place of being priests. But there were sons of Belial. They knew, not the Lord. What does Belial mean? What does Belial mean? Means worthlessness. Sons of worthlessness is what it means. In the 13th chapter. Call it and I think there's a pop there that we should consider in the 13th chapter of Hebrews. The 51St By him, therefore, let us offer the sacrifice of praise to God continually. That is the fruit of your lips, giving thanks to his name. So we don't want to confine the worship just to Lord the morning at the breaking of bread. And this Scripture would clearly teach that him. Therefore let us offer the sacrifice of praise to God continually. So every day should be a praise day. We should be praising the Lord continually, all through the journey as we go on our way. But there is a special privilege coming together and the Lord's presence. On Lord's day, mourning to remember him in his death. There's something exceptionally precious and wonderful about that occasion. It's very solemn. It's also very precious to think of being in a place where the Lord Himself has said, Where am I? In the midst of them? And I think, beloved, we should remember this. That in coming together as worshippers on this occasion. Instead of being just thinking of being led by the Spirit of God, we should be rather occupied. With the guidance. Of the one who is himself the head of the body. And that's what is meant the end Colossians 2 or the Colossians had failed to hold the head.

So there can be a state where it meeting could fall into fanaticism. There are some groups that just depend on the spirit that say the spirit moves them. Well, if we get occupied with that side of things, I think we're missing the mind of the Lord. We should be there, occupied with the Blessed Lord Himself. And if we are occupied with Him, He guides by the Spirit. So he directs to the hymn the Thanksgiving. The worship is directed by the Lord and through the Blessed Holy Spirit. I learned a lesson from Brother Potter. I may have mentioned this before, but a lesson I never forgot. I attended a prayer meeting before Lord's Day and more of Minnesota years ago. And at the prayer meeting I asked the Lord that we might be in an attitude of worship. On the following day, Brother Potter came to me, and in his severe way he said, Armstead, when are you going to stop asking that the Lord that we might be in an attitude of worship? I said, Brother Potter, what should I ask for? He says, pray that you may be occupied with Christ. And then you will be in an attitude of worship, part of an important word that is occupation with Christ. We're enjoying Christ, but then He fills the heart with himself, and then he directs by the Holy Spirit, who dwells in every believer. So that the the worship is by the Spirit yet directed. By the head in glory. Verse in Hebrews offering the sacrifice of praise to God continually reminded me of a verse in the 9th chapter First Chronicles. And verse 33. And these are the singers. Chief of the Fathers of the Levites. For remaining in the chambers were free, for they were employed in that work. Dying Light, chief of the singers employed in that work day and night. So that precious ministry wants to praise his name day and night. And we have the same privilege too, Whosoever offer a praise, glory by me, the Lord says. And as you remark, rather, it's not confined to Lord, say, morning. It seems to me that. Not afraid, chosen of God. Could be connected with this line of things that we're Speaking of. Thinking of the Lord Jesus Christ as the chosen of God, the delight of the Father's heart. We sing under him that. God is satisfied with Jesus. We are satisfied as well. Well as having our delight in the Lord Jesus white God has looking upon him as a chosen of God. This is what fills our hearts with praise and worship. It's like the woman at the well. She went and told the people in the city about the Lord Jesus. Is not this the Christ? She found in him the Messiah, the one upon whom all the delight of God was, and her heart was filled filled with Christ, and her heart was filled with praise. He became a worshiper. Brother Perry, what you were speaking about the Lord guiding by the Spirit that what is referred to in Psalm 22 and then quoted in Hebrews 2, in the midst of the congregation will like raise the. We you were Speaking of calling our attention to that verse part of the verse a holy priesthood. I was thinking in the references to Hebrews of that verse in the 12Th of Hebrews without holiness.

And no man shall see the Lord. Brother Gliding was bringing before us the priests who were. Sons of Belial. And there was the practice in those days, just like there is today in the profession of Christianity. Of those who are not real at all. But as I understand holiness, it's the it's the nature expressing itself. A holy nature expressing itself. Now if one doesn't have that nature. And of course they can't express themselves in that way. Now another thought in connection with that. That, and you're referring to Mr. Potter and being occupied with Christ. Can you think of anything that will produce holiness other than that? Its only occupation with Christ that produces holiness. We have to have an object that's holy, there is no other than that. And so whether it be his, the meat offering, his walk down here. Or whether it be the bird offering. Or the OR the sin offering. It doesn't make any difference. In either case. It should have an effect upon us, and that isn't just at the moment we come together. Brother told me An old brother told me that his large day mourning began Saturday noon. He said he couldn't, he couldn't get occupied that very quickly and leaving, dropping things the last minute as he went to the meeting, He said it must begin with him at Saturday noon. Those days, of course, work stopped at Saturday noon. That's what he meant. I believe that the children of Israel. Were to bring their baskets of first fruits. And they were not to appear before the Lord empty God. They were to bring the baskets they would have to start filling at the beginning of the week, wouldn't they? In regard to our other question about Psalm 22 and Hebrews 2, I wonder if this thought is correct. I have enjoyed it as the actual song of praise of the Lord Jesus Christ himself to Jehovah. Because of the wonder of being surrounded by his own, is that correct? In the midst of the congregational I. Who is that? It is not the Lord Jesus. Will I sing praise unto thee to me, if that thought is correct. It's exceedingly beautiful. At the heart of the Lord Jesus is so filled with joy that the wonder of having his redeemed one's round about him and His praise ascends because of that joy that he had. Is that correct? Yes, He left right in our chapter. Like the spiritual sacrifices

acceptable to God, but it's by Jesus Christ showing that he is the leader of the praises of his people. Was speaking about getting him tonight brings to mind that well known verse not always understood in Nehemiah 810. The joy of the Lord is your strength. Now that does not refer to our enjoyment of him, but his enjoyment of those that are gathered close to himself. For in Nehemiah ate there was a little remnant, and in verse one they were back to the appointed place, that was Jerusalem, and by the Watergate suggesting the word. And so they were there as one, and as the word was read before them. Oh, they were reminded of how far they had drifted and departed from the mind of the Lord. And they felt trouble. They were broken down about it. They even wept. They mourned in Nehemiah Ate, but the Prophet was pleased to tell such.

That they might should not mourn now, but that the joy that the Lord gets in his heart, his delight in you, as thus gathered around himself. Now that's a precious truth. In these remnant days I know his mind, and can be cheered and encouraged, even if there's only a two or three gathered to his precious name, to know that he gets joy over the obedience of just that little remnant. That's marvelous. Now I would like to go back to what our brother? Hey Ho brought before us at the close of this morning's reading. Second Chronicles 29. In Second Chronicles 29. The king, good king Hezekiah. Says in the end of verse 7. That they have not burned incense that speaks of worship, nor offered burnt offerings, that speaks of all That Christ is in the full infinite knowledge of God, the burnt offering, All that Christ is and has done in offering himself up to. In the holy place. Unto the God of Israel, unto God. The incense, the burnt offerings unto God, God's portion, God's delight, now in verse 11 read this morning. My. Sons, be not now negligent, for the Lord hath chosen you to stand before him to serve him, and that he should minister unto him and burn incense. That's worship well in the burnt offering commenced The song of the Lord commenced in verse 26. Turn to Psalm 65 for another verse just like it. Psalm 65 four. Blessed is the man whom thou chooses and causes to approach unto thee, that he may dwell in thy corpse. Now this is the highest privilege being gathered to himself. To minister unto him is more important than to be ministered unto ourselves. To satisfy his heart. Now another verse in Jeremiah 30. 30 Jeremiah 30 verse 21. And halfway down the verse. Jeremiah 30 And verse 21. I will cause him to draw near, and he shall approach unto me. For who is this that engaged his heart to approach unto me? Well, he goes on to say, and ye shall be my people. Now in Ezekiel, we'll end with this little portion. Ezekiel 44 and a few verses. Here I like to think of Mary and Martha. Mary, the one that had chosen the good part. He had. She had Christ before her. Martha was busy serving cumbered with her serving. So here we have Martha first in Ezekiel 44. In verse 10 we see it's the Levite and the Levite is the one to serve. So he says in verse 11. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house. Now this isn't ministering to the Lord, is it ministering to the house? They shall slay the burnt offering, they shall slay it and the sacrifice for the people, and they shall stand before them to minister unto them. Now there is this service, and also in verse 13.

And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place, but they shall bear their. Shame and notice and their abominations which they have committed. All that hurt. The Lord have to have this written to them. But it was a day of. Setting things right according to God's mind, So he gives them a distant place, the service in this place, something like Martha's. Well, in verse 14 they were to be. I'll make them keepers for all the service. Now we get to the merry portion in verse 15. But the priests? The Levites, The sons of Zadok. That kept the charge of my sanctuary. When the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the Fat and the Blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table to minister unto me. And they shall eat my charge, and it shall come to pass. That when they enter in at the gates of the Inner Court, they shall be closed with linen garments. Now this is practical righteousness, and no wool shall come upon them whilst they minister in the gates of the Inner Court, and within they shall have linen bonnets upon their heads. And shall have linen breeches upon their loins. They shall not gird themselves with anything that causes sweat. Well, we'll end with this. Now with this thought that natural energy. Is not acceptable that that causes sweat, but God would have our hearts draw night to him. To minister unto him, and that is a place of communion and worship. Rather than concerning three families of Levites, the Gershonites and the Mirrorites and the Coethites, well, we are dealing here in Peter with the question of Gus the stranger Here Will the Gershons had the Gershonites had cots. To carry the heavy things of the Tabernacle, and so did the mirror ice. I suppose that mirror ice really means bitterness. Gershon, stranger here. But when it comes to the core sites, it's theirs to bear on their shoulders. What things no longer cops there, They have to bear the holy things, the things that spake of the glory of his presence. Well, there's a truth there between service and worship. Take for instance a little illustration that came to my mind in Bolivia. The missionary came to tell you is a laboring brother brother there and said 10 years you're our gifted brother, why not come over with us? We are thousands in the States and Canada, and you're just a few here two or three. So Talius thought a while and he said now brother, he said, I believe the man was a saved man. He said, can you have any more of the Lord Jesus with your thousands than we have with the two and the three. And he quoted that verse, which we do not. We need not to forget brethren, where?

Two or three are gathered together. Not merely to my name, but unto my name, there am I in the midst of them. Presently sometimes forgetful of them the holy things that the coercites bore on their shoulders speak spake of Christ. His glory, his authority, his his all there. And so it was there. The core fights to bear on their shoulders were holy things. Sometimes we forget that, but I think that was a good answer of the Italias. Can you have any more of the Lord Jesus? With your thousands than we have with the twos and the threes in our midst. I always remember that. We only haven't mentioned three times. First one is in Genesis, the sweater light face shalt thou eat, prayed, and so on. Sophomores quote and said the sweat of thy brow, the sweat of thy face. It doesn't take much to make it sweat of the brow, but the sweat of the face takes more energy still. That's the first occasion and the one our brother just read in the 44th chapter of Ezekiel. The priests were not to be dressed in things that cause sweat and. In in the Luke's Gospel it speaks of the Blessed Lord who sweat as it were, great drops of blood falling down the ground. Now sweat was brought in through sin. The Blessed Lord takes a sinners place and removes the sweat so to speak, and it's never mentioned again. So we do not have to labor to get into heaven. We accept that what Price has done on the cross himself, he's done the labouring. He sweat, as it were, great drops of blood, and now we can cut into heaven on the ground of what he has done, not by our own efforts of sweeping and laboring. Restlessness, wouldn't it, Brother? And Sweatwood Sword. Speak of restlessness, and it was prohibited by the high priest, whoever sweat in God's presence, and thus he had covered on his flesh that linen the linen why that he sweat not, but how touching, brother, Bear, brother, the thought of the Lord Jesus threatening, as it were great drops of blood falling to the ground. How very solemn that is. Isn't it picking up of the temple or the house? Here, I believe it's recorded. I don't know the passage, but I believe it's recorded that in the temple there were little chambers around about. And these chambers were not only for the priests to dwell in, but there were certain chambers in which they were to change their clothes before they went into the Most Holy Place. Now one thought comes to mind and it's nice for us, you know, to anticipate the moment we'll be in the glory, because we might be this afternoon. It's just that near could be. And I think of that verse in John. 14 In my Father's house are many mansions that were not so I would have told you. It's lovely to think of our dwelling in the Father's house, but the practical side for us now as we have here, because I believe Peter gives us the government of God, doesn't he? And we have that for our consciences here. And not only were the priests to dwell in this holy place, that was the place. Where

they were to dwell. And so we're to dwell in the holy place continually. But also. The changing of clothes would be suggest to us the putting on of the character that belongs to that holy place now the only way that we will lay hold of that. In practice is to dwell in that holy place. To put on the character that belongs to it, we had the holy priesthood mentioned. A little while ago. Well, the practical application of this then comes from dwelling in the Holy Place. Now we know that David on occasion when he went into the sanctuary, he began to understand God's mind. But here we have the character, do we not? That becomes that holy place. And that's what clothes would suggest, I believe, taking on the character that belongs.

To the presence of God. Well, this should really exercise us in our ways as the Saints of God, because you know, we profess a lot, we profess to be gathered to the Lords name, we profess to be those that the Lord has entrusted the truth to us. Well, there should be a certain character manifested then, and it should be true, the young as well as the old. Now I know that we learn as we go, but if we have really taken off this profession of being gathered to the name of the Lord Jesus, there should be a certain character to go with it in our ways. And we will take this on, will we not, in the measure in which we dwell in that holy place? Was that great aunt, brother must be in self judgment before we come into the Lord's presence to remember him and his death. The man judge himself, he shall not be condemned. You have that in the 11Th chapter of first Corinthians and notice there in that chapter first Corinthians 11. For the Apostle have said as often as he eat this bread and drink this cup he to show the Lord's death till he comes. And he says, Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Of course, they're in Corinth. They were making gluttons of themselves and even getting drunk. When they were there together to take of the Lord's Supper. Was a very serious thing. So he says, whosoever shall eat this bread and drink this cup of the Lord unworthily, it's a very solemn thing. And while we perhaps are not seeing the same disorder as it was there in Corinth, it surely is a word, a warning, a word of caution for us. Not to come to the Lords table with in a careless way. Where things that we have allowed during the week unjudged. I remember dear brother killed killing about one time that he felt so condemned because of his careless ways during the week that he thought that perhaps he shouldn't remember the Lord that morning. But he said he had a talk with a godly sister and she called his attention to this. But let a man. It's the 28th verse of this 11Th of First Corinthians, but let a man examine himself. And stay away. No, that isn't a word at all. That a man examined himself and so let him eat of that bread and drink of that cup. That is, we should examine ourselves when we look into our ways. He didn't examine ourselves to see if we're saved or not, but looking into our ways that have been unbecoming, have led to a broken communion, have dishonored the Lord in any way. We're to look into those ways and that leads to self judgment and then when self judgment has taken place, instead of staying away, which would only perpetuate what is harmful to the believer, where to eat of that bread, where to come. There is something like we get in connection with the Passover. They were to eat it with bitter herbs. Well, those bitter herbs speak of self judgment, and the very remembrance that the very presence of the Lord and what is there set before us the remembrance of his death, that the very things that we have indulged in and found pleasure in, is what cost him that agony, that awful suffering.

That forsaking of God, if we got into the Lord, friends realizing what it cost him to put of that sin out of the sight of God, it would surely be a real restoration of soul with us, and you'll notice then in another thing. It says. For if we would the 31St verse. For if we would judge ourselves, we should not be judged. See, it isn't just judging the failure, saying well, I feel sadly and maybe even confessing it to another, but it's judging self What state of soul was I in? That led to such a failure is that, and that goes deeper than just judging the failure itself. And how lovely the apostle makes that. For if we for when we are judged, we are chastened of the Lord, that we should not be condemned with the world. They'll never if true believers, though we fail sadly, come under the awful judgment and condemnation of the Law Center. But for that very reason the Lord has to deal with us, and there's no Son whom the Father chastens not. He has to deal with us about our ways so that in that coming day when judgment is meted out to the center where there's no mercy, we'll never come under that at all. God has already dealt with us. First He dealt with that sin at the cross, and then, in connection with our practical walking ways, He has exercised. And let us to judge that thing so that we could go on in communion with himself. We are thankful. Thank you. Thank you brother Barry for this. I just had a little while ago 2 letters from Bolivia, or rather one from Bolivia, another from the Dominican Republic as regards this matter. And. They were wondering if on the, for instance, getting upset with their wives, should they take partake of the supper because they've had a quarrel with their wives and so we've been trying to answer them and tell them to exactly what we've been having raped by our brother. So let a man examine himself and so let him meet. Will that satisfy them until this last? Caution that you read brother of Chapter 11. For if we would judge ourselves, we should not be judged. And it was a pleasure to tell them that. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life, that the Lord Jesus had definitely and eternally dealt with the question of our sins. As regard with sin, as regards rather our its root and its principle, but our sins. He bore in his own body on the tree, that we being deed in dead unto sin. Live unto righteousness by whose stripes we've been healed. Sometimes we misquote that being indeed dead unto sin. Should live unto righteousness, by whose stripes we've been healed. Well, we were happy rather than to put them at peace about that. And instead of having a quarrel with their wife or something like that, they would get on their knees and arrange it beforehand. And that's something that's to be practiced by some of we white folk too, you know, concerning this matter solely, the man judged himself, and so let him eat, Lord, which was a great joy to those dear souls to have that straightened. You know, don't you think, Brother Smith, that one lesson that you learn is not to wait until you come to the table on Lord's day morning, Right.

That whole thing settled and just and seek the right with the Lord and in communion with him. When we come together. It's a great secret, brother, brother Barry and we all. See the wisdom of this to keep short accounts, brother. Never let anything go by. Here's one one thing the brother said to me. It takes courage to ask forgiveness of my wife. Well, I said it needed that. But get on your knees and say that you have sinned against her and she'll soon confess that she's also done that you'll. Embrace each other and get on your knees and it'll be over and you'll be happy to go to the Lord's table. Well these are practical things beloved that we need to heed, take heed to isn't that so? We've had a similar base in the West End. This where the meeting there 1 Lords day morning and a stranger was sitting behind. So I asked the brother of the media I said who's the stranger who? He said his name is Mr. Morgan. I'm going to receive him at the Lord's table next Lord's Day, I said, Well, I'd like to be introduced to it. So he did. And we sent the back of the room and I said, understand you're going to be received at the Lord's table here next Lord's Day, He said, Yes, I am, I said. Would you mind if I ask you a few questions? He said. No, I said, with whom have you been associated before you came here? He said, Well, to tell you the truth, he said, I am in the open meeting, but I had roused there. And around with my wife and I had a rail with the brethren, and I cannot get along with them. And I think I can get along with this, brother. So I'm coming here. I said, well, my dear friend, this is not a city of refuge for those who cannot come out of their wives or their brethren. I said, your first responsibility. Is to self judgment and against reconciled your wife and your brethren. Then if you exercise about your plate before the Lord, then come and discuss it with this brother here. He said, Well, if they don't receive me here, I shall still come, because I love the Lord. And he walked out and never seen him from that day to this. But that dear brother was so deceived, I sent you a Martha. Did you ask that

man any questions? Did you go into his history? He said, No, I didn't. I said. Well, you should have done, brother. I say, show me. Say he's heading around with his wife, which is the common thing there, I guess, and with his brethren, but he thinks he can get along with you, I said. Now suppose he cannot get along with you. What's going to happen? That's maybe he might put you outside and he'd be the only one here. Always thought I couldn't receive him on those terms. I said no, you cannot and must not. Man not right with God is not right. Please wife or his brethren. He's not concerned about his place. You want to avoid further conflict with his wife and his brother. So he thought he escaped and going to this little corner and we find that. The six verse of our chapter. Peter is quoting from Isaiah. And it's rather remarkable. Isaiah 28, the portion that he's quoting from is at the time that. Those who have put their refuge in the Western powers find that. They have no security now because the Assyrian is coming down and sweeping away their refuge of lies and so on that critical moment. At the very height of Jacob's trouble. Why the message goes out, Whosoever shall call upon the name of the Lord shall be delivered and. Wherefore it is also contained in the Scripture, that is the Scripture from Isaiah Take it. Behold, I lay in Zion a chief cornerstone, elect precious, and he that believeth on him shall not be confounded. Now Peter applies this. To the believer today, the Jewish at that time, of course, but I believe it's for all of us and we have a. On them applied now to the believer, the Christian position.

He that leaveth on him shall not be confounded. Now in the eighth verse of the first chapter, Peter says, whom having not seen ye love, in whom, though now you see him not yet believing, he rejoice with joy, unspeakable and full of glory. There we have believing again now in the seventh verse of our chapter. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallow, the same is made the head of the corner. I believe we have something here that's too full, a real encouragement for faith, and a sound warning to those who are unsafe because the time of the quotation that is taking it from the Old Testament. There were going to be a group of a little remnants that would be spared because they called in the name of the Lord. They believed the testimony. But it's the same thing today. It's faith. It's believing, It's putting the trust in the Lord. And then he becomes precious. That's what Peter's using here, I believe. That Old Testament illustration to show that it's a matter of simple things. It might be the last moment for some, as it was there. That is the prophetic angle of it, but still it's a question of believing. Nice to notice here. To get in the sixth verse. Behold, I lay in Zion the chief cornerstone elect precious. All that is how precious Christ is to God Himself. But then in the next verse until you therefore, which believe He is precious. So first we get that he is precious to God the Father. Then you find that He is precious to us. What is precious to God the Father? Surely should be precious to our hearts, something like the wildest, the Lord said on the Mount of Transfiguration, or rather God the Father sent to the three. He says, This is my beloved Son, in whom I have found all my delight. Then he says, Hear ye him, that is the one who has fully satisfied my heart's desire. Is surely sufficient to satisfy the desires of your hearts. So we want to get God's thoughts first about Christ and then He is so precious to God the Father. Sorry, he can be unspeakably precious, you and me, since he has redeemed us by His wonderful love and grace and brought us to himself. I was thinking in the book of Leviticus where we have all the offering. Given to the Aaron and his children in Demeter offering, in which they were to pour oil and frankincense to be offered to the Lord, than the rest, it was going to be the food of Aaron and his children. So therefore, I believe that there we have a very, very precious tooth in connection with the Lord Jesus, that we are to enjoy the person that he enjoys, the Lord Jesus himself. And at the last verse of that chapter we find that in the sacrifice all the frankincense there all was going to be offered to Jehovah. But you know, I was thinking, brethren, that you cannot be near the frankincense and not get some of that smell on yourself for that three fragments and yourself isn't it so present? And so our precious that is, to be closer to the person of the Lord Jesus. You read that verse there in the middle of chapter 2, and the last verse is saying that all the frankincense there all was to be offered to Jehovah. But again I say, but I will pray that you can be closer to the frankincense and not get some of that frankincense yourself. So you say then the frank incense is what we see in the life of the blessed Lord Jesus. Which was only for the Father's glory. It's probably there, the oil and the frank incense. The oil tells us. For the oil is the type of the Holy Spirit that everything in the Lord's life was accomplished by the guidance and the power of the Spirit of God, but everything also in his life was.

For the glory. And for the delight of the heart of God himself. So that frank incense was always offered entirely to Jehovah himself. But I like that thought of yours that you couldn't have to do with a frank incense without some of that fragrance being upon yourself. A simple illustration. One day I was going along the slum areas of London, England on a double Decker. You know what they are, brother. Gladding. And we were passing it through a very poor section of the city. And I remarked, I said, what a wonderful fragrance is to be noticed here in this slum area. Well, he said, it's not to be surprised dear brother, because this is the chief scent factory of England and there are 500 girls coming out at 5:00 after their days work. They were bearing with them the fragrance. Of the. The scent that sent, you know, Well, I've often thought of it made sense to Brother Mary. We it's precious to think of that that like the thistles head to the thorn. I see thou out arose. No, he says. But I've lived a long time with the Rose. So that's what it is, brethren. I understand this way fashion it should be the preciousness. Is that the correct translation of it? He is the preciousness that precious age. That's what he used to the heart of God, and a little measure that we are able to take it in. He is to us, isn't he, brethren? But we're not surprised that the very one who is so precious to our hearts. Has disallowed. By those who are disobedient who reject him. So we're living in a scoffing. World that despises and denies and uses the Lord's name and hoes and curses. That's the kind of a world where passing through. In the second chapter of Matthew, Speaking of frankincense, we find that the wise men offered these three gifts, gold, frankincense, and myrrh, to the Lord Jesus. This little infant, they were gifts offered to him. But in the second chapter of Philippians we find those three things are characterized by him. Maybe just read them? The second chapter Philippians. Surely we have these three things mentioned. Verse six, second chapter Philippians. Still being in the form of God. Northern robbery to be equal God. Here we have the goal, dear beats will be in the form of God, thought it must robbery to be equal with God, but may himself have no reputation, and took upon him the form of a servant, and was made in the likeness of men. Surely this speaks of the frankincense. And then first thing it says, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. There's the myth. The myrrh has a bitter taste, and surely it speaks of the death of Christ and all that he endured there on the cross under the hand of a holy God. So those three things gifts to him at his birth, but they characterize him during his life. He was the true gold and the frankincense, and the Mer, too.

One likes to mention in the second chapter of Matthew, where dear brother just quoted, that they got gift, gold, frankincense and myrrh. But there is another totally very precious if you turn with me, just the rude thought I got it for somebody else and I'll pass it on to you for all of this weight brothers, as in the second chapter of Matthew. And verse 11 where the brother was courted. And it says in the middle of the verse and fell down and worship him. And they open their treasure and they offer these gift and this fellowship say to us to the meeting in Brooklyn. That for the first time our God and Father He opened all His treasure in the Person of his well Son, the Lord Jesus Christ, when he was revealed here below, that will obtain when God opened all His pleasure, and He broke before us the Person of Christ. I believe the second collection brings that out doesn't. I can commotion. It's a common thought in connection with the Franklin said that it hasn't really been determined what it is. It's something that's not catalyzed. It's insurable. Well, in that sense, when it speaks here of the Lord making himself with no

reputation, taking upon him upon the servant, and being made in the likeness of men. Something about the person of the Lord Jesus Christ as being God and man that is notable. And if anyone tries to analyze the person of Christ, he's going to get into trouble. But there is the Lord Jesus Christ. That's where they are, man thought, human thought, and only the spirit of God. Can give us right thoughts about the person of the Lord Jesus Christ. But when the reasoning of mind begins to analyze the person of Christ, he's going to get into trouble. Understand that in the spices that and appointments and so on that certain ones were gathered from the desert. And the others grown in the garden, if that means anything to us as we think of the sacrifice of the Lord Jesus and the meat offering, that there were certain things that came out in the life of the Lord Jesus here in the desert, that. Would not be seen, perhaps, if he hadn't taken that path across the desert down here in in rejection and humbling himself. And this pathway to this world and connection to is what our brother Anderson has said. I believe that in the compounding of this incense there was a solemn warning that they were to offer it to the Lord alone, and that if they ever did ever compounded this to smell thereto for their own enjoyment, they were to be cut off. Well, I believe that's a very serious warning. I believe that that which speaks of the person of Christ is that which we can well. A bow to in adoration without attempting to dissect. And then on the other hand, I have wondered if there is this thought involved, that there is surely in worship that which is for the heart of God and not for human enjoyment. It seems to me that today we see all around us an attempt to to organize a form of worship so-called. That is entirely really for human enjoyment, and God has nothing in it whatsoever. In fact, I believe it's a dangerous thing when men get together to try to devise a program of so-called worship which is really for the enjoyment of the natural man. As my father often used to say, any form of religious service that an unsaved man can enjoy is not of God. So I believe in the compounding of this incense. Sweet and beautiful, Lord is. It's for God himself, though we are privileged to enjoy the sweetness of it as it's offered up to him. Yes.

Just mentioned this. It says they found them and worshipped him. Worshipped him. Well, doesn't say they worship Mary five times. In this chapter we have this expression, the young child and his mother, never the mother and the young child. And how the Catholics get around them I do not know. And so they worship him, not the mother. And five times it says the young child and his mother, not once the mother and the young child. In all things he must have the preeminence. Learn one thing from these verses that we are commenting on the 6th verse and the seventh verse and the eighth verse. Two, that we're living in the day and the time when the Lord is rejected by this world and are worshipped and praised as to a rejected Christ. That this world cast out crucified, but the one whom this world has rejected and. And given the cross, and the grave is the one who is to be. In the coming day, the headstone of the corner. At the present time, a stone of stumbling and a rock of a fence. But nevertheless that very stone that the builders rejected is made the head of the corner. So we must go on not expecting the Lord to be honored and respected by this guilty world. More and more, this world dishonours his name and is bringing all kinds of false doctrine as to his only being a man denying his virgin birth. And all that. And so we have to be loyal to him in a day of His rejection. Now in the day that is coming, the Lord is going to be exalted. Every knee is going to bow to him. And when He is set up in His Kingdom, then the whole world will be honoring Him. There will be no there will be no problem. Then to honor the Lord. The nations of the earth will come up. To worship the Lord. But now what a privilege it is to be loyal to that rejected 1 during this time, and the subjects that are brought here before us, the things that pertain to this time of the Lord's rejection. Sing that him worthy of homage and of praise. One in 195, we stand. Brandon.

Des Moines Conference: 1971, 1 Peter 2:9-12

Reading

General Meetings, Des Moines, May 1971. Third reading meeting. #36 in the appendix. We go to meet the Savior this glorious faces. What manner does this is 1 degree 36 in the appendix? We go to meet. The. Savior. First Peter Chapter 2, verse 9. But ye are a chosen generation. A royal priesthood? And holy nations, the peculiar people that you should show forth the praises of Him who have called you out of darkness into his marvelous light, which in time past were not a people that are now the people of God, which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstained from fleshly lust with war against the soul. Having your conversation honest among the Gentiles, that whereas they speak against your evil doors, they made by your good works, which they shall, behold, glorify God in the day of visitation. Submit yourself to every ordinance of man, for the Lord's sake, whether it be to the King of Supreme or under governors, is under them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing you may put to silence the ignorance of foolish men. As free and not using your liberty, we're a closer maliciousness. But as a servant of God. Honor all men. Love the brotherhood. Fear God, Honor the king. Service be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thank worthy if a man for conscience toward God endure grief, suffering wrongfully, For what glory is. As if when ye be buffeted for your faults, you shall take it patiently. But if when you do well and suffer for it, you take it patiently, this is acceptable with God. For even here unto where he called, because Christ also suffered for us, leaving us an example that he should follow his death. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again, when he sovereignly threatened not, but committed himself to him that judges righteously. To his own self bear our sins in his own body on the tree, that we, being dead to sins, should live under righteousness, by whose stripes ye were healed. For you were a sheep going astray, but have now returned under the shepherd and Bishop of your soul. The subject was touched on and the readings on Saturdays The difference between the Holy priesthood and the royal priesthood, but I'm sure there's much more that can be said about it.

But I'll just call attention to this. We have two priesthoods in the Old Testament. There was the priesthood of Melchizedek, and there was the priesthood of error. Well, Aaron's priesthood took him within the veil into the immediate presence of God. So. But in the Melchizedek priesthood, we find that when Abraham returns from the slaughter of the kings that Melchizedek came out to bless. So you'll get the two thoughts of priesthood quite clearly set before us. So you remember that Melchizedek was not only. The priest of the Most High God. But he was also King of Salem, so there we get the royal priesthood, whereas Eris priesthood was. Had character of holiness going into the presence of God. And serve us there with his censor. With those fragrant orders. Speaking of all the graces and perfections of Christ. But in the coming day, you know the Melchizedek Priesthood will have its full fulfillment. It's a really remarkable thing that the first battle mentioned in Scripture is the victory of Abraham or the kings, and that is just a picture of the final battle and victory of Christ over all his enemies in this world. So Abraham is a type of Christ in that way, and so is Melchizedek. A type of Christ, for Christ will be a priest upon his throne. For now, as we well know, Beloved, that this is not the day when Christ is reigning. The time when Christ will come out. In all his glory and in connection with his royal priesthood. Is yet future, but the character of his priesthood is seen now. And it can be carried out by his people, as Peter brings it before us, and the verse where we're starting to read. Now we find that when James addresses the. Makes his address in his first epistle, he

addresses the 12 tribes of Israel. But when Peter speaks of the nation. The only part of the nation that Peter recognizes is that godly Remnant who had received and accepted their Messiah. That's why he said he are a chosen generation, a royal priesthood and holy nation. A peculiar people are a people of purchase, that is. If Israel had been obedient to. The commands of God. This would have been true of the whole nation. Much more could be said if someone feels led to take up. What you get in the 19th of Exodus, where these very things mentioned here, chosen generation of royal priesthood and holy nations are spoken of as the promise on the ground of their obedience, but as we know that. When they took the stand that all the Lord has said we will do. They put themselves under law, and they forfeited all these blessings. But isn't that lovely when Peter is writing to this Jewish remnant, well acquainted with the where the promises to their nation?

That now they can rejoice in the fact that they have these blessings that Israel under the law had forfeited and lost, and they can now see that they are that chosen generation, that holy nations and that royal priesthood, and that their privilege now to show forth the praises of him. Who had called us out of darkness? Into his marvelous life. I was thinking, Brother Barry, as you mentioned Exodus 19, did you? Yes, yes. May we read a little there, brethren? Exodus 19. And. Verse 5. I just merely want to read from this, and then turn over to Hosea to link it up. Now therefore, if he will obey my voice indeed, and keep my covenant. Then ye shall be a peculiar treasure unto me above all people. All the earth is mine. And ye shall be unto me a Kingdom of priests. And an holy nation, these are the words which thou shalt speak. Unto the children of Israel. Now if you kindly turn to Hosea. And Chapter 2. This is a very beautiful portion and opens up a real. Opportunity for brethren, our brethren, to take part. Verse 14. Therefore, behold, I will allure her. And bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Acorn for a door of hope, and she shall sing there, as in the days of her youth. And as in the day when she came up out of the land of Egypt, and it shall be at that day, said the law, that thou shalt call me Ishi. You'll notice the meaning in the merchant brethren, which really is my husband issue and shall call me no more validities. My master, for I will take away the names of Balaam out of her mouth, and they shall be no more, shall no more be remembered. By thine, by their name and so on, I just mentioned these two portions. Because of what our brother has said. Lies before my eyes as you read this, brother. That in verse 13. How naughty she had been. In the middle of the verse, she decked herself. Led the sin has that tendency, you know. And forgot me verse 14. The grace of God in spite of it, therefore, behold, I will allure her. And bring her. Into the wilderness. And speak to her heart. And I will give her This is Grace. Vineyards from Thence. Now, mind you, I will give her the valley of Acor, the Valley of Trouble, the valley of Affliction.

Gift where they would judge themselves. And thus prepared themselves for blessing. Now notice this is a secret for you and me right now, brethren, individually and collectively, the valley of Eker. The valley, Not the mountaintop in this particular place, the valley. Of acres for a door of hope. And he shall sing. And all that. Lovely, lovely through the result of Grace. Grace alone. But in Zechariah 12, he's going to bring down his people. A humbled, broken people. Confessing people. Searching their own hearts, people. In the end of the 12Th of Zechariah brethren, this is what God is going to do. But it's written for our prophet too. Are we willing to recognize God's way in his dealings with us? It's significant too, is it not? The value of a core for a door of hope. The value of Acor was the valley where Akan and those who pertain to him were stoned to death, the first stain of sin that plotted the history of Israel when they entered the Promised Land. Well, it seems very remarkable and very beautiful here in Hosea. The minor prophets, God would point a way back. To the valley of Acor, to the very first point of departure when they entered the land, And say, I give you this as a door of hope to me that's very, very searching and yet very, very encouraging. And to apply it perhaps to our own need today. The Lord does want to bless us. He wants to speak to our heart too. He wants us to be in the enjoyment of the blessing that He delights to bestow. Believe the Valley of Achor is also offered to us as a door of hope, if we will. But look back to the point of departure, this point of departure involved. Wedges of gold and a Babylonian garment. Oh, I fear there's something significant about this. These things tend to affect us so much in days like these. We look around and what do we see? Wedges of gold and Babylonian garments, and this was Israel's first sin. When they entered the land, God had to deal with it, but in long-suffering, mercy and matchless grace, he says. I give you the valley of Acor the adorable because I love you and I want so much to bless you. Father was saying that. Fear is writing to. The Jews of the dispersion Israelites. Yet the truths that are set before us in this ninth verse. Are equally true and important for us. That is, we can think of ourselves just as much as those to whom Peter was writing as a royal priesthood and holy nation of. People are purchased and then as far as the subject is concerned. It's our present testimony. At this time there will be the the grand. Setting forth in the coming days of the virtues of Christ, when He comes back in all His marvelous glory and display of power and might. But now we're in a position. While He who will display His glory in that day is hidden in the heavens, It's our blessed and wonderful privilege that we should show forth the praises of Him through. Call you out of darkness into his marvelous life. Notice in the margin the word phrases. There are virtues.

Well, what a high and holy privilege that is, beloved. Do we take advantage of it to tell what a wonderful savior we have that he was a holy man, sinless man that tried this world of ours? Always glorifying the Father, doing all his will, until man ningled him to that shameful cross where he took up the judgment of our sins, mainly submitted to the solemn and awful judgment. That we deserved. Well, that's that's what the apostle is encouraging the Saints to whom he is writing to show forth those virtues. And that isn't just simply for the gospel creatures, but it's addressed to oral God's people. Every one of us are privileged to show forth the virtues that blessed One. And as it was brought out in the meetings on Saturday, this. Now is the going out, the service, the testimony that has given us here, and the primary thought is it's exalting Christ. Sowing the virtues of that one who has called us out of darkness into his marvelous light. In Revelation chapter one and. Verse. Five, the end of a verse. Five, we have something very precious, and I believe that includes all the believer there. In the middle of verse five says to him who loves us and has washed us from our sin and his own blood, and made us a Kingdom of a priest. Admitted the Kingdom of Kingdom. Priests to his garden, to his father, to him be glory and the might, to the ages of ages and men. I believe that this includes the whole royal Christwood of the present times. And I believe also I might suggest this is that in Second Peter as the royal prize word. I believe that Peter, the spirit of a God, has seen the remnant in Israel of the present dispensation. Would you say so, brother? Very, very beautiful brother, your father. See how Peter and Paul spring the same subject before us. The Royal Priesthood of Christ hath made us unto our God. And it's really a Kingdom of priests, isn't it? And we that was mentioned in the Saturday meeting that every believer is a priest. Brothers as well as sisters, that is, we all have access into the immediate presence of God as worshippers. But of course, in the portion we have before us, it's the more they're going out. With the the testimony concerning that one. Whose presence we have enjoyed. When we were. Offering praises and Thanksgiving to him now the desire is that others might know all that precious Savior who has filled our hearts and enabled us to offer to God. For praises and Thanksgiving, which delight his holy heart. Would you say, Brother Albert that in connection with your thought I can we have a similar thought in Hozier in the third chapter, The 4th chapter? The 4th chapter of Hosea. Connection with our brother brought before us in connection with a county verse 17. For verse 16. For Israel, slide it back as a backsliding heifer. Now the Lord will feed them as a lamb in a large place D frame is turned to idols. That's just what they did, did they not? They turned to idols, to wedge of gold and Babylonian scones and so on. Let him alone.

Well, they can, so to speak. Was left alone. He was stoned to death. But then we turn over to the 14th chapter of Hosea and verse 4. I will heal their backsliding. I will love them freely. For my anger is turned away from him. I'll visit you unto Israel. He shall grow as the Lily, and cast for his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree. And his smell is levolent. Now verse 8, Ephraim shall say, What have I to do anymore with idols? I have heard him. I have heard him. And observe him. I'm like a green fir tree. Would that not suggest blessing upon repentance, like they receive the blessing and ache or the door of hope? He claimed to bring his people back all 12 tribes into their land. And after they're back, they're going to remember their ways. Now that's what Isaiah takes up from the 40th chapter on, and he brings before them, as you have called our attention to, first of all, their idolatry. And then he's going to show them how they proved unfaithful as servants, and that he has a true servant. That's the Lord Jesus. Thou art my servant, O Israel. And in the end, he's going to make the Miss servants again. That's the 65th chapter of Isaiah. But there we have, we might say, the moral restoration of God's people. However, in the Psalms, I believe there are at least three steps in the restoration of that people. And as our brother Brown has called, our attention to these things are for our learning. The 1St is. In the 25th Psalm they are remembering the sins of their youth. I believe that's the first mention of a confession of any sins in the psalms, the sins of youth. But then when they come to the 51St Psalm I believe it is, they begin to remember blood guiltiness. And it's deepening now. This should be true of us, dear brother. And I believe the story of the prodigal is a picture. Of justice with Israel. But it's also a picture of us now. The lesson we should learn. In life is Father I've sinned. But we should go further than that, and we should. Realize that in my place, well, it's no good thing and I believe that's where we started in our readings. Now if you take the intervening chapters of Isaiah, that is from the 35th on to the 40th. You'll see the history of Hezekiah. Now he was the king, the son of David who was brought back, as it were, from the dead. He's a type of Christ who's going to reign over his people. He's the one who's going to put down the Assyria. But there's something else about Hezekiah that you and I should learn, I believe, And that is that after he realized that he was brought back, as it were, from the dead. And that's where we are this morning, dear brethren. We've been brought back, as it were, from the dead. That's what baptism is, a picture of going down, buried with Christ. Now we're new creatures in Christ. Oh, he says. I'm going to walk softly the rest of my days. He's going to walk softly. Now in our passage we have mercy mentioned. There's only one course, one path of blessing for any soul, and that's on the ground of mercy. We have it in our chapter. It's in the hand of the 10 verse, which in time passed were not a people, but are now the people of God. Think of that, the people of God.

Isn't this solemn, the people of God? Which have not obtained mercy. But now have obtained mercy. In the 32nd chapter. Of Genesis, we won't turn to it. Jacob discovers that he has become too bands. We have the same expression in the Song of Solomon. Mayonnaise I believe means 2 bands, two companies. Now both Peter and Paul have been mentioned in connection with this reference to Hosea. Paul was the one who took up the message to the Gentiles, Peter to the Jews in a special way. Now we have both of them mentioned in Hosea, but the point I want to bring out is this. That Peter is applying now. That which will eventually be for the whole nation, but he's applying it to the little company. That's a heavenly company. Of the Jews. Now the same thing applies to the Gentiles. We're a heavenly company. And in keeping with our chapter and in keeping with the first verse of our chapter. Wherefore, laying aside all malice. And all dial. And hypocrisy. And envies and all evil speakings one would ask the question. And when we read this 11Th verse of our chapter, dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts. Am I to understand by this, dear brother? That has a Pilgrim and isn't a stranger. I should have simpler appetites. I should have. A simpler manner of life than this world through which I'm passing. That I should have a simpler tent. Is that what this means? Does it mean that that I'm to walk in a different kind of a path than this world through which I'm passing? Abraham possessed the land, but he lived as a stranger in it. And he walked through it as a stranger. Now, it's true that Abraham made mistakes, but Abraham learned to live in Hebron. That means communion. That is it. I'm not saying that's all it means, but it does mean that communion he lived in the plains of mamrie fatness. While Lot went down to Sodom. We have there a picture to us before us of the character. That should become the Christians. Abraham lived in a tent. He had an altar. Lot did not live in a tent and he did not have an altar. When Abraham left this scene, it said it was said of him that the Lord had blessed him in all things. When Lot left this scene, God had to hang a curtain over his life. Oh, what an awful end to the life of Lot. Now, dear fellow Christians, which path are you and I going to choose? The spirit of God is brought before us, I believe, this morning. These scriptures that have to do with our conduct here in this world as those who have such a high in the holy calling. The people of God now, are we going to go on in hypocrisy? That's what the Spirit of God is calling our attention to here this morning. Are we going to go on? And of course that belongs to this world and then profess it where the people of God. All right. I feel very humbled about this. In my own soul, I believe that God is speaking to us, dear brethren. I believe that we have allowed things among us that are not becoming those who call themselves the people of God. Who carry the standard in a day like this. And I feel very humbled about it myself. And I feel that as the people of God we profess it. We should be exercised. That our ways are simpler, that our manner of dress is simpler, that our tents are simpler, and that our conversation and our attitude is simpler. And that we might learn, like Hezekiah, to walk softly the rest of our days to the younger Christians, if you please.

Concerning Abraham, we read that he went out to a country, into a section that God chose for him. There were the Jebusites there, and the Hittites, and the Hivites, Canaanites and all the rest of the parasites. They were there. They were there. But we read that he builded an altar out of Jehovah. Is this a secret for every believer? The altar, first beloved, we cannot neglect the. Altar in our Christian testimony. Sometimes, well, we want to make this little practical. Sometimes we get up in the morning, say good morning, Lord, and we get up and and we we go to bed at night and say goodnight, Lord, and that's all. But there must be beloved the daily, feeding upon the word of God. And what does the altar mean? It means the presence of the Lord there. Well, it's a great secret, this question of communion. If we walk in the Light as he is in the light we have. Fellowship or communion, one with another, and the blood of Christ his Son God Son, cleanses us from all sin. Now Abraham put his altar for me. This is essential in the Christian pathway. But then we read that he put his tent, which is a type, a beautiful type of the Pilgrim. He put his tent secondly. May we as younger Christians do this, give more heed to the altar. And less attention to the tent. I remember I lived in a tent for nearly a year and a half in Bolivia. Under the trees. Home for you? She said, Honey, this is the best 10th best house I've ever had. I can clean it up in one minute, and I've got all the rest of the day for my savior for testimony. So that is true. He's a little practical thing for us this morning. Below it. Oh, may we give attention to the altar? There, Abram had everything. He had the Lord's presence, the Lord's presence there, and God looked out to the tank in connection with his 12Th verse. I heard a brother who was a smoker trying to. Convince another brother that there is no harm in smoking, he said there's no verse in scripture to condemn it. Well, he was reminded of this very verse. And it's a very important one. Dearly beloved by beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul. And that's one of the many things that does war against the soul. The expression, dearly beloved, I beseech you. Is I think, something also for us to remember. It was brought to my attention recently and I'll just pass it on because I do believe it's significant. In the Old Testament there were prophets of God such as Isaiah, who thundered out vigorously against God's people. And their message also was a God-given message. But those who were known as God's people where that because of.

A position that God had given to them. He had called them out as a nation, and I suspect that there was only a very, very small percentage among them that were really men of faith. However, I believe that that which we find in the New Testament is that which is of a slightly different character. And I believe that the exhortations addressed to the people of God are addressed to them because they are God's people, beloved of him, and possessing mark this possessing a light and nature that really wants to please God. And Paul says, I beseech you therefore, brethren, by the compassions of God. That should present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. He addresses them on the ground of the compassions of God, which had just been revealed to them in the 1St 11 Chapters of that book. And so Peter also says. Dearly beloved, I beseech you, John also says, I beseech you. And it seems to me that there's a character in these exhortations that is directed toward those who belong to the Lord Jesus and are possessed of a life and nature that really wants to please the Lord. Am I right in saying that everyone in this place this morning who has been redeemed by the precious Blood of Christ has a life and nature that really wants to please the Lord? If you don't have that desire within you, you're not a Christian at all. What you need to hear is the gospel. If you are a believer, you have I have by the grace of God. Life and nature that really loves the Lord really wants to please Him. And the exhortations that I believe these dear inspired servants of God direct toward us are in faithful but loving terms, dearly beloved. I beseech you all. To me it is soul searching and so tender to think that he loved you. He loved me so much that he gave himself that he might redeem us to himself. He had implanted within us a life and nature that loves him and wants to please him. The exhortation is directed toward us on the basis of this and when it reaches to the depth of our heart. In terms in which the Holy Spirit has inspired that it should be written. Surely there is a response? In Bolivia, we had a reading on Galatians 5. It was a very solemn reading. There were several 100 brethren present, and the question was asked whether a Christian could practice. This solemn list that we have here. Concerning the. Works of the flesh. Now this was asked, could a Christian practice these? A brother away over in the corner said no. But our brother, Taylor said. Permit me, brethren, to say that he could. Well, the other brother didn't care for that too much. He was a little fiery, he said. Brother Saliers, if I believe that, a Christian. Could practice that list? Then he said I would do it alike. Then till you said, brother, if you belong to Christ and was a possessor of divine life, you wouldn't like and that's it. And that solved that for that occasion you wouldn't like. The spirit of God within your heart would not permit you to practice that. And that's a thought if anyone, if anyone, professing to be a Christian beloved went on in the practice of such a list as that, we would not have any reason to believe that he or she was a believer at all, as our brothers make. But you wouldn't like tell you said you wouldn't like.

Ah yes, very solemn. There isn't that, for it says a thing which do such things shall not inherit the Kingdom of God. Well, that's just what you were saying, that the practice of those things without any constants and exercise. I would only show that one is not saved at all. Would not inherit the Kingdom of God. 1 106. We're getting the count of the children of Israel. What God did for them and how He delivered them from Egypt, brought them through the red sheets. Verse 11, it says, And the waters covered their enemies. There was not one of them left. Then believe they his words, they sang his praise. Well, this was a wonderful day for them when they saw the enemies dead on the seashore. This piece of resurrection, they were on resurrection side. Their enemies had been dealt with. They've been delivered from Egypt, sheltered from judgment, there in Egypt, sheltered by the blood. And it's a wonderful day for the soul that comes to know the Lord Jesus Christ, his Savior, knowing the shelter of the precious blood of Christ, sins forgiven, sheltered from judgment, risen with Christ, knowing he has new life in Christ and the Spirit of God dwelling in his heart. Oh, that's a wonderful day for the soul. But look at this side note. They soon forgot his works. They waited not for his counsel. Can we put ourselves in there? Well, of course we can, and we ought to. This characterizes us as well as they. We're made of the same thing as those Israelites. We have the same nature in us, that is the old sinful nature, and it can lust after things like they lusted. But they lusted exceedingly in the wilderness and tempted God in the desert. Now look at the result. And he gave them their request, but sent leanness into their souls. Isn't this what Peter Speaking of here? Perhaps he's even thinking about that when he's writing. He says. Abstain from fleshly lusts which war against the soul. Why are we so lean in our souls? Because we're catering to the flesh, pampering the flesh, giving the fleshly nature everything at once. It can't bring anything but leanness to our souls, dear brethren. And we need to judge ourselves, and not only the young people. Sometimes we point our fingers at young people, but the older ones too. We need to judge ourselves because to whom are the young people looking but to the older ones? And if the children find that the parents are not too satisfied with the tent, and they're not giving much attention to the altar, if they're not satisfied with a simple life. Well, they get ideas, you know, and each succeeding generation takes on a little more, and you'll find that the generation after Abraham has he generated. Isaac is not the man that Abraham is, nor is Jacob up to that either. There's a declension, according to each generous succeeding generation and all how we need to judge ourselves. And May God give us grace to judge ourselves. May God give me grace to judge myself and be discerning, rather than we're losing discerning discernment. And their difficulties. Problems arising amongst the dear Saints of God gathered to the name of the Lord Jesus Christ. And Brandon, if we don't judge ourselves, if we allow ourselves to be carried away by the lust of the flesh, we're going to lose discernment. And when these things come up, we'll we'll not have discernment. We'll not be like those in Israel who have the understanding of the times and knew what Israel ought to do.

May God help us to judge ourselves and that we might go on in blessed communion with the Lord. Amen. The borderline things that often snare us is it not? And we have a special warning. In the 6th chapter of Ephesians about the Wiles of Satan, I'm reminded of a little story that I heard of a lady who was taking a ride on a boat and she became quite concerned. About her safety, So she said to the captain. Sir, do you know about all of the? Shoals and all the rocks. No, lady, I don't. But she said, how can you operate this boat if you don't know? Oh, he said. I know where the deep water is. To retain to Genesis chapter 26 for a moment, I believe that there is something very precious there in connection with our pilgrimage and verse 23 of chapter 26 that's in connection with Isaac. I just want to add a little toast to what our brother has already brought to our attention in connection with Abraham. Now this is Isaac in verse 23 over the 26th of Genesis says and he went up. From thence to Beersheba. I was speaking to a brother yesterday about Isaac. Plant and the altar as we see it and verse 25. And he spiritually stands there and there Isaac servant dig the world in the treaty that are very precious here. But in speaking to the brother, they reminded me that before that in this very same chapter Isaac was plant in his tent and digging his well. Very close to the enemy. And he had trouble. And he had trouble. Is that what you say to me, Bill? Yes, if you'll notice in the the chapter our brothers calling our attention to that. He was in the 12Th verse. He was in the land of the Philistines. Now his father had made a covenant. With the them at Beersheba. That's the will of the old. You get that down in the 23rd verse, but in the 12Th verse. Isaac sold in the land, and received in the same year and hundredfold, and the Lord blessed him, and the man waxed great, and went forward and grew until he became very great. He had possessions of flocks and herds, store of servants, and the Philistines envied him. Now the point we were making together, brother and myself was this. That the Christian should never be in a position in this world. As to worldly goods, where the where the world will envy it. Had no business being where he was. Of course he had to learn, and we have to learn, but you'll notice that when I see got down to the 24th verse of the chapter. Then the Lord appeared to him that same night because he got back to the place where he belonged. And if we want the Lords presence, we'll not get it by taking up with the things of this world and putting ourselves in a position where the world envies us because of our prosperity in this world.

We'll lose our testimony. What an encouragement. This verse 24 case have you noticed present. The Lord appeared unto him because he were not, That is, he separated himself from his enemy, from those that would trouble him from enjoying the well and the pilgrimage of a plant in the tent. And So what an encouragement he was to him. He said, I am the God of Abraham thy father. Fear not, for I am witty, and I will bless thee and multiply thy seed for my servant. Sake. Now you notice that he followed the example of his father here. It's very beautiful to see that he built an altar, communion and then he pitched his stand nearby there. He want to stay to the place where he was able to meet with God continually. And then he dig this. Well, I believe that speaks of a being very much occupied. Drink from the precious way to God, Would you say so, brother? And others say order of strangers and pilgrims.

Sometimes it's reversed. Pilgrims and strangers. But the scriptural order is strangers and pilgrims, and there's a little difference in the word. A strange area is one who is away from home, and the Pilgrim is on as one who is on his way to his home. And we're looked at in both ways. Where strangers here, we're awake from home. This world is not our home. We are just in an enemy's land where everything is contrary to the new nature that we possess, which loves the Lord. But then there is the encouraging thought too, that we're also pilgrims. We're on our way to our father's house, getting near every day as time goes by. And we should be conscious of this. Only strangers here. We're in a world that cast out our Blessed Lord and gave him only the cross and the grave. Well, we need to maintain our strangers hip down here. As Molokai Taylor put it in his beautiful poem A Stranger with Such strange ways, Brother, senior brother Hail used to say, if the world if our neighbors can understand our principles. There's something wrong about our Christian life because the principles that the Christian should maintain are those of complete separation from the whole system and course of this world. We're only living here for a time, of course. We go to the same stores as the ungodly and do our business there. Well, those who work in offices are teaching schools. They're they're mingling among those that know not the Blessed Lord. But I believe there's a lovely principle in connection with the disciples when they were held against their wills by the arrest that was made that they were taken before the Sanhedrin. But it says being let go, where did they go? It says they went to their own company. My beloved, dear young people and older people too. When you're released from duties and responsibilities down here, where do you go? Well, there is where we'll find, wherever we go, our own company. Those that love the Lord, those that like to talk about the Lord. Well, how? Oh, and blessed it is, if there is that found in us that we found in those disciples, and what blessing followed, because they met together and only rehearsed all that the Lord had all that had taken place, and then they're engaged in prayer. In the second chapter of Ephesians, it says. We are no more strangers. That's not a contradiction of this verse we have before us, is it? I suppose it means we were strangers once, but now we have been brought to God and members of His body, the Church. So that's our position. We know more strangers in that sense, but in verse here we still are strangers because we're still in the wilderness away from home. Is not the thought between the two verses? So when we get to the 12Th verse of our chapter, it's more what is outward. For scriptured takes up the subject of these lusts, these desires that we have because we still have the old nature, we have those evil desires. All have it. It's humbling to think of it. Think of what these four hearts of ours are capable of. Thoughts that sometimes come into our poor minds and we have to judge and condemn. And have no mercy upon. But then there is the outward testimony before men in this world, and that is very important too. So in this 12Th verse you get having your conversation. And as I'm sure we've often been told, that conversation is far more than just our talk.

So our whole conduct, our manner of life, having your manner of life honest among the Gentiles, that whereas they speak against you as evil doers, they may buy your good works, which they shall, behold, glorify God in the day of visitation. Honesty is very important for the Christian. Remember hearing Brother Potter in the Reading meeting one time in Montreal saying they were that there were two kinds of Hawks that. Were condemned as food for the Israelites, and one was the Nighthawk. That is a shady kind of business. Maybe a short changing someone. Something that isn't just perfectly. Upright in our affairs. Well, I know I have to watch myself, but that I'm not guilty of that very thing this night walk and will harm that will do because such a one would say, oh he he cheated me. Yes, his his, his ways are not the ways of a Christian. We're very gritty and very and very quick to observe what is inconsistent in the Christian life. Having your conversation honest among the Gentiles, I think we have noticed this that when addressing the Jewish believers, the Gentile. When spoken of is rather the way we would speak of the world, because these Jewish believers in the foreign lands where they were in the dispersion, they were surrounded by unbelieving Gentiles who. Generally speaking, where idolaters ungodly people, well, they had to be very careful among these unbelievers that their walk commended, that testimony that that they maintained. I was thinking the preparation of the gospel of peace. I was thinking of a further Beyond the Young Christians in Among the Latin Believers to Learn by Memory and its first Timothy 4:00 and 12:00. Let no man despise thy youth, but be thou an example of the believers in Word. In conversation, I suppose you would say behavior there, wouldn't you? Little different for to that word, Brother Barry, for that conversation is in heaven, our citizenship, but. Here is our behavior and it says in Word, in conversation, in charity or love, in spirit, in faith, in purity. Well, we ask them to learn that by memory. And I would suggest that you young Christians here would learn that verse by memory. Now, concerning night business, may I just add a word there, brethren, if you'll pardon me. Our dear old brother recounted. His experience concerning the Saints who go out at night. And he said. I stayed with a dear brother. And he he was out usually frequenting. The the picture palaces these semis. I don't want to call them in English. Picture places, you know, moving pictures, pictures. And the he was, he was very fond of that, you know. And so this dear old brother, he stayed with him on this occasion and he said to him, brother, let us go to the pictures.

Well, he began to blush. He said. Well, brother, I don't think I can. But he says, don't you go. And he thought a while, he said, let's go. Well, I don't think I could, but aren't you accustomed to going to there, to the, to the, to those kinds of things at night? He said. Here's a bundle of tracks for you, and here's another for myself. So he wouldn't go with him, but he, the old brother and the aged brother, he went off to this picture place and he bought his ticket and he got inside and was distributing the tracks around all the people before this affair took place. And the director came to, he said, hey, what are you doing in here? Get out, He says. No Sir, I bought the ticket but he ejected the poor old brother. And it was winter time, and I love that dear old man. He helped me so much when I was a young man. He stood outside the door of that picture palace in that bitter cold until the end of it. And suddenly one came out and he said please take a trip. And this particular sister hid behind another sister and behind another brother so that he would know. And he said, Brother Eric, there were a number of God's dear people in that place. And they all hid themselves behind others so they wouldn't be recognized. But, he says I knew them. Now, he said. Remember Eric? Don't go anywhere where you can't take the Lord Jesus. Brethren, pardon this. Let us be very careful concerning our testimony. Let us remember whose we are and whom we serve. Well, there was a stumbling block there. Was there any power in that meeting? No, Sir, That was a weak meeting. It was a weak testimony. We are not of this world belong. We're in it, but we're not of it. It's a world sentence with the judgment of God. And we're going to be snatched out of it. Very soon, it could be the day. Whether it's again a person or whether it's a believer on the Lord Jesus Christ, we certainly need to read the 13th chapter, First Kings. And finally, as we reminded the other day that this man of God was called the man of God 15 times in the chapter and he's exposed to two tests, one is a worldly 1. The king invited him to his home. He said come home with me and refresh thyself and I'll give thee a reward. Well, the King's hand had been healed.

The man of God had prayed for him. His hand was healed. Now he wants to take the man and God home and give him a present. Well, this is too early for presents anyway. He said, come and refresh thyself. How could a man of God refresh himself and the wicked King's house? Well, he got over that by saying No. I'm not allowed. I've heard the word of the Lord, and that's enough. If you give me half your house, I will not come. Well, that was fine. But now I have another test. A lying prophet came to him and said an Angel spank unto me and told me to bring you home with me. Now he fails under a religious test. Or how careful we need to be of these invitations. Come home with me, especially the dear young ones. Come home with me and watch the TV and what you see everything that would be defiling be a soul. Nothing to edify. So how careful we need to be. As to these invitations. Come home with me, one would think. Well, if a king invited me to go home with him, why, surely I'd go now. The man of God had been instructed first of all not to go by the Lord. But then the lying commented, Well, an Angel spake unto me by the word of the Lord and told me to invite you. What was he to do now? Obey the angels voice of the Lord's voice, the Lord's voice, but there he fails. It's a sad picture and solemn warnings for us all. What is the day of visitation?

Something I I would like to hear from someone that understands it better than I do. I know what Brother Clifford Brown used to tell us. I was always helpful to me that there comes a time in the lives of those who oppose the truth when God allows circumstances. Maybe troubles and sorrows? Bereavements to come into their lives and who do they turn to in times like that? Your brother Smith can tell us something about it when one is really in serious trouble. Do they want a worldly, ungodly person to come and and bring comfort to them? It's generally someone that perhaps has been despised by them. Single brother, this moment that was was a little thought of and and he went quietly around seeking to minister Christ and give out the gospel all sinners about the Lord. Well, he was just more or less the laughingstock of the neighborhood. But what happened when someone was in sore trouble? Who did they turn to, this old brother that they had? Despised and the horse ways they only had criticized that was a man that they wanted. So I believe that there is definitely. A way that God will. Will use those who are faithful and consistent in their walk, because the only Bible the world has, after all, is the Christians like you are in the you are the epistle of Christ. Known and read of all men, and while there may be little said. But if there is a consistent, honest, upright, godly walk before strangers, there comes a day of visitation. It may come in the families of God's people, if they are consistent and faithful in connection with their household, when there will be an opportunity. To present Christ and appoint them to the blessed Lord. Now will that command itself. Give another answer on this from from job 31 and verse 14. John 31 and verse 14. Job speaking. What then shall I do when God rises up and when he visited? What shall I answer him? The Apostle John, I think it's in first John 228 says something like this. We might not lose what we've wrought. Nor be put to shame before him at his coming. Now as a verse in First Corinthians 3 I believe fits the case in verse 13. Every man's work shall be made manifest. For the day shall declare it. The day shall declare it. Now as to what work or what sort it is, in the end of the verse, the day shall declare it. My mind often fails to get the word I want. It shouldn't, but there's another word someone is going to be able to help me here. Was that inspections get amounts to that and they also use another word brother, it's just a mouse that thanks there is such a one as comes around and examines the books. Maybe once a year, or maybe unexpectedly. Where there's responsibility in office and so on.

Exactly the word I wanted. Thanks. Well, there's a day when all is going to be audited, and what is it going to reveal? I believe that's what the spirit of God has before us here. And let us read our verse again, Having your conduct, having your behavior. Conversation honest among the Gentiles that whereas they speak against you as evildoers, that is now. They may by your good works, which they shall behold, glorify God. In the day of visitation. I think it's 8 or 9 *. I counted. In Peters epistle, this word occurs. The word conversation, I'm sure. Import is about. Could we take #131?

Des Moines Conference: 1971, 1 Peter 2:13-25

Reading

General Meetings, Des Moines, May 1971. Fourth reading meeting. OK. He has had three readings on this chapter. It may be that the Lord has laid something on the hearts of someone. In regard to something else for us. You don't need to feel we have to go on with it unless the brethren. Shut. That there are some more things in this chapter that would be good for us. And we have the Lord Jesus Christ set before us in the end of the chapter on the example. In all of this. Not only that we have his atoning suffering brought before us too his martyr sufferings and his atoning sufferings. And so as we've already had Christ before us in the first part, we still have Christ before us in the last part of the chapter. And before we get to that, of course, there are many good expectations as well. That was the 13th, 1St. First Treated 2 verse 13. Submit yourselves. To every ordinance of man, for the Lord's sake, whether it be to the King of Supreme or under governors, is unto them that are sent by him for the punishment of evil doors, and for the praise of them that do well. For so is the will of God, that with well doing he may put the silence, the ignorance, of foolish men, as free, and not using your liberty for a cloak of maliciousness.

But as a servant of God. Honor all men, love the brotherhood, fear God, honor the king servant. Be subject to your masters with all fears, not only to the good and gentle, but also to the for this is thank worthy man for conscience toward God. Endure grief, suffering wrongfully. For what glory is it, if when you be buffeted for your false, you shall take it faintly, but if when you do well and suffer for it, you take it patiently? This is acceptable with God or even here unto where he called to go to Christ also suffered for us, leaving us an example that he should follow his death. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him the judge of righteously. Whose own self bearer sins in his own body on the tree. That we, the dead of sins, should live under righteousness, by whose right to be healed. You were a sheep going astray, but have now returned under the shepherd and Bishop of your soul. For you, Brother Barry mentioning this, there was a break here in this chapter. From verse 13 I think you mentioned from 12 on to the on to 19. Would you say that the Christian pathways outlined there in these verses? I certainly would, Brother Smith. And I think that is the pattern we find all through the epistles. That first we get the doctrinal side of the subject, and then we get the practical. Side of things. That's based on the doctrinal side of things. Remember Brother Potter saying on time we must neglect the tail end of the epistle? That part of the epistles that gives us the practical life of the believer. We don't want to admit either side. We need to be established in doctrine. But we need to put this doctrine into. Our practical daily life. And so the apostle here takes up for our relationship with the governments of the land, where to be subject to every ordinance of man and so on. And it is so. It is the will of God that with well doing he may put the silence, the ignorance of foolish men, that is, by being. Subject to the powers that be, those who would like to get an accusation against us are put to silence, because they can find no fault, nothing for which they can condemn us. And that's very important in these days. It's so easy to. Violate some of the laws of the land carelessly. I was thinking about the birds previous. Previous verse. Made by your good works, which they shall behold, glorify God and their visitation. It seems to be misunderstanding about good works. Sometimes we hear the

expression to the center. You'll never be saved by your good works. Well, that seems to be a wrong expression altogether, because the unbeliever cannot produce good works to begin with. You have the life and the nature, and he's not engulfed by the Holy Spirit. And good works are produced by the Holy Spirit in and through the believer. Now the first mention we have of good works is in Matthew 5. Nice to notice. 5th chapter of Matthew.

And verse 16. Let your light so shine before men, that they may see your good works and glorify your Father, not yourself, your Father which is in heaven. Now the first definite act to which it is applied, we find it's in 26th chapter of Matthew as the Anointing of Christ by Mary. 26th chapter of Matthew. That's the first death of act we have in connection with good work. It says verse 7. They came unto him, a woman having an elevator box of very fresh assignment, and four Devon his head, as he sat at me. But when his disciples saw it, I had indignation, saying, to what purpose is this week? For the assignment might have been sold for much and given to the four. Now we have another mention of it in Acts 936. In connection with this dear woman. Acts 936. Doctors. Now there was a job for a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works. Announced these, which she did, and it came to pass. In those days that she was sick and died from when they'd washed, they laid her in an upper chamber, and for as much as dinner was night at Joppa, and the disciple inferred their feet was there. They sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him, weeping and showing the coats and garments which Dorcas made while she was with them. So there seemed to suggest to me that. Good works in God's sight is affection for the heart of Christ. And kindness and goodness to our fellow men, because we are told to do good unto all men, especially unto those in the house. All the faith. So putting the two together. Mary in her anointing with Jesus just before his death. And this dear woman Dorcas, who made these coats and garments for others. Here we have good works, and God calls them good works. The last mention of good works is in our chapter. Second chapter first, Peter. But we may be rebuked, as Martha was, for good work, so for by some. For we may be praised like gorgeous ones, but what Whichever way it is we have the approval of God in these sinks affection to the heart of Christ, and doing good all around. And where? 16th verse of our chapter, and as free and not using your liberty for a folk of maliciousness, but as a servants of God. That corresponds with a verse in the 5th chapter of Galatians. Where it says in the 13th verse, for brethren, ye have been called unto liberty. Only use not liberty for an occasion of the place, but by love serve one another. There's always that danger when we say, well, we're saved by grace alone. We have eternal life. We can never perish. Of the place, taking advantage of that liberty to just go on, and things that dishonour the Lord. So it speaks of it in this place as a cloak of maliciousness. So we have to be on our guard and the way we discover. Where that liberty as being abused is simply are we giving liberty to the place? There's never such a thing as liberty to the place. The place he has condemned is something that has.

Have been set aside. God's done with it, Becks. Nothing out of it. So whenever there is liberty of the flesh, that's very harmful and wrong. But all beloved, how precious and wonderful this is thought of the liberty of the new light. Instead of being under the law, ******* like the Israelites speaks of yoke which neither Wiener or father stood there. Why we have that precious wonderful liberty, We're saved, and now we can please the Lord. And when subject to His word, why then that that James speaks of as the? Well, I'll have to just get the exact words. In James one where he speaks, but whoso 25th verse of the first chapter, but whoso looketh into the perfect law of liberty, and continuous therein, he being not a forgetful here, but a doer of the work, this man shall be blessed in his deed. See, we are under a law of above law, isn't it? Alpha law *******. Alpha Law of Sinai. But the perfect law of liberty. And there's just this difference. Suppose the father says to his son, you've been a naughty boy and you have to stand there in the corner. And he obeys. He stands in the corner, but that is against his will. He is chafing under the discipline. Well, after a while, the father said. Now, son, you can go out in the yard and play ball. Well, that's the law of liberty. That's the very thing he wants to do. Well, if we put ourselves under the law of Moses, we're putting ourselves into *******. Because the old nature desires to do the very thing that the law forbids. But when we are controlled by the law of liberty, why is the most delightful life? Because we're doing the very thing that the new nature delights Him to please the Blessed Lord, learn more of him to walk in His blessed word. But there's caution here, and the one in James is very important for us, for there's always that danger, and our hearts are so deceitful that we could even deceive ourselves into thinking that we were. Acting in the liberty of the Spirit where in reality. It's just pleasing ourselves, and when we're just pleasing ourselves, what is so much sure to be the pleasing of the old sinful nature that's in US. Psalm 40 verse 8 is in keeping with what you said, Brother Price, isn't it Brother Brown? Yeah, I delight to do thy will. God is we have the same nature. The holy divine nature, we that are born of God, born from above, and that nature cannot sin but. Does delight to do God's will, Finds all its joy in US, and doing His will well, that is, I believe the first book is the perfect law of liberty. The Epistle to Philemon. Philemon, Philemon. First one. I just like to read the first words in the Epistle to Philemon verse one. It's a very lovely epistle of Paul. And I say that Paul a bondsman of Jesus Christ. And I noticed that the often called himself a bond man has served one of Jesus Christ. And isn't it blessed that the Lord Jesus told us in his precious words, If the sound shall make you free, ye shall be free, indeed, free from sin, free from the chains of religious superstition that this year man or God who became a man of God had. But isn't it wonderful, because a tough way to know he say no, I want to be a bond man of the Lord. Jesus isn't advisor.

It's only a couple goes on to say honor all men, Love the Brotherhood, Fear God, honor the King. Well, the lobby is covered in that little short verse. The margin reads. Esteem for Krypton to show respect to those he has to do with. And that often wins its way so that there's an opportunity for a word for Christ. The brotherhood. What a wonderful subject that is, because you're been brought into the family of God, and it just isn't just certain brothers that we esteem and find pleasure with, but it's all God's children the world over wherever we meet a child of God. Immediately there's awakened in the heart aloft so that dear brother or that dear sister in Christ. Fear God. Well, we need to walk in the fear of God continually. And then those who are in the authority over us hear the Rwanda, the wicked emperor heroes. And yet they were to honor Emily and not to despise the one who is set up, even if it's. Might be the basis of man. All these things are very simple, very practical. Peter sets before us in this portion, and then with the 18th verse we enter the subject that Brother Anderson has lastly commanded to us. But it's it's quite interesting to notice that this subject is addressed to servants. It's really slaves. And have you not noticed that some of the most precious instruction that we have? In the word was addressed to slaves. Take care of the Book of Titus. In the second chapter of Titus. Where you get that wonderful word for the grace of God that bring us salvation, hath appeared unto all men at verse 11, teaching us and denying ungodliness and worldly lust. We should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. We might just suppose if we. Are not acquainted with the chapter that that was addressed. To a very elite class of, well, thought class. But to whom was it addressed? It was addressed to four slaves that some of them were toiling under the ******* or maybe an unkind master. And then the third chapter of Colossians. You find the Apostle there when he addresses the slaves he speaks of. We're having getting the reward of the inheritance. Notice that in the third chapter of Colossians. Yes, I got this off my high off the verse. Yes, that's right, brother. Sarah, Paula. And the 23rd verse, Well, we read the 22nd Servants obey in all things

your masters, according to the place, not with I service as men pleasers, but in singleness of heart, fearing golf. And whatsoever you do, do it partly as to the Lord, and all of us on the men, knowing that of the Lord, ye shall receive the reward of the inheritance. I notice this. For ye serve the Lord Christ. I'm looking for that verse one time, and I just thought it must be addressed to some of the servants of the Lord. But here I found it was addressed to the slaves, and they're the ones that are promised.

Through faithfulness to an earthly master, to whom they belong and for whom they were, from whom they were receiving no wages, that they would get their reward of the inheritance. And isn't it lovely to to see how that fallen Peter? Agrees so wonderfully in addressing the slaves, to give the most important instructions of the of their epistles. Who these slaves that some of them, as we're told here? Had masters that were fro words or stubborn. Forward means stubborn, and yet they they could serve the Lord in that position. And as I passage in in Titus that we referred to, it speaks to the slaves there as adorning the doctrine of Jesus Christ. How lovely and beautiful this is so as we go into this wonderful subject. That will be well spent. To look into why, I just remember that it doesn't do all very prosperous well. The new people at this instruction was addressed, but it was addressed to the slaves of those days. 17. As you just mentioned when Princess Margaret. Visited the island of Saint Vincent. We happened to be there and that night was prayer meeting night and one of the sisters put on her very best dress. And she looked very smart and all she went to see his father. Well, time came for supper. Sister didn't turn up, so we had a bite. Went off the prayer meeting. System is another the prayer meetings. So when we come back to our house, we said we missed the delight system, the prayer meetings. Where have you been? She said. Well, doesn't it say honor the king? I said yes, but the king wasn't there. It was Princess Margaret, I said if you notice that verse it says before that fear God and also in the 16th of Romans says render therefore to all their dues. Well, her first you want to be at the prayer meeting. I consider not to be running about after Princess Margaret each have their place. But she put Princess Margaret before the prayer meeting and she came out with this very verse. Well, it says in second chapter first Peter, honor the king. I said yes, that's the work. Before that it says fear God. We had a dear brother in Ottawa many years ago. Brother Tracy and Albert will perhaps remember him and remember out him. He was in business. And at the end, I believe it was at the last first Great War. Everybody was to put something in their windows. And this deer a servant of God's child of God. He didn't know what to do to comply with the. Request. And so he had this verse printed and placed in his window. And I've never forgotten. Honor all men, love the brotherhood, fear God, and honor the King. And I believe that was a testimony to the memory of that dear man. Remember Albert? In the last part of the verse 18 there is something that is very significant to unnoticed. He says to be good not only to the gentle that is the master, but to the strong Lord. And humanly speaking I suppose we would say just like the easel like on the 6th chapter of John when they say this is a hard saying and who can believe it well, but you know we have a secret. If we have a power of master we can be down to early, small and. 6° from the Lord Jesus. Then he giveth more grace. Result them He will give it more grace as a heart, say in humanly speaking, isn't so big, not a good, not only to the good but to the power. But by being broke, burned down to an age, I believe that the Lord Jesus will give us grace to be gracious with them too.

Doesn't know anything about this to be subject to the forwards, so to get their rights. They form unions to counteract their masters. Well, I don't know what to say about that as part of the world is concerned. That's their way, that's part of the system of the world. But certainly it's not the pathway for the child of God is to be subject even to the forward. But we can say we have the Lord on our side. We can bow before him, as you say, and get on our knees and talk to him about it. And He can give us grace and mercy to help us in our time of need. And He can control the master too. The Lord is able. This subject. Of being a being subject. Is interesting, I believe. The first. That I've noticed in the New Testament you're all familiar with. Is. You don't need to turn to it. You'll recognize when I read this first, the Lord Jesus Christ is a young. Man or young he was in fact 12 years of age. Acts 251 He went down with them, his parents and came to Nazareth and was. Subject unto them. Now we find this verse or this word subject. In many places in the in the New Testament. In Romans, remember the subject to the powers that be it sometimes rendered. Submit yourselves. Now I have observed that in every case. Which where this appears and many times. It is really the word subject rather than submit. Now in one instance in the 5th of. Ephesians, Mr. Darby does translate and submit, but actually it he would have been very consistent had he translated it. There be subject. Now why do I call your attention to this? In my own mind I look upon that word submit. As something that might be commendable, might be commendable for my children to submit themselves to the teacher, me to submit myself to that officer that draws me over the side of the road, and so on and do it in this. What kind of a spirit might I submit or my wife to me? Submission to my mind is not near the mind of God as being subject. To submit, one might do it reluctantly. And yet get credit for having done so. But I believe the mind of God is that the Christian who has this new nature. May in faith and in pleasure and in full relaxation. Adopt A continual attitude, a habit of life, because of being a Christian, of being subject. To be subject to the powers that be to be subject of our verse. Our verse we commence with 13. Mr. Darby translates it be in subjection to every ordinance. And in our verse 18 we're now considering servants be subject in chapter 3, verse one wise be in subjection to your own husband. And the same thought in the end of verse five as to the wise adorning themselves being in subjection to their own husbands. Now we read in Titus Two that verse this afternoon, but I'll call your attention that it's also translated to in verse 9.

A bondsman to subject, to be or to subject. Be subject to their own masters and so on. Well, I believe that I'm putting it right that in every case, instead of submitting that, it would be consistently translated subjection. So if I want to learn the mind of the Lord, I don't have to be all excited over whether I submit or not and so on. It's my pleasure. The new nature to bow, and that's the path of blessing. We get two other references about that in 13th chapter of Romans in the first verse. Let every soul be subject. Unto the higher powers. For there is no power but of God. The powers that be are ordained of God. And in Titus 3:00 and 1:00. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work. I don't suppose we are very close to the problem of confronting legislation that we couldn't submit to in the fear of the Lord and with all good conscience. Nevertheless, I believe that does so did not enter into the matter of being subject, because if the Lord should leave us here, we little know what we might have to face. We should establish a pattern of willing subjection to all that is required of us, and accept the consequences also without complaint, if our conscience would not give us the liberty to submit. I I say this because it just came to my attention a week ago. I don't know how serious this is, but there is legislation in process in Canada right now which would really make it illegal to preach the gospel as our brother Gladding preached it last night. In view of the torrent of hate literature that has been distributed in this country and some, but also in Canada, legislation is in process right now to stop hate literature and its distribution. And that legislation is so worded that it would be contrary to the law to refer to the wrath of God and the punishment of God and Hellfire. And if it is passed as it is now written, there would be a serious problem facing a faithful evangelist. I believe God is well able to overrule, and I trust him about this matter. But I just say it because in being subject to the powers that be, I think it's well that we establish the pattern. Of unquestionable submission to the powers of the so that if there comes an occasion where our conscience is involved, we will not be recognized as individuals who are always looking for a way out anyway, and who perhaps were reckoned as those who were not very sufficient. I suggest that we immediately be subjects, willingly and without complaints. That sometimes is perhaps. A little

difficult to do, but subject without complaint to that which is required of us, so that if our conscience someday is involved, they will recognize that there is the fear of the Lord that directs us. And in saying this, I believe perhaps we do well to suggest that subjection to the powers that be, or subjection to perhaps a froward or in the ill tempered employer. Doesn't always mean that he's going to recognize this subjection and reward us for it. It may be that we shall be called upon all our life long to as the world would look upon it, suffer because of this objection. Others who don't subject themselves may get farther ahead. We were just reading before we came to meeting this morning the 11Th chapter of Hebrews, and we noticed what has been observed before.

But there was faith which was used of God to the victory of those who exercise that faith, who through faith of dude kingdoms wrought righteousness, stop the mouths of lions, quench the violence, violence of fire out of weakness were made strong. And others. And then it gives a list of those who, with equal faith, were subjected to all kinds of disgraceful. Rewards. They were stoned, they were sawn asunder. They were put to the sword. They wandered about in sheepskins and goatskins, in dens and caves of the earth of whom the world was not worthy. The all obtained a good report through faith. I simply mentioned this because I feel sometimes that we might form the opinion that if I am subject to the powers that be, it will be recognized and I will be rewarded for it. While I'm down here, I may not be. I may have to suffer for it in my employment, others may climb all over me and get much farther ahead, but I believe nevertheless that this is what the Word of God would put before us willing submission for the Lords sake. Into Libya, brother and I might venture for prayer. For the first time in history. The actual president of the Republic has separated the Roman Church from every interference in educational matters. It's never known in the history of that country that such a thing could be done. Now the laborers, the laborers are asking me what they should do. Well, I've written them that they be subject to the powers that be. And suddenly one of our laboring brethren was asked by a man in an important position, what did he think of the new president? Well, that was the most subtle question that could ever be put to a servant of Christ. What did he think of the new president? You know what He said? He turned to Timothy. And he read. In the presence of this man, I exhaust, therefore, the first of all supplication, prayers, and possessions, giving a thank may make for all men, for kings, and for all that are in authority, that we may leave, are quiet and peaceable life and all godness and honesty. And the emphasis, brethren, there is on we that we might live our quiet in the peace of the life of all God. Well, they've subjected themselves. What's going to happen next? We're waiting. Daniel 6 and 10, Did you say brother? Now when Daniel knew that, the writing was signed. He went into his house and his windows being opened in his chamber to all Jerusalem. He kneeled upon his knees. Three times a day and prayed and gave thanks before his God as he did the four times. We do know, brother, what it cost him to do this. But there is a verse in Philippians who said we are to make our request known unto God with Thanksgiving. And the peace of God which passes all understanding, shall Garrison, keep, or Garrison your hearts and minds who cry. Be careful for nothing. Yes, be careful for nothing, but in everything by prayer and supplication, with Thanksgiving. And I believe, brethren, that this is the most important matter for us. We may have our liberties curtailed very soon in this Loveland.

It could easily come to pass and also Daniel 317 and 18. Would you well? Here we have the three friends of Daniel. New Shaq, Evan Nico of Shadrach. Too they answered and said to the king in verse 16. To the great King of the world Empire. Oh, Nebuchadnezzar. We are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king, But if not, be it known unto the old King, that we will not serve thy God. Nor worship the golden image which thou hast set up. That requires discernment and wisdom, brethren. One of our brethren knowing the tension that exists. Prayed about making a present of a nice leather bound Bible to this tough president. How he ever got through the gods, we don't know. But he prayed, and all the Saints prayed that he might get to see that prisoner. It was a special festive day. In fact, it was one of the national holidays. And the president, all these ministers, came to this city. For a special occasion. And the Lord opened the way for that brother to get right up on the platform with the President, and vowed before him, and said, your Excellency, this is the word of God by which we abide, and in which we find that we should pray for you, and we present it to you, Your Excellency. And he stood up. Shook hands within the sight. Wasn't that a victory now? That was a real triumph for the work there, however. The the fact of having separated Rome, the Roman Church. From every intervention in the educational matters. One wonders how much more? Power will be manifested by this general. For it's not governed very much by. A legislative thing, but its executive power. It's it's strong. It's a strong executive. It's not that great. Well, pray for they might. It puts me in mind of a case in Germany. I expect you to remember about this. The purer knew that there was a a group of German. Who met in a little hall. This has BeenVerified and he sent his special guards to find out about these. What were they doing? The secret? The fair, apparently. The gods stood at the door. They were all on their knees, praying. And the girls went back to the Fuhrer and said. There's a group there in that hall that don't live in Germany. All you fool Jesus, What do you mean? They're living right here. No, they live in hip. They live in heaven. What a wonderful testimony. That you said this should characterize belong those poor, dear Bolivians. May it be said of them that they live in heaven, not in the living you are. The Lord will come in in mighty power. He will. He will. He will come in and deliver them. The same. Reputation. Satans act today is to say power to the people, absolute contradiction to what God says is worth. When it rubber the way it comes in here, our Blessed Lord is the example for us when.

We. As he tells us here, when you do well, and suffer for it, and take it, patiently says, this is acceptable with God for here unto for even here unto where you call, because Christ also suffered for us. Leaving us an example that we should follow his steps. When we think of one being treated wrongfully may be cheated out of his rightful wages or something like that, well, how much did the Lord suffer before us? Think of how he was treated. Think of how he was dishonored, spit upon. Crucified. It needs to happen. Their child, didn't he? They they brought witnesses that were false witnesses. To try the Lord that he answered not a word, He was led as the sheep to the slaughter. So we have the Lord's suffering looked at in two ways. In this portion we have his sufferings as an example, and then further on we have his sufferings in making atonement. And he bore our sins, as Peter says, in his own body on the tree. But we couldn't follow the Lord into that pathway where He bore our sins. Peter thought He could. He said, Lord, I'm willing to go with me to prison and to death. Peter loves the Lord and he had much zeal for the Lord, but he doesn't know his own poor heart. So when he was in the high priest palace instead of going on with the Lord and to prison and to death, why he denied him with oaths and curses? So that if we just lean to the energy and zeal and the place can have lots of zeal, you know we just yield to that. Unless the controlling influence, it will only lead us into a position from which it can't deliver us. Then, brother, when it says, you shall indeed be baptized with the baptism, Ruth, I am to be baptized. What was that? I was wondering if it wasn't martyrdom. Because, he says in Hebrews, to some, ye have not yet resisted unto blood, But we find the disciples, probably most of them were martyrs. And in other words, I identify themselves with him to the full extent of the path down here and following a rejected Christ. But when they come to that, of course, that's the end. He went further. And when, when he answered not a word, it was because, dear brethren, he was taking our place, and he couldn't answer when he took our place, because he was taking our guilt. Upon himself. Between the fellowship of his suffering and vicarious sufferings, that is something, brother, we cannot enter there. There's only one who could ever enter their brethren. That's the Son of God. Is that right? Yes, indeed it is. Use an eyewitness of the sufferings of Christ and he was He saw himself down here,

didn't he? But in the second of Hebrew, to speak to the suffering of death. Peter did not witness that as the 12Th he was raised sin and God was dealing to his beloved sons. Ask the question of sin. Darkness covered the earth. No human eye could penetrate that darkness to see what that Blessed One was enduring on the hand of the Holy God. So Peter did not witness so suffering, but it did witness his suffering here on earth before the cross. You would say that Peter was a witness of the sufferings and the partaker of the glory, in contrast to the Apostle Paul who was a witness of the glory and the partaker of the sufferings. Is that difference, isn't it?

Yes, I was thinking of this verse 22 something very precious with our brethren, and it's this that essays who did not send neither any guy. Was found in him who did not send. Neither any guile was found in him. I suppose there were people in the Old Testament, some dear faithful servants of God, that there was no God in in them, such as Daniel perhaps. And in the Old Testament, New Testament, the Lord Jesus recognized in Nathaniel, he said, Behold, a man in whom there is no guile, but only one. Only one. The Blessed Lord Jesus Himself, it did not sin, never did sin, nor was no synonym. What the Lord meant by an Israelite indeed, in whom there's no God, is that Nathaniel had been under that figuring, judging himself as a poor Law Center before God and everything was out. That's the reason there wasn't any guile. It wasn't any deceiving. About his real state as the Law Center. Well, that's a very different thing than what people usually think of without dial. And they're a very good man. Who said of that he don't want a poor, miserable, guilty man he was before. God. It slowly, isn't it the way that? Paul and Peter and John speak of the perfection of the Lord Jesus. How in the 4th chapter of Hebrews where it says speaks of the Lord priesthood that he was? We have not such an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are. And yet he adds, this sin of power without sin, sin apart. Now Peter in his epistle here says, who did no sin. There was God found in his mouth, and Dom's way of Speaking of it, in the third chapter of his of his first epistle. This. In the fifth verse and we know that he was man John first John 3:00 and 5:00. And we know that He was manifested to take away our sin. And in him is no sin better translation in him sin is not. So. Isn't it lovely, these three great apostles all Peter and John maintaining the absolute. Perfection of Christ is man set apart who didn't host him, and in him sin was not. But it's nice that the fact that Peter is bringing the Lord before us as an example. That he speaks of it. Who did no sin and when he just when John speaking more of his nature. In him sin was not there was nothing of that old simple nature that we possessed in that blessed one, where Peter is Speaking of him as a pattern. To walk in his steps. Who did notice in his life down here There was never a moment in the Lord blessed life when there was one single failure where he ever dishonored the Father where he wasn't imperfect. To his will. Connection here in this chapter with the last chapter of John's Gospel to return to a verse or two. The. 18 first. Verily, verily, I say unto thee, When thou was young, thou gerdest thyself, and walkest, whither thou woods? But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee.

And carry thee whither thou wouldst not this spake he, signifying, by what death he should glorify God? And when he had spoken this, he said unto him, Follow me. Now in our chapter. I believe that 22nd verse, the end of it should read to follow in his steps. Is that not right in his steps? We find that Peter tells us in the 4th chapter that the one who. Well, in the first verse, at the end of the verse he that hath suffered in the flesh has ceased. From sin. So these verses are connected, very definitely suffering, ceasing from sin. What a thing to consider. Peter, when he was young, followed himself will no doubt as all have, but when Christ became his object. Then he followed Jesus. What did it mean to fully follow the Lord Jesus? Well, for Peter it meant martyrdom. That Martin dump it meant for Peter to to turn aside from all that which would attract the flesh, as he's been telling us in this chapter. Going back to the. 11 First, dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul. Now Peter wasn't telling us something that he had read merely. Peter is telling us something that he's experienced. And he's it's cost him something to follow Christ. The Lord hath told him in the end of John what the end would be. And now Peter not only has taken up to follow in his steps. He's exhorting the Saints to do the same thing. And so the one then who? Suffers in the flesh has ceased from sin. Now, Peter says in the 4th chapter, arm yourselves likewise, and in our chapter after he speaks of this suffering, as you have just called her attention to, he sets before us for the second or third time the object. For our hearts in this chapter. And that is the person of Christ who did no sin, neither was guile found in his mouth and the way that he suffered as an example, but also going on beyond that in atonement. First you have atonement in mind when you said brother. Well. Who bear whose own self bear our sins in his own body in the tree. Is that right? Amen. And it's very blessed in order to them. Verse 24 not only the Blessed Lord Jesus, he died for our sin, but that we. Being we have been crucified within, we dared within that. The suicide of the cross isn't it, It's very blessed sin. Sin itself was was judged. To remember that the Lord Jesus Christ in his work on the cross of Calvary settle forever the question of sin. Both as regards its root and its principle. But when we come to the end of this chapter, we read that he bore our sins in his own body on the tree. Now that sometimes we hear this miscroken that we being indeed unto sin. Some quoted, but that's wrong. That we, being dead indeed unto sin, might live unto righteousness below a by whose strike live in heath. But I remember as a young Christian, a brother, bringing my calling my attention to this portion, he said. Eric, the Lord Jesus Christ on the cross of Calvary, forever dealt with the question of sin as regards its root and its principle. Oh, that's a wonderful truth.

But our sins he is born, and in his own body on the tree, that we being indeed unto sins. Might live unto righteousness, by whose stripes within healed we may reckon ourselves. To be dead. And to sin. Get a picture of that Brother Brown in in the Acts of the Apostle concerning the Apostle Paul. Their shipwrecked there and they're shivering with cold on the beach. And so they gather sticks. To warm themselves and out of the sticks are hibernating. Snake appears and lays hold upon the wrist of the above. Now what does he do all they said This is the guilty man. He's escaped the seed of the serpent and government, and they expected him to swell up and die. But he shook the beast into the fire. Oh, you, dear young Christian, let me emphasize this this afternoon. Shook the beast into the fire and felt no harm. That's Romans 6. That's Romans 6. That we being indeed dead unto sin, dead. Reckon yourselves indeed to be dead unto sin and alive unto God. Sin shall not have dominion over you. That tyrant will not have dominion over it. Now there's another thought that comes to me too. In Joshua 10 in the conquest of those 5 kings there. They hide away in The Cave, and Joshua, as the victor orders them to be brought up, bring them out of that case. Now the captains there they put their fate on the necks of those kings as a proof that their defeat. They are victorious over them, but who slays them? Joshua slayed them. Oh that's a wonderful truth Joshua. The heavenly Joshua has dealt with these 5 kings that worry us, the world, the flesh and the devil and sin and self. He has slain them, beloved, in his crossword from the cross of Calvary. Romans 6 is a wonderful portion. There he shook the beast into the fire and felt. What a work the Lord Jesus Christ has done. I remember talking to a person who was under deep concern about this matter. And he said, Brother Smith, I never saw that before. He got delivered. He got delivered, but not like the the sister. Not with us, of course. Who said to me one day, Brother Smith, I've never sinned in my life. Oh, I said. Is that so? Well, I I must say, you have now because you've told the lies. You've just lied. Oh, she didn't like that. But she told a lie. That's a different thing. Something nice about that little fire on the island of Malta. The fossil form not only gathered sticks and put them on the wall himself, and he put them on the warm others. That speaks to me in the fire of Christian fellowship. We need to warm each other. Not time on the 6th just to warn myself after. We need to try and warm each other's hearts, and that's what the apostles did then. Here we have a reference to Isaiah 53, I believe in this

24th verse. By whose stripes you were healed? Now in Isaiah 53, some have said. That the healing of the body is included in the work of Christ.

But if you'll turn to Matthew. But let's turn to that verse verse in Isaiah 53. Verse 4. Surely he has borne our griefs and carried our sorrow. Now in the quotation of Peters in the fifth verse. The end of the fifth verse and with his stripes we are healed. Now if you'll turn to Matthew. The 8th chapter. And Scripture explains it. Verse 16 When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all of her sick, that it might be fulfilled, which was spoken by Isaias. The Prophet saying, Himself took our infirmities and bare our sicknesses. Now when the Lord was here, he took and barely infirmities and sicknesses of the people. He felt for his people. And the Scripture plainly shows that there was a difference between this and the atoning work. It is when he died. It was when that spear was plunged into the side of a dead Christ, and the blood flowed forth that the work of atonement was completed. It wasn't in his bearing the sicknesses of the people. Gracious work that was, but that is definitely not linked with the other. There's a distinction. 484 words in the 53rd of Isaiah. Take your red pencil or any other and mark out the atoning words and you'll find only 90. Words that refer to the atonement. 44 words and 90 of them are atonement. Now the healing people come along and tell you Isaiah 53 is atonement and most Christians will believe that. Let us go slow and careful Now in our verse 17 of Matthew 5, our brother just read. And quoting Isaiah 53. Let us look at this thing deliberately for justice a few moments. Matthew 8 gives us the beginning of the Lord's ministry. Public Ministry, Matthew 2719 Chapters later gives you the cross when the Atonement was rocked. Matthew 8. You are at Capernaum verse 5. Matthew 27 here at Jerusalem Calvary's Hill. Matthew 8 is about 3 1/2 years. Before the cross, at least three years, you'll see. So to try to make out that this is the atonement truth here is not the truth that our page tells us. For it says that while he was doing these things. 14 Removing that fever from Peter's wife's mother, verse. 14 and such things, he was then healing them, taking their infirmities in sympathy, in power, inability, manifesting his ability to eventually remove all sickness in the day of the Kingdom, the 1000 years. So when we read these verses, let us read them more carefully. Another thought. Add one more. In the end of verse 17 and bear our sicknesses.

This word here I don't know anything about Greek, but there are a few brothers here that probably do and you'll verify what I say. This word here is what is called in Latin basquezo. The Greek is called vastazo. It is the same word as an the 15th of Romans where it says ye that are strong. Ought to bear the infirmities of the weak. Now if I see the old lady about to cross the danger street with a burden carrying and I go to her side and Ioffer to help her with that burden I am. I am lifting and helping her. Last the character here, when you come to 1St theater, 2:00 and 2:24, it's Anna Farrell. You know something about Greek brother Anna Farah altogether different thoughts. Anna Farah has to do with having done with the thing, putting them away, so that now I have heard. Some of them say, well it's the same word as you get in first Peter 24, so that the healing or the atoning work and the healing of the body wasn't the same word. It is not so one is Basteo and the other Hannah Farrell. I don't know anything about Greeks that don't think about trying to make a show that will affect the cost of he came to me and he said you find the atonement there in Isaiah 53. Well, I said to him, When did he bear these infirmities? When did he cure the sick? When did he do? Well, he said, I suppose in his life. Well, I said quit Pentecostal. Quit, because with no this thing is the tone. And he did. He did. How would you explain, though, by whose stripes he were healed? Figure his language. Back speaking there about the healing of the body at all. It's Baba or conditioner as sinners in our sins that are looked at now as those were. Just like the poor woman that had the issue of luck. Well, she's just a picture of a poor Sinner reaching out the finger of faith and coming in touch with his lessons. Savior, He's instantly healed. So the poor Sinner that by faith comes to Christ as a lost Sinner wife, although he was a poor burden, guilty Sinner, now he's healed. His soul is right with golf. Question of the healing of the soul, isn't it? What do we have now? Indeed, the last verse the Lord Jesus Christ referred to as the shepherd. And also. The Bishop of our soul. You tell us, Brother Anderson. Well, when? The word shepherd is used. We can't help but think of the shepherd in the 15th of Luke's gospel that went out after the sheep and put it on his shoulders and carried it home. Well, I suppose this is one thing, that the shepherd of God not only goes after the sheep, the Lord has done that, but He takes care of us with tender care, carrying us all the way home to glory. But the work Bishop here. Is just a transliteration of the original word, and it means overseer, one who looks after us in a different way from carrying us home on your shoulders. In that capacity, he sets us right when we're going astray. That is, he speaks of having gone astray, but we return to Him to know Him as our Savior. But that doesn't mean that after I'm saved. I can't force stray in another way. I can get out of communion with the Lord, and my ways may not please the Lord, So He works with me. He deals with me to regulate my ways. So I believe this is what the Bishop refers to, one who regulates our ways while he's carrying us home to glory.

#200.

Toledo Conference: 1975, 1 Peter 2:1-5

Reading

Toledo, November 1975. First reading meeting. 231. We're pilgrims in the wilderness. Our dwelling is a camp created. Things no pleasant now bear to us. Death stand but onward. We are speeding. Though often left and tried. The Holy Ghost is leading home to the land. His bribes 231. Where pilgrims in love? Oh.

We have the mind of the Lord in reading the second chapter of First Peter. Together. Where's the vessel? Of Peter Chapter 2. Where we're laying aside all malice, and all guilty in hypocrisies and envies, and all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted, that the Lord is gracious, to whom coming is unto a living stone disallowed indeed of men, but chosen of God and precious. He also, as living flavor stones, are built up a spiritual house and holy priesthood to offer a spiritual sacrifices acceptable to God by Jesus Christ. Also is contained in the scripture. Behold, I lay in Zion a cheap cornerstone, Elect precious, and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious. But unto them which be disobedient, the stone which the builders disallowed, the same has made the head of the corner and a stone of stumbling and a rock of offense. Even to them we stumble at the word being disobedient. Where under also they were appointed. But ye are a chosen generation, a royal priesthood and holy nation, a peculiar people, that you should show forth the praises of him who have called you out of darkness into his marvelous light, which in time past were not a people, but are now the people of God, which have not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims. Abstained from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doors, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the King a Supreme. Or under governors, as unto

them that are sent by him for the punishment of evil doers. And for the praise of them that do well. For so is the will of God, that with well doing you may put to silence the ignorance of foolish men as free, and not using your liberty for a cloak of maliciousness, but as a servant of God. Honor all men. Love the brotherhood. Fear God, Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle. But also to the forward. For this is thank worthy, if a man for conscience towards God endured grief, suffering wrongfully, For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently, but if when you do well and suffer for it, you take it patiently. This is acceptable with God, for even here unto where he called, because Christ also suffered for us, leaving as an example. That you should follow his steps. Who did no sin, neither was guile thrown in his mouth. Who, when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him, the judges, righteously. Through his own self there are sins in his own body, on the tree that we're being dead to. Sins should live under righteousness, by whose stripes you were healed, For you wear a seat going astray, but are now returned unto the shepherd and Bishop of your souls.

Apostle Peter. Used up here, as here in the wilderness. But he also has the glory before him. And he makes much. Of an exhortation as to our behavior while we're here in the wilderness on our way to glory. And I suppose the 2 words found in this chapter. Strangers and pilgrims bring the two things before us. The fact where strangers lets us know that we're still down here in this world where we don't belong. We're in the wilderness. We don't belong down here, but the word pilgrims tells us that we're on the way to glory. Would you say, Brother Anderson, that the wherefore would refer back to the fact that of the 18 first, that GRE is that you know that you're not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's, but with the precious Blood of Christ, as of a lamb without blemish and without spot? And also what we have on the 22nd verse. Seeing you have purified your souls, and obeying the truth through the spirit unto unfeigned love of the brethren, so on, So the exhortation is not based on the ground upon which the believer is now, as all exhortation in scripture is for the believer. I'm glad you bring that out, because we do find excitations in Scripture based on our position. And we're viewed as children of God in the first chapter, but we're spoken of as children of obedience. And so obedience is expected of us as children of God. And so these wherefores and therefore in Scripture are very important and it it shows that there's a context in which what we're to read. Is found and it's always good to look at the context what what are the surroundings of the scripture that we're dwelling upon? This helps us a lot. We don't need commentaries on the word of God, especially because the Word of God is its own commentary. And we might have a question about something about a verse that we're reading. But if we look a little a little farther before or after, we'll probably find the answer. I like to think of this as being in some way connected with the significance and value of the word of God. Up the last three verses, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flashes of grass and all the glory of man of the flower of grass the grass withereth, and the flower thereof falleth away. But the word of the Lord, as we have just been reminded of these unchanging things, the word of the Lord and endureth forever. And this is the word which by the gospel is preached unto you, Wherefore. Laying aside all malice, and all God and hypocrisy, and envies, and all evil speakings, as newborn babes desire, the sincere milk of the word here is that which, in spite of every change around us, remains unchanging. This is that through which you and I have been born again. And surely it's that which ought to be our food and we ought to have an appetite for it. And the first verse tells us what will hinder our appetite. Both times we find children. I know our little granddaughter was with us. She wasn't hungry at all. It was something very unusual. She wasn't well and when she got well, her appetite returned. The things that were hindering her appetite were gone, and it's very important to view these things that hinder the appetite of the child of God for the word of God. And we're all subject to these things and we should lay them to heart.

Because we have a nature that is guilty of malice, hypocrisy. So we don't have to come in too much on them because. God has deceit, for it isn't truthful, and how easy it is for that old nature to try to deceive others. The hypocrisy, of course, is pretending that we're more spiritual, more devoted. Than we actually are and. At all evil speaking. How wrong that is and how harmful it is not only in the assembly, but it harms our individual souls to be always criticizing and condemning and finding fault with God's children. That doesn't mean that matters that concern the welfare of the Assembly must not be taken up and righteously dealt with. That's another matter entirely. But as to our daily conversation with one another, how well it is if we're occupied with the those things that are commendable in our beloved brother instead of being occupied with their shortcomings and failures. Then those things being judged, laid aside, as he puts it here. Well, then there is the state of soul to the inner state of a newborn babe, earnestly desiring the sincere milk of the word. The NBC is what characterized the the assembly at Corinth, was it not? They were envious of one another and they were they were starting schools of opinion and gathering around certain persons and. So that was the evidence really, of a deeper evil in the assembly which broke out later. That sometimes these things mentioned here are indications of something deeper going on, and it's expressed in this way where the heart's really out of communion with God and or it wouldn't be the evil speaking and the end being so on. It's instructive, too, to notice that the first three of these points that are warned against might not be seen. They might not be outward at all. The malice is to be thinking evil thoughts of it others, or thinking evil thoughts. And it might be going on outwardly, appearing as if these thoughts weren't there, but there they are. And then the next one is a little different, a guile. Oh, that's using Satans methods of deception, but that again might not appear on the surface. And then the third one, hypocrisy as well, begins to becoming a little bit more evident. Pretending in our outward way. To be what we are and the envies it increases, then again to have low thoughts of of others, and then the evil speakings out of the abundance, the heart, the mouth speakers and that which had been might have been occupying the heart would come out in the evil speakings. So it's a serious warning, isn't it, that underneath the hidden things might be there, but then they gradually come out. Is that not something what the apostle speaks of when he says in the 4th chapter and above all things have fervent charity or love among yourselves, for love shall cover the most due to sins. I understand that means that there is that fervent love among the Saints, that evils that might develop in the assembly. Checks, they don't progress. And so when God looks down at his people instead of seeing wrangling and unhappy state where he sees that they have a fervent love for each other. So that he doesn't love coming up, covering up on his evil when it should be judged, but it prevents the evil from becoming operated among the Saints and in the lives.

Of individuals. It's been said that verse one is plowing the ground and verse two is planting the sea. Oh, brother England are used to say in Bloomington, you got to get the weeds out of the garden before you're a nice vegetables and flowers can grow. And the first verse is he said have the weeds, get the weeds out and then. What is useful. Valuable is then free to progress and to grow. Sad thing about weeds is. Having had some experience on the farm, if you leave the weeds. They take all the nourishment out of the soil. And if you don't keep them down, plow them under, you're going to lose. From the soil, those valuable things that are needed for growing the crop. And these things that we have in the first verse certainly shaped the strength of the believer. And we need to judge these things that we might preserve ourselves, because if we're going on according to the flesh, we're certainly not walking in the spirit. And we're losing, we're losing strength, we become. Open to the enemy and he just can use us more and more. And we're not doing anything for the Lord to glorify Him. It just takes our strength

away, our spiritual strength. But we've been exhorted to be strong in the Lord and in the power of His might. We've been told to copoly to the throne of grace, to obtain mercy and find grace to help in time of need. Because what would we do without the Lord? But these things must be judged before we can really go on with the Lord. We've been reminded so often in previous years. That communion and self judgment go together and I trust we don't forget that. I think we've heard it said too, that if we would judge those things which our brethren don't see, we would not have to judge those things which come out and they do see. So I believe this is what we have here first of all, those things which are unseen and we certainly can't look around and try to apply them to anyone else. I remember as an example visiting with a dear brother one time and I esteemed him so highly with a good deal older than myself. And he told me. And he didn't seem to be telling me with any great sorrow that were certain ones in the assembly where he was, with whom he could not shake hands. I didn't know the situation, I just simply said to him or brother, if you don't shake hands with them, I'm sure you pray for them. And he looked a little embarrassed. And I said, do you, brother? And he still wouldn't answer. And I said, brother, do you, do you pray for those with whom you feel you cannot shake hands? And he hung his head. He said, no, Well, I said, could we both get down together now while you pray for them? He was old enough to be my father. And we did. And there were many, many, many tears, both his and mine, because there was a sorrowful situation. But he knelt down and prayed in warm love. And I saw him a few days after, he said. I've shaken hands with everyone of them. And brethren, I know this is true. Sometimes we feel that, perhaps. Truth and righteousness would forbid us to show the love that our hearts, we hope, feel. But if this is the case? If this is truly the case, let us judge unsparingly that there be not malice in our hearts, that we love our presence and that we at least pour out our hearts before the Lord is secret for them all. I've learned something from reading what our late brother Jan Darby wrote. It was on the subject of praying for our brothers. And he was writing about pray for those that might have faults that we see.

And might even be reluctant to shake hands with. But the gist of what he said was, if you pray for your brethren, you'll be seeing something. You'll soon be seeing something to thank God for. I was wondering if we don't have a thought in the proverbs connected with these first two verses. I've enjoyed this myself and been exercised about it in the 13th proverb. Verse 23. It says much food is in the village of the poor. But there? Is that is destroyed for want of judgment, thinking of much food in the tillage of the poor, that is, there should be an exercise. As one has mentioned already about the weeds, if they're not dug up, if there isn't something done with the ground, then there's no food. So there's much food is is in the tillage of the poor. Doesn't cost anything. It's not a question of price, it's a question of judging, isn't it? I was thinking then in the other verse of the other part of the verse, but there is that is destroyed for want of judgment. If I don't judge that thing within then there is no growth. There can be no food for my own soul and no growth in connection with that. And then I was thinking too in Jeremiah four of the little word there in exhibition Jeremiah 4, verse 3. This is the part of that verse but the third verse. For thus set the Lord to the men of Judah and Jerusalem. Break up your fallow ground, and so not among thorns, that is, break up your foul brown. Let there be self judgment, and so not among thorns. I'm sure there's other thoughts on it, but I've enjoyed that in connection with this these first two verses here in in First Peter 2. That in order for growth there must be the judging of the thing as our brother has brought out, that starts within and if it isn't judged, then it comes out and there is no growth. And many are defiled. We have another use of milk, haven't we, in the? And the third chapter, First Corinthians, or the 4th chapter? Well, the third chapter, where the apostle says I fed you with milk and not with meat, for hitherto you were not able to bear it. For whereas there is among you envy and strife and division. Are you not carnal and walk as men? Well, in that case the milk is the is the first. A blessing or understanding of God's truth may be the gospel that is brought a Sinner to know that he is lost and needs a savior so that he's trusting in Christ. But if he didn't go on and understand what grace had brought him into. The new relationship to Christ as His glorified head. Many other lesson subjects from the word or he would remain in a state of infancy, but then in Galatians and Hebrews and the. 5th chapter He warns the Hebrews there that whereas they should be teachers, there were only they were only based, and they hadn't got to the place where they could enter into the deeper truth they've just been. Crowd feeding on milk? Well, that isn't the thought here, is it? Although it's using that way there. But here it's the daily enjoyment which is a result of reading or meditating upon the word of God. As newborn babes and in that sense we should always be newborn babes always having that healthy. Fresh enjoyment of the things of Christ. In one way we should grow up to be.

Mature Christians. Like first a bath, then a fall, then a young man and then then a father. But as far as our appetites are concerned, we should always have. That. That eager desire, brethren, do we have that eager desire? To know more of the things that are contained in the. In the precious word of the living God. Our brother and his young peoples address this afternoon made reference to. The delinquency that there sometimes is in connection with having a gospel meeting. Or feeling a gospel responsibility. Well, could we connect that with this? As newborn babe desire the sincere milk of the word, our brother Barry was reminding us of the simple things of the gospel that are our enjoyment when we're first saved. The gospel, isn't it? Well, perhaps this exhortation here can fit that situation where there's a laxity in connection with having Gospel meetings. If we have that desires newborn babes for this simple truth of the word of God, we'll certainly enjoy the Gospel meetings. And we'll love to attend the Gospel meetings too, and to encourage the brother that stands up to give out the gospel. Or you say, well, sometimes there isn't any unsaved in the meeting. Well, as Saints of God we can enjoy the gospel. I enjoy hearing the gospel, and I'm sure there are many others here that enjoy hearing the gospel. And so I don't believe we should give up the gospel meeting. If at all possible, carry on as newborn babes desire, than sincere milk of the word. Whether your party is to speak of a saint's gospel. Remember a brother in the Chicago meeting years ago that objected to his thought that you should preach the gospel in the meeting room to the Saints, that you don't get to unsaved into the meeting? Oh, this brother not often got a hole and he was going to start a real gospel campaign. He thought, I went there one time and they had one little child that came to the meeting and that was the. The 8th. How come supposedly a gospel work whereas the gospel is still going on and the Oak Park meeting which is a continuation of the Chicago meeting and the people get blessed. So there are many truths. Would you not say Brother Anderson connected with the gospel of our salvation as to eternal security and as to? Our being saved from the power of sin, the power of Satan. And delivered from the law all the way consequences of being under that old schoolmaster. Well, you could just multiply endlessly the precious truths that are connected especially with the gospel that. Lord would have us continue with. There's a groundwork that's done in preaching the gospel. If the gospel is preached in its fullness, there will be a groundwork laid, foundation work laid even for those who've already believed in the Lord Jesus Christ. And I feel sometimes that our young people, and maybe older ones too, are not firmly grounded. In the truth of the gospel. And so sometimes there's wavering and doubts and whatnot, and they're wondering what about their sins after they've gotten saved. And maybe they're not saved at all. All those kinds of things enter into the minds of of. Recent believers, or maybe believers that have been saved for some time, but we need a foundation in the gospel. Instructive to see that little comma after the third word as newborn babes. The comma weren't there as newborn babes desire it would be a statement. But with the comma in there, it lays emphasis on the fact that the desire is something to develop as newborn babes desire. It's a it's a, it's a, it's an exercise, isn't it? To desire this so it's a good thing to.

Encourage those who have just been saved to to go on to read the word of God early in the Christian life. And I believe that's the force of it, isn't it? It's it's desire. It's something that we have to cultivate in the in the Christian life desire. It needs mothers and fathers need to encourage their children to read the scriptures. It's something that needs to be developed in in the young convert. I suppose that this supplies practically this afternoon to all of us as well. This desire is newborn babes. We're not newborn babes, perhaps all of us. But we should have that desire as newborn babes, and this should never leave us. Now, I'm sure that most of us can remember when we were first saved, when there was probably at least with some of us. More zeal than there is now in the gospel and telling others. And I do think that the question of giving out the gospel in the room starts with a state of soul. And so sometimes if these things are hanging on that we have in the first verse, it may hinder the the preaching of the gospel. There may be those who could well are well able to preach the gospel. Who would never open their mouths because of something that's hindering? There's a verse that says something goes something like this. Heroes of a merry heart. At the continual feast. Now I interpret that to mean one who is in communion. With God. He is like these newborn babes. It is of a merry heart as a continual feast, a state of soul. And if this is so, why? There will be the the gospel going out, whether it's in the room or whether it's on the job or in the office, when the opportunity arises. But I think so many times we find, at least I have found that when I've had the opportunity to give the gospel out. Perhaps at the work or wherever I was, I was not really in the state of soul to do it. And that's the the thing we should be exercised about and I believe that's what we have here. In what I related about that brother getting a fall and starting a gospel work as he thought, I don't want to discourage any effort made to start the work of the Lord. Just telling relating about a brother that was so opposed to what Brother Potter called the Saints gospel that the Lord. I think I just taught the brother that what he looked upon so lightly was really valuable. And his thought of getting out and getting something started, that he didn't have the mind of the Lord for it. For many places, we know that it's where the Gathering has started. A Sunday school, maybe in a small way, has developed into a real work of God. Walton thought how in Montreal a gospel preaching on the on Saint Catherine St. I can remember many years back and being impressed. The faithfulness of the brethren who went there, and I think the result was that it it opened the mouth of younger brothers that are still preaching the gospel. So we don't want to discourage any outside. Energy in the gospel, but along that of what I was really seeking to bring before us. Don't give up the gospel meeting in your little assembly.

And if the Lord leads to other openings, why I be very thankful to him for it. Paul says, moreover, brethren, I declare unto you the gospel. That's always been a bit of an encouragement to me. Moreover, brethren, I declare unto you the gospel by which also you were saved. Well, if our own hearts, by the grace of God, are so filled with Thanksgiving for what the gospel of the grace of God means to us. What a joy it is to tell it out. What a joy it is to tell it out. It ought to be. It ought to be a joy it ought to be from an overflowing heart that any one of us would ever, ever tell us about. Oh, when we come to the Book of Revelation and we read under him that loved us and washed us from our sins in his own blood. That's not very profound, is it? But it's a burst of praise in the first chapter. And then you come to chapter 5. Thou art worthy, for thou hast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Oh, I think there's going to be something about heaven itself that will never, never let us forget the precious wonder of the gospel I just returned from Trinidad and they have their regular meetings, 5 meetings a week, and in addition to that all year round an open air testimony and practically everyone in the assembly. Is out for the open air message as well As for all the regular meetings. We came together on Monday night for the regular meeting and they said where shall we have the open air meeting tomorrow? One brother said. I think it would be nice to have it in front of Brother James Home. So I didn't know what Brother James would think of that. But sure enough, he was very, very happy about it. And we all met in Brother James Home, went out the front door and stood there and preached the gospel to Brother James neighbors. You can imagine that that takes quite a testimony in the neighborhood to be able to stand in front of your own home and preach the gospel. So, brethren, I really feel with all the wondrous truths that by the grace of God has been entrusted to us. If there's anyone here that doesn't enjoy listening to the gospel. There's something seriously wrong. No matter how long you've been saved, I hope you still love listening to the gospel. You'd say, brother, that while we're considering the going out of the gospel and the milk of the word being indeed in a certain sense the proclamation of the gospel, yet strictly speaking here it's any subject in the word that feeds the soul. I believe that the correct translation here is. The pure mental milk of the word that is our minds that need to be. To be fed and sustained is so much around us that is harmful and that is distracting and gets us occupied with the thoughts and ideas of the world that we need to have our thoughts and our desires and our interests formed. By the word of God, whatever line of truth it might be, if it's the subject of the Church of God, the church that he loved and gave himself for, well, there is an immense subject. And as we think that we're actually members of the body of Christ, members of his body, of his right and of his bones, what a, a strengthening that is to go on with that. Hope soon before us, when we'll see the Church and all this beauty and perfection, and to know that we're actually members of the Body of Christ, even down here. We have a picture here of true ministry in Peters second chapter where he brings before us the person of Christ and his ministry. Now you were Speaking of the various subjects that wanted to take up, but we find that Paul does the same and. The Apostles, although they may take up various subjects, they all return to the person of Christ. This is what we have in this third and 4th verses. If so be you have tasted that the Lord is gracious, so that one who is safe has this expectation, doing the 1St 2 verses to be saved, to whom coming is unto a living stone.

Disallowed, indeed, of men, but chosen of God and precious. Well, that's Christ is before us, is it not? And he's precious to every believer. And it's the preciousness of this that keeps us in the right state of soul. It's so important for us to taste that the Lord is gracious. And Peter had an experience. That brought this before him. He had denied that he knew the Lord. And yet Peter was the first one. For one of the first to whom the Lord appeared after his resurrection. And what went on when the Lord appeared to Peter were not told. But the Lord lets us know that he's interested in Peter. And Peter found out how gracious the Lord was. And you can't help but speak up. I'm sure Peter felt terrible. He wept bitterly after the Lord had looked at him. And you began to realize. What an awful thing he had done to deny that he knew the law. But he found that the Lord was just the same. There hadn't been any change in the Lord. And he learned something of the graciousness of the Lord. He tasted that the Lord is gracious all. Peter might have had the thought. Well, now what? What do I have to do to make up for this awful thing that I have done? The Lord didn't give him a chance to do anything, and he doesn't expect us to do anything to undo what we have done in the past. But we find that when we come to the Lord. In weeping bitterness of soul, self judgment, and repentance, the largest justice, gracious as he ever was, And he forgives and he cleanses, brings us back into unhappy fellowship again. What a gracious Lord. All that's not having a legal thought. Now, now, dishonor the Lord. Now I got to do something to undo that. To make up for it? No, just take the low place before the Lord. And we'll find that the Lord is gracious. Don't you think, Brother Anderson, that that is really thought prepared to soul to enter into what follows? To whom coming as unto a living stone, disallowed indeed of men the chosen of God and precious He also is living stones, are built up a spiritual house, and so on. So many people miss the truth of. The fact that we are living stones and built upon the one who is the living stone or as he told Peter upon this rock that is Peters confession. Christ the Son of the living God. And on that rock the Lord builds the church well. How few understand and enter into it and yet it's it has a powerful result in our lives when we see. Or the truth of what is referred to here and how in keeping that was with the instruction the Lord gave to Peter in the 16th chapter of Matthews gospel, where he

tells Peter that thou are Peter, Pete Cross. I believe the original and upon but upon this rock that is Christ himself, whom Peter had confessed as the Son of the living God. He says, I will build my church, and the gates of hell shall not prevail against it. So Peter is just almost rehearsing word for word what he learned on that occasion. Is this house complete yet? You tell us, brother. Well, isn't it being built? Isn't that the thought? Yes, it is being built. There is such a thing as God manifesting His presence in the assembly here below.

But that's. The public testimony and responsibility of man connected with it, as we have in the end of Ephesians 2. But we also have an Ephesians 2 just exactly what we have here a a house that's not yet completed. But as soon as the last members brought in, it will be, and then we'll all be caught up, won't we? I suppose the Apostle Peter brings in the house aspect here because he's occupied with behavior in the house. The Apostle Paul wrote to Timothy that thou mayst know how the artist could behave thyself in the House of God. All of us belong to some household and as a member of that house or household, we have a responsibility. Well, those of us who belong to the Lord Jesus Christ, we belong to the household of God. And I suppose it's that aspect it's brought before us here as a house. It's expected that a certain behavior should become us, a behavior that's becoming the House of God. Don't you think it might be helpful to look at what you referred to Brother Anderson? I mean brother. No. Yes in the end. Ephesians 2. In the 21St verse of Ephesians 2IN whom all the buildings fitly framed together growth into an holy temple, and the Lord where there's the building growing every time a Sinner is saved as another stone added to the building. It's not complete yet as you said. And then in the next verse in the 22nd verse of Ephesians 2. In whom ye also are builded together for an habitation of God through the Spirit. There the church is looked at as completed any particular time. Build it together for inhabitation of God through the Spirit. So when they came together into one place in cars, where there was the Church of God as to its present aspect, but in another aspect it's not complete and will not be complete until the Lord comes and gives a shout in the air. And Peter, in line with what Paul teaches there in Ephesians, speaks how the living stones coming. To Christ who is the living stone. You mean in Peter, Peter, yes. The apostle Peter said, To whom shall we go? Thou hast the words of eternal life. Here says to whom coming? Peter knew there wasn't anywhere else to go, anyone else to go to, but the Blessed Lord to whom coming. Why even in in the Reading meeting? If you haven't come to the Lord Jesus, you can come now and you can find him, the living stone as well as the Savior and the one who died for sinners. To whom coming. That's what God expects. He expects us to come to the Lord Jesus Christ. For us, there's a sense in which we as believers can come to we need to come to him every day. And in the assembly, we come to it. We come to meet the Savior. The city is presence. Wonderful, isn't it, when Peter said in the 16th chapter of Matthews our arts of Christ, the Son of the living God. Now he is enjoying the thought that what his confession there, that Christ was the Son of the living God, that each believer has the same life and nature that was seen in the Blessed Lord himself.

He also has living stones, He is a living stone, and we have the very light of Christ himself. That is, when you were saved, you were born again, and you received divine life. And marvelous to consider that that life is the very life of the Son of God himself. One might just wonder how I hear that he speaks of Christ as the living stone, but you'll notice in the eighth verse that he uses the. Illustration of the stone and the rock interchangeably. We're in that verse. A stone of stumbling and a rock of a fence. The word the Lord used in the 16th of Matthew and talking to Peter. Upon this rock that is. As though the Lord said, Well, Peter, you're a little stone, but upon this bedrock. I will build my church. Our brother Brown, who was very learned in Greek, I understand. Explained that that the word there in Matthew is a shelter rock of foundation rock not. Not just a little fragment of the rock, and that's all. Peter was just a little stone for you. We all know, I'm sure, that the word Peter means stone. Pete Cross is a word taken from that. And when the Lord met Peter, he called him Cephas, which is just another word for stone. And we're builded. And remember that we're building together. We don't want to go on independent of our brethren, and that's the precious truth too. With this be taken from Isaiah, you suppose Peter refers to Isaiah when he quotes this Isaiah the 28th chapter. Because this will be the same foundation stone as you suggested, the foundation that Israel will rest upon, but not. In the 28th chapter and. The 16th, 1St. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone. A tried stone. A precious cornerstone. A sure foundation, he that believeth shall not make haste. Well, this will be the this will be the foundation and resting place of the return Jew, and the one who rejects this stone, of course, as we learn in that it will be ground to powder. It's a it's an awful thing to reject the Lord Jesus, whether it be now or whether it be in that coming day for Israel. There will be those of Israel who will reject that stone. But this is the test, is it not always? This epistle was written to those who've been scattered, that is, the Jews that had been scattered here and there. And Peter is writing to them to encourage them and reminds them that they have a foundation, shown they have one upon whom they can rest. They can depend upon him. Well, I'm sure it wasn't easy for these that had been scattered here and there. It was a trying time for them. But Peter writes to them to encourage them. Well, it's a spiritual house. It isn't a House of. Wood or brick or stone, the thought of the church has so been so perverted in Christmas to speak of a church that people immediately think of a building with a staples. But how clear scripture teaches us that the only thought we find in the Word. Is the church? Says the building? Perhaps this story is rather worn, but. I was told that this took place in Smith Falls years ago, that there was a young man was walking with brother Heaney and he said look at our new church. Brother Heaney says why it isn't complete not completely said he so proud of this building. I know he says that many years and then he sells. I think too you'd be a hard thing to put put this church in a house because we I read about the church in certain ones house.

Well, he was just showing the young man how far. Christendom has got away from the truth of the church. For we read, you know, in the I guess it's the 8th of Acts when these things came to the ears of the church. So it shows that the church is a living thing. It isn't a dead thing, it's it's composed of all true believers. But of course there is a local expression of the church because you get in First Corinthians 12 where it says ye are other than the ye are the. Forget. Maybe someone remembers exactly the words. Well, I'll turn to it. First Corinthians 12. There, the apostle says. But ye are the body of Christ, and members in particular, that is the assembly or the church. There at at Corinth was a local expression of the whole body of Christ the world over. And we need to remember that, brethren. It's solemn to think that as gathered to the Lorde name, that we represent the whole church. If it were gathered, as we find in Scripture, according to the mind of God. So that when local matters come before an assembly, don't forget that what? Your every action you take has. A reference or has to do with the whole body has gathered. In the Lord's name. Doesn't it seem very, very sad that although these things are at least in some measure, precious to us? And they were certainly very precious to the Lord, either so precious and so real that he gave himself that these things might be reality. Yet they're looked upon in general by the religious world as being just strange theories, just simply theories. And they're much more interested in their buildings and that which they can point to then in the precious reality that are here in the word of God. And I suppose if someone could point to a church or a cathedral and say, well, that's been standing for 1000 years, people would come a long, long way to see that building that had been standing there, the glory of some architect for 1000 years. But when the Lord Jesus speaks of these things, he says, the gates of hell shall not prevail against it. And let man sneer, if they wish, that which by the grace of God, you and I, in some little measure and joy as being. So real in the word of God in connection with these matters, they were very dear to the heart of the Lord Jesus, and they will be eternal, will they not in their in their demonstration, in their reality. I remember one time visiting with a Christian man, the minister of a denomination in Smith Falls, and he made some reference to the little meeting room that I attended. What is that church that you belong to

down there on George St. I said, Brother, you and I belong to the same church. And he looked a little bewildered. Then he said, oh, I know what you mean. I said, what do I mean? He said. You mean that church that cuts across the boundaries of all denominations? I said, Brother, is there any other? Is there really any other? He was a bit of a loss to explain. That which seemed to mean a great deal to him, but it just seemed to me so very, very sad. Here we have in the word of God that which I hope means something to the hearts of those who are the Lords, as though a husband were to say yes. I think somewhere we have a.

A marriage certificate, if I'm not mistaken, but it's only a piece of paper with a few name signs on it. It's only a theory. It really doesn't mean very much what a heartbreak that would be to his wife or vice versa. But when we read the purposes of God, when we read the heart of the Lord Jesus in giving himself and presenting to us in the word of God that which we know is spiritual, yet how very, very wondrous and real and eternal it is. And what an effect it should have upon us. Not long ago, I got a letter. Ghana from one of the Africans there just a young man and in the latter he was asking if I could help him to become a priest. He wanted to study to be a priest. Well, I wrote to him. In the vein that we have here being a holy priesthood, I wrote to him and I said, if you want to become a priest of God, you believe in the Lord Jesus Christ. Everyone that has accepted the Lord Jesus Christ as Savior is a priest. And we're priests to OfferUp spiritual sacrifices. And I said, if you accept the Lord Jesus Christ as your Savior, you will be in a position where you can OfferUp spiritual sacrifices to God. And that's the only priesthood that you need. You'll be a priest if you accept the Lord Jesus Christ as your savior. You don't need to go through school or go through a lot of ritual and so on, but just become a child of God. Accept Christ as your Savior, the one who died for our sin, and you become a priest. Ever hear about? Was the postmaster at Guelph years ago? And the early history of the meetings in this country. And the priest came to his house one day. Said he understood he was sent for. No, his brother said. But he said, I'm very glad you came here because you say he says you know that I'm a priest and have taken holy orders. Oh, he said I didn't know about that. Well, he says if you'll wait a few minutes then have tea with me. Why, I'll give you my papers and show you that it's true that I'm a priest. And have taken holy orders, so rather reluctant ladies stayed. And and after the neo tee was over, they sat down. And so he started out. He said, I suppose you'd agree with me that this is Brother Wells. His name was. I suppose he said that he would agree with me that anything the Apostle Peter wrote was the word of God. Wouldn't you? Oh yes, said the priest. Surely. Well, he says, I have two letters from the great apostle Peter, and he says, let's turn to them. So then he started out, and he read in the first chapter, having born again of incorruptible seed of word, and two about. That he was redeemed not with corruptible things of silver and gold, but with the precious blood of Christ. So he says, you see that I have divine life, I'm redeemed now, he says. What about those who have been redeemed? So he went on to to the second chapter, to boom coming, and then to a living stone. You also are living stones are built up with spiritual house and holy priesthood. I said, brother, you see, I've been redeemed. I have, I have been born of the incorruptible seed of the Word. And now the Peter tells me that I'm a priest. And then he says too, I've taken holy orders, and the Holy orders are to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Poor man went out. The place I guess is still standing there at Guelph, where where the wells lived and. When he got out, where nobody he was sure would hear and he said, I whispered to him. He said I'd give anything in the world if I knew what you knew that I would never go to Purgatory. Well, he says if you come to Christ as a poor lost center and accept him as your savior, why he says you are redeemed and you will never come into judgment. Well, the poor man got so interested he used to go to the post office and and he was discovered talking to.

Brother Wells, he disappeared, but he says. I'm sure I'll meet that man in heaven. Well, it's a wonderful thing, isn't it, to think we're all priests and I've taken holy orders. Well, there's a lot that goes on and Christendom that. Certainly has a question mark around it, but when we are carrying out what we get here, offering up spiritual sacrifices led by the spirit of God, we can't be as assured of this, that they're acceptable unto God. By Jesus Christ. That's the first thing isn't it, that I was thinking of the the way it's the Spirit of God records here for us through Peter. He also has living stones are built up a spiritual house and holy priesthood to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. I think of the gospel and. Sometimes the gathered Saints have been accused of of just sitting around on March the morning when the gospel should be going out. Well, I believe we have the truth here, don't we? That it's offering up spiritual sacrifices. First. He has his place first. Then the gospel emanates from being in the presence of the Lord, owning his glory, giving him his place. Well, that's the first thing, isn't it? Offering up, that is a holy priesthood. That's it's that which goes up first, and then we find the later, of course, the royal. In connection with the gospel going out. Remember picking up pamphlets put out by denomination down in Kentucky? And it started out like this. It says a church is an organization to preach the gospel. Well, of course the whole idea of an organization was an organization of men. That's wrong. And then make the gospel first is missing the truth of the word too, because as you say, brother little. That. Offering up the spiritual sacrifices acceptable to God comes before the holy the royal priesthood. That she should show forth the virtues of him that called us out of darkness. Into his marvelous right comes in the secondary place. When God wanted the children of Israel out of Egypt. He said to Pharaoh, Let my people go, that they may hold a feast unto me. That's what God wanted them out in the wilderness for. And that's what we have before. In our scriptures, the wilderness, we're in the wilderness. God wanted his people out there in the wilderness to hold a feast to him, that is, to worship him. And of course, they'd have much to thank and praise him for when they got out there because. They would have been redeemed in Egypt, that is under the shelter of the blood and brought out by the mighty power of God. And they would have a lot to thank the Lord for. And we find them thanking and praising God in the 15th chapter of Exodus. That was the feast to Jehovah. Now that was the first thing. And if you talk about preaching to anyone, preaching to the gentiles of the heathen, there weren't any like that out there. No, the first thought was. To worship God, to hold a feast to him. And then I also think about what we have in Isaiah, the 6th chapter. Where Uzziah died? And Isaiah saw the Lord. And he says in the second verse of Isaiah 6. And above it stood the seraphim. Each one had six wings. With twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Well, 4 wings were used for covering themselves because they were in the presence of God. Acknowledging that they were in the presence of God covering themselves. In the acts of submission and worship. But then two were used for flying, four for the attitude of worship only, two for activity, and the four for worship come first, then the two for activity afterward. And no doubt we could find other examples of this order of things in respect to worship in the word of God. I think it gives us very clearly and plainly what God's mind is that the sacrifices of praise are due to God. First, we must be in the sanctuary. If we've not been in the sanctuary in the presence of God, certainly we're not ready to go out to those outside. We say #99. On Christ salvation rest secure, The Rock of Ages must endure. Nor can that fate be overthrown, which rests upon the living Stone. View the vast building, See it rise, the work. How great the plan, how wise. Or wondrous fabric power unknown that rears it on the living stone number 99.

Toledo Conference: 1975, 1 Peter 2:6-9

Reading

Toledo, November 1975, Second reading meeting. 154. Opportunity offending. Verse three, Yes. On Lost on Change. Recall my heart enjoying all its right to see things and parts a fertility attention. Oh. My God. I am here. I want. To buy. My first brother Anderson, 1St State. First, The Crystal of Peter, chapter 2 and verse 6. Wherefore also is contained in the Scripture. Behold our lands, I am the chief cornerstone. Elect precious, neither believeth on him shall not be confounded. Under you, therefore, which believe he is precious, but understand which we disobedience, the stone which the builder disallowed, the same as made the head of the corner and a stone of stumbling and a rocket offense. Even to them we stumbled at the word being disobedient, for under altar they were appointed. But ye are a chosen generation, a royal priesthood and a holy nation. A peculiar people, that you should show forth the praises of Him who have called you out of darkness into his marvelous light, which in time passed, were not of people, but are now the people of God, which have not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts with war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good words, which they shall behold, glorify God in the day of visitation. Submit yourself to every ordinance of man, for the Lord's sake, whether it be to the King of Supreme or under governors, is under them, that are sent by him for the punishment of evil doors, and for the praise of them that do well. Soul is the will of God that was well doing. You may put the silence and ignorance of foolish men as free, and not using your liberty for a cloak of maliciousness, but as a servant of God. Honor all men. Love their brotherhood. Fear God, Honor the king. Servants, be subject to your masters with all. Fear not only to the good and gentle, but also to the forward, for this is thank worthy.

If a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? When you do well and suffer for it, you take it patiently. This is acceptable with God. For even here unto where you called, because Christ also suffered for us, leaving us an example that ye should follow his depths, who did no sin, neither was guile found in his mouth. When he was reviled, reviled not again, when he sovereignty threatened not, but committed himself to him, the judges, righteously. Through his own self there are sins in his own body on the tree, the way, being dead descends, should live under righteousness, by whose stripes he were healed. For ye were a sheep going astray, but are now returned unto the shepherd and Bishop of your souls. Notice the authority that Peter gets to the scriptures as though that was the final. Decision for all things. Wherefore also it is contained in the scriptures. That was the Old Testament scriptures. And so he refers to the Old Testament Scriptures. But wonderful to think that we have all the whole revealed mind of God. And now we're so favored, so specially blessed, we not only have the Old Testament, but we have the New Testament. And as it has been said. And well said that the Old Testament is the New Testament concealed. The New Testament is the Old Testament revealed. The question was asked about the reference that we had in Isaiah 28. Yesterday. Verse 16, which no doubt is what Peter is referring to in this sixth verse. He's a believer. Shall not make haste. Is that not explained in the New Testament in the sixth verse? He that believeth on him shall not be confounded. I believe we have salvation in Peter in two ways, do we not? He's speaking to the Jewish people, and there's a time coming when that people will be going through a great tribulation. But at the time that Peter wrote, they were about ready to pass through a real trial as well because Jerusalem was going to be destroyed. And so. They could count on the Lord for His deliverance, and I'm sure that those who were real believers. I'm not. I don't know how many, but a great many of them escaped this this trial that came on the nation because they were believers and the Lord no doubt protected them in that way. They countered on Him, and this will take place in the coming day. But I'm sure that we can all enjoy the fact that the one who simply believes in Jesus as his Savior and trusts in that precious blood. Has eternal life and we must not neglect the simple gospel that we have here in this in this verse. Is something that might be helpful. Sometimes we wonder why that they when a burst from the Old Testament is quoted in the New Testament, that they're words that are changed like in this verse. For in Isaiah 28 it says he shall not make haste, and when Peter quotes it, he shall not be confounded. We have to remember.

That the Holy Spirit that indicted the Old Testament also indicted the New Testament. And if the Holy Spirit was pleased to change a word when He gave it in the New Testament. And gave the writers of the New Testament to write and quote that verse. He had a perfect right to change a word to bring out a certain meaning that was more in keeping with New Testament truth. So don't be surprised because it's the Holy Spirit. Same way if I was writing a letter and decided I wanted to change a word or it's my letter and I certainly have the right to change the word to suit certain occasion or a reason why I think the word should be changed. We have another example of that, just to mention two things over in First Corinthians chapter 2. And verse 9. But as it is written, I have not seen nor ear heard, neither have entered into the heart of man, the things which God has prepared for them, that love him. Now the quotation is taken from Isaiah and over there instead of saying love him that wait for him. Well, in the Old Testament, they were still waiting. For the Lord Jesus Christ, for Christ to come the this all was hidden so far, but now that the Lord Jesus has come then the word love him can be put in there so it as her brother Barry bringing out It depends on the circumstances and what the Holy Spirit has in mind in the way of the application. Isn't this word confounded or ashamed? A very, very beautiful thought, too, I suppose. In Isaiah the reference is to those who had trusted in a refuge of lies, and it proved to be of no avail to them but the one who today put his or her full and complete trust in the person of our Lord Jesus Christ and in his precious word. Will never be confounded. Will never be ashamed. There's a great deal of advertising today that would encourage you to use this or that product. And of course they're all played up so highly that once in a while, to say the least, you find the product is just quite as wonderful as the advertising might lead you to believe. But when in the word of God you read every encouragement to put your trust in the Lord Jesus Christ to rely upon His precious word, you find this wonderful promise that He who does so will. Never be confounded. Never be ashamed. Is this perhaps something of the meaning that Paul has in mind when he says, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth. In other words, I can preach it fully knowing that it is everything that ever has been claimed for it. I don't think he really means that. I'm not ashamed in the sense that. I tremble with embarrassment at the talent of preaching it, but rather the fact that the message that I have to deliver is everything that ever has been claimed for it, and I'm not ashamed to present it because I know it's true. So in connection with the encouragement to put our complete trust in the word of God and in the person of Christ, we have this wonderful shorts. Never be ashamed, Never be confounded. Is that the thought of the tried stone we have in that 17th verse or 16th verse of Isaiah 28? Brother hey ho. Contrast the refuge of lies. Well, I was thinking of the fact that. The Lord Jesus has been here, and he's been through the path. He's gone into death and he's he's gone on high. We have a similar thought in Revelation. I believe the.

The third chapter. If I'm correct in the interpretation of that. The third chapter of Revelation. In the eighteen first I counseled thee to buy of me gold tried in the fire. Well, that's divine righteousness, isn't it? And one who puts his trust, and this applies especially today because this is Laodicea and one who puts his trust in the Lord. It's a it's something that's been tried in the fire. That goal, that righteousness is been proven. The Lord Jesus has been through the. Death and resurrection, they seated at God's right hand. And the one who simply makes a profession of Christ does not have gold tried in the fire, and so with the Jew in the coming day. And those that Peter was writing to, who Peter was writing

to? He brings before them a stone. A tried stone. A precious cornerstone. Sure Foundation. Well, that's that's really assuring the heart, is it not? Doubly assuring the heart of what they have to rest upon. Nice to notice the Lord spoken of in different ways, as a stone, as the foundation of stone, as the cheap cornerstone, and as the topmost stone. As the foundation of stone is set upon which our faith rests, something that's as followed as the Rock of Ages. There is the Rock of Ages. Then. And Ephesians 2 speaks of being built upon the foundation of apostles and prophets. I understand that they were the they were the foundation builders. So there you get Jesus Christ himself being the chief cornerstone. Well, as the chief cornerstone, he binds all together. Holds it secure, then as a chief, as a headstone, the topmost stone. Why? Here's the hears that which is the final, complete, and glorious completion of all the purposes and thoughts of God. When the church is complete, why then we'll see the headstone as baccarat sells, saying grace, grace unto it, although we understand that's the different subject there. But we could apply it to ourselves of course, there in Zechariah 4. Or he's talking about the rebuilding of the temple, which seems so impossible at that time. When there was every obstacle to hinder but will, the prophet Zechariah receives the revelation that that. Joshua, the high priest, and is it drivable, would complete the work, and he would come forth with the headstone, saying, Grace. Grace underwent it would be complete. Well, we can just use that as an illustration. The problem the Church that someday was going to be complete, and when he will present it to himself a glorious church without spot or wrinkle or any such thing. And there Christ will be the glorious. Headstone of the whole. Complete work of God. Why does it say in our first? I lay in Zion. I think you know Brother Barry. Well, I'm not sure if I do, and the only thought I had was that when the when David brought the ark back, he didn't place it on the threshing floor location, but that he placed it in Zion, which is a picture in scripture of a new position of of grace that you were mentioning.

I was just wondering does that tie in with this thought that it is the churches position resting now? And grace very nice brother. That's Hebrews 12, isn't it? You get Zion there again. That'll be the earthly center of grace in the coming day. And that was the stone that Israel stumbled over when the Lord was here in humiliation, wasn't it? But the very stone that Israel stumbled over is yet to be the the chief cornerstone and the headstone, and they'll have to submit to that stone that they once rejected and crucified. The word precious here is comes in so nicely. This this living stone that's mentioned in the fourth verse. Chosen of God and precious. And. Then in the sixth verse, it's contained in the Scripture. Behold, I lay in Zion a chief cornerstone elect. Precious and that goes on to. Introduced to us the thought that unto you therefore which believe he is precious. Perhaps there's another translation is there to that The preciousness is that the thought he has the preciousness. But unto them which be disobedient, the stone which the builders disallow. The same is made the head of the corner, and Israel will see that in coming day. And those who reject Christ today will see it. They will see that they'll have to bow the knee to the one who is the. Chief head of the corner. It's nice to to notice brother 1 Dean, that before you get back that unto us that believe he is precious or the preciousness, and we find that he is the preciousness to God himself. Look at that in the fourth verse, disallowed indeed of men, but chosen of God. And precious. God would remind you and me that what is precious to His heart, that he can make that precious to your heart and my heart. And when we think of how precious the Blessed Lord is to the heart of the Father, the one who always did His will, even through the going to the shameful cross of Calvary and taking the judgment of our sins, and we not rightly say that. Even though God must forsake his Son, because he couldn't look on him when he was bearing our sins, yet never in all his life was that one so precious to his heart when He saw that he was willing to pass through that forsaking. So there never did cease to be that deep affection in the Father's heart for the Son. That was there, bearing that awful load of sin in his own body when he was there. Under the in the darkness and under the solemn judgment of God. Oh, how precious he was to the father's heart. Versus the God's estimate and the fifth verse, as the sixth verse is God's estimate and the 7th is ours. I think it's nice to see it that way. Brother Barry, how about the breastplate? Did it not have the stones on it? I do not. The stones speak of of the how precious the believer is. Yes, individually. Individually, the shoulder stones would remind us of the the strength and the security. But as you say, the the breastplate had all the individual stones in all their different colors and they would reflect and shine from the light in the Tabernacle. So they would bring before us the position. Individually, we are in love.

Are held in this way before God and love individually. No doubt the IT was by the Spirit of God. That Peter was writing these words and these words that we're reading are inspired words. They were indicted by the Spirit of God using the Apostle Peter. But Even so. I'm sure that the Lord Jesus Christ was precious to Peter. He saw the preciousness of it. Why was that? Well, he walked with him. He communed with him. He'd been corrected by the Lord. He'd been refused. He'd been chastened and taught and instructed. He'd been in the presence of the Lord. He speaks of him as the preciousness. He's precious to Peter. Well, how will he become precious to us? When we know something about walking with the Lord, communing with him. Having fellowship with him, spending time in his presence, having him chasing us. Allow things in our lives when we have the sense that the Lord is allowing it. He becomes more precious to us. This is what we need. We get so busy occupied with everything else but him, and he doesn't really become precious to us. Well, Peter makes a tremendous distinction between those that believe and those that are disobedient. What a solemn word that is to any who are unsafe in this company. Are you among those that believe? Let me ask the question to any poor here is Christ precious to your heart? Of course, his brother Anderson has remarked that there is a special preciousness we experience in communion with the Lord. When we learn more of his love and his patience with us. But I believe as far as the. The enjoyment or the beginning of that preciousness. It's It's immediately experienced when one accepts Christ as a Savior. He becomes more precious to you as you find out how faithful His love is. But still you couldn't believe in the Lord Jesus Christ as your Savior without his being precious to your heart. There is a solemn word there that Paul closes the First Epistle of Corinthians with these words where he says if any man love not our Lord Jesus Christ, let him be anathema. That means a curse that is coming. It doesn't say there, you see. If any man has confessed or has accepted Christ, or anyone has believed in the Lord that it says if any man love of love, that's a very solemn thought. Is Christ precious to your heart? One who suffered and died on Calvary? Or is it just a profession that you have made with your lips? Well, that's what Paul says to the Corinthians, and I'm still there, that he had a concern about that large assembly, their corn for the Lord told Paul that he had much people in that city and there was a large assembly there. But it's always possible when many come into the truth that there are laws that come in with only.

An awkward profession. And so he closes that pistol with old birds. If any man loved not our Lord Jesus Christ, what will happen to him? Let's stop and think about that. I was thinking when we were. Sitting here in prayer this morning. That if the Lord should come, would there be some left on their seats here? With this building be completely emptied, should the Lord come? Well, those are searching thoughts for us. Because it says let him be accursed. Maranatha cursed at his coming. Oh, it's the most solemn thing to think of being left, because it seems that there is a special warning of the solemn judgment of God. Cursed is spatially connected. Then there was being left, when the Lord comes and gives the shout in the air. Isn't it lovely, too, to think that in all this he has preceded and he has exceeded? That is, if in any measure our poor hearts love him and find him precious, He preceded us in this, and he certainly exceeded also. We were precious in his sight. We were beloved by him, chosen in him. And it's a delightful thing to feel that if in any measure there is this response in our hearts, it is only a response. He has loved us. We are precious in His sight, and to find some response in our poor hearts, to find that by His very wonderful

grace, He is precious to us. It's because He has sent His love upon us. He has made it known to us that we were precious in His sight before there was any response in our hearts at all toward Him. Our unbelief for the unbelief of a Sinner doesn't change in any way the thoughts and purposes of God. That's why he says here, but unto them that be disobedient the stone which the builders disallowed the same is made the head of the corner. Man in his folly seems to think that if he wants to believe a certain way, that that's. Sells all the whole subject. If he doesn't want to believe in the hell, well, then hell fades out of the existence. But let's remember friends, that our thoughts. Our poor reasoning? In no way whatever alters the truth of the Word of God. I might, in my ignorance, say I didn't believe there was such a city as Paris. Does that change the fact that there is a Paris over in Europe? Why? Saying I don't believe a thing doesn't change the facts. The facts remain and. They're they're brought before us there and really what the counsel Peter is bringing. To our attention here is disobedience, For God commandeth all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness by that man only hath ordained. Remember a brother close used to say God commanded all men everywhere to repent, He says. Have you repented? Well, that's a pretty solemn command. It's not only believing, it's repentance. It's taking one's place before God. As a lost, guilty, hell deserving Sinner. Our brother Franco asked the question what is meant by the reference to the builders in verse 7, the stone which the builders disallowed. Would they be the ones who?

Answered the question to to Harrod. When Herod inquired. Where is he that is born, king of the Jews? And when Herod the king had heard these things, he was troubled in all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of a Judea, For thus it is written by the prophets. Thou, Bethlehem, in the land of Judah, art not the least among the Princess of Judah, For out of these shall come a governor that shall rule my people, Israel. They knew all the answers, these leaders, that they rejected, that blessed one. Would that be would they be the builders? They were the responsible one. And now they have been set aside. And God has brought in something else, the Church. And now there are other responsible ones. And there are still builders the apostle Paul speaks of, of laying the foundation and another build of their pond. Responsible ones today too, and. We can't shake our responsibility. Without detriment to our own soul or the solemn thing it was for these leaders in Israel to reject the Lord Jesus Christ. Is that what is called attention to in Revelation 2 and three? Where you have the churches reminded of their failure. Responsibility. And would this then apply your brethren to each one of us? And although it may have a special application as well to those who who would seek to be a help and and lead the people of God, there is a certain responsibility to the whole assembly if they're not. Yes, I believe you're right there because. The the decisions, important decisions like. Receiving someone into fellowship. That is the responsibility of the whole assembly. And it's also the responsibility of the whole assembly to acknowledge the place that the Lord Jesus Christ has in the midst. And us being the head of the church. So everyone is responsible really. I remember it one of the meetings that was held in Grand Rapids years ago, Brother McMillan was present and he remarked that this connection that there was an old legend that the jewels had that when they were building the temple it was 1 stone that always seemed to be in the way they stumbled over. It didn't seem to be any place where this stone would fit. And when the temple was complete, except the pop stone, why they discovered that this stone that seemed to be in the way and no place for it was the very storm that that completed the whole work of building the temple. I just remember his telling that, and rather interesting. Is there even a present day parallel perhaps, in the way in which this precious elect cornerstone is so absolutely rejected here in so-called Christendom? But in a land that professes to be a Christian land, the very one who by the grace of God is precious to the heart of the true believers, is. Rejected and unwanted, sad to say, even among those who are the Lord. But reject this precious cornerstone as worthy of its significant place. I have mentioned but it seems very very strongly.

Significant to me that in going to other lands. You will find that folks will very, very proudly and gladly identify themselves by saying I am a Buddhist. You go to another land and they will all tell you proudly, I am a Hindu, I am a Mohammed. No embarrassment, no hesitation. They will identify themselves by the name of the leader or religion that means so much to them. And you come to a Christian land and what do you find? Ask 50 people in a row and what do you find? If one among the fifty said, I belong to the Lord Jesus Christ, and I'm gathered to his precious name, it would be rare to find one in 50 that made such a confession as that that if he did, they'd look at him with strange, strange, wondering. What does he mean? I belong to the Lord Jesus, and I'm gathered to his name. They would understand you if you use some name that men have invented. Definitely. This does refer to those of old who went right ahead with all their Jewish ritual and rejected the person of Christ. But I believe it's it's sadly evident today that the precious person of the Lord Jesus Christ, the cornerstone of all, is rejected even today in Christendom. What does that mean in the end of the eighth verse? Where unto also they were appointed? It's really marked out, is it not? It's not the thought that God has ever. Created anyone to be appointed to wrath, but because of what the place they have taken, they're marked out for that judgment. Is that the thought? I think so, yes, it's in connection with. Coming in contact with this stone, meeting this stone. That's the supreme test. And if they don't stand the test well. What's the result? Brother Brown used to say that Judas didn't have to be Judas or the betrayer of the Lord, but he made himself a candidate when he became one of the Lord's disciples. The Lord looked around and chose 12 disciples and made them apostles. Well, Judas was among that number. Well, in the scripture it was foretold that he that. Eateth bread with me shall lift up his heagle against me. There must be a traitor, and Judith made himself that traitor. He was responsible for making himself that traitor, but he didn't have to be the one that God had appointed for that particular place of lifting up his heel against the Lord and himself. Hell was prepared for the devil and his angels. There was never any place prepared for man in that regard, but man chose that place by rejecting the Savior. And who would ever think that man would reject? The way out, The way out, the blessing. After he'd sinned, the angels had no such choice. But man has. And who would think that man would reject the invitation of salvation? And yet, as far as that's concerned, we all rejected it, and was only grace that opened our eyes to see it. Well, we get in the next verse, the Royal Priesthood. But TR a chosen generation, a royal priesthood, and holy nation of peculiar people, that ye should show forth. The praises of him who have called us out of darkness into his marvelous light. We have first the holy priesthood and as it was remarked yesterday, that especially in connection with worship, offering up sacrifices. To offer of spiritual sacrifices acceptable to God by Jesus Christ. But when we look at the royal priesthood, it's in connection with testimony.

For it says. Who have called you that showing forth the virtues it should read? Correct in the margin of him who hath called you out of darkness into his marvelous light. So there is testimony, and it was remarked that the holy priesthood precedes the royal priesthood. That is, worship comes before testimony, or other words, the gospel to the unsaved. I think perhaps this also stands out in contrast to the words just discussed in the end of verse 8, where unto also they were appointed but ye, and there is an emphasis there on the word ye. But ye are a chosen generation. Isn't that lovely? It leaves us with absolutely nothing whatsoever to to boast of, put a great deal to thank God for. We're under also they were appointed. But ye are a chosen generation, a royal priesthood. When you read words like that and realize that he's talking about me, doesn't it cause our hearts to overflow? They were appointed, but ye are a chosen generation of royal priesthood. What a privilege. It seems that Peter is referring back to the 19th chapter of Exodus. At the time when they had reached Mount Sinai, and God makes

certain proposals to them. Yeah. No, I believe that's the. Yes, 19 and five. Yes, 19 and five. Thank you, brother. And. If you offer a sacrifice, and so on. No, that isn't where they put themselves under conditions. Now, therefore, if he will obey my voice. That's nineteen and five. Turn to the wrong book and I got confused. Yes, I read that now. Exodus 19. Five. Now therefore if he will obey my voice indeed, and keep my commandment, then ye shall be a peculiar traitor unto me above all people, for all the earth's mind. And you shall be unto me A a Kingdom of priests and holy nations. These are the words which thou shalt speak. Unto the children of Israel. Well, as we know, they put themselves at that time under law condition. It says Jehovah. And then if you read on, they said all that the Lord has said we will do and that just brought out their complete breakdown and failure and they forfeited everything by their disobedience. But here in this verse there's no conditions brought in in this ninth verse. It's almost word for word. You are a chosen generation, a royal priesthood and holy nation. Are peculiar people that you should show forth the praises of Him who have called you out of darkness into his marvelous light. That is, grace brings those that are believers now until the blessings that they had previously forfeited by their self-confidence in trusting themselves instead of trusting Jehovah as poor helpless creatures in themselves. This was fulfilled in Israel at Pentecost, wasn't it? When that nation the little remnant. Laid hold of these promises. Received the blessing and they were a special people and.

A special possession, as the thought is. They were a special possession of Jehovah. And of course this will apply in a sense to the nation in the coming day when he brings them back not on the ground of law, but as a new nation on the ground of grace, their children. This is a solemn thing to think that. The whole nation. Was regarded by God as a priest. Each one was a priest on the ground of grace, because that's the ground that's really referred to in the fourth verse of Exodus 19. Taking them off God, taking them up on the ground of grace. And so they're all priests. But they say we'll, we'll obey, we'll do all things the Lord says. They put themselves on the basis of law. And so after that, God. Institutes the priesthood. That is, the ironic priesthood. And there's only one priest. And they don't have access to God individually. Well, what about today? When there's not a recognition of the priesthood of everyone, of us. And giving the Lord Jesus Christ the place that belongs to him in in the church, in the assembly we find in Christendom. That they have set aside the Lord Jesus Christ and brought a man in to be a priest. Virtually denying that each one of them has that intimate relationship with the Lord Jesus Christ and access into His presence. Oh, what a privilege it is for each one of us to be a priest, a holy priest, and a royal priest as well. And we have access right into the very presence of the Lord Jesus, every one of us. We don't have to have a man in between US and the Lord Jesus Christ. The blessed Lord is the one mediator between God and men, and we can come directly to the Lord Jesus Christ, and so to God. This is a privilege that is ours, and I wonder how much we really appreciate it. Would you say then, that in the Holy priesthood we really find what you were Speaking of Brother Anderson as the ironic priesthood? That is Aaron went into the Holy of Holies? The only one except Moses, that was permitted to go into the immediate presence of Jehovah, where he dwelt between the cherubims. Well now in in figure the believer, as you say, as a priest, and he has access, just as Aaron had into the immediate presence of the Lord. Of course, the Lord's in heaven now, and the Tabernacle was just a tight. Of. Place where the Lord is now seated on high, and by faith we can come right into His presence at any time. And in a very special and blessed way, when we meet to remember his death in the breaking of bread. But when it's the royal priesthood, it's more the Melchizedek thoughts of priesthood, because we find that when Abraham returned from the slaughter of the kings. That he came out to bless. So one is going in and the other is going out with blessings to. The poor, perishing world, as it were, so in this wonderful way. The believer. Is privileged to being to be enjoying both his ironic priesthood and his Melchizedek Priesthood. There are much food for thought and blessing in Leviticus 8 what we read of the consecration of the Aaron and his sons as priests. And the offerings that were to be brought in my turn to that chapter for a moment.

Long chapter to read, but just to get. What is in the chapter 4? So when Aaron was to come with his sons to be consecrated as priests, we read that they were to bring a book. For a sin offerings and two ramps. Get that in the beginning of the 8th chapter. Then we have the clothing. The sons of Aaron and Aaron was the clothing that was made for them. And the chin offering was brought first. And I would say here to anticipate what we have in our chapter. And it is very precious to one soul that the sin offering is mentioned, the very last thing in our chapter in Peter. Where the Lord has made sin for us, where He bore our sins on the cross, but we have it first in Leviticus, and that which raised the foundation, we have to have a sin office. Well then in verse 18 we read and He brought the ram for the bird offering. There, And these sons leave their hands upon the head of the ramp, and he killed it in. Moses sprinkled the blood upon the altar around the bombs got some ram into pieces, and Moses burnt them head, and the pieces in the fattening Marshall, the inwards, the legs in water. And Moses, birds of all, ram upon the Albert. It was a birth sacrifice for a sweet savior, an offering made by fire under the Lord, as the Lord commanded Moses. But we have exactly the Lord's Day Morning here. Do we know? So we have exactly repeated what we read in the first chapter of Leviticus, the bird offering holy for God, and this is in holy priesthood. And then we get in verse 22 we brought the other ram, the ram of concentration. And Aaron, his sons, laid their hands upon the head of the ram, and he threw it, And Moses took off the blood of it and put it upon the tip of Aaron's right ear, upon the thumb of his right hand, and upon the great toe of his right foot. And so forth we see doing here not the royal priesthood going forth as those who are under the block. And the blood characterizes every step of the path of service for the Lord, but it is in its proper places what brought before us here before first worship God's part, non Georgia thought for the very first we have that the Lord Jesus is precious to God. That's what I heard of. Melanie is precious to the believers. And you know our ears are dumb to our grateful. It's what we hear, It's what we do. It's where we walk all under the blood. Isn't it Noah's precious there that the Apostle Peter, an ignorant fisherman, that he was led by the Holy Spirit to pen the words that are so plain to us here in Leviticus as having the exact order. In John's Gospel, chapter 10. The Lord saying. I on the door by me, if any man enter any shall be saved, and shall go in and out and find pasture. The thought was expressed by a brother some years ago in connection with that. That David in Second Samuel Chapter 7 where the Lord was telling what would come to him for a long time ahead and how the Davis went into the House of the Lord and he worshiped. There was going in, but you find David in the 9th chapter, Second Samuel coming out and showing and blessing Melchizedek, or rather Mephibosheth. And the thought of that in connection with what we're Speaking of. That we have the privilege of going in as holy priests for worship and coming out for testimony and for blessing. A precious that we have those two, but there's first the going in into the presence of the Lord and there receiving from him.

The blessing for our own souls and the preciousness that comes from being in His very presence. But then the going out for testimony to others and for blessing that will flow through his own people to those who are not so blessed. Now the translation plus the kingly priests to show forth the excellencies. And that's what the believer the position is in now, is it not? And I believe this is true of all believers. It isn't simply to. Creates is to show forth the excellencies. This would take in the whole life of the believer, would it not? Sure, I was thinking of the children of Israel. Before they went into the land of Canaan. Into the promised land. And. The inhabitants of Canaan had heard things about what the Lord had done for the children of Israel. And I'm looking at Joshua chapter 2. And it's when the spies go in before the children of Israel had actually gone into the promised land. And. We find that. The spies at Grenza Rahab's house. And she has something to say to them

in verse 9. And she said unto the men I know. That the law that given you the land, and let your terrors fall upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did under the two kings of the Amorites that were on the other side. Jordan. Sai Han and all whom he utterly destroyed. And as soon as we have heard these things, our hearts didn't melt. Neither remained there anymore courage than any man because of you. For the Lord your God he is God in heaven above and in earth beneath. Well now. What our brother Lundine was bringing before us was about the life. The children of Israel had not been in that land to do any preaching. They had seen the spies now. And. The inhabitants of Canaan had heard what the Lord had done had done for his people. We realized that the children of Israel went on in much weakness there in the wilderness. But still it got manifested what the Lord was doing for them. And even in all of their failure. There was a testimony that went out and it was in connection with the relationship to God, and it was recognized that they were God's people, but it was gone three times. I believe in what Rahab speaks says God is mentioned as the one that is behind this whole thing, in other words. They. The walk of the children of Israel through the wilderness was showing forth the virtues of God. Jehovah, His Excellency. What God did, what He could do, Of course, He struck terror to those inhabitants of Canaan. But it was a testimony concerning Jehovah, and that's our testimony. And isn't it mentioned over and over in the Scripture about preaching Christ, preaching Christ? Well, that's our message, telling forth his glories, his virtues, his excellencies. And this is really what wins the hearts of sinners and wins the hearts of the Saints as well. Like I say that Max 16. We have an illustration of these two points. I've enjoyed this X16 and the verse 25. Acts chapter 16, verse 25. And at midnight Paul and Stylist pray and sang praises unto God. And the prisoners heard them. Here we have these two men with the same thoughts. They they prayed and they they sang praises to God and ladies in the chapter.

Verse 28. But Paul cried with a loud voice. And do thyself no harm. But we are all here. Let me call for a light, and sprang in, and came trembling, and fell down before. Fallen style of brought them out and said, Sir, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved in my house. And verse 25 there are one lion they sang praises under God. Let us see the royal priest. They both have the same message. Paul didn't preach one message and silence another. They both had the same message and they said believe on the Lord Jesus Christ and thou shalt be saved in my house. So in verse 25 we have the holy priest with one mind for the Lord and verse 31 we have the the royal priest with one line. For Christ, I think it's. I think that's nice to say that I don't know. I was thinking of. A young lady school teacher who moved in to a home where the people were outstanding unbelievers. They had no use for the Gospel. And this young woman said, do you, you know, were there any Christians live around here? And they were able to tell where the Christians live. Still, they didn't believe in the truth, but they were able to tell where the Christians live. That's what we have here, isn't it? Show 4. There wasn't any preaching necessarily, but it's simply the fact that there was evidence that they were Christians. I suppose that primarily this is addressed to Christian Jews. You, Peter, writes to the strangers, those Jews who were in the Dispersion gathered when they were taken captive. In the days. The sons of Josiah and many of those Jews in these various places have been converted. Because Paul and Silas went first to the synagogue, so Paul and Barnabas before that as where they began the work in most places, so that there were many Jews that were converted and then the Gentiles got to hear the gospel and the Gentiles were converted to. But we find in the second chapter of Galatians that Paul was basically commissioned. Well, the gospel of the circumcision, that is basically to the Jewish people. And Paul was given the gospel to the uncircumcision or to the Gentiles. Well, Peter writes more particularly to his own nation. And while we can appropriate the truth to ourselves, yet we can enjoy seeing, there was a certain bearing. Upon the people of Israel. When James. Is beginning his epistle. He addresses the 12 tribes scattered abroad. At that time they were known, and James didn't have the same line of things that Peter was given for. Peter wrote much later than James, but the only part of the nation that. Peter acknowledges. As the believing nations are wholly. Nation a peculiar people.

So God just owns now in His wisdom and counsels those who accept the gospel. Someday there will be a nation of Israel brought into blessing after the church is gone. Now the Jews are brought into blessing by receiving the same gospel the Gentiles receive, and God looks at those among the air nation of Israel. And he says of those people, he says they are a holy nation separated from the rest of their own people. And then? Peculiar people, the margin says. They're a purchase people. Now is anyone here looked up? Is that a correct the correct clock here people have purchased? I think in the Old Testament it says special, doesn't it? In one instance. The thought is. A. People that possess because they've been purchased. That would make them a peculiar people, special people. Doubtless that made the Jewish believers very happy to think that while their nation was in the state of unbelief, had rejected and crucified their Messiah, that still Jehovah formed among that people what he speaks of as an holy nation, and these who are a holy nation are a purchased people. Because Peter seems to dwell much on that word. Precious even speaks of trial. Precious trials, and then the precious blood of Christ. And here unto you therefore that believe he is precious. Then in the second epistle he speaks of precious faith. So here are the people that have a peculiar and very special place. In the heart of God during the time that Israel is in six darkness and unbelief. But we can appropriate that very happily to ourselves to think that we have been bought for the precious blood of Christ, that we do our purchase possession. And we never should forget what it costs in order that we might be purchased boxes of precious blood of Christ. That should be a very happy thought to. Or should it not, to think that as we pass through this world that has no heart for the Lord Jesus at all? That we are a Curtis possession, and if in any sense that should make us looked upon by this world, by what they would consider peculiar, that should be quite all right with us. When you're in a far away land, you realize that folks are looking upon you. As some I say, different, Peculiar if you wish. There is something about your speech and perhaps other things that betray the fact that you're not part of that land or culture in which for a time, you're only a visitor of the Pilgrim. But it doesn't humiliate you at all, because you have a happy sense in your soul. I don't belong here. I'm visiting here. I'll soon be in the land where I really belong. I'll soon be with those. Who are so dear to me? Well, as we pass through this world with the joy of knowing that we are a purchased possession, he knew what he was about when he paid the price for that possession. He knew all about you and me and loved us enough to pay the full purchase price. And now he looks down upon us and he considers us to be his possession. And if in any sense this gives to us the feeling of strangership here, if in any sense folks look upon us and consider that our conversation, our plans, our objectives are not what they would consider proper to this world, that's all right with us. We're a purchased possession. We're visitors. We're strangers and pilgrims here, as we shall see shortly, and it should give us real joy.

I remember years ago hearing Brother McDowell make a statement that really bewildered me. I couldn't understand it, he said. The one good thing about this world is that I don't belong to it. I thought it was the strangest thing to say. I was just a young fellow going to school. It just didn't seem the right to me at all. But I quite agree with it. I don't belong to it, not by any choice of my own, but by his choice and by his purchase. We sing 109. Save all my snacks.

Toledo Conference: 1975, 1 Peter 2:10-22

Reading

November 1975 Third reading meeting. 31. Uh, we are. We are. All right. Now our world is suffering. All right. We're all in the world. Take away all of the night the children of Jay Gains that once found us by Jesus, Mariven, or strangers on earth, Our home is in Heaven 234. Did we finish the ninth verse? Read from verse 10. First Peter Chapter 2, verse 10. Which in time passed for a lot of people, but are now the people of God, which have not obtained mercy but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lust, which war against the soul, having a conversation honest among the Gentiles, that whereas they speak against you with evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king as supreme. Or under governors, as under them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing he may put to silence the ignorance of foolish men as free, and not using your liberty for a cloak of maliciousness, but as a servant of God. Honor all men. Love the brotherhood. Fear God, Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thank worthy if a man for conscience toward God endure grief, suffering wrongfully. Glory is it, if, when ye be buffeted for your faults, you shall take it patiently. But if when you do well and suffer for it, you take it patiently, this is acceptable with God. For even here unto where he called because Christ also suffered for us, leave us an example that he should follow his depth, who didn't know sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again what he sovereignly threatened not, but committed himself to him, the judges, righteously. Whose own self bear our sins in his own body on the tree, The way, being dead to sins, should live under righteousness, by whose stripes ye were healed, for ye were a sheep going astray, but are now returned unto the shepherd and Bishop of your souls. My brother asked if we were finished with the ninth verse. I would just like to comment on the last part of the verse that perhaps we didn't touch on and that is about the light. It's remarkable how the Christian position is seen in the first epistle of John and in the light, is it not? And I was thinking of Philippians. The second second chapter. Where it says. In the 15 first. Among whom? I think it should read among whom you appear. As lights in the world. It's a lovely thought to think of The Believer. Now in the light and for as far as the world is concerned, that light is reflected to this world, among whom ye appear as lights in the world, and so it isn't a question of effort. It's a question of what the believer is here in this world. He's been placed here. We've been brought into this marvelous light, and that light reflects to the world and the only way the world knows now. About the Lord Jesus is through the believer, through the assembly here on earth. Remember old brother saying this about the? The the end of that verse out of darkness into his marvelous light that it was a comparative darkness, that is is comparing Judaism with Christianity. That is the very best that they had in the day's world when you contrast that with. The light and liberty and blessings that have been brought to the finished work of Christ Knowing as we do.

Our sins forgiven, and knowing that we have a man in the glorious our glorious head. And one could enumerate all the blessings that have come in now the the Messiah foretold in the Old Testament. Has actually come and completed the work and gone to glory, taking his seat on high. At these Hebrews or these Jewish believers? Were reminded of the great superiority of. That which they had been brought into in comparison, it was just like darkness. Compared to what they now possess in a written, glorified Christ course, if we think of of this blessing in connection with them, why is equally to have for the enjoyment of every believer? And should really thrill our hearts to think that we have the very highest blessings that God ever. Intended for his creature, Man. Mr. Berry, I have a question with regard to that. Work Darkness in the ninth of the chapter we're reading. Is that that word darkness there the same as we have in the first chapter of John's Gospel? And the light shineth in darkness. The darkness comprehended it not. It seems to me it's a different thought there. It's the moral darkness. That John is Speaking of there. It really speaks of a physical impossibility. That light could shine into a into a place just as all you turn the lights out of off in this room. And then turn them on at night. Well, immediately the darkness gives way to the light. But here was something that. Was impossible in nature that when the true light of God. And the glorious person of his son shone into this dark scene. The world was just as dark as it was before the Lord came, and that light shone. In in this world the darkness comprehended. It did not. It didn't remove the darkness, It was still there. It shows in the most solemn, most awful way. The moral darkness that man is in in this sin, his sins in this scene. That moral darkness, of course, manifests itself in different ways. There are the heathen pagans going on with idolatry. Well, that's a that's a Pagan darkness. And then. Like the Colossians, they were taken up with philosophy. Well, that's a kind of a darkness too. So there are different kinds of darkness in the world, but it's all darkness. When a man is in the unsaved state, he's he's in darkness and he is darkness. But when we're saved, the Lord says, Now, your life in the Lord. And it's a wonderful thing for anyone, whether it's the Jews in darkness or the Pagan in darkness, or the philosopher in darkness. As soon as he comes to know the Lord Jesus Christ as his savior, he's in the light and he is light.

Striking to the Scripture says man loved darkness rather than light because their deeds were evil, and that love of darkness is becoming more and more evident around us. Men are trying to throw off all restraint in order that the darkness that they love and the deeds that accompany that darkness may be practiced without any. Troubling of their conscience. Well, I wonder if it will at last be realized, We read in the 16th of Revelation. That that his Kingdom was filled with darkness. Filled with darkness, it seems to me to suggest that this which man now pretends to seek, after the removal of all restraint, the taking away of every inhibition, in order that the darkness that he loves may envelope him, is going to be realized. But it does say, in connection with that very plague, that they gnawed their tongues for pain. To me, that's the strongest indication of suffering in the Book of Revelation, and it accompanies the plague of darkness. I have just wondered, does it suggest that the darkness that you and I see creeping in all around us? And against which we have been warned, is going to develop to that terrible situation where the Kingdom of the beast is full of darkness. But will man be satisfied with this? He loved darkness. He rejected the light. When the Kingdom of the beast is filled with darkness, instead of being pleased with it, they will gnaw their tongues for pain. And the moral darkness that is enveloping this poor world, I fear, is going to result in this very situation that we read about in the 16th of Revelation. And it will result in the most horrible suffering to mankind. Am I right in thinking that the darkness there in Revelation 16 is probably of that sort? I think you are very right brother. Six picture of that? I think so. Can you speak of the blackness of darkness forever? Will the unbelievers go? What a solemn thing to be in a place like that, the blackness of darkness forever. And then the Old Testament God dwelled in thick darkness. And perhaps that's partly the meaning here. Have called you out of darkness into his marvelous light, even on the on the breastplate of the priest that we were Speaking of this morning. The first stone was the Ruby, I believe. And we find in Revelation the first stone is a clear stone. In the first stone Book of Revelation. So it shows us the difference of the light penetrating now clearly. To all the creation, but especially here, so that there is a sense in which there was darkness in the Old Testament in contrast to the New, but the passage our brother Barry was referring to in Second Corinthians. 3. Contrasting Judaism with Christianity, there we have the glory that excel it, and that's connected with

light. I believe there was glory. There was real glory connected with the giving of the law. It was it was attended by the the entire company of angels, I suppose myriads of angels and where they. Elders of Israel met. In the 25th of Exodus. There was a pavement of sapphire stone. Where the where the throne of God was. And they they they saw God and did even drink. Not in his full character, of course. But they did see God, and there was glory attending it.

But the apostle in describing this in this third chapter of Second Corinthians. He set before us the glory that excelleth, and that's seen in the face of Jesus Christ in the third chapter. In the 4th chapter there's a glory that excels at all, and even though the old was attended with glory, it would be darkness compared with what we have in the 3rd and 4th chapters of Second Corinthians. Would you say, Brother Lundeen, that God dwelling in thick darkness in the Old Testament? Because the veil was there that shut out the holy of holies which was the dwelling place of God. But when the Lord Jesus died on the cross, it says the veil was rent from top to bottom. To see on the other part of the Tabernacle there was the seven branch candlesticks. Well, that was a light, truly the light of the Spirit shining there. But behind that was this curtain where God dwelt in thick darkness. But as soon as the Lord has expired on the cross, that veil is rent, and the light from the Candlestick shines, strike into the very place where God's dwelling was between the cherry bombs. And if I understand this rightly, all through the Old Testament man was under probation. God was testing man out to see if there was anything in man that he could produce for God, but the cross proved that it was impossible after man had crucified the one that did nothing but good down here. By then. Instead of God's counsels and purposes being hidden behind the veil, now all God's counsels and purposes have come out into the full light that's revealed by the Spirit, so that now we're not in darkness in any way As to God's purposes which he has purposed in Christ. We can look right into the future we know. All that God has purpose. His whole plan is now fully revealed and by the spirit we can enter into. All the mind and thoughts of God that he has had in his purposes from all eternity. Now is that right, brother? And isn't it a wonderful thought that we are now where the veil is rent as our little hymn says, our souls draw near unto a throne of grace. The merits of the Lord appear. They fill the holy place. What a marvelous thing it is that in connection with our testimony and our privileges that we're where there's a rental. Knowing between US and all God's thoughts is revealed everything now, and we just need the appetite and desire and and the communion, so that by the Spirit we can enter more and more into the purposes and counsels of God. I don't want to make a far fetched comparison, but I enjoy it A little illustrations Some time ago we've been considering called Out of Darkness into his Marvelous light. I was visiting with Brother Cool in Enola, PA Those of you who've been there know that he's quite interested in stones, cutting and polishing stones and he'll take you into this room and show You Beautiful stones that he's cut and polished. And you're just filled with amazement as you look at these beautiful stones. After I had exhausted all the words I could think of in admiring these stones, he suddenly switched off the light and turned on a sort of invisible light, which they call black light. And you shouldn't have seen those stones. I thought they were beautiful before, but in this black light.

They glow each with an individual color and splendor. That just made me. Gas with amazement. There was in the midst of that darkness, a beauty that shone from each one of those stones that was just breathtaking. Well, we know that by the grace of God we have been brought out of darkness into his marvelous light. But we also know that we are passing through a world that is characterized by a terrible darkness. It's growing darker all the time. They can't see or comprehend the wondrous light of God in which we have, by the grace of God, been brought. But this ought not to hinder the display of that which I trust may be seen by the eyes of this world. Even in that dark room there was a beauty that left me amazed and beloved as the darkness increases as these dear young people go off to school, to the office, to the shop, wherever it may be, no matter how dark the atmosphere there can be by the grace of God. The beauty and loveliness of Christ displayed by you in that dark atmosphere. And I thought of it as I sat in that little room with Brother Cool and saw those stone shine so beautifully in the dark. And we'll all be in its perfection and the heavenly city, won't it? Because all those stones were mentioned there as adorning the walls of the heavenly city. And does not that represent each believer and the light that shines. It reflects not anything that is that is in the stone itself, but it's really what's in Christ. Is reflected there and that scene of unending glory and beauty. So each believer will be reflecting some special. Grace that we see in our blessed Lord, but as you say, it should be seen in each believer down here, and the more we walk in communion and dependence it will be seen. And that really is what takes us into the next part of the. Of the chapter which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. As quoted from the book of Hosea. That has a special application to Israel, doesn't it? And the Peter's writing to the Jew. And although it's for us still, I believe that the first application in that passage was to Israel. There's another verse in the same chapter that the apostle Paul uses in in the 11Th chapter, isn't it of Romans? And there we have it changed again a little bit. And he refers to the sons of God there, I believe. Quote from one passage in Hosea and Peter from. Another passage, and as you say, the one where he speaks of sons, it has to do with especially with the Gentiles brought into blessing. You can look it up sometime and we believe it's in the end of the first chapter and the end of the second chapter, or remember correctly. Refers to the Gentiles is found in the first chapter in tenth verse and the part that refers to Israel in the last verse of the second chapter. Well, Paul speaks about our being vessels of mercy of four, prepared unto glory. I read somewhere years ago that they thought of grace is being given what we don't deserve. For grace are you saved? But mercy is being spared from what we do deserve. So what do we deserve? Nothing but the banishment in without eternal darkness we were Speaking of but God in His great mercy.

Asparagus. And instead of leaving a slope, groping our way, having set us free from the guilt, why, he has brought us into this marvelous light. And now? And now all we can say about ourselves is that we're just vessels of mercy. But how is it that we are brought into such a wonderful place? Therefore prepared, God in His counsels had already marked us out, or this special place of blessing and privilege that we are brought into? Brother Londin you mentioning. About this being Israel primarily, how do you explain the? Part in the 10th verse, but are now the people of God. You're referring to Hosea 1. Quoting from our tenth verse of our chapter. Do I? Peter uses it in connection with the Jews in the 10th verse of the second chapter, Peter. Who on the day of Pentecost, A little Remnant Who received the Spirit? They were brought into a special place, a blessing, as we've noticed before in the chapter, as the people of God. This had been promised long before, but they were brought into it, and a special way, the day of Pentecost. Now there will be an early. And a latter rain. There has been a partial of the early rain where a remnant is brought into blessing and Paul speaks of himself as having pre trusted so that Israel will come into the blessing in the coming day as the people of God. But that will be the earthly portion. But in the passage in the 10th verse of the first chapter of Hosea. There's a special application to the Gentiles has been pointed out. As you have in the 11Th chapter of Romans. There we find that Paul brings in the thought of the sons of God. Connecting with Romans the 10th chapter and. Our level chapter, I guess it is. No, it's the sorry, it's the 9th chapter Romans. It says in the 24th verse or the 23rd verse. That he might make known the riches of his glory on the vessels of mercy, which he had a four prepared unto glory, even us whom he have called not of the Jews only, but also of the Gentiles, as he said also in really, Hosea, I will call him my people, which were not my people, and her beloved, which is not beloved. And it shall come to pass, that in the place where it is set unto them ye are not my people.

There shall they be called the children. Of the living God. Now I'm not sure whether the correct translation there was children or sons, but the thought is sons. At least it's sons in Hosea, the first chapter and 10th verse, and it's done here in Roman. Well, we have a very practical verse in the 11Th verse of our chapter. Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lust. Which war against the soul cure bringing out something, Brother Anderson, about strangers and pilgrims? At the beginning of our meetings yesterday, maybe you would be willing to repeat that. Or we have the two thoughts here which are brought out in Peter's ministry. He brings the glory before us, and then he speaks of our journey to the glory and our presence here in this sea, which is a desert place, a wilderness. Well, the word strangers brings before us that we're in a place where we don't belong. We're in the wilderness, we're in this world, we don't belong here. And it's a desert place, like the children of Israel when they were in the wilderness. They were in a place that they didn't really belong in. It was just a matter of passing through it and going into the land of Canaan. But because they needed testing, the Lord had to leave them there for 40 years. In that wilderness. But there were strangers there. They didn't belong there, and neither do we belong in the world. We belong to heaven. But the the Pilgrim part indicates that we're on a journey. Because when you speak of a Pilgrim, you think of somebody that's going somewhere. He has certain a certain place in view, some object in view where he's going. And so the apostle Peter brings before us the glory, that's where we're going. But while we're here in this scene, we're strangers, but as pilgrims were on our way to glory. Nice to know too, that we're not asked to. Act in a capacity that is not true of us. That is, we are already constituted citizens of the land to which we're traveling. We're not just simply told here in this world with no other change to act like strangers and children. We actually are. We actually are, For the very light and nature that we possess is heavenly in its origin as well as in its destiny. And it's not too difficult to act as a stranger in a Pilgrim. When you're in some faraway land where you know very well you don't belong, you're quite happy to have that feeling that you're only a stranger in a Pilgrim there. But if someone came to me in the very town where I live and told me to act like a stranger and Pilgrim there, it would be the most difficult, if not impossible. But here we have been constituted citizens of the land to which we're traveling. So when Paul refers to this matter in the second of Ephesians, he says, now, therefore ye are no more strangers and foreigners, Peter says, I beseech you therefore, as strangers and pilgrims. It's no contradiction. Paul is talking about that wonderful home up there. We're already citizens of that home. That's our proper dwelling place. We're not strangers and foreigners to that citizenship or to that home. But when Peter speaks of our sojourn here. He reminds us to act as strangers and pilgrims because our real home and citizenship is already up there. The hymn that we were singing, Lord, since we sing as pilgrims, oh, give us Pilgrim ways, low thoughts of self, befitting Proclaimers of thy praise. And so the thoughtful Peter is making use of our. Stranger ship and are being pilgrims to exercise us as to our walking ways for he goes on to say here.

Abstained from flakily lusts which war against the soul. That plain language and we can. Bring it home to our own consciences because we have a sinful nature, the old nature that desires. The corrupt things that belong to this sinful evil age. And we need this warning because. We are in danger of align the old nature who act and who produce those terrible wrecks and things. That dishonor the Lord. Abstain from fleshly lust, and what? Clear language it is which war against the soul. We know how in the war that the one who is warring against another country, they do anything. There's nothing too low or too mean that they won't do to win the victory. Well, Satan is leading on marshalling a whole force of enmity against what will be a blessing to our souls. And if we allow these fleshly lusts to have their way in our lives, and they're not constantly judging every appearance of the desires of that which is evil in our nature. Why the Blessing of Our Souls is Endangered. Well, these flesh with lust. Indulged in will make a soul sick. Sick in our soul. I suppose that's one result of the fleshly lust. Warring against the soul makes us sick, and we lose our appetite for spiritual things, for the word of God, and for communion and fellowship with the Lord and fellowship with our brethren, And we lose an appetite for going to the meetings. We don't have a desire to be where the Word of God is opened up. We don't have a desire to be at a prayer meeting. It causes us to be sick in our souls. We're ill and all. What? What are we to do when we get into a state like that? Well, we certainly need to listen to what the Word of God says and let it exercise our soul. If we get into a state where we're so sick, I trust God will be faithful to us and make us realize. And sometimes, perhaps most of the time, we don't realize how far we are away from the Lord, what a poor state of soul we're in. And the sad thing about it is, it's a vicious circle to get into a poor state of soul. You don't realize how. Poor state of soul you're in, and then you get worse and worse. May the Lord have mercy upon us, and may he be gracious to us and faithful to to speak to our hearts and to our consciences. And may we have before us the loveliness of the Lord Jesus Christ. Oh, there's nothing that can heal our souls better than that just to have Christ before us. And I believe that's why. It's so important in the gospel to preach Christ, and in in the meetings to have Christ before us. And certainly this is what the Apostle Peter has brought before us here, Christ himself, as being the precious 1 The preciousness. That word lust is is also translated desire, isn't it? And there are three methods of attack by Satan. The world and the flesh and the devil. We have fleshly lusts here. I suppose brethren, that. If there is a breakdown, complete, and the testimony of God, it will be by. This means that Satan will come in and.

You know when lust has conceived, it bringeth forth sin. Scripture says that's the end of the road, and we find that in the message of the. Seed that sown. You have the seed that falls into the wayside, well, that's the enemy. Direct attack of the enemy. That's Satan. But then it falls also on the the harder Stony ground. That's the flesh that resists the word of God. And then you have the the world in connection with that which is sown. Among thorns is the cares of this life that. That would hinder the soul from receiving the truth. Now I know that those three cases mentioned in the Gospel of Matthew 13. That particular application to receiving the gospel, but I believe the principle is the same for the believer that there is such a thing as. As allowing the word to fall by the wayside. Or hardening the heart against the Word. And that's what happens when we allow the flesh to have its way. We will Our hearts will become hard against the Word of God, and we refuse to act upon it. And the result is there's no blessing in the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they mean by your good works, which they shall, behold, glorify God in the day of visitation. I'm sure we all understand that conversation means far more than just our top. It means our whole manner of life. And here it has to do with an honest walk before men, for the Gentile here speaks about those in the world. And so the Christian is the upright. And honest and not pull a fast deal of it or be. Be known as a man that you can't trust. So that's commanded here and that speaks louder than words to the unbeliever. And so it says here that. Though they may laugh at you as to your being odd and peculiar and. From other people. Yet it speaks about they may glorify God in the day of visitation. I take that to mean that. When? Those who are watching the Christians and see that their way of living is upright and honest in God fearing way. When they're in trouble, who do they turn to? They have a conscience, and it's softened and observed that it's the very peculiar people that maybe they laughed at when everything was going wrong in their lives, but when trouble and calamities happened, well then they turned to these very ones for help in the time of their distress. Is that brightness to the meaning of the day of visitation? Yes, I think it is. They get into trouble. They realize they don't know what to do. Thereafter. Which end? But they know where to go. They've been watching. They've been watching The Child of God and they know where to go to get help. Well, I believe God has his way in that too. God has a way of turning these people to the place where they can really get help for their soul.

I remember a case down in Kentucky when our brother, Clifford Brown was first visiting us. That he went into a Barber shop. And the man came in a storekeeper and he says it's hot as hell. And Brother Brown just quietly remarked he said hell is an awful reality and gave him a serious word on the light. Way to use that word. Well, years afterwards, several years afterwards, Brother Brown and brother Macmillan were holding a tent meeting in the country and this store keeper of Mr. Reed. Got to drinking until he saw snakes in his boots and he was nearly beside himself. Well, where did he want to turn? He wanted to see Brother Brown and nobody else. He drove miles. In those days there weren't any gravel or paved roads, so he drove his Model T miles through the mud to try to get to see that man that spoke to him faithfully. About the danger of hell, that was a reality. Well, why was it he knew that man was real? He spoke to his conscience. But until he got to drinking to in such a way that he got in such serious trouble, he was losing his business and his home was in a terrible disorder. And there he wanted to find some help in his need. I suppose verse 11. Refers more to the inward side of things, the inward life. But here in verse 12 it's the outward, the testimony to those outside. God doesn't leave anything out. He brings in everything that we need. This matter of honesty is pretty rare in the world today too, isn't it? And one who would seek to conduct his ways in full. Honesty is truly looked upon today as being an odd individual. But what our brother Barry said is true. They they take notice of it. They know why such an one is trying to turn in a proper income tax return or whatever, whatever else it may be. And these words are very, very needful. When we see dishonesty and cutting corners so terribly prevalent all around us, and we begin to wonder, well, are we really supposed to be that upright? Are we really supposed to be that honest and careful? Well, here's the unchanging word of God, and I believe it's well for us to abide by it. Other Brown, also on time, said that we should make out our income tax with the judgment seat of Christ before us. Our income tax report. Maybe I shouldn't mention this, but I remember one time quite a number of years ago. UH, businessman in the office. Was transacting business with me and told me how to enter it on my books so that. There's very situation would be a little easier for me. And I said to him, you don't mind. I'd like to keep my books as though the Lord was looking over my shoulders. He got quite annoyed. He said. I'm trying to make it easier for all those I'm calling on. But you know, about a year later I got a long distance phone call from his secretary, who was a devout Roman Catholic. He said they've just taken Mr. So and so to the hospital for an emergency operation. And just as they took him out. He asked me to phone you. He wants you to. To to pray for him. It was pretty hard for her to say it. But excuse the personal reference, but his true brethren, it's right. It's right here, isn't it? In the day of visitation, I dropped everything and went to the hospital to call on that man. And by the grace of God, he confessed the Lord before he underwent the surge.

Well, I suppose 1St 13 is connected with what we're talking about making out income tax and anything like that connected with the government. And if we're trying to avoid doing what the government wants us to do, we're not submitting ourselves to every ordinance of man. And it's for the Lords sake, for the Lords sake. Well, it dropped down to the 15th verse, for so is the will of God. That was well doing, ye may put to silence the ignorance of foolish men. What a wonderful way to silence. Attacks that's made from a believer. Not in words, not justifying oneself. But just proving by one's walk and honest living that all their accusations are false. What does that mean? As free and not using your liberty for a cloak of maliciousness, but as the servants of God. How's that mean, Brother Lundy? I was wondering myself. I'm sure you have a thought on. Someone else has a thought on it. We are never to use our liberty as Christians to defend our wrong action or position. You get something of that in Galatians, I believe. The and Galatians the. 5th chapter. In the 13th verse and, brethren, ye have been called unto liberty only. Use not your liberty for an occasion to the place, but by love serve one another well. The Christian knows that his sins are eternally forgiven. I'm saved. I have a clear title to heaven. I'm not under the law, I'm under grace. But we should never take advantage of the wonderful place we occupy in grace. To, as he said, to make a cloak just. To neglect the. Walk among men that's honoring to the Lord. I don't know if I'm making that free that clear. If a believer had a good reputation in business and others trusted him for his his attitude, and knowing that he used that very reputation to to do some underhanded deal, that I believe would be using that as a cloak, wouldn't it?

I think you've got the real answer, brother Miriam, thank you for. Malice is also the first thing mentioned in verse one. It is not laying aside all malice and here a cloak of malice or maliciousness. We do find ourselves surrounded by those who are spoken of in verse 16 as foolish men or, the new translation reads, Senseless men and perhaps if we're not watchful. Even though we might outwardly conduct ourselves in an honest way, yet we might entertain malice in our four deceitful hearts against those who are spoken of here in the verses and even that which is hidden in the heart. Is never, never, never to be left unjust, even though it may be a very. Foolish or Anja situations that we face have excused the reference that I know of. We've all heard my father make again and again. Never go to bed with an unkind feeling towards anyone St. or Sinner, no matter how badly they treat you. And we may sometimes feel ourselves utterly condemned if we have malice toward a brother or sister, but perhaps fail to judge the malice that might be in our poor deceitful hearts. Against those whom we feel are of this world and are perhaps acting in a very unreasonable way toward us, we're to judge even that, are we not? Well then we get in the 17th verse. Honor all men. Love the brotherhood. Dear God, honor the king. Would someone bring out what is meant by Love the Brotherhood? Well, it's not what we're in as Saints of God. We're in the brotherhood. Now there are worldly organizations where they use that very expression, a brotherhood of people, a brotherhood of men. Well, they they lookout for one another. They care for one another. Of course, you're not in a worldly way, but very in a very sincere and earnest way too. Here we belong to a brotherhood of the Saints of God. We're brethren, the Lord said, All ye are brethren, One is your master, and all ye are brethren. Well, if we let the love of God really fill our hearts, we will love the brotherhood. Now the love of God has been shed abroad in our heart. That love is there. Divine love. And we can love the Brotherhood. But. As Peter brings out here, if we allow now us and God hypocrisies, envies, evil speakings, this can bring in ruin. That is, it destroys or hinders. Our love from flowing out to our brethren. In fact, these things are the very opposite of loving the Brotherhood. Speaking speaking evil of our brethren, that certainly isn't manifesting love to our brethren. So we see we end here in this epistle. We get both sides up. We get God's thoughts about how we should go on together in contrast to the way the flesh wants to go on together. I was thinking that little short verse. The acted upon what happy Christians we would be. For it covers quite a range of. Honor all men those that. Have to be respected. And then what Brother Anderson is bringing out about love? The brotherhood, then the fear of God.

How important that is we think of of. Of Joseph when he was tempted, well, apparently he could committed a sin. No one was there to see it. But he had the fear of God. He knew he'd have to answer to God if he was guilty of that sin, and that preserved him, although he had to suffer for it and become a prisoner. But God honored him and preserved him through it all. Well, how important that word is. It God, God sees me. That whether we're in the dark or in the light that there's a holy God that's looking down and he's marking all our actions and all our ways. So then the left side of things and then honor the king that's the subject to the powers that be. Well, one walking in that light of that verse is one that is surely in a very remarkable state. Fear of God is the beginning of wisdom, isn't it? That's the very first point that the thief brought out in his confession on the cross. He said to the other thief, Dost thou not fear God? That's the beginning of wisdom. For the for man and regardless of what. Condition he's in, whether he's a Sinner or whether he's a believer. We're the fear of God, are we not? And also that first part of the verse. It's proper that we honor all men. I know it says honor the king at the end of the verse, but I was thinking of Paul when he

was before Nero and the other. Rulers. He gave them their place of honor, did he not? And I believe this is really what the Christian should show to all men. We don't judge their motives. We don't take up their evils. If they have evils, we honor them in the measure in which we can. And we're really not to speak against the ruler of our people either, are we? Paul tells us in Romans chapter 13, the powers that be are ordained of God. And I believe we keep that in mind that any ruling and any power has been put there by God that helps us to be submissive to them, to honor them, to really respect them and give them the place that God has given them. But I think that's a good thing that her brother Lundeen brings out, that we can't bow to the evils. That they might want us to do, like with Daniel. Well, Daniel respected King Nebuchadnezzar, but he wouldn't eat that food that was set before him because no doubt it was there was meat there that had been offered to idols and he wouldn't bow down to to that or stoop to that because it would be bowing down to an idol, as it were, and so he wouldn't partake of that food. And no doubt it was food that had been forbidden by God himself, and so he was honoring God in that case above the word of the king. Janya was in a peculiar position there, but he did something like Nehemiah. He prayed first, and sometimes it's very difficult to make these decisions and spur the moment. But we find Nehemiah as he stood before the king. He prayed, didn't he? And so did Daniel. And. He was preserved and and the king accepted. This because the heart of the king is in the hands of the Lord. As the rivers of water, eternity, whether so ever he will. Now I suppose the next verse refers to slaves, does it not, particularly as they had in those days and. We find that in Roman history that there was a time when there was a rebellion of the slaves.

It might have been at this time, I don't know. And they were executed on crosses, I understand. Because of the rebellion to show the others. That they will stop rebel against the authority, but here the Christian position. A servant who's a Christian. Who was a slave? He was not to rebel. He was not to be independent, he was to be subject to his master and with all fear. Because. He was really doing it unto the Lord, is the thought, is it not? We give that another passage as well. Whatever we do, we do it unto the Lord. He did respect his master with fear, but still he had a master who was higher than that. And whatever he did to his earthly master. Was was that which he would do, or the Lord himself, if he was walking upright? I noticed the comment that Ken Darby makes in his new translation. He says household servants not necessarily slaves. I take that to me that it could include household servants too. As well as the slaves. So that would come right down to us, wouldn't it, in our being servants to to someone else. Now there are many, I'm sure in this room that are employed in different places by different ones, and in that way they are in a service serving somebody else, and so I suppose it could extend to them too. Now we're getting near the end of our meeting. Perhaps we will get on to the 21St 1St. Or even here unto where you you call, because Christ also suffered for us, leaving us an example that we should follow His steps. Probably. Isn't that when writing to the slaves to point out Christ as a pattern for his walk, not only for those who were successful in other circumstances, a master of the slave, but for the slave himself the price was a pattern for him, because indeed the Lord Jesus. Took upon himself. The form of a servant or a bond slave. Then, being found in faction as a man, he humbled himself. So whatever path of life we may be in, the Lord has given us as a pattern. For our walk. We couldn't have a more perfect pattern, could we? And indeed he is writing to believers here and not walking in his steps as any thought of the way a Sinner gets saved. I remember hearing of a man that. Was a modernist, and he was insisting. With a true Christian that the only the way a Sinner could get saved was by following the life of Christ, he said. Well, it's written that we're to walk in his steps. Well, said this Christian, have you taken the first step? He said. What do you mean? Well, what is the first step? Who did no sin as you lived up to that? Have you ever sinned? No. He used to talk about walking in the steps of Christ to be saved. If you haven't taken the first step, you know you're a Sinner. So it's only addressed here to believers. The sufferings of Christ in atonement, as we have in the 21St verse, the 24th verse. He bear our sins. But do you think Peter is also referring to what we have in the Psalms? That is, when we see Christ in the Psalms, often we see Him. Setting a pattern for his earthly people in the coming day when there will go through the the suffering that that nation will experience in the tribulation period and he gives a pattern for them there.

As to how they should act under these sufferings and trials that they pass through, we couldn't have any part in the 24th verse, but we could have a part in those sufferings for Christ sake. And. The persecution that will come upon the Jew. I'm sure that the Psalms will be a help to him in that day, but he'll see Christ then, if he's a real believer, and he'll see in it the pattern. For himself as he passes through these trials. It's really, isn't it? To see how. The three great epistle writers, Paul, Peter and John, speak of the perfect, sinless humanity of Christ. Oh, and the 4th chapter of Hebrews. He's Speaking of that great high priest. He speaks of his sympathy that he was in cried in every way but says set apart. Well, John and his successful third chapter he said, who did no sin. No, Peter says. Who did no sin, John says. I'll just turn to it in the third chapter. He fell. The fifth verse. You know that he was manifest to take away our sins, and in him is no sin or another translation is in him Sin is not well. John is always dealing with the nature, isn't it? He had a nature that was perfectly holy and sinless. But when Peter is bringing the Lord Jesus before us as a pattern. He says who did no sin. He not only had no sin in his nature, but in his life he was perfectly sinless. Every act of the Lord was perfect. Even in this submission, which is commended to us here, the Lord seems to have set a beautiful example. He could, of course, have come from the glory straight to the cross and accomplished redemption. And return home again. But he chose to begin his journey at Bethlehem. He chose to grow up and to live in this world, surrounded by that which was so contrary to him in every way. But I was thinking of that occasion, when he was left behind in the temple, and his mother came back and found him and said. Thy father and I have sought thee sorrowing. Well, Lord, the answer was wisty, Not that I must be about my father's business. He had said thy father and I as thought thee, and his reply was wispy. Not that I must be about my father's business. He realized, of course, the incorrectness of that which she had just said to him. And yet how respectful is the reply that he gives? And then it immediately says. He went down to Nazareth, and was subject unto them, Oh, I I think this is so lovely subject. Unto them there was the Lord Jesus, who at that early age could tell his mother, wished he not that I must be about my father's business. He had received a rebuke from his mother, which was really not not quite called for or accurate, but he went down and was subject to them. Subject to his parents? Isn't that a beautiful? Early indication of the precious pattern that he himself has established for a step by step through the whole journey, and were called upon to follow in his steps. I think we should be well established in this as to weigh down expresses it in Him. Sin was not, that is, the Lord had no sinful nature. This teaching that is spreading in Christendom that Christ could have sinned and didn't sin is really an attack on the person of Christ. No, Christ couldn't have seen it.

And his trial in the wilderness was just to bring out the perfection. Of his holy nature. Oh, we need that last verse. We need the Lord as the shepherd and Bishop of our souls. When we think of him as a shepherd, we think of the one that gave his life for the sheep. When we think of them as the Bishop, we think of him as the one governs our line, directs our ways, and we need both. We need to think of him as a shepherd who loves the sheep gave himself for them, and think of him as the Bishop, the overseer of our souls. And we surely need to be need that oversight until we're home safely in the glory. Oh.

Reading

The subjects of love was a great deal upon the heart of the lover of our soul. In John's Gospel, the Lord could say. If you love one another. Keep my commandments. If you love one another, how important that is to remember that the Lord's command to us was to love one another, this commandment that she loved one another. As I have loved you. What a what a comment coming from the lips of the Lord Jesus as I have loved you. Can we? Love one another as the Lord loved us, He asked us to. Versus Lovely to see. I'm just thinking of verse 7. That's a trial of your faith being much more precious than a goal that perishes, though it be tried with fire. Well, around these Jewish believers. Was resistance to them going on with the Lord and persecution for their faith in Christ and everything was an adversity around them And the apostle Peter says. But don't let that be. Within you. And so it is a good exercise Brother Stanley, that. In the assembly and and we can say in the home too, it should be to our souls real haven aggressive whether Bruce read those verses this morning, come on to me and you shall find grass. And so if we have this cultivation of love. Amongst ourselves, the assembly will be a real true haven of rest, won't it? And the same is true with our family life, that there should be a place where our children. Who out in the world? It's a cold, harsh, severe place, but when in the home or in the assembly, we should be able to rest in this atmosphere of law. You don't want to forget brethren two our brother has talked about out in the world and the coldness of it, and that's certainly true. But the world won't present itself to our children and our young people is a cold place. It will present itself as a very inviting place, pretending to love, doing what Absalom did back in the Old Testament. Not winning their hearts as Christ has won our hearts, but stealing, seeking to steal through. Feigned love the hearts not only of our children, the young people, but all of our hearts. To steal them away from Christ, you know how we need to display, as our brother has said, that love of Christ toward one another. That we can see and sense and experience the wonderful, incredible difference between the feigned love of the world which would seek to steal our hearts, I say, and the true love of Christ that ought to be displayed in every action and word in our lives. A remarkable thing about Absalom is that he's one of the two or three men in Scripture that whose. Beauty, good looks is mentioned and then if we see the contrast before we mention about Absalom, we go to the contrast of the the bridegroom. In the book of Song of Solomon the attributes of the bridegroom starts from the head and goes down to the feet. With Absalom he starts at the feet and goes up to the head because that was his, that was his central feature was that he was earthly minded and this weary world. Well, may appear very loving and they have words and expressions for love that scripture doesn't use, but it's going to always be earth centered and with the bridegroom it's going to be heavenly from the head down. What a contract. We can't really love properly unless we understand that love. The fountain of love is God himself, isn't it? Says in First John Four. We love because. He first loved us, so how am I going to love a cantankerous brother that doesn't like me that much and that doesn't show a friendly face to me? How am I going to love him, brother? And it's going back to think of the love of God and how he loved us.

And look at the cross and to see the extent to which that love could go to win my heart. Then if I'm in the enjoyment of that love, I can love those that are unlovable. And it's interesting in this verse that you have two forms of the word love. Maybe you're going to get around to that. Stan, I'll let you go ahead. Anyhow, and it says, Having obeyed in obeying the truth through love, through the spirit unto unfeigned love of the brethren, that's fileo love, the love of mutual appreciation. And it says we're exhorted in. Hebrews chapter 13. Let brotherly love continue. We should cultivate that brethren. The mutual appreciation of one another that should always be there, but the fact that we're exhorted to it means that sometimes it may not be there, but there is in that case, a love that always abides, and that's divine love, and that's what it refers to at the end of the verse. Say that ye love one another. That's the agape love with a pure heart. Fervently somebody said like white heat love and. Fervently. Oh brethren, that's what's characteristic of Christianity, and it's interesting to me You referred Brother Imbo to John's Gospel. But in John's writings, in the gospel and in the Epistles, 7 distinct times, we are commanded, not suggested that we do it, but commanded to love one another. Does he have to command us to love one another? We know that we've passed from death into life because we love the present and evidence that there is divine life there because that cantankerous brother that gets on my nerves so much. I love him anyway. Like to misread the last phrase of Grace 22. See that ye are loved one of another. It's not what it says. We don't come and we ought not to come to the assembly looking to be loved. That's going to just cause problems and discouragements. We want to come showing love. And I would submit, beloved brethren, if you come to the assembly with a desire to show love, and I come with a desire to show love, we're both going to feel love. But if we each come expecting to be loved and waiting to show love until we feel loved, it's going to be a long time before love is shown. So the command here is to be expressing the love, not to be waiting to receive it. And if we're doing that in our homes. And in the assembly, if we're loving one another, showing the love of Christ and seeking to do that fervently as you brought out Brother Bob, then there's going to be a wonderful response and a wonderful, happy environment. It is more blessed. Would give them to receive. And that's what that love, that divine love does, that gives with sacrifice all sacrifice to itself. For God so loved the world that he gave his only begotten Son. Christ loved the church and gave himself for it. The Son of God who loved me and gave himself for me. So it's always. Love with sacrifices? Easy. Relatively to say I love you to somebody. But, brethren, the true proof of love is in how much sacrifice there is behind that word. Not that we love God, but that he loved us and gave his Son again. That's divine love. And we should and we should display it. If we have a divine nature, which according to Peter we do have, then we should display divine love.

Anytime we speak about loving brother, we have to go back to walk toward that. In John 13, a new commandment I give unto you that you love the president. The old commandment was one that says you must love God with all your heart, with all your mind, with all your soul, and with all your strength and your neighbor as yourself. That commandment, beloved, was a yoke which neither the apostles nor their fathers could bear. But a new commandment is given that we love one another. And God then brings us to himself in all spiritual blessing. In holy and without blame before himself in love. Giving us a capacity in the new nature that's been referred to. In which we can do what we could not do. Under the law. But in that giving us the capacity, we also have been given the Holy Spirit of God that gives us the power to do it. And so now we are We are taught of God to love one another. We are taught of God to be able to add to this brotherly love the real love of God, as Peter enjoys us in his first chapter of the Second Epistle. To add to love, to brotherly love love. Brotherly love has as its object my brother. Love that. We add to that brother love as God as its object and is able to express itself in self sacrifice. So now in the energy and power of the new creation with a new nature and the Holy Spirit to give power to that new nature, we can keep the commandment love one another. Illustration of this in Luke 18 and 19. What you're saying, brother Yule, because under the law here a man came and he asked the Lord what should he do to inherit eternal life. And so the Lord took him up on that ground. He said go and sell all that you have and give it to the poor. And he went away sorrowful. But now we find when we come to, the Lord comes, and he finds blind Bartimaeus at the gate of Jericho, and he gives him his sight. And he said, go thy way, and Bartimaeus follows the Lord. But then the Lord comes into Jericho, and he sees Zacchaeus in a tree, and he says, come down, He obeys the truth, and he comes to Zacchaeus's house. And what is the response produced in Zacchaeus's heart? He

said, The half of my goods I give to the poor. Did the Lord have to ask him to do that? He produced something in his heart that the law could not produce. In the rich young man that came to the Lord, he went away sorrowful, but when that he obeyed the truth. And so we get that in our chapter here. It's. By the obedience of weighing the truth on the unsane love of the brethren, purifying your soul by the obeying of the truth. And so that's how God works. It's in our souls as the truth is brought before our souls. He just came down and looked what the Lord produced in his heart. He produced that love. And I mentioned that Bartimaeus in between because it says he followed the Lord. I believe he followed him right into Zacchaeus this house, and he was one of the good works prepared for him beforehand. There was a poor man who needed Zacchaeus money and so the Lord worked that in Zacchaeus heart and he did that. I just want to join brother Stan's comment to what brother Henry and Doug said about the character of the epistle, was it? And the with these Jewish people, all of their hopes were earthly. It was for earthly success. These were the tokens of a godly man, that he should be successful, that he should succeed in the world. And now what did they get? But they got nothing but trial and difficulty and trouble. And so we see that here in our chapter here. At the end of the. 21St verse And gave him glory, that your faith and hope might be in God. And so now there are hopes. Before we're all earthly, but now they were in a different place. And it begins seeing You have purified your souls in obeying the truth through the Spirit, and that is what is going to lead us to unfeigned love of the Brethren.

Another reason that the command is a new one, brother, you have to follow on, is not only that we have been given the capacity, but that there is a new reference point in connection with the command. The command in the Old Testament was thou shalt love thy neighbor as thyself. So I looked at my neighbor and how I loved myself. I should love my neighbor in that way, but now in Christianity. We as men in the flesh do not figure any longer at all. The reference point is love one another as I have loved you. Isn't that wonderful to have that before our souls, brethren? And I think it's so vital if you're going to go on together. Like you were mentioning Doug in Assembly Life, when we come together, it's not to be loved, it's to love and. I have sometimes heard the complaint and travel around. There's no love in this meeting. And I sometimes say the person that complaints is the first person guilty. Because the kind of love that we're talking about is love that loves when there's nothing lovable. Was there anything lovable in this world that God gave his only begotten son? No, it was because God is love. It's it's a focus on the source instead of on the object. And I think that is vital for us to understand if we're going to love rather than, as we should amongst ourselves, is to remember that the fountain of love is above. That's the most important point. It's not our love, but his love. And if we were to consider Ephesians 432. One of a tremendous change would come about amongst brethren. Forgiving one another, even as God for Christ's sake has forgiven you. Now that's love, that's divine love. And God's asked us to do that. Sorry to say we don't, but if we did, what a change we'd find amongst brothers. What about Ephesians 4 and verse 31? Freedom. I used to be quite impressed when I was going to high school with the particular high school I went to was quite good in in track and I was always impressed with the likeness of of the garments that they wore. Well, there's something to jettison before we get to verse 32. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice, and be a kind one to another. You come to me, you've deserved that. Some little snide remark was made by me about someone. And you say, brother, why don't you be kind? The scripture says to be kind one to another. I go home and I say I can't do it. And I look up the scripture and my eye happens to hit not verse 32 but verse 31. And it convicts me, it says. Brother Stanley, you've got to get rid of some of these these things that are hindrances and then it will allow the kindness and love to flow. To go back a few more verses in that same chapter, not to dwell on it, but if you go back to verse 24 of Ephesians 4, it says and that she put on the new man and a couple of verses before that it says put off concerning the former conversation, the old man. And so it is in this chapter, isn't it? It says in verse 23. Being. Born again. It's the only way I can carry it out, isn't it? Because, as has been mentioned, the reference point in Divine Love. Is always God himself, and I have to be living in the good of that myself in order to show it. And so often. Let's be practical about it. There is the sense in our souls. Perhaps I speak for myself that says I can't do it, I can't do it. It's too difficult. And then, as you say, brother Stan, our hearts. Are lifted up to look at that Blessed One. Consider him that endured such contradiction of sinners against himself.

And we see what Divine Love did, and then we see that you and I. By the grace of God, nothing in ourselves have been given the capacity to show that same divine love. Well, it's very humbling, isn't it? When we think, speaking for oneself, how we complain that we can't show it, and we do, but we have everything to enable us to do it. And so the command is there, and we're not told to try to do it. We're just simply told to do it, aren't we? Things of unseen love of the brethren, and I think that is a reflection brethren that we need to. Be exercised about It's easy to come up with a friendly smile and shake hands with a brother at meeting, but in the back of our hearts have resentment toward that person. One of the things that was a help to me, brethren, is I don't know who said it first, but it was said don't entertain hard feelings about anybody in the sphere of your existence, of your knowledge. Don't entertain hard feelings and sometimes there are problems with a person. And perhaps you've had to think about it in one way, but I challenge you if that was necessary, to think about something negative about that person. I challenge you to get down on your knees and to pray, genuinely pray, for the blessing of that person. Because if you can't pray for that, it shows distinctly that the where the problem is. But if you can really honestly pray in the presence of God. For that person, that'll break the logjam. They just have logs go down rivers instead of being on on trucks as we see in the Pacific Northwest. And they knew that when there was a log jam, there was a key log that that was often the problem. And that's the that's the key is Jill was told by God that he should pray for the history friends. And it's interesting that if we were to go through the book of Jobs, we'd find how disgusting those three friends were and how Job really despised them. But it says that after he had prayed for them, then God blessed him. And I believe that's true of you and me and every one of us. If we hold a hard heart, if we hold a hard heart, when God in a good heart left us, we're not going to get a blessing. Before when you first do, I'm not putting off old man and his deeds and the letting bitterness and anger and so forth be put away. Well, that's what we got in the second chapter of first verse. Wherefore laying aside these things. We create atmospheres by those things that we permit in our thoughts. In a physical way when various cultures are. Incubated and producing whatever product is desired. They don't put the egg in the refrigerator, they put it in an atmosphere of warmth and an atmosphere of light. Well, in the spiritual matter. If we allow these things guile and heart, feelings and hypocrisies and feigned obedience and feigned love, we are creating a chilled atmosphere in which the culture of love. Cannot be produced. We have to lay them aside, judge those things in the presence of God has been suggested, and then the actions of those that may be contrary to our thoughts may not seem quite so bad. I was going to say their refrigeration that comes to mind where there was a matter taken up in an assembly. And the brothers got together. And the before the IT was a serious matter. And before the. Before the discussion was was taken up, a brother got up and he read those three those two verses, two last verses of Ephesians chapter 4 and which was very suitable to begin a a meeting of the brothers.

And. After and then we got down and prayed. And after it was all done, the same brother that got up and read those verses. Turned around and began to point his finger at another brother. And rail on him. I don't say this to entertain our thoughts at all. All I say it for is to show how wretched our own hearts are and how how we can talk about these things. And they're true, and we should take heed to them. But do they get right down inside here? What was the answer to to that whole thing? What? What is the answer to to any of us to act in a way that we're

talking about loved one toward another? Well, it's certainly not. It certainly has to get from beyond our intellect. It has to get down into our heart. And in order to do that, we need to look at the love of the Lord Jesus, as has been mentioned already many times. And how he could say, As a father hath loved me, so have I loved you. Continue, ye and my love. And so as we think of that love, then we can translate that love to our brethren. And we're talking about the loving, the cantankerous brother well. When that isn't when the love of God, that the love that he has shown towards you and me in giving up His Son is active in my heart, then I can look at that brother through the eyes of Christ and and love Him in spite of all his faults and all his idiosyncrasies. Because certainly he can look at me and see the very same thing. And so I just mentioned an illustration like that to show how how we can we can give a sense of these things. That we're talking about and yet turn right around and forget it all and. And speak to our brother like that and rail. Things to think that these parts of ours are capable of doing. That's why it says, I think in verse 22. What purifies brethren is obeying the truth through the Spirit. And it's not in merely knowing the truth, it's an obeying. At that there is a purifying. This is not the purifying of the blood of Christ which we have mentioned earlier in verse 19. Before God, from the guilt of sin, only the blood of Christ. Can cleanse us, but in our lives. Practically, what has practical power to cleanse me is, is the obeying of the truth. And oh, the importance of the reading of the scriptures in our lives, brethren, how can we be purified if there's not the reading of the scriptures and if there is that new life? There will be the desire to obey it. We have a life that loves to obey God. Now that's the character of the life that you and I have. It's not a hard thing. It's the delight of that new nature to obey God. And so when we have those commands, it's our delight to obey them. And in that obedience there is purification of our souls. That's practical. And that's important. But going on to the end of the chapter, they're about the word of God. I think it is. Such a precious portion here being born again. Not of corruptible seed. We were born the first time. By corruptible seed. That's why you see Gray hairs on my head. That's why you see wrinkles in my face. Corruptible seed it was I was born the first time, but now we have been born again of incorruptible seed. Oh, the blessedness of it. Brethren, the word of God, which lives and abides forever. I think the new translation puts the living and abiding word of God. Isn't that wonderful? We have a light that will never grow old, No wrinkles, no Gray hairs to the new life that we have in Christ. Absolutely none. And then it says, contrasting it with the first creation, All flesh is as grass, and all the glorious man is the flower of grass. The grass withereth, and the flower thereof falleth away, but.

Word of the Lord endureth forever. And as we look around and see our dear young people here in the flower of their youth, beautiful to see young people and to see the freshness of vigor and strength they have. Some of us who are a little older don't have it and wish we had it sometimes. But we're not lamenting our age. We wouldn't want to go back. We. We want to go forward, but just remember this dear young people. That the glory of man is as the flower of the grass. It's here today and gone tomorrow. I don't know where my years have gone. Seems like yesterday I was a young person and here I am, as old as I am. Some people probably look at me as old. I don't feel old, but that's the way it is. And I remember asking old brother Lino Bueno down in Bolivia. It was 99 years old and the Lord called him home. I asked him, Brother Lino Bueno, does it seem like a long time, your life? No, it seems like yesterday I was a young person, a teenager, he said. That's the way life is. You turn around, you're going to find that you're going to be an old person. But don't live for what's natural. Live for what we have in Christ, what is produced by the word of God, the living, the abiding word of God. Young people, I would just repeat what he just said, but Bob has said. Don't wait until you get a little older to get with the Lord and study his word fellowship with him daily. Doesn't have to be a long time, but give the Lord some time every day. There is much, much lovely ministry that feeds the soul. That builds you up in strength and strengthens you in your walking ways. With the Lord, in communion with himself and with one another. Have something to share. I I can have too many regrets for having passed up such opportunities in my younger days. Because I thought I had plenty of time. Well, do it now. Seek the Lord. His word, his ways make him #1 in your life. Chapter 4 in connection with the seed, it was incorruptible seed, and these two things are brought before us and I just like to look at it. Mark four and then in Luke 8IN connection with this incorruptible seed. Verse 24 verse 23. Of Mark 4. He talked about a sore that went forth the soul. But if any man have ears to hear, let him hear. And he said unto him, Take heed what you hear, With what measure you need, it shall be measured unto you unto you that here shall more be given. And to him that hath shall be given. And to him that hath not shall be from him shall be taken away, even that which he hath. Here it says, Take heed what you hear. And so we really want to get the incorruptible word of God. And fill our souls with it, because if we listen to other things, Boaz said. Lean not in another man's field, because if we listen to other things, we're going to get have taken away from us that which we have. And so the character of the seed is that it is incorruptible. We want to get the truth. And not only get the truth, but we want to get the truth from those that have walked in. It falls into Timothy, knowing of whom thou hast learned them, considering the end of their conversation. Now in Luke's Gospel, it brings in what our brother Jennings was saying. As young people, I believe in connection with the seed. And umm. Find the verse. Verse 18 Again he's talking about the sower. But he said, Take heed, therefore how you hear. For whosoever hath to him shall be given, and whosoever hath not from him shall be taken away, even that which he seemeth to have. And so now here it's not a question of what we hear, but it's how we hear. And so there are those things as we've seen earlier in the chapter.

Chapter of How we receive the seed and if we allow thorns in our lives, the cares of life, the deceitfulness of riches, it's going to choke out the word. And so we've got time. We should use that and we should receive. The seed should be received into good ground, not Stony ground in our hearts too, but also how we hear. It is important that we receive it by faith, and if we receive it by reason or we receive it by. By any other way than simple faith, then we're going to lose it because we don't really have it. We may seem to have it, and we may get it intellectually, but we won't really have it unless you receive it by faith. So there's two things in connection with the incorruptible seed. It's what we hear and it's how we hear it that are important. But that really in connection with love, that's really the the issue is it's a purifying your souls by. The Word of God. That's really love is not a contentless thing. It is really what we get in the word of God that is going to give us the power to love. The way that he loved us. The end of 2nd grade. Chapter 6 then often reminded. Of the lack of communion between light and darkness, and all of those other things that are contrasted there, and then enjoined to come out from among them and be separate, saith the Lord, And I will receive you, and be a father unto you, and you shall be my sons and daughters. This is the. Reality of relationship and the enjoyed and and appreciated relationship that into which we have been brought, We have been brought into sons and daughters. Positionally, that's wonderful. We're children of God, but we have to transcribe or translate the position into which we have got into practical experience so that we enjoy. Being sons and daughters of God, let's practice the next statement in the first verse of chapter seven of Second Corinthians, therefore having these promises. Let us purify ourselves of every pollution of soul and spirit, perfecting holiness in the fear of God. This is the obedience of that we have brought, of the of the truth that we have brought before us here. Well then we turn to 1St John, Chapter 2. Hereby we know him. The knowledge of God realized in a practical way, is expressed in the next line. Hereby we know Him if we keep His commandments. The measure in which we walk in the truth is evidence. Of our knowledge of God. When Nathan accused David of his sin, he said you have despised the word of God. There was not appreciation for the commandments to prevent and David's soul to prevent him from doing that which the word of God enjoined him not to do. Thing is true of us, when we fail, it's because we do not allow the word of God to have its sway over our moral being to do what it says. OK, so our knowledge of God is. Measured by our obedience. Our obedience is determined by our love. If you love

me. Keep my commandments. And so there we have the obedience of the truth to the purifying of yourselves. And the measure of our knowledge of God and our appreciation for His word is the obedience to those commandments and not commandments. The keeping of those commandments is the measure of our love of God in a practical way. I had something a while ago that I'd like to pass on and. It's almost something that you need to think about, at least I do anyway, a little bit. It was in our written ministry and I can't even remember where it was. But the brother said this. He said when it comes to our minds, we do hold the truth. There is a sense in which we are among those who have, if we have heard that which is the truth of God.

But he said, when it comes to our hearts, it is the truth that holds us. And that's really what it comes down to, isn't it? Because in order to walk in the good of it, in order to exhibit divine love, I have to be taken out of myself. It is not a question of my mind saying I will show love to that brother. It is not a question of my mind setting myself to say God commands me to show love and I will do it for anything like that. It's rather a question of saying, Lord, I don't have the capacity unless thou give us it to me. I need the capacity to do it and we have it in that new life. As our brother has remarked a while ago, we have the power of the Spirit of God to enable us to do it. But we must continually remember that it is when it comes to our hearts, it is the truth that holds us and enables us to walk in the good of it. And only in that way will we be able to keep what we have. Otherwise, as Neil says, we're going to lose it. We may seem to have it, and in one sense, as to our minds, you may say, well, they do have the truth. I do hold the truth. But we don't really have it unless it has a grip on our hearts and we walk in the good of it. To us in that what you say, Bill? To meditate the word. The scriptural figure of speech in the Old Testament for meditation was. Chewing the cut. It means to take scriptures like this and to allow them to fill our minds. But then let it sink into our souls. Oh the preciousness of these verses. Being born again. Not of corruptible seed, but of incorruptible. Think of it, brethren, We have something. This after this morning before our souls that is going to last for all eternity. It is incorruptible, It is eternal, the living, the abiding word of God. Oh, not only to know it in our minds, but let it sink into your soul in an enjoyment. You know when you put a bite of food into your mouth, you don't swallow it straight down. You keep it in your mouth a while you're chewing on it, enjoying the flavors. And chewing it, And then it goes down, and then it has its proper nourishing effect on our bite on our bodies, in the same way the truth of God. Take it in. It has to pass through the mind. Like you say. It's important. But once it's passed through the mind, get it down into the soul and enjoy it. Because Mr. Hagel, that used to say, it's not what you know that affects your life, it's what you enjoy in your heart. And that is true bread. And so let it get down. Let it work itself down. And that's where meditation has a real advantage. Let the truth of God get into your mind. Listen to it here. But then go away and do some chewing brethren. Do some chewing on it and let it sink into your souls. It's precious. It's delicious. It's sweeter than honey brethren. It's more precious than gold. What we're talking about. Power. I was thinking of him there before, Agrippa. When it talks about laying aside all malice and so on, you say, well, how do I get rid of this when I when I feel this? Maybe I'm not the only one in the room that's had that feeling and you just don't seem to be able to get rid of something. But there was the apostle and complete adversity. He'd been left in prison for two years because they were waiting for a bribe. He was willing to content the Jews, and he quite frankly forgot about him. Jail for two years and finally he has a chance to answer, to give an answer to Agrippa. And what does he say there in the 26th verse of Acts? He said when he saw him, he said.

And Paul said, I would to God, that thou, that not only thou, but also all that hear me this day, were both almost altogether such as I am, except these bonds. Why, he was as you were saying, he was in the enjoyment of the love of God. And you see the same thing. I understand you have that at Calgary and Philippians. Here was a man in prison, and he was looking out, and naturally there was everything to crush a man. There was only some preaching Christ of intention, some actually preaching Christ, supposing to add affliction to his bonds. And here was a man who had really suffered physically in the body. And he was in A twist between 2 deciding whether to depart and be with Christ, which was far better to remain. We know that some of his most fruitful ministry came from that prison cell. And what is it called? It's called the Epistle of Joy. What led him? He was in the enjoyment of the love of God. He was chewing and enjoying on those things and so he could lay aside. We have the power to lay aside these things That is mentioned here at the beginning of the second chapter, laying aside all malice and guile and hypocrisy and envy and evil speakings. He could just turn to a grip and said, I wish thou art altogether as I was. He felt himself in a superior position to him, except these bombs. He didn't enjoy being in prison, and we don't have to pretend that we. Enjoy the difficulty in that sins, but it was the instrument of blessing. And his heart went out for the blessing of this one who was mistreating us. We're going to enjoy the scriptures. We're going to have to lay aside these things rather than I remember some time ago listening to a sister tell about how she had been so terribly offended by what somebody had, how they treated her. And so she felt a deep resentment in her heart that she said. I found that after a few days I was hindering myself worse than anybody else. I had to let it go. I had to lay it aside. And that's true, brother. And if you have some resentment. Malice guile hypocrisies. It will hinder your spiritual, spiritual growth. Maybe you say, I don't seem to get much out of the scriptures when I read it. Maybe there's need of some laying aside first of all, and then in verse two we have as newborn babes. Desire the sincere milk of the word, that you may grow thereby. It doesn't say that we are babes necessarily, but as a newborn babes. To desire the sincere milk of the word. You see a little baby grab the bottle and suck with all its strength. It's intent on getting the milk out of that bottle. That's its light. That's going to give it growth. And I must say, Brother and I, I have really, sincerely been challenged by some of my older brethren. And allow me to talk about one that's with the Lord AC Brown. Remember they used to be two Browns. One was from here chapter brown, and I used to call them light and dark brown. I think it was, but this was light brown because he had white hair and I can just remember in my youth rather than to see your brother AC Brown and when he read the scriptures with what care. He read it as newborn babes, just like he was going to miss something. If he doesn't, read it carefully. It's been engraved on my mind the the way he picked up the scriptures and enjoyed it as a newborn babe. He was old in the Lord and he was a spiritual father. I'm sure that as a newborn babe he still nourished himself on that spiritual milk of the word. Newborn faith. And does a newborn baby have any of the things that were asked to release in the first verse? Does a newborn babe have any guile, any malice, any hypocrisy, any envy, any evil speaking? Absolutely not. And so I believe the Spirit here would have two things in regard to this second verse. The newborn babes at the Diary of a Sincere Milk of the Word are those that have laid aside that first verse. And if we really desire the word of God, if we really look at it and as you said, Bob, take it in.

Where would the first person have any part? Enough. No. Talking about the true entering sin through the mind, the apostle says that in understanding we are to be men. The word of God comes and we deal with it materially and we take it in and we wisely assimilate it. But then it says in malice, be ye children. And that's what has just been pointed out. There is nothing of these hurtful things in the hearts and minds of children. Those of us who are parents have experienced the necessary discipline of children. But they always are ready for us to be tucked in bed and kissed good night. There is not that desire for hurtfulness and the those things that would hinder the enjoyment of the father and child relationship and children in malice. We are to be children. What is Malice power to my brother? And what is Guile? Guile is figuring out how to hurt him. And what is hypocrisy is covering up the whole fact. That's what it said here, Unfeigned love of the Brethren. We need to be real. We need to be honest with one another. Malice is wanting her to my brother, we see the Apostle Paul. He desires the good and blessing

of Agrippa because he had a sense of the Lord's love. Guy was trying to figure out how to hurt him, how to do him harm, and hypocrisy is covering it up. I'd like to base an admonition on James Four and verse 11 That says speak not evil, one of another brethren. I looked that up recently and I thought it would tell me something about that word evil that you just kind of cringe from. But what it really means is speaking against somebody. Well, let me tell you a story in in the secular history of the United States. The 3rd President of the United States beat out the 2nd President of the United States to a second term. So Thomas Jefferson became our third president. And John Adams didn't get to serve for eight years, but he only served for four. And as a result, there was a bitter feeling between the two of them that was very, very obvious, until one day somebody went to Thomas Jefferson and said, you know what? John Adams said about you and it was very favorable, and Thomas Jefferson said he did well. The two of them started to write letters to one another on a friendly, no doubt very erudite and philosophical and political level. But in friendship, one of the last statements that Thomas Jefferson made before he died was John Adams lives. Well, John Adams died the same day as Thomas Jefferson. And my point is this. I'm not going to tell you what is not true. I am affected by what someone tells me adversely about another brother or sister. It affects my mind. I remember distinctly what we'll just call them X&Y or whatever. You want to keep it anonymous. But someone told me about this brother and basically he said he's a second class brother. He has no gift. It affected me until I met him. Made all the difference. Brethren, you and I do the enemy's work. If speak not against one another, the. Snide remarks things that that affect one another. How important it is that that nothing stifles love in my heart towards someone, and it may be, and I'm not going to look around and and focus on anyone to to illustrate the point, but there may be someone here that someone has told me something against. Against their viewpoint, there may be even a point in connection with it. But how important for us if my mother used to say, if you don't have anything nice to say about that person, don't say anything. But if we want to find what is suitable, then that too effects my heart. I'm effective the brother X, brother Y, brother Z, whatever the name happens to be, I'm affected.

By what you say about that person, and if you say something kind and loving, it may be that that's exactly what I needed to dissolve some feelings, because we each have them. And that's the practical side. We need to be careful not to speak against one another, don't we? God knows our heart. God knows what we need. Each of us ought to read every day, probably. Philippians 4 verse 8 and if we miss the thoughts in Philippians 4 verse 8. We've missed everything. Better read it right. Whatsoever things are lovely. Whatsoever things. Finally, brethren, whatsoever things are true, whatsoever things are on, whatsoever things are just. Whatsoever things are pure. Whatsoever things are lovely. Whatsoever things are of good report, if there be any virtue and if there be any praise. Think on these things. I know for myself I need to read this often, and I'm sure we can all fit into the same category. With this doubt that we have control about what we think. It tells us we need to gird up the loins of our mind and that simply means control our thoughts. Don't let them go helter skelter in any particular direction. Guide them in the channels that this verse eight shows that we should be guided in. See the lack of this. The what is produced by the lack of these things, when we think of the assembly of Corinth, And the state that they were in, was such that the apostle could not feed them what he wanted to feed them, and he could had to say to them that ye are yet carnal, and walk as men. And what what was the state there? While they had parties between each other, You know, they had the one of the safest of of said they were of cephas, other said of Paul, and of Apollos, and some of Christ. So they had these. Divisions amongst them and in the third chapter of First Corinthians. He says for a year, yet carnal. For whereas there's among you envying and strife and divisions, are you not carnal and walk as men. And so this is the kind of thing that it produces in an assembly is all these factions amongst us and these things are not. So he would have us to be of one mind that we might walk together and be of one mind in all these things. And so we have the the power within us rather for to be able to do this. Do we not? And every one of us as individuals are responsible to act upon these verses. And these things that we have been talking about and bring to the assembly that which is going to be for healing and not with not. Not for division, and not for strife. And so these things are so important, are they not Not only for the older ones, but younger ones too. And I must say that the younger ones are going to learn from the older ones. So we need to be careful and make straight paths for our feet, lest out, which is lame, be turned out of the way, but rather let it be healed. Like to add just one line to what our brother said. 1St Corinthians 3 walk according to man. We allow our behavior to become that of just the way man reasons, and that will never accomplish. The purposes of God. While you're looking that up, I'll read the last verse for he who left his glory. To die upon the tree will soon complete the story and come again, And we conform to his image as known, be brought to know, and with increasing fervour, our ceaseless praise shall flow 141.

Glendale Conference: 1968, 1 Peter 2:1-5

Reading

5, 275. Our God is. Singing about the tree. She'd be looking Peter. There are two. The verse we had before us was verse 24. But perhaps we could. Read the chapter, someone cares to read it. First Peter 2. Wherefore, laying aside all malice and all dial hypocrisy and envies and all evil speaking. As newborn babes desire the sincere milk of the word, that you may grow thereby. If so, be ye have tasted that the Lord is gracious. To whom coming as unto a living stone disallowed indeed of men with chosen of God, and precious ye also as lively stones are built up a spiritual house and holy priesthood, to OfferUp spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is the pain in the Scripture. Behold, I lay in Zion a cheap cornerstone elect. Pressure, and he that believeth on Him shall not be confounded. Unto you, therefore, which be the He is precious. But under that would be the stone which the builders disallowed. The same is made ahead of the corner, and a storm of stumbling, and a rock of a fence. Even for them which stumble at the word being disobedient, where unto also they were appointed. But he always told generation, a royal priesthood and a holy nation, a peculiar people, that you should show forth appraises of Him who have called you out of darkness unto the expression of life, which in times past were not a people, but are now the people of God, which had not obtained mercy. But thou have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from specially lost with war against the cold. Having your conversation honest among the Gentiles, that whereas they speak against you as evildoer, they may by your good words, which they shall behold, glorify God on the day of dissipation. So put yourself to every ordinance of man for the Lords sake, whether it be to the King, a supreme, or of the governor, says unto them that are sent by him for the punishment of people do, and for the fray of them that do well. For so is the will of God, that with well duty they may put the silence location of foolish man. As free and not using your liberty for a form of maliciousness, but as the servants of God. Honor all. Love the brotherhood, fear God, honor the King. Servants be something to your Baptist with all fear, not only to the good and Gentile, but also to the forward, for this is bank worth. If a man for conscience charge God in your Greek suffering wrongfully.

For what glory is it if when you be buffeted for your fault, you shall take it patiently? But if when you do well on summer for it, you take it patiently, this is acceptable with God, or even here on to where he called he Christ, because right also suffered for us, leaving us an example that we should follow his death. Who did no sin, neither was God found in his mouth, who when he was reviled, reviled not Again, when he suffered, he threatened not, but committed himself to him that judgment's right. Who His own self, there are sins in his own body on the fridge, that we being dead to sinful, should live under righteousness, by whose strength he were healed. For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your soul. And sometimes get discouraged. In our meetings here and there, because there are difficulties that come up. Displays of the flesh and this kind of thing. But as we read the epistles. Do we find any of them that have no correction to give to those to whom they're written? If we go through Paul's epistles, it's that if we go through Peter, it's the same. If we go through John, it's the same. Things weren't perfect. And so, beloved Saints of God, let's not get discouraged and feel like dropping out because things get in a mix up. But just remember these various things that Peter speaks about here, laying aside all malice and guile and hypocrisies and envies and evil speakings, well, those are the things that we find that causes sorrow. They caused Peter sorrow in his day. There is nothing new, and we mustn't expect to find that perfect company where none of these things ever occur. It doesn't exist, brethren. It's wonderful to see how the expectations are based upon a position that we're in, and this wherefore would indicate this as we look back in the previous chapter. And we see the price through which we were brought into blessing, then the exhortations. And we noticed too, that it says here in the. First verse all guile, and then Peter directs us in the last few verses to one in whom was found no guile, our blessed Savior. And so how we need this, brethren, to not just be occupied with negative things. We we need the correction, but the correction in Scripture by the apostles is always in love, is it not, And predicated on a position we're in through grace and the power that avails for us so that we can walk in the power of that new life. We need the expectations. We need to know how to walk, but we also have that lovely example before us, our own blessed Savior. I was thinking of a verse 2. In Matthew. The 6th chapter. In connection with our laying hold of the truth as newborn babes in the 22nd verse of the 6th chapter of Matthew. The light or the lamp of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil or wicked, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness? Now the only light that comes into the soul is the light that we have in Jesus Christ. And if we do not have that object before us continually, there's going to be replacing it, the old nature manifesting itself. And so there won't be any laying a hold of the scriptures because communion, it must be in holiness. And unless there is that enjoyment of a pure object, there will not be holiness with us.

Previous Chapter Beloved, we do find the words obedient children. That's in verse 14. And then in 15. This it says, But as he which hath called you as holy, so be holy in all manner of conversation or behavior. Well, we do know that this epistle is addressed to believers who were dispersed, the dispersed ones of Israel. In the snow's particular problems, and of course here we have Christians as pilgrims and strangers upon the earth, so that holiness comes in here. And beloved, what is holiness? Is it not the exclusion of everything from my life and yours that would be contrary to God's mind and God's nature and His word? Surely that would be holiness. And would that be perfecting holiness in the fear of God all beloved? The exclusion from my life and yours of everything that would be contrary. To the mind of God. To his blessed heart of love country, to himself, His very nature for his very natures light. God is light, that's his nature. And so holiness comes in here. Concerning the Pilgrim. The Pilgrim. And so there is the laying aside. Of all malice and guile. This is a very solemn statement and. It is remarkable that we are capable of practicing all this this list. I'm reminded of an occasion in our readings in Bolivia. That brother asked the question if we could practice, if a believer could practice that list. Enumerated in Galatians 5 the works of the of the flesh. Well, the brother said he wasn't very old in the faith, but he said. No. And then our brother Talia said yes. Yes, so there was a week, there was a quiet moment for a while, and this younger brother said, brother, if I believed that I would do what I like and tell you, said dear brother, if you belong to Christ, you wouldn't like. You just wouldn't like and it ended there. Well, that was a good note. Yes, we are capable of anything unless that he keep his hands of love punch. The word here refers to newborn babes. Is it only the new new child of God who has these dangers and needs the milk of the word to counteract them? Well, I think, beloved brother, that that word. It says sincere milk. We translated that. Into the Inca tongue as the unadulterated. Were unadulterated. Well, I presume, dear brother, that spurs all, whether young or old, in the faith. And was there ever such a time as now? To steer clear of anything that would adulterate the precious word of God. I remember hearing old Mr. I think it was Mace. No, it was Walter Scott. He was very old when I was listening to him in England years ago, and he spoke on this and he said, brethren. The Word of God is open in our hands this afternoon. And it will be open in heaven forever. My word shall not pass away. And so I hope that's in keeping with my brethren's thoughts concerning as newborn babes desiring the unadulterated word.

Does it? Can we imagine a newborn babe not desiring the milk? They will make a tremendous fuss until they get it. As you know, those who are fathers and mothers, they remember their children when they were little tots. They would make a big fuss to get that bill. They'd never be satisfied till they had it. Well, isn't that truly that should be our attitude, beloved to this blessed, blessed world of God. Perhaps, too, there's a parallel that. Is practical, at least, that they babe does not yet have conflicting appetites. The appetite of the babe is for the milk with which it is nourished. It knows nothing of the culinary arts that bring all kinds of tempting dishes before its elders. And so here one's appetite is to be for that which is price. That's right, May I just remark. One of the first fruits of the work in Bolivia. A dear brother, Professor Dassa, He was a professor for 37 years in the university and I had the joy of leading him to Christ. Well, he was. He was a bachelor and very apartment in what he said one day, a young brother said. I have been away listening to certain preaching and it was just as if pouring the milk into my mouth and Dassy said, poor brother, poor brother, it's time you were eating some meat and that's how he would speak to us. Time you eats a meat. They appoint here is not that only are the babies that brother intended when he asked the question. But that we all, as Christians, should ever desire the the precious milk of the Word. Now another thought as to the babes, a baby. Feeds frequently. It seems to have such an appetite for that milk that it feeds and feeds and feeds. I remember they used to feed babies as often as 2 1/2 hours apart. Maybe it's three and four hours nowadays. They keep changing their ideas, but as long as we're here. Everyone of us will need to favor. The reading the word, feeding on the word frequently. As that word, as beginning in verse two, as newborn babes. Not that we are a newborn babes, that we should ever, ever cultivate that appetite for the Word of God. There is one circumstance of course, that might hinder the babe having an appetite, and that is sickness. And I believe this is the point here, that we are spiritually sick when we allow the things that are spoken of here and it hinders the appetite for the Word of God. For we all know very well that if any of these things that are spoken of are growing in our hearts, it does hinder the appetite. We don't enjoy the Lord, we don't enjoy the meetings like we should. Because these things have come in, I was also thinking of how it could be compared to a garden, because in the chapter before, it says that we're born again by the incorruptible seed of the Word of God. Well, the seed is good. The seed bears good fruit. But weeds choke out the garden too. You know, you might have the very finest of seed. You might have good soil. But alas, the good soil will make the weeds grow if the weed seeds are allowed there. And so I believe that we're warned here of those things that would hinder the growth that would be the result of feeding upon the Word of God and having that appetite like the babe does for the Word of God, which liveth and abide it forever. But I also mentioned too in this first verse that there are

things that are seen and there are things that are not seen. Perhaps we could say malice and guile would be things unseen. But if these feelings are allowed and nursed in our hearts, then they grow, just like the little seed when it falls into the garden. It's not seen at once, but it'll grow. And so if we allow these things unseen by our brethren, and don't judge them, then they come into the more advanced stage of enemies and evil speakings which are apparent. Well, we surely need these.

Mornings, because I'm sure each one of us desire to. Be found feeding upon Christ and growing more. But alas, we have good soil in our hearts for these very things if we're not continually before the Lord. It's been said, you know that this first verse is like the farmer plowing the ground and getting rid of the weeds and getting the deep soil before the seed is put in. So that the seed can grow, and so the principle of self judgment. In our lives sobriety I believe we have in this first verse and then the result is laying hold of the word with an open clear heart and mind. What? Our brother? It may not always be seen. But if it is there that God sees it, if we have a tender conscience, if we want not our own way, why, we'll recognize a hindrance that's there. Now in the end of Ephesians 4 we have a verse. I might read the last. Well, it's even 4:30. The Holy Spirit is grieved. By any unbecoming thing nursed in our hearts, and grieve not in the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger. And clamor and evil speaking, we have that in our verse that we're considering. Evil speaking, be put away from you with all all mouths, all mouths to be judged. How can there be happiness in the soul if malice is nursed and left unjudged? When he was down at Bermuda he was addressing the children in the Sunday school and he said, children, can you tell me what honey is like? So there was silence for a little while, and one little boy stood up. He said. I know what it's like, Sir, he said. It's very sweet. He said how do you know? He said I have tasted it. That we have here in our third verse. If so, we have tasted that the Lord is gracious. Well, if we have, surely we should feed upon Him. And to feed upon His word surely will increase our appetite for more. I know what is in the new translation that says the mental milk of the Word, because it's by the Word of God, intelligently received in the mind, by the Spirit, that we learn the mind of God. We learn those things that are displeasing to the Lord so that we can judge them. We also learn those things that are pleasing to Him. And that's why these Bible readings are so important. It is blessed to look to the Lord. And to have himself as our object, but we need direction and we find this in the precious word of God. And so we need to this morning as we sit here, have open minds open to his precious word, not open to those defilements that are constantly liable to come in, but open to the precious word of God. And that mind that is brought into subjection to we have in Corinthians it says. Casting down reasonings and. Every high thought that exalted itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ. I believe this is so important. Our minds are affected by all the things that we hear and see about us. But as we read the Word of God, we have the mind of God made known to us, and it's blessed to receive it in simplicity, just in the same way as a child does receives the word from its parent. And simplicity.

And we're going to receive it in this way and seek grace from the Lord to act upon it in this way. We grow in the knowledge of the Lord and in grace. 1516 a good work to bring in. 5 words were found, and I didn't eat them, and thy word was unto me the joy and rejoicing of my heart. For I am called by thy name to Lord God, of course. I think that's very important, but also the fact that there should be exercise in connection with the Word as we read it. There's a verse in the Corinthian in Romans, the 12Th chapter. I was thinking of as a brother here. Was just speaking, but I'll read it in another translation. The third verse of the 12Th chapter of Romans. For I say, through the grace given unto me to every man that is among you, not to have high thoughts. But to think soberly. Or so as to be wise. I believe it should reap so as to be wise, that is. Our object in reading the scripture is not to exalt self, but to exalt Christ and the new man. The life that he has now is always to be kept in mind and so to think, so as to be wise. The in the plying of the truth, we may just read truth and never be exercised by it. But I believe the thought here is that there might be the exercise in regard to our whole pathway as we read the Scriptures, because that's our subject here in this verse. Isn't it the the word of God, the sincere metal milk of the Word. Concerning our young Christians, may we say that we don't read the word of God? Merely to know. But we read it to do, to do, and that is a great secret to do. And if any man will do his will, he shall know of the teaching or the doctrine. How often we read the word of God to know well our thoughts are just vain thoughts. That word vain, we've translated into the ink of time of vacuum. So, beloved, we needn't feel very puffed up about our knowledge when it's a vacuum. But we read the word of God to do it. How important that is. Not merely the novel. That's probably that very beautifully in the first chapter of the Acts, isn't it? The first verse. The former treatise Have I made oath? Theophilus of all that Jesus began, both to do and to teach. About the world Concerning the adulterated Word of God. We know that there are students here. Sitting in this meeting, there's no doubt there are number. There are many. The attack upon the word of God is very real in these days. When I was a student it was real too. It was known more as rationalism, of course, in those early years. Then it came over to be modernism. Today it's agnosticism, atheism, although I have never met yet an atheist. I've watched many souls die having preached Christ in the army during the war Tackle war. I saw many hundreds die and some of them were proud officers. But it was remarkable how they cried for even for their mummies at the last they were afraid to die. Concerning the adulterated word, you young Christian. May will you not allow by the grace of God, anything, any teaching to upset.

That simple faith in what is written. Now one day a brother brought me a translation. Of the New Testament into the Greek language, Greek and Spanish, well, I have never seen anything like that. And he brought it to me. He said, Brother, here is a wonderful book. Translation into Greek in the New Testament we can Spanish. Well, we looked over at the back of the of the translation where you usually find the sting, you know, in the tale. And I said to him, Brother, would you like to sell me that testament? Oh, no, he said, I wouldn't like to part with it. Well, let us read John One together and we rate it together. In the beginning was the Word, and the Word was with God, and the Word was a God. All the love, a God. I said, won't you tell me that? Well, he says if you persist, I will. What are you going to do with it? I said I'm going to burn it, Absolutely burn it. And we spoke to him concerning the Lord Jesus Christ. This is the sin of colossi. They would put the Lord Jesus there, and the apostle comes forth with that matchless epistle, beloved, exalting the Lord Jesus to the highest pinnacle. But he was a translator who had put the Lord Jesus at the very run lowest rung of the ladder. No, Aegon. Well, that man was either a scoundrel or an ignorant man. Well, there's no indefinite article in the Greek language. Well beloved, you dear young Christians in your trials in the colleges. I was talking to a student and I said, what did you, what did you teach at 10? Well, Mr. Smith, he said. I was told to throw the bone everything that I had been taught. And to get rid of that old fashioned idea of Christianity, Well, isn't that sad? And do you know that the lie goes faster than the truth? And when? And the thoughts of youth are long, long thoughts. And how those wicked statements dwell in the soul. May we never listen to such people. Such preposterous teaching, beloved. Oh, may the Lord keep us at His blessed fate with the simple faith, the Apostle Paul. In Second Timothy. The third chapter. On the 10th verse she. Enunciates a very important principle. Second Timothy 310 But thou hast fully known my doctrine. Manner of life. Now what God hath joined together, let not man put asunder. That was pulling all my doctrine or my teaching and my manner of life. There is no disharmony there. The apostle sought diligently to be what he taught. And he repeatedly refers to that same line of truth that his life and his doctrine were consistent. So we should be much concerned and much exercised, brethren, that. Our knowledge of the word doesn't stop with our heads. But it finds its way into our lives, our daily lives, our contact with our neighbors, our friends, our relatives. There's never a time to take a vacation. I remember reading an incident where a preacher was on a vacation and they

were having some doings and they asked him to give thanks at the table. He said no, I won't do that, I'm on my vacation. Well, there's never a time to take a vacation from godliness. So the apostle connects his doctrine and his manner of life. Oh, may the Lord keep us in these last days. I believe what Brother Smith has just been saying to our young people as to what they're hearing in colleges and schools. I believe it's so important.

The devil is behind it. It's an effort to discredit the word of God. To rob them of all confidence in the Scriptures so they can do their own thinking and try to find God through their own poor depraved minds. That's where we are today. And I believe that you young people would be wise when you start into higher education, to say now by the grace of God. I have committed myself to the truth of the Word of God and I'm not open. To receive any of this infidelity that's being handed out, I'm not open to it. I'm not open to persuasion. I made-up my mind. I'm settled. I believe that's important, brethren. That's what we find in Colossians the 1St chapter and the ninth verse where it says where those the apostle is praying for the quash and said and to desire that you might be filled no room for anything else but with the wisdom. With the knowledge of His will, and all wisdom and spiritual understanding, that you might walk worthy of the Lord, and to all pleasing and principle in every good word. Yes, I certainly believe it's very important that we should read the Word and get a good knowledge of the Word of God because that is what fortifies us against all the unbelief that we find around us. Very often we notice that when you carefully examine the attacks that are made, it's an ignorance of the Scripture that is behind them. Remarks are made, and if we knew the Scriptures well, we'd be fortified. We'd be able to lift the shield of faith. I remember her reading a comment that we have more to be feared about by the ignorance of the word of God. Among the people of God, and by the attacks of infidelity, because if we are not fortified by the knowledge of the word of God. Then the enemy can get in one of those fiery darts. Someone were to lift the shield of faith. But we're all sought to know the mind of God, as it says in Colossians, that he might be filled with the knowledge of His will. So I surely would encourage each one here, whether young or old. Read the word of God until our very thoughts are formed by us, and I believe this will protect us against the attacks that are being made in a very wonderful way in Colossians that's been referred to, I believe. Another translation gives us the full knowledge, doesn't it? And also the true knowledge of God. Now coupling that with the exalted place that has been referred to. That the Lord Jesus is given in Colossians, the highest place. There's no room for man's reasonings and there's no room of setting anyone or anything in opposition to this position, this knowledge. And in Colossians we have the full. Knowledge and understanding, and then we have the full assurance. That's really the helmet of salvation in the second chapter, the full assurance so that the believer is fortified and the young believer as he goes to school is fortified. Another thing in our chapter. We have whom coming is unto a living stone. Now it's the living God, and the believer has a sense now. And that he belongs to that which is living in contrast to all that man is connected with, that is dead, belongs to a scene of death. And as far as we are concerned, naturally as to the old man, ye are dead. That's also found there. So the believers in that new position, he has the if he, if he wants it to, to meditate on it, He has the full knowledge of his will. He has the true knowledge of God. He has an object that's a man seated in the heavens beside the Father, the man Christ Jesus as the object for his soul. He has everything he needs. Seating on the Word of God. And growing. I would like to read this short little poem of Brother Checklist I pasted in my Bible last evening. It just happened to fit into what we're talking about, I believe. In fact, I think I've enjoyed this particular little poem of Brother Checklist above all the other of his poems. I valued it so much I'll read it. Nature to the mind, attentive, teaches off a hidden truth.

Even by a tiny insect speaking to our hearts recruit many a different plant will furnish daily food the insect needs, but it always takes the color from the leaf whereon it feeds. Christians from the bread of heaven OFT times turn to earthly fare. But a telltale change of color, to their shame, they always wear. If on Christ, the Lamb we're feeding will present a heavenly blue, but the taste of earthly follies changes to another you now there are so many competitive things to draw away our attention. There are so many counter attractions also attractive they're made, but if we are robbing the Lord of the time that we should be spending in the precious word of God and the things of God. It's going to tell in our lives in Philippians 19 or 8:00 or 9:00. A verse of thought. I will read verse 9 and 10 in Philippians 19 and 10, and this I pray that your love may abound yet more and more in here. We get that full knowledge as a point here in full knowledge and in all judgment or intelligence, spiritual perception, spiritual mindedness here. Verse 10. In order that he may judge of and approve. The things that are more excellent. Now if there be two things, one more for the glory of Christ, another thing less for His glory, we should be actively exercised, discerning which would be better. Now, this should be true of our bookshelves. This should be true of the magazines that we take and of what we give our attention to. I fear that we're living in days when the flesh has too much to say. All these attractive catalogues and and things that magazines mind, they're just full of wonderful things. But we can feed on some of these things. To the detriment of our soul, we should learn to exercise, to favor the things of the Lord. Margin gives us things that differ. Yes, that's right. The things that differ. Ready. Sometimes, perhaps. If so be doesn't that tell us that? There's many aside and this desire is contingent about on some if so many, if it's really so that we have tasted that the Lord's grace. Well, it is merely a formal thingism of laying the stye by turning over a new leaf. Nor is there something that we can make us to enjoy this desire with sincere milk of the word. But. Having tasted that the modest graciously, and this is that the sweet precious thing, that of keepers indeed in the enjoyment of Christ. Enjoying themselves, the grace of God, the goodness of God, it keeps us humble and blesses us, and we are able there, are we not, to lay aside and to have that desire for the sincere note of the Word.

I would like to add, if I may, then, for our young people particularly, the subject before us is a very fundamental and essential character. It's profitable to attend meetings such as this to hear addresses. To be in the company of believers and to. Thrive in that atmosphere of spiritual things such as we're doing now. But the the foundation of the Christian walk is found in the. Faithful pursuit of the Word. All one recognizes that we're not always up on the plane of which our brethren have been speaking and. Not a one here, I'm sure, but we confess there have been days when the word. Was duly received in the heart. No, no, no real joy in reading it, and perhaps something coming in that there was not even an appetite for it. Still a faithful reading of the Word. Preferably morning and night. Will have its effect. I remember our dear brother John Tony Long now going to be with the Lord telling us years ago. Of his experience in business in Walla Walla when he was with another brother in some line of merchandise and the business went through a period of real testing and they worked long hours and they both got careless about reading the word and soon they found that they were so engrossed in their business that even being at the. Meetings with fellow Saints was not happy to them. It's all they very purposely and I'm sure prayerfully set before them that they would not allow the pressure of these things to interfere with reading the word mourning and night. And our brother Tony told us that when they first resume this diligence and reading, they often didn't know what they read. They read a chapter, but it had no meaning to them. But in due course of time, it did. And so one recommends that to all of us, no matter what our state of soul. And I'm sure we do know what it is to be depressed. Let us be faithful with that word, dear young married brothers and sisters. Read that word to your children. Have them in attendance. I know a brother who reads the word in his bed every morning, but I'd like to see him read it to his children, to his wife. That would be good that I just leave that word and not all equal to the great height. But the Lord will bless the Holy Spirit of God, will bless a faithful reading of His Word. Where is that Scripture? I can't turn to it right now. A lamb in the morning and a lamb in the evening, where is that? Leviticus. Or 29. No, let

me find out. That excellent Job 29 and 38, verse 38. Now this is that which thou shall offer upon the all their two lands of the first year, day by day, continually. The one lamb thus shall offer in the morning, and the other Lamb thus shall offer it. Easy. Yes, that's the verse I had in mind. I think it's. A nice sound principle. That we begin the day with Christ and we end the day with Christ. And. They probably don't. Pardon me, just a moment. In the old days they used to talk about the family all well. Perhaps we don't give it that dignified title, but I believe we're missing something if we don't don't open our Bibles together as a family every morning and every evening. The lamb in the morning, Christ to begin the day in Christ to end the day. I think we're the losers if we don't practice this now. I don't mean to say that we're for to forget Christ in between.

But I do emphasize the fact the lamb in the morning and the lamb in the evening. 29. It might connect with verse 42. There shall be a continual. Burnt offering. Now there was associated with that burnt offering incentives, and in the verse before for a sweet savour and offering made by fire unto the Lord. This burnt offering aspect must be an incense, must be Christ. According to God's own appreciation of him. And God's appreciation of Christ is full. And if we ever come into God's presence with that confidence. That will honor the Lord. The blessing I noticed in the reading in Elijah's ministry when the three kings were gathered and they had no water in the desert. And Elisha is there. When the blessing did come, it came at the time of this sacrifice. By the way of Edom, it says he was at the time of the offering of that sacrifice. Now the same thing was true. In the 19th chapter or the 18th chapter, when Elijah was offering on the altar and the priests of bail were destroyed, you recall it was at the time of the evening sacrifice that the blessing came and the fire fell from heaven. And so that encourages us, although we may not immediately see the blessing, there is a blessing connected with the offering of the morning and the evening sacrifice. In the first, Chancellor Andrew. 23 We notice that the word is presented as seed, there to impart divine light to those who receive it and believe it. And then in our chapter, the second verse, we have the same precious word presented as food for those who have received Christ. So we surely need the feet of them, that Blessed One, as we get in the 6th chapter of John and verse 57. As the living Father hath sent me, and I live by the Father, so he that eateth me, even He shall live by me. Here we have Christ's sustenance of the new life. So we need him all the time. I was thinking two of different references we have to feed him. Israel and Egypt fed upon leaks, onions, garlic, things of the earth. The 44th chapter of Isaiah we find that Isaac Israel rather fed upon wind and then in Hozier in the no, I'm sorry, Ephraim fed up and wind Israel fed up in ashes in the 44th chapter of Isaiah. And then in the same the 13th chapter of Hosea says according to their pasture, so were they filled. And it goes on to say, And their heart was exalted, therefore they have forgotten me. So they are not feeding upon the living bread or otherwise they wouldn't have forgotten the Lord who is the living bread. And then we find in Song of Solomon, chapter one, verse seven, I believe it is. Tell me where thou theest. What a challenge to our hearts, beloved. Where do we feed? What do we feed upon? Tell me where thou feedest. Well, the Lord offers the living bread for us to feed upon, His precious word and Himself. Do we not have a beautiful example of this in Matthew 4 where Christ is brought before us in connection with the temptation in the wilderness, and Matthew 4 verse four just?

For the sake of time he answered, Christ answered Satan. He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I believe we can connect that with here as to our living our life and in connection with the word in Peter as our growing. So we have a beautiful example, I believe there in that 4th chapter of Matthew. Which we read in connection with Christ as the dependent man. Connection with our fourth verse. To whom coming is unto a living stone. That's Christ, of course, a living stone, disallowed indeed of man, but chosen of God. I believe we need to be reminded at the present time that the Christ of the Bible. The Christ that the Word of God brings before us. Is disallowed, indeed, of men. Now we've just this week we've seen the decorations of every imaginable kind all over the country from coast to coast. About the birth of Christ. And yet what mockery it is. The Christ of the Bible, the Christ of Scripture, is disallowed, indeed of man. Man do not want the Christ of the Bible. Are they? Have various imaginations and they bring forward these celebrations. That have to do with this name, but as to the Christ of God that the one that's presented in Scripture they have no time for him. There is an effort now to make. Christianity, a popular thing to dress it up make it very appealing. Modernize it, bring it up to date. Well, brethren, there's nothing like that in Scripture whatsoever. The Christ of God is disallowed by this world, and it's only a work of the Spirit of God in our souls that's going to bring us to the Christ of God. The one who came into this world. Went to Calvary, was rejected, suffered, bled, died. The only one that can save. And if we're not subject to him, the Christ of God. All this awkward celebration and honor that we give him is really an insult to God. Brother Brown, at the beginning, the 24th verse, the expression that we should live unto righteousness is connected with the death of Christ and our death with him, is it not? And that sort of gives the character to this chapter, doesn't it? The fact of the practical exercise under the government of God, because Peter gives us that, does he not the government of God? Half is afflicted Saints. Do we have to use effort to stand against Satans methods today? It's just a question posed. Well. We do read that our warfare is not against flesh and blood, but against principalities and powers. That's in Ephesians 6. And the remedy there is to put on the whole armor of God. Maybe just read that as this question has been asked, beloved. For we wrestle not verse 12 against flesh and blood, that is to say, against human beings, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Well, we do know, beloved, that the 1St Heaven is full of them. Demons. And that's where the warfare is going on. Demons. In contrast, what we have in the force of Ephesians. Verse. OK, where it speaks that the reading and the. Do you know verse 10 of chapter 3? Pardon me to the intent that now unto the principalities and powers. In heavenly places might be known by the Church, the manifold wisdom of God. Well, here's the contrast, beloved, between good angels and demons. We have good angels here in verse 10. And are they not all ministering spirits sent to them, and should be heirs of salvation? Here we are. But in in concerning have we to use any effort? The word in Ephesians 6 is stand. Let us read that again, just for a moment. Phase and say. Therefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand there for having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, and above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery dots of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God. But it's wonderful that verse 18 comes in here too. Praying always with all prayer and supplication of the Spirit, and watching thereunto with all perseverance and supplication for All Saints. Well, how blessed it is, beloved, to know that it is God. Who willeth how is an English God? Who willeth to do by forgetting English? Will continue both to will and to do, of his own good pleasure. It's nice to notice here in this chapter we've been noticing how the incorruptible seed gives life and then there's food. But here where the house is looked at, the the Church of God as the House of God. It has to do with conduct, doesn't it? When the Church of God is spoken of as the body of Christ, Why? It's His love and care. Christ loved the church and gave himself for it. He nourishes and cherishes that. But here we find the church looked at as a house. Not here with man as the builder, but with God as the builder. When man does the building well, he may bring in some bad material, wood, hay and stubble. The day will declare that. But when the Lord Jesus is the builder, when God is the builder, why then there's no bad material? The Lord Jesus said on this rock, I will build my church, and the gates of hell shall not prevail against it. And so building upon him where we have a sure foundation. And we are brought in as living stones. So here we find the Church looked upon in its house character, and the wonderful blessed

place we have as holy priests and royal priests, built upon this foundation that can never fail. The gates of hell can never prevail against that which He has built. But we may not always be in the enjoyment of the privileges belonging to the place, nor may we always act like we should in the place where we have been brought. But it's nice the subject is introduced by bringing us to that person who has built us in his living stones, who is himself the chief cornerstone. We often find that two things mentioned in this chapter are confused, worship and service. But in this chapter we find they're in divine order, are they not? Worship and chapters in verse five and service in verse 9. But sad to say, it's often reversed. People seem to think that service is far more important than worship, but we find it's in divine order. Here. Worship comes first or should do. They both have their place, but worship has the 1St place.

That's the order in Ezekiel 44. Emphasize their. We sometimes would like to substitute activity. For that which is God's portion. God's portion. In Ezekiel 44, verses 10/11, 12:13. And even quarantine it shows the Levites who are for service. But in verse 14 says that I will make them keepers of the charge of the house for all the service. But they had not kept the charge. And when we get to verse 15, we have the priests. They are the ones that have immediate access into God's presence and who are, who are who serve in the interest and care of God. So in the last half of verse 15, these priests, the sons of Zadok, shall come near to me. To minister unto me, and they shall stand before me. To offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep the charge. And it should come to pass. That when they enter in at the gates of the inner Court, they shall be clothed with linen garments. I believe this speaks of the consistent life of practical righteousness. The linen garments, and no wool shall come upon them whilst they minister in the gates of the inner court, and within they shall have linen bonnets upon their heads, and shall have linen breeches upon their loins. They shall not notice this now. They shall not burn themselves. With anything that causes sweat, there can be a great lot of energy and activity. Out of place, but if the Lord has the 1St place. In the heart, then the life will indeed be fruitful. In service, that'll be. Fragrant with Christ and to God's glory. That vote? We have the same order in Hebrews 13. Do enough verse 15. By Him, therefore, let us off of the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. That surely speaks of worship and the next verse service. But to do good and to communicate, forget not. For such sacrifices God is well pleased. And the same order in the first four books of the Bible. In Genesis we find man is a Sinner. In Exodus man is redeemed with a lamb. In Leviticus, man is worshipping, but in Numbers he's serving. I believe it's so very important to distinguish the difference and the order because so many today are bent on service, service, service, and they haven't time to be in the presence of God to worship. They think it's not important. But it's all important to mention, Beloved, that verse 16 that our brother cited from Ezekiel 44. They shall enter into my sanctuary. They shall come near to my table to minister unto me. And they shall keep my charge. Well, in this connection one is reminded in Psalm 93. Holiness, become a blind house, O Lord, forever and ever. Or, as we have it, for the ages of the ages. In Peter we have the question of the building. Holiness becometh thine house, oh Lord, forever and ever.

Another. Thought is found, I think it's in Second Chronicles 20. 29 if I remember. Second Chronicles 29. Yes. In verse seven of Second Chronicles 29. Also they have. All but sad words of Hezekiah. They have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor burnt offerings in the holy place unto God. Now, verse 11, my son. Be not now negligent, for the Lord hath chosen you. To stand before him, to serve him, and that he should minister unto him. And burn incense. Oh, that's the loveliness of Christ and bring that before God is the highest privilege that any redeemed one can possibly have. Nothing can exceed that. And when we have become careless as to our highest privilege privileges. And then resort to activity all. What a miserable substitute it is, and one doesn't want to ever be misunderstood. Have anyone think that we are to be rocking chair Christians, as I think an expression Brother Willis used to use in the Steward? We are never intended to settle down in this world. The truth must have its balance, thus to think, because activity is a joyful thing. I know what it is in my early days, preaching on the street frequently giving out gospel tracks. All is good when the heart is going along with the Lord. But to merely make a service as the great thing is surely not our particular calling. It is Christ must have the 1St place. Another verse, say 6. Psalm 65, verse 4. Blessed is the man. Whom now chooses and causes to approach unto thee, that he may dwell in thy courts? Can anything be more precious than that? The spiritual house. Mention here is that which will be complete when every believer. Is there and we're caught away, Is that it? I'm asking the question, you know the answer. Are we not now living stones in this portion here? We will have the fullness of it when we are in the glorious True. But now is the line of truth here, isn't it? Yeah. I was thinking, though, that there is a contrast in the two last versions of Ephesians 2, is there not? We have in one case the thought of the temple and the other the Tabernacle. Whereas here I suppose it's more the temple, is it not? The temple in the end of Ephesians 2 is growing. It is not yet complete. The last verse. Verse 22 of that chapter is the Tabernacle truth in that we are the habitation of God through the Spirit. In that sense, it's always a place where it's a Tabernacle while we are in the wilderness. Temples almost finished though, isn't it? Amen. We were enjoying, we were enjoying the verse on the I think Joyce leaning calendar this morning. If I remember right, it might have been the other calendar, Second Chronicles chapter 3 and verse one, in which it speaks of Solomon began to build the house. He began to build the temple of the Lord, but it was on Mount Moriah, that place where Abraham offered up Isaac.

And figure, at any rate, in that place where the threshing floor warning the Jebusite was, where the plague was stayed, he offered the burnt offering too. Burnt offering. But. David, before his death made a great provision for the building of this temple, the Lord Jesus Christ in his death, dying in our stead, shedding his precious blood, redeeming his Son to himself. He made provision, the Lord Jesus in his death for the building of this temple in virtue of that precious bloodshed. The Holy Spirit is given to us by which we worship. And we send 318 Oh Lamb of God, still keep us inside.

Edification: Volume 1, Our Scripture Portion.

(1 Peter 2:1-10).

You must open your Bible at the passage indicated anti follow this article with the Scripture before you, if you would get any real help. Space forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it, but pursue your searching of the Word on the point. It may open up to you a fruitful field of truth and you can resume your reading of the article on another occasion.

THE latter verses of chapter 1 have shown us that the new birth which has taken place with each believer has a purifying effect, therefore the first verse of chapter 2 takes it for granted that we lay aside those ugly features which are the nature of the flesh in us. Of the things specified, malice, envy and evil speaking's specially concern our relations with our fellows, and they are particularly mentioned because Peter is now going to bring before us truth which shows us the believer in intimate relation with all his fellow-believers as a stone in a spiritual house, and as one of the priestly family. In such connections, nothing will proceed rightly unless these evils are laid aside.

It is not enough, however, to lay aside evil, we must go in for that which is good. We must not merely put on good as an outward dress or adornment, but imbibe it as spiritual food. There is "the sincere milk of the Word" suitable for the now-born babe, and we are to earnestly desire it. If we feed upon the Word we grow up. But even then we still need the Word, for it is meat for those of full age as well as milk for babes, as Hebrews 5:12-14, tells us.

This furnishes us with a very clear answer to the oft-repeated question—Why do some Christians make such good spiritual progress and some hardly any at all? Because some feed heartily and regularly upon pure, spiritual diet. They feast their souls upon the Word, whether as milk or meat. Others feed upon it but little and are half-starved spiritually. Others again, choke up their minds and hearts with light and foolish reading. Some go in for sentimental love stories, slightly flavored with the gospel perhaps; such, naturally, do not progress spiritually any more than a child would progress physically whose diet consisted only of sweetmeats. Others take up reading of a more intellectual sort but with a strain of infidelity in it; and progress no better than would the child brought up on solid food with small quantities of poison in it.

Food for our minds and hearts we must have. Let us see to it that it is the Word on which we feed, seeing it is by the Word we have been born again, if indeed, we have tasted the goodness of God—for all this supposes that we are truly converted people, that we have really come to the Lord.

And who and what is the Lord to whom we have come? He is the "Living Stone." This is a remarkable title of our Lord. It sets Him forth as the One in whom is life, who became Man, and who, by death and resurrection, has become the Head and Foundation of this new structure which God is building composed of men who live through Him and in Him. He is the "chief corner stone, elect, precious" (verse 6), "the head of the corner" (verse 7). The men who, as "living stones," have been built into this "house" of a living sort, became such by coming to Christ, the Living Stone.

Evidently, the Apostle Peter never forgot his first interview with the Lord Jesus, as recorded in John 1, and in these verses we have a definite allusion to it. John 1 introduces the Lord Jesus to us as the Word, in whom was life, become flesh that as Man He might die as the Lamb of God, and then in resurrection baptize with the Holy Ghost (verses 1, 4, 14, 29, 33). Then Andrew brings his brother Simon to Jesus, as the Christ. The Lord Jesus, knowing that which was before Him, and conscious of all that He Himself was—whatever Simon might know or not know Him to be—instantly assumed possession of him and changed his name to Peter, which means "a stone." It was as though the Lord said to him, "Coming to Me in faith you have become—even though your faith is partial as yet and incomplete—of the same nature as Myself."

Neither did Peter forget the subsequent interview recorded in Matthew 16. On this occasion Peter had confessed the Lord Jesus as the Son of the Living God, which was virtually to confess Him as the Living Stone. The Lord Jesus in reply reminded Simon that his real name now was Peter— "a stone" —while He Himself was the Rock; and that Peter as a stone was not to be left in isolation, but to be with others builded into the church or assembly which Christ called His own— "My Church."

When the Lord Jesus spoke thus to Peter all was future, for He said, "I will build." Now Peter writes to others who also had come to Christ and thereby become living stones, and he can speak of all as a present and existing thing, though not an absolutely completed thing. He says in verse 5, "Ye are built up"— or, "Ye are being built up a spiritual house." A spiritual house they were, yet it was not a completed thing for other living stones were continually being added.

Now a house exists for its occupant, and we are thus builded together as a dwelling-place for GOD; not a material house of the sort they had been accustomed to as Jews, but a spiritual house. Moreover, where God dwells there He is to be praised and so, by His work and ordering, we fill a further capacity as "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." These spiritual sacrifices are "of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:15).

Every true believer is a living store in the house, and a priest as belonging to this holy priesthood.

Had we approached one of the sons of Aaron and asked him how he became a priest, he would doubtless have told us that it was, firstly, by his birth; and that, secondly, being born of the priestly family, he was put into the priest's office by the washing of water, the sprinkling with blood, and the anointing with oil, as ordered in Exodus 29. We, too, are priests by birth. Being born of God, we are priests of God. We, too, have had the washing of water by the Word (1:22, 23). We have been redeemed by blood, the precious blood of Christ (1:19) and we have received the Spirit, who was typified of the oil; though that particular feature is not brought before us in the passage we are considering. We have come to Christ (2:4), and thus we are priests, just as Aaron's sons were priests as having come to Aaron, and being thus associated with him in the priest's office.

Every believer today is then a priest. But we must remember that it is one thing to be a priest, another to really enter into and exercise our priestly functions. The first exercise of our priesthood is Godward, in the offering up of the sacrifice of praise. This is "acceptable to God by Jesus Christ," for He is the Great High Priest, as the Epistle to the Hebrews makes so manifest. All that we offer we offer by Him; and this of course accounts for its acceptability to God, since He is the chosen One and precious in God's sight, as the sixth verse shows.

It must never be forgotten, however, that He is not elect and precious, nor is He the acceptable One, in man's esteem. The very reverse, He is disallowed and rejected. The fact is that man has become a disobedient creature as verse 7 reminds us. Instead of failing in with God's plans, he wishes to push ahead with plans of his own. Instead of being content with God's building and with being called to have a part in it as a living stone, man wishes to create a building on his own account—a building which shall conform to his own fallen ideas and result in his own glory. When the Lord Jesus appeared, men attempted to work Him into their building and failed. Had He consented to fall in with man's ideas it would have been otherwise. They would have been delighted if so great a One as He had been a supporter of, or even a developer of, Roman government, or Greek philosophy, or Jewish religion. Coming as He did, on God's behalf, He exposed their folly and fitted in with none of their notions. He was, as it were, a stone of such peculiar formation that there was not a single niche in the imposing temple of man's fame

where He fitted in. Hence He became “the stone which the builders disallowed,” and “a stone of stumbling and a rock of offense” to the proud men who rejected Him, whilst being elevated of God into the headstone of the corner in the divine building.

Consequently, we who are priests of God in association with Him are no more of man’s building, of man’s world-system, than He is, though we have another priestly function which has direct reference to the world through which we pass. We are “a chosen race, a kingly priesthood, a holy nation, a people for a possession” — as verse 9 has been rendered. We are those whom God has chosen out and separated to Himself. In the coming age the kingly character of our priesthood will be more manifest than it is at present, but now we are commissioned to show forth the praises, the virtue or excellences, of God in this disobedient world. This is our priestly function man-ward.

In the coming age the saints are going to judge the world, as 1 Corinthians 6:2 tells us. As kingly priests we shall then be commissioned to dispense His judgment. We are kingly priests today, but commissioned to dispense His excellent righteousness expressed in grace, to set forth His character as light and love. This, of course, we do even more by what we are than by what we say. It is the character and spirit and attitude of the royal priest that counts for so much.

Do some feel inclined to declare this all impossible task? Nay, not impossible! Difficult, perhaps, because not natural to us as men in the flesh, though natural enough to the born-again, redeemed, Spirit-indwelt priesthood to which we belong. Possible, indeed, because we ourselves have been the subjects of the grace that we are now to “show forth” to others. We have been called “out of darkness into His Marvelous light.”

Can you not imagine one of the converted Jews to whom Peter wrote, crying out at this point— “Darkness! But, Peter, you forget, we were never benighted heathen as were others”? For we, who were brought up in conditions controlled by an enlightened and Christianized civilization, might say the same. “I know it,” the Apostle would have replied, “but your Judaism was darkness, for all that.” God was not fully revealed, was not “in the light” (1 John 1:7), if Judaism be considered in its original purity. When it was corrupted into a mass of traditions and observances by the Pharisees it was darkness indeed.

All was darkness for us whether we were called out of Judaism or heathenism, or a nominal and corrupted Christianity, and now we are in a light which is marvelous; we are the people of God, having obtained mercy.

Marvelous light! Is this how we feel about it? The world plunges on, deeper and ever deeper into its darkness and unbelief. Its learned scientists and philosophers fill the air with triumphant shouting’s as to their investigations and their discoveries. Yet really they are as men who clutch at elusive shadows while their science is an enshrouding mist. Their discoveries enable them to do lots of clever and curious things in the world, but not a ray of light shines in them as to things beyond the grave. And here are we, put in the light of God fully revealed in. Christ, in the light of His grace, His purposes, His glory. Are we studying these things, so as to become even more and more enlightened, and consequently, luminous ourselves?

On a cloudless night at the season of full moon we get the benefit of our satellite shilling in the light of the sun. How marvelous must be the sunlight that can make a dark body shine so brightly! Well, the world is still in the dark, for its back is turned towards God. We are in the light of His truth and grace, — the light of the knowledge of Himself. How Marvelous that light is may be discerned in the fact that it can make dark and unattractive people, like to ourselves, show forth His excellences and reflect Himself.

Oh! to be more fully in the unclouded brightness of God’s Marvelous LIGHT.

F. B. HOLE.

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1 Peter 2:11-25.

You must open your Bible at the passage indicated and follow this article with the Scripture before you, if you would get any real help. Space forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it, but lifting up your heart in thanksgiving to God, pursue your searching of the Word on the point. It may open up to you a fruitful field of truth and you can resume your reading of the article on another occasion.

AT verse 11 of chapter 2 The apostle Peter turns the “marvelous light” of God upon the daily lives of the holy and royal priests to whom he writes, addressing them as “strangers and pilgrims.”

They were, of course, strangers in the lands of their dispersion, as the first verse of the Epistle told us, but this is not what is alluded to here. Every Christian is a stranger and pilgrim, and we need not be surprised at this, since by the very fact that we are brought into such near and honored relationship with God there must be a corresponding severance from the world. The world is entirely antagonistic to God and we cannot hold with both at the same time. It must be one or the other. For us it is relationship and communion with God, and hence stranger ship and pilgrimage in the world. The world itself began with Cain, who was “a fugitive and a vagabond” (Gen. 4:12). We may summarize the matter thus: —

A fugitive is a man who has fled from home.

A vagabond is a man who has no home.

A stranger is a man who is absent from home.

A pilgrim is a man who is on his way to home.

The actual presence of God is the true home of our souls and we are disconnected from the world-system so as to be strangers in it, though left in it for a time to show forth the excellencies of God. Still, we do not wander aimlessly for we are pilgrims also; and this means that we have an objective before us—a fixed point of destiny to which we wend our way.

The world is consumed with fleshly “lusts” or “desires,” and consequently, given over to did gratification of those desires. The Christian has other desires of a spiritual sort which proceed not from the flesh at all, and the only way to foster these is to abstain from the desires of the flesh. This is a very personal matter.

Verse 12 deals with our lives in relation to others. The Gentiles were naturally very critical of these Jewish sojourners in their midst and disposed to speak against them. When any of them became Christians the Gentiles were more likely than ever to denounce them, as witness the way in which a Christian today gets denounced if he gives the world the smallest occasion for it. Therefore, their whole manner of life was to be right and honest. The Jew, with his notoriously strong instincts in the matter of profit-making may have particularly need this exhortation, but who of us does not need it at all? If we maintain righteousness, ultimately our very antagonists will glorify God. They may do so in a way that will ensure their own blessing. They will certainly do so when God visits them in judgment.

Verse 13 to 17, inclusive, work this exhortation out for us, in its details. These dispersed Christian Jews might very possibly be inclined to resent many of the Gentile authorities who were over them, whether kings or governors, and also the many ordinances and laws an0 regulations that had been instituted, so many of them very different to what had been given of God through Moses, to which they and their forefathers had been accustomed. Still, they were to submit. Government, they had to recognize, was a divine institution. Hence they and we are to be subject for the Lord’s sake. The Christian is of course, free for he stands in the liberty of Christ. Still, he must not use his freedom as “a cloak of malice”— in any way to vent his spleen upon others—but he must regard it as liberty to serve God, and the service of God demands the subjection to rulers which is here laid down.

The matter is tersely summed up in verse 17, and we find what becomes “the servants of God.” As to all men—honor. As to the brotherhood, i.e., all believers—love. As to God—fear. As to the king, the representative of all human authority—honor. Carrying out this we do the will of God and silence foolish adversaries.

Having thus exhorted all Christians to submission, the apostle specially addresses servants in verse 18. The word used means not exactly “slaves” but “household servants.” These, too, are to be subject to authority and specially to the masters whom they serve. These masters may be often men of the world and ill-tempered. The servant may consequently often have to suffer wrongfully. There is no credit to the Christian if, suffering for wrong doing, he takes it patiently. Such is the divine way of thinking, though nowadays people—even Christians—are very intolerant of a small rebuke for their faults. What does please God is to take patiently suffering which is endured for doing well and acting with “conscience toward God.” Nothing is harder to us naturally than this. How indignant we feel when our well-doing only serves to bring trouble upon us!

What will help us in this? Two things. Firstly, the example of Christ. Secondly, His atoning sacrifice and its results.

Verse 21 to 23 give us the first. No one ever did well like the Lord Jesus. No one ever was so misjudged, reviled and persecuted as He. Moreover, He did no sin, no guile was ever in His mouth. There was nothing in Him or His life to justify the smallest slur being cast upon Him. Yet no one suffered as He, and no one ever took the suffering with such meekness and perfection. He fulfilled the word of Isaiah 53, “He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.” In all this He was an example for us, for we are called to His path, and to follow His steps. The consideration of Christ in all the glory of His perfection cannot fail to have its effect on us, conforming our thoughts and ways to His. If called upon to suffer we too, shall commit ourselves to Him that judges righteously instead of attempting to avenge ourselves.

Yet even so, we are not as He was, for we have sins and He had none. We needed, therefore, the atoning sacrifice of which verse 24 speaks. He who did no sin “bare our sins in His own body on the tree.” This is something altogether beyond us. We cannot follow in His steps here.

Every part of this wonderful verse deserves our most careful attention. His own self became the Sin-bearer, and no other. He bare our sins. Isaiah 53 had said He should bear our griefs and carry our sorrows, but it also predicted that He should be “wounded for our transgressions” and “bruised for our iniquities,” and be stricken for “the transgression of My people,” and His soul be made “an offering for sin.” These sins were ours, for the verse definitely speaks of the work of Christ, not in its Godward aspect as propitiating Him, but in its believer-ward aspect as bearing his sins—his sins, and not the sins of everybody.

Moreover, He bore our sins in His own body. He was definitely our Substitute. We had sinned in our bodies, and having become a true Man, apart from sin, He bore our sins in His holy body as a sacrifice for sin. This He accomplished on the tree, for it was exclusively in His death that atonement was effected. He did not bear our sins during His life, but in His death, and we are healed by His stripes as Isaiah 53 had also declared.

But then He bore our sins and delivered us from the stripes that our sins deserved, not in order that we should go on in our sins, but rather that we should henceforward be dead to the old life of worldly corruption and the sins which it entailed, and now live unto practical righteousness. Our sins have been atoned for and dismissed as to their judicial sentence, in order that we should be delivered from the practice of them and from their power.

This verse may be helpfully compared with the truth set forth in Romans 6. There sin is in question—sin as a tyrant and a master here sins. There we are to reckon ourselves dead to sin and alive to God. Here we are to be dead to sins and live unto righteousness. In both cases the cross of Christ is that from which all flows, but Romans 6 is the believer taking up the reckoning of faith in his experience. Here it is the practical result which follows. The consistent believer becomes as a dead man to all the sins that formerly pleased him, and he lives now for the will of God which is practical righteousness. And this because of the fact that the One who died for him as the Lamb of sacrifice now lives as the Shepherd and Bishop of his soul. We were indeed “as sheep going astray”— a last reference to Isaiah 53—but now we have a living Shepherd to lead us in the paths of righteousness for His Name’s sake.

F. B. HOLE.

The mystery of the Stone, as I may call it, is found in all parts of scripture. Something is said of it here and there from beginning to end; in Genesis, in the Psalms, in the Prophets, in the Evangelists, in the Epistles, and in the Apocalypse.

In the words of Jacob to his twelve sons, in Gen. 49 we begin to hear of it. The patriarch had been speaking of the sons of Joseph and the honor that had followed them; and in these things, the Spirit leads him to see a type or foreshadowing of Christ. He says, “From thence is the shepherd, the stone of Israel.” That is, he prophesied that by death and resurrection, the Lord Christ would be made a shepherd and a stone to Israel; everything, as I may say, to His people.

This prophetic word, therefore, tells of the quarry where this wondrous Stone was to be found; how it was, that the Lord would become a help to His people, and surely we know this is so. No help for us, even in Jesus Himself, but through His precious death and glorious resurrection.

Isaiah takes up this thought, surely under the same Spirit, and speaks of Christ as a “tried stone,” and also as a “foundation;” (chap. 28:16,) thus adding a second thought, or bringing this Stone out of the quarry where it was found, to use it as a foundation-stone, and Peter quotes this of Isaiah. 1 Pet. 2:6.

The Psalmist then instructs us farther; telling us that this Stone was disallowed by the people of Israel, to whom God offered it as a foundation. (Psalm 118:22.) And this is referred to by the Lord Himself in Matt. 21:42, and by the Holy Ghost in Acts 4:11.1

The Psalmist, the Lord, and the Holy Ghost, in the same places, thus tell us that this wondrous Stone, thus rejected and disallowed by Israel on the earth, has been taken to heaven, and there seated in the chief place of dignity and strength, or as “the head stone of the corner.”

Isaiah, the preaching of Peter, and Peter in his epistle, then concur in teaching us further, that this Stone, thus exalted to heaven after its rejection by the builders here, that is, Christ in resurrection and glory, in His ascension after His death, is still a sure foundation to all poor sinners who will but lean on Him and trust in Him—a sanctuary to them, life and salvation to them. Isa. 8:14, Acts 5:12, 1 Pet. 2:6.

The Lord Himself farther tells us, that this exalted Stone, now the head of the corner in heaven, shall, by and bye, fall on all who now disallow it, refusing to use it as a foundation, or stumble over it, and thus grind them to powder. Matt. 21:44.

Daniel tells us, in company with this, but in a larger, or national form, that this judgment shall indeed be executed—and then further instructs us, that when this Stone has thus exercised itself in judicial power, it will display itself in kingdom-glory, or, like a great mountain, a universal monarchy, as we speak, fill the whole earth. Dan. 2:35.

This is the great, final destiny of this mysterious Stone. And thus, scripture after scripture, detached in all parts of the wondrous, divine volume, completes, in a great sense, the story of this Stone. “We first see it as in the quarry, formed there for future use, according to settled counsels. We then see it offered as a foundation to Israel, and refused by them. We next see it lifted up to heaven, and again offered as a foundation, the secret of life and salvation to sinners all the world over. We then follow it in its course as returning or falling from heaven, to crush its rejecters and its adversaries. And at the last, we see it, in its glory, as a mountain or a kingdom filling the whole earth.

This is a wondrous sight afforded us by the one Spirit through Patriarchs, Prophets, Evangelists and Apostles.

We have, however, a little more to learn of it. That is, we learn what this Stone does with those who use it as their foundation. Peter teaches us that the Lord, as this Stone, imparts Himself fully to those who believe on Him or come to Him. He is a living Stone, and they become living stones. He is a precious Stone, and they become precious stones. (1 Pet. 2:4-7.) And these things we see and read—for the same Lord in another place says, “because I live ye shall live also.”—and we see, as in the holy Jerusalem, the symbol of saints as the Bride of the Lamb, stones in their varied preciousness, as jasper, chalcedony, emerald, and the like; thus verifying, in that form, the word of Peter, that Christ imparts His preciousness as well as His life to His saints; and thus also bringing in the Apocalypse to bear its testimony, with all scripture, to this mysterious Stone, at which I am now looking. Rev. 21.

It is indeed a theme of wondrous value. But if I have now dismissed my subject, I would ask a question.

Is there not something of an allusion in 1 Pet. 2:4-8, to Matt. 16:16?

In Matthew, Peter confessed to Jesus that He was “The Son of the living God.” The Lord then recognized that fact, that truth, His own Person as “the Son of the living God,” as the Rock on which the Church was to be built.

Here, in his Epistle, Peter, according to this, speaks of the Lord as “a living stone,” to whom we must come, and on whom we must build—teaching us moreover, that thus we become “a spiritual house, a holy priesthood,” conducting the service that is acceptable to God. And in this teaching, he leads us somewhat beyond the point, up to which the Lord had instructed us in Matt. 16 for he shows us something of the ways of that church, the building of which the Lord had but just anticipated.

So that I judge I may answer my own inquiry, and say, that there is a connection between Matt. 16 and 1 Pet. 2.

But what an answer does all this afford, to those who speak of Peter as being the rock on which the church is built! Peter himself being witness, we boldly say, that Christ is that Rock, the living Stone, to whom we must come, and on whom we must build, in order to be the church of the living God, or the spiritual house of His present dispensation. Surely, surely, this is so.

But again, as to the connection between Matt. 16 and 1 Pet. 2.

In Matthew, Peter had resented the thought of his Master being rejected in this world. When He spoke of His going to Jerusalem, and of His there being put to death by the wicked of the world, a martyr at the hand of man, Peter said, “Be it far from thee, Lord; this shall not be unto thee.” But now, in the day of his Epistle, he has so thoroughly learned the lesson which he then refused to sit at, that he teaches us, that now

there is no spiritual house, no church, that is not built on Christ as disallowed of man.

This is to me very striking indeed. Most satisfactory and confirming it is, to see the Peter of Matt. 16 thus reappearing in 1 Pet. 2; but reappearing in such advanced condition of soul; able now, not only to seal the word which he had himself there uttered, that Christ was the living one, but to carry on our knowledge of His ways as the living one beyond what He Himself had then taught us; and ready now, not only to seal the word which the Lord had there uttered, that He was to be disallowed and cast out, but to carry out that fact to some of its weighty consequences as to the house or church of this dispensation.

Christian Truth: Volume 23, Strangers and Pilgrims

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11.

Among the twenty or more names which Peter uses for believers in his first epistle are these two, "strangers and pilgrims." God wants us ever to remember that since we have been redeemed by the blood of Christ, we have no home here—we are strangers. But we do have a home above—we are pilgrims. We are pressing on to glory; we have a better country, that is, a heavenly; wherefore God is not ashamed to be called our God. We are, however, going through the wilderness. But our God provides for every need, and is able to give us power and grace to overcome and triumph in every difficulty and danger.

Christian Truth: Volume 32, 1 Peter 2

The second chapter of 1 Peter opens very remarkably. To these persons (mentioned in the first chapter) who had obeyed the truth and were born again, he writes that they should lay aside all malice, guile, hypocrisies, envies, and evil speakings. What! is it possible that true Christians can have these things? Certainly, or they would not be told to lay them aside, for the new birth is not an alteration of the old evil nature, but is something additional -"a new creation" (2 Cor. 5:17; J.N.D. Trans.) Hence our Lord said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here are two natures. The malice, guile, etc., are the actings of the old nature, and they must be laid aside. It is very humbling to feel that we still have such things, but it is too true; and in order for growth (mark, not security, but Christian progress, growth in grace), these evil lusts and workings much be laid aside, and the Word of God constantly fed upon. If malice, guile, etc., are not laid aside, the Spirit will be grieved, and there will be little or no appetite for the truth. By disallowing evil, and drinking in the Word as a newborn child does the milk, there will be Growth. And as the Word of God always leads the heart to Christ, because it testifies of Christ, so will the soul thus feeding be brought into constant association with Christ. Hence the next words, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." It is impossible, perhaps, to overrate the importance of this truth in the present day of looseness and indifference. If then there would be growth, spiritual progress, in a soul who has tasted that the Lord is gracious, there must be laying aside of the lusts of the flesh, a drinking in the sincere milk of the Word, and personal intercourse with Christ Himself. Let us seriously ponder these three things.

But further-every Christian is a priest. In the next verse we read, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." The upward action of spiritual life and energy will be in offering "up spiritual sacrifices, acceptable to God by Jesus Christ." The outward action of the Christian we find in the ninth verse to be expressing Christ, living Christ, showing "forth the praises of Him who hath called you out of darkness into His marvelous light."

The result of all this knowledge of Christ is such fellowship with Him as to make us feel that we are strangers here where He had no rest; a stranger where He was, and still is, rejected -where He could say, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. A Christian is necessarily a pilgrim also, because he is going home. He is hasting on to the possession of the heart's dearest object. The knowledge of Christ necessarily makes him long to see and be with Him.

" 'Tis the treasure I've found in His love, That has made me a pilgrim below."

May we know what it is, not only to rejoice with joy unspeakable and full of glory in Him whom having not seen we love, but looking to Him, abiding in Him, holding personal intercourse with Him, our soul may gratefully worship, faithfully serve and honor God, and take our true place as not of the world, but strangers and pilgrims who cannot be fully satisfied till we are with Him and like Him in glory.

Bible Treasury: Volume 11, Notes on Greek Tenses, Moods, and Prepositions

In 1 Peter 2:23, 24, is an aorist, the three preceding verbs imperfects, these referring to what Christ was during His life, that to what He did once for all on the cross.

But the imperfect is not simply a continuous doing. In English we have really more accuracy as to this than the Greek. “He read,” “did read,” “was reading,” are all different, yet all used for the imperfect; only “read” is also aorist, the historic fact, and really an aorist, though used for Greek imperfect when the fact or “what” is denoted without specific note of time. But it is so far imperfect as” ein abgeschlossenes,” doing, not done. “Was” is need while present continuous time is going on, that is, present doing of something else, then going on though now past; as What was John doing when I came in? He was writing. So even in Greek , more positively continuous in Greek than in English, where it may be only that the act was doing. But, where the fact, rather than its continuity is to be noted, I say, “read,” not “was reading.” Then if I introduce time, I must have the time at which specified by another word to give it a time, as He read the scriptures to us of an evening. Aorist in Greek is only historic or moral (the latter in English with “has"), a single act. Angels came () and ministered (imperfect): this was not a single act, but what they did; in English not “were ministering” but “ministered,” because, “were ministering” being a continuous act in past time, the time when must be specified. It was present when the time alluded to in “were” was so. But in “ministered” there is the simple fact

of what they were doing, the what. In Greek it is the imperfect. For this “was” or “were” does not suit in English, but the imperfect when only a fact characterizing what they did without specified time, is in English the same as the aorist, or is one; “was,” affirms present existence at a past time, but the time must be specified or understood. But in Greek it is not a simple act as aorist, but what characterized the action at a given time. This is in English the simple imperfect or aorist, not present participle and perfect auxiliary: that fixes the mind on time, so far as the tense goes; “did do” marks the thing to be over. “Came and ministered” —after coming they did that: continuance here is only from the sense of the word. I would say, Came in, and fell down dead: it is a true historic aorist. Imperfect is properly a present continuing fact in past time.

But the imperfect in Greek constantly is rightly represented in English, not by “was,” &c., but by what is an aorist, if you please to call it so: “taught in their cities,” “angels ministered to him,” when the act is meant, or what is in the mind, not the continuance of time, marked by another word involving “while.” It is only rightly used in English where time is not the special point, but what he did. “Was” is always at a specific time: “as I came in, he was,” &c. The Greek aorist is one specific point of past time: “he came;” the imperfect is what he was doing at a certain period. “Did” emphasizes; the act may, or may not, last. But “was,” &c., does not habitually represent the imperfect in Greek; it is never a past abgeschlossenes thing, but, I repeat, what the person did as ode looked at as present in a past time or continuous, so that it is really characteristic. “Angels ministered” may have been in one act; but it is looked as doing, not done; not abgeschlossenes when spoken of “came” is. “The virgins grew drowsy,” an abgeschlossenes thing, and “slept” their state, here continuous, but what state they were in; imperfect in Greek if continuous; and in English aorist, because it only states “what” with no specific note of when. What is imperfect in Greek, is in such case preterit or aorist in English, still imperfect as not a closed act. The is evidently passed, nodding drowsy, for they then were actually asleep; they grew drowsy and slept. So 1 Cor. 3:6: the acts of Paul and Apollos, aorist; God gave, imperfect, not “was giving” as a period of time; but characteristic. The increase was from God, not from Paul or Apollos. It was when or at least that occasion. Here therefore there may be a question in English, because the mind may rest on who gave it as a fact or on the occasion when. On the whole I prefer “gave,” though there is partially a when, because the fact who gave is the main point of the passage. If I say, “We read, while we worked,” it is a characteristic fact, what he did an aoristic imperfect, perhaps habitual. “He was reading while we were working” is a specified time as to which this is asserted. He was doing that at a given time. In result the simple or aoristic imperfect is characteristic, what was done; the compound imperfect, a fact at a given time. In 1 Peter 2:23, 24, imperfects are clearly characteristic (what He did), the aorist one actual finished fact. In English the present is an unabgeschlossenes aorist, the same as imperfect, only of course not past time: he eats, does eat, is eating. The difference is the same as in the imperfect. “Is eating” is specific as to time, and so on; “eats,” what he does; and “does eat” is emphatic.

Thus the aorist expresses an act, the imperfect characterizes it, and indeed so in English. What was he doing? Writing. “He wrote” is the fact. Hence it, the imperfect, may be continuous, because it is the character which abides while the act abides; but constantly it simply characterizes. Thus “angels came,” which is the simple fact, “and were ministering to him.” This characterizes what they did when they had come, and hence implies continuance as characterizing. Hence one may often use either: Matt. 19; 13 (aorist), His disciples rebuked them. This was the fact that happened, . In Mark 10:13 it is . This is the character of what they did. In fact the duration is just the same, the conception of the writer is different. But when we reflect on it, character supposes something abiding. Again, Heb. 11:17, in the same verse Abraham offered, it is the fact, and what is peculiar, the perfect; then , here not the fact but the character of it. He who had the promise and this only-begotten Son in whom they were, did that. I suspect that is used because he was not in fact sacrificed (); but in Abraham's mind by faith he had wholly offered and given him up to God (), and in this case never withdrawn. It was a complete surrender.

But I think the aorist has also this characterizing sense, of course the fact being stated. “He has written the letter,” gives a more moral effect than, “He wrote the letter.” “He brought Greeks into the temple” is not as just as “he hath brought Greeks into the temple.” The last implies more moral character in the act. The fact was suggested in the participle () as a questionable fact, and then he was affirmed to be guilty of it, or to have done what was wicked. “1-19 brought” is merely the fact.

So, in Rom. 3:23, the historical tense (or preterit) in English would not do at all, that is, all sinned. “All have sinned” gives the fact with its moral character; it is what all have done. The affirmation is in “have,” the fact. Then I say, “have” what? Sinned, if I say, “all sinned,” I am relating a history. So 1 Cor. 7:28.

On the whole I am fully convinced that the English tenses do not correspond. The aorist is peculiar; it states the fact to have occurred; the various uses of it are because no one tense answers to it. It is perfect, or historical tense, or pluperfect; but all this is only because other elements in the sentence give it this force, to which in another language the time of the verb must be adapted. Thus, “when they had accomplished all things [aorist], they returned” [also aorist]; but in English I must say “had,” because the relative time of “returned” requires it. In Greek both are mere facts; in English I must have historical order to make sense. In Matt. 14:3, 4, 5, the preterit would be just as good as the pluperfect, as historically relating the fact. So John 6:22; 11:30: either “met him,” quite as good, the aoristic fact, not the relative time. Chapter 18:4 is history only; , supposes the act done, which we may express by the present aorist, “going forth spake,” for that expresses the past as regards . Unless emphasis is to be laid on it, the present aorist is never in English, because it has no time, but a fact on which the verb is dependent, hence morally antecedent. I have shown elsewhere there are no proper tenses in English: only an abgeschlossenes and an unabgesehlossenes aorist. is the fact of having found His good pleasure in the object spoken of with , , . All the fullness was pleased to dwell in Him. (Compare Col. 2:9.) It may be delight or sovereign good pleasure, or even human satisfaction, as 2 Cor. 5:6. But as to the tense it is the simple fact affirmed that He has found His good pleasure. See Matt. 3:17; 12:18 Peter 1:17; Heb. 10:6; Luke 12:32; 1 Corinthians 1:21.

I doubt the reference of 2 Peter 1:14, to John 21:18, 10, though often thought of on account of , and then “has showed me” is the right English, not the historic preterit. The imperfect is anything doing at a given point of time, but here, save in rare cases, we have not the accuracy of the English. “Was doing” is it present, act going on, doing, at a past time, “was,” which the rest of the sentence states. “Was” is an historical preterit. He was, but he is not. He wrote a letter—a past historical fact. “Was writing,” is the historical preterit, with a present act in activity. But in English we often have to use the preterit which gives the fact, its time appearing from the sentence. “John forbade Him.” “John was forbidding Him” would in English put the forbidding before Christ's coming to the baptism: that gives the point of time when John was already forbidding Him: be forbidding was going on when Jesus came up. Here in Greek the imperfect is the moral attitude of John when Christ came to be baptized. Rom. 8:30 puts itself at the close of God's ways and dealings to give the whole and security of them, and then gives all as fact and history, His plan laid out as facts, sure in every case, and so viewed as accomplished.

John 13:31 is the single fact of the cross looked at as accomplished, as just exactly from the beginning of the chapter, the Lord does. He had been Son of God, Son of David, to take the place of Son of Man. He must die. (John 11; 12) In this the hour was come that He should depart out of the world to the Father who had now put all things into His hand. Then, when Judas went out, it all was settled: he was to do it quickly; and now the Son of man's true glory began in the cross. God was glorified in Him, and all Christ's glory as man came about by the cross where He glorified God, and which was the Son of man's glory, as indeed it was. Comparing in English “he wrote,” “he has written,” in themselves, the first is history of a past fact, and, as it is a past fact, may be set aside, but says nothing about it. “Has taken” is a past fact “taken,” a present one in “has;” that is, it affirms at the present time the past fact. But in English it is often necessary to employ it for the aorist, because the aorist does not say, that the thing is past and gone, only affirms the fact; whereas English, having so accurate an expression as the auxiliary verb gives the preterit, being historical in English contrasted with this, implies in general, though it does not say, that it does not still continue, at least it often does. I admit that this is not always and necessarily the case, but often it would mislead.

Still in English we have a positively accurate way of putting a by gone past act or thing, that is, the past participle and auxiliary. “He was pleased.” Here I state it only of the past fact formally. I avoid the present time, and fix the statement on the past. Only occasionally the past participle implies an abiding state. Thus if I say, “This is my beloved Son in abiding I found my pleasure,” it is a by-gone thing, a historical preterit. “I have found my pleasure” is the fact simply. “He has found His pleasure in Him.” “This is my beloved Son,” makes me know that it is a constant and subsisting thing, but “found” would make it a bygone thing. “Have found” is of no time: only it was already true.

In Mark 3:26, “Rose up,” will not do therefore; it is a past by-gone thing, too much of an historical past. It takes the fact as an aorist does regularly as a happened fact, not as a past history, which tends to put it out of present time. The preterit is essentially an historical tense in English of a by-gone fact, and very commonly implies that the thing is not true now. “He wrote the history.” It results in this that the English preterit is more preterit past (abgeschlossene Sache) than the aorist, which is past, present, and, in spite of Winer, future in sense as governed in sense by the phrase. The pretense of translating the aorist uniformly by an English tense which answers to it is absurd. There are cases where the verb substantive and past participle best express it, or the auxiliary “have” with it. “If Satan rose up..."(Mark 3:26) is pretty nearly nonsense. He is mixing up historical fact and moral bearing, “has risen,” or “be risen,” for the Lord is occupied with a present fact, whose moral bearing He is discussing. So in passive: “if once (Luke 13:25) the master of the house be risen, (have risen up) and have shut to the door, and ye begin (perfect present)... , “have it open.” So often, where the aorist and present imperative go together, and the first must be done for the other to take place. The very name, “aorist” shows the time is not determined, the fact is affirmed, the context if needed, shows the time and whether supposed still to exist. “Many took in hand,” Luke 1:11, would be absurd. “It hath seemed good:” he had not changed his mind, but that was not the question. The treatise was then the proof he had had that mind and involves the present effect, But “it seemed good” would be just as good sense and grammar; one is historic “seemed;” “has” brings it down to present thought about it. And that is the real difference. Preterit states the fact historically, the auxiliary and participle give the speaker's present estimate of or acquaintance with it. “He wrote a letter” is historical fact; “he has written a letter” is my present acquaintance with, and recognition of, the fact; for “has” is present, my present affirmative. In 2, “have seated 'themselves' is alone right.

It seems to me that the different moods and tenses with , , &c. are, by reason of the transient shade of thought, in the writer's mind; or the character of the thing spoken of is in question, not the purpose it should be. Thus with future makes it a present when the time of is arrived; with the present, the thing spoken of being there, it is character, not purpose of or the contrary. Luke 11:35: take heed that the light that is in thee be not of that character; and Gal. 4:11, lest as a present fact the labor should be in vain. There is no future purpose. He fears as to the character of labor already bestowed.

The perfect is the present of past labor. The subj. by itself is always, I think, the idea of how, if a question as usually (perhaps always), thus represented by “should” (so there). Quere as to its force with , where it takes clearly a future force? If we examine the use of the subj. aorist with , we shall find I think, (though “will in no wise, never,” is practically the sense in English because we speak from the present time), yet its real force is “will have,” “never have,” “shall not, have;” and it is constantly a long period looked at. “I shall not have drunk at an of it, till.” So with often. “There shall not have been left one stone upon another which shall not have been cast down.” It is a future perfect or past in thought. With the future indicative it is not so, it is intention as to anything at the time of speaking. The aorist always supposes a past period to which the negated word refers, and denies the subject of the verb during that period: till. Thou wilt have stood in all that time. . Future indicative: , . There is no period. It is simply a thing that, as Peter trusted, would never happen.

Such a passage as brings the operative power into the person himself, that which created was in Christ, so He casteth out devils, . The power that operated was inherent in Beelzebub. It is more intimate and immediate, as . Were it , the might be some things else than the lying in wait, whereas the temptation and trial was in the lying in wait itself. It is not the means by which, but that in which, the power of the thing resides. is the means or instrument, and the intention. Thus God created by Him as an instrument, and as an end. (John 1:3, 10; Heb. 1:3; 1 Cor. 8:6)

Note here, by the bye, with acc., supposes the thing to be “arrived at,” (but the accusative supposes direction towards). is only the objective direction it may reach, of course. is not going towards the thing spoken of, but is at that which is governed by it. The Word was , He did not go towards. would not do, being in the mind of the agent as an object; , with or at, but distinct from the object it governs. (See Mark 11:1.) Hence the gifts were , they operated to that. While they were working, this effect was being produced—was there. But they were given with a view to () the work of the ministry, and to the edifying of the body of Christ.

As to , further, , , it was the working in which He went, not an instrument which led Him, as a means distinct from Himself. , would be actual sanctification, an effect produced. Here, as we have seen, it characterizes things in the nature and spirit of them, , , , &c. It is never the means, but the power and state of the agent, or what characterizes the subject.

This is fully confirmed in (with acc.), the action of that which is , always reaches to that which governs. You speak , this is the object of what is . It is not motion to, but something which reaches to, and an often is” with” or “by.” In cases of time, , the force, to my mind, is the time they were in reached to the evening; so James 4:14, our life, is , reaches only to the end of a very short period. In other cases it is simpler, prayer , sickness . Various derivative meanings are found, but all having this as the literal and material. So , , . The action is at, or reaches to the word governed. It is used for the ground thing or cause, but, still having the same etymological force— . It was addressed to that; that hardness being there, such permission was given, “in the case of;” so , in the case of the angels. The word addressed itself to the case they were in; it was adapted to, reached, their state and circumstances, as we say, touching them, or such or such a thing. In Luke 18:1. His parable reached

to, or touched, this point. It was its object, and applied to it as the result, short of which it did not stop.

So we have seen Eph. 4:12. It was for that, and dealt with it. The secret of and , I suspect to be: has the mind and intention of the moving person in view; the goal or object which anything is to (). is the object or aim of what moves; carries the mind with what is to or , the present proper effect, but with a view to the two other things: only is not the object of , but of the gifts. So Luke 14, in the matter or case of these things He spoke of, so as to meet them. This is common, as Rom. 8:31, so as be really up to them; the answer reached to, comprehends, touches this matter. So , according to; that was what one reached to, it was its measure. (Cf. Gal. 2:19.) So the sufferings do not reach to the coming glory. This explains James 4:5: , reaches to this. This, however, suffices to show its force. With a dative it does not reach to, but is actually at, . does suppose motion towards, while it consequently, if not hindered, gets there, or if it be that which has capacity, into. We say in English, What are you at, or about? This is . We have and in Rom. 14:2, , the present effect reached, the characteristic effect of the seeking to please him. It was not to please him, to get his good-will, but for his edification, the effect being that which was good.

Christian Friend: Volume 14, 1 Peter 2:2

This scripture means, we apprehend, that just as new-born babes desire their suited nourishment, milk, believers should desire theirs, i.e. the word of God. The word translated “milk of the word” is admittedly difficult, but the sense is, doubtless, that which we have given. The addition is made in most versions, and rightly, “up to salvation”—whereby ye may grow up to salvation. The Word is thus pointed out as the means of our sustenance and growth while passing through the wilderness, and until the coming of the Lord; and it is a simple consequence that the more we feed upon it the more we grow. E. D.

Christian Friend: Volume 10, God's Provision for the Wilderness

We find blessedly brought out in this epistle God’s provision for the little flock passing through the wilderness. In Ephesians all is found in heaven; but as passers through the wilderness, our feet really treading this earth, there is a goodly portion provided for us—all God’s stores from everlasting to everlasting found to be what gives strength as we go on—a rich portion for the heart by the way. It is important in this day to know God’s thoughts for His people in their hours of weakness.

The end of chapter 1 brings out the thought of “all flesh is grass.” So a Jew—Paul, looking at his lineage privileges, and so forth, could say, “Flowers of grass.” But there is something eternal—the word of the Lord—of eternal moment. Your position is now according to this gospel; not what “I think”—but what has the Lord spoken? Tidings of good news, beginning with the “seed of the woman.” For whom? Not Satan, surely? His head is to be crushed. Well, God wished His glory to be known, His enemies to be put down, and He found out the “seed of the woman” to do it. Don’t you talk of yourself, I am so bad; my faith is so weak. Don’t you see another Person on the scene—God’s Christ? Of course, you will be proved weak; and didn’t Christ show out all flesh was bad save His own—the holy, harmless, undefiled One? When a believer in the sense of his weakness gets talking about THAT, he is forgetting the glory of the blessed Lord! In the light I say, “Let God be true, and every man a liar.” I remember Christ, and say, “I’ll sanction no evil. I want to be just what I am before Him; for there is the Lamb on the throne for me, and what a sinner I must have been to need that blood!”

“As new-born babes desire the sincere milk of the Word.” But they were not as new-born, not as young believers; they had gone through a great deal, were as martyrs; but they and you are to desire as babes. I suppose one of the greatest mistakes in many minds is that mercy will do very well for any outside; “But for me who have passed out of babyhood, it’s not mercy I want.” That there are steps I don’t deny—babes, young men, and so forth; but the young man, if overcoming, does not forget what he had in the nursery, and the father in. Christ never could forget mercy; no, never “Washed from my sins,” you say, “I must overcome the world.” Very true. But when you have overcome, there is always something that still, hinders; and when I get old saints I find them turning back with such sweetness to the blood, and they don’t know why, making so much more of Christ in humiliation. Very natural. In the epistles I get the work of quiet bearing on my difficulties; in the gospels His word, beauties and perfection, the riches of His person, and the soul feeds there. For my part I do not ever expect to taste mercy as I shall taste it in, heaven. Shan’t I join the song, “Worthy,” and so forth? I shall not want mercy there, but I shall never TASTE it as I shall before, the throne.

Another remark in connection, with the taste of weakness and pilgrimage. Romans 8 is the roll-call of a believer’s privileges; but you don’t find such a taste of mercy as in Romans 5. Three things (vss. 1, 2, and so forth.)—glory in tribulation, rejoice in hope, love shed abroad, not ashamed. The little band must drink of the brook by the way, mercy from first to last. Because the love of God is shed abroad, that is where the running of the stream is. The “brook” for the pilgrim is not in the mercies of the way, but in the love, in THE HEART OF HIM who humbled Himself, and there the pilgrim turns back and drinks.

“Oh, but I want that love! I lift my eye, but I don’t get the taste of that love.” All very right; but where, I ask, is the stream the apostle presents? In Christ. He recalls to your mind what He did. He died for as “ungodly,” and “without strength,” and the soul going through the wilderness has the very same Christ up there who first met it in the extremity of its helplessness, and shut out forever from God—getting back there to that love; that is, drinking of the brook by the way; not saying, “My leanness, my faith,” and so forth. I am here in the wilderness, brought to my wits’ end; but here is Christ. If Christ’s death did something, His life does much more. People are always wanting to find a stream running along before them. He says, “No; go up to the source, and then you’ll drink of the brook by the way”

If you talk of your deserts you are not fully matured in grace; you forget how He took you up, and that love is the same lave that you still have to do with as you go on through the wilderness. What are you individually occupied with? Is it your leanness? Is it the providential dealings of God with you? Say even, is it disciplinarian dealings? Well, do they as they should -drive you rout of your circumstances? And where? Do they drive you to despair, or to GOD? Look out of yourselves, that will give you lower ideas of self than looking at your low attainments. People say, “I find no love in my heart.” If you only went a musing on what you were when Christ took you up, you ‘d find the love flawing in. Here Peter refers to it practically—“growing there by milk of the word”—“gospel.”

What do I live upon, energy of my own? No. Has Christ spoken one word to me, and has He got no second word? Nothing more. Has the Lord looked once into pay soul, and is it not natural for me to expect it again? How natural for any who tasted mercy—that He is gracious—to taste again that he “may grow thereby!” When unconverted I only knew God as a Judge, not as gracious; but I have found Him a Giver— “gave His Son” and “the Holy Ghost.” I’ve known Him forty-seven years as a Giver. I say, why does He give? Because it is like Himself; the whole place where Christ is answers the question. He is a Giver, and ought not God. to bestow? Who is to be an open fountain if not God? In Eden man proved it; but now God has recast heaven, and put a Man there to be the Giver.

Verse 4. “As a living stone” you can say to the world-that which characterizes me before God puts me into direct contrast with you. I know Christ as “chosen of God, and precious.” I know who this Person is—the elect corner—stone; and because I have acted on that, and owned Him as such, I see the peculiar place a soul gets into who does this; before whom? God. Christ precious to God, commands all the range of His affections; next precious to those who believe. The poor feeble believer in the presence of God finds he has a thought—the counterpart of God’s thought (not as to volume—His is infinite—but as a tiny brook is to a large one)—God saying, “He is precious,” and I looking at Christ, and saying, “Oh, He is precious!”

Precious, I say; do you say He is not? Not all God says He is? If Christ is not Son of God, yea, God Himself, then not only I am lost, but my life is lost also. Why for forty-seven years I have tried to string everything I have done on to Christ, as beads are strung on a string, and you would tell me He is only man. Then where is my acceptance and my life? Where should I be, passing through the Wilderness, in all the deep needs, the little perplexities, even without knowing that preciousness as something one wants to stay oneself upon? Looking at the cross I say, “He did that for me,” though the Father only knows the worthiness of the Son there. Still we say He is precious, and what a place that puts us in! Is any poor thing groaning here as to themselves or circumstances? What do you think of that, that you have got God’s thoughts about Christ? What strength that gives the heart to say, “Come what may, God and I have the same thoughts about Christ; it puts me at once into the place of blessing”— “Ye are a chosen generation, a peculiar people.” G. V. W.

The Christian is a new man, a new creation in Christ, risen into a wholly new place, on the utter rejection and proved insuperable evil of the first man—proved insuperable in the death of Christ. J. N. D.

Correspondence, Correspondence: 1 Peter 3:19; Jesus Always Son of God

Ques. Did the Lord's spirit go into prison to preach the gospel when He died? Is that what 1 Peter 3:19 refers to? V.

Ans. It was Noah that preached to the people before the flood by the Spirit by which Christ was quickened from the dead. The flood put them all in prison, because they did not hearken to the word preached. There is no preaching in prison in the Scriptures. 2 Peter 2:9 tells us they are there awaiting eternal judgment.

When the Lord Jesus was on the cross He said, "Father, into Thy hands I commend My Spirit”

Luke 23:46; and in John 19:30, He gave up His spirit. The Father 's hands is not a prison. He said to the thief at His side, "Verily I say unto thee, Today shalt thou be with Me in Paradise'" (which means "garden of delights"), that was not a prison (Luke 23:43). There was only one happy place, and that was in the presence of God.

Atonement was made on the cross when Jesus was forsake of God. His death goes with it, His body was in the grave, but death could not hold Him (Acts 2:24). His soul or spirit was in hades, that is the unseen or state of being unclothed (2 Cor. 5:1). It does not say in the Bible that He descended into hades, translated hell (a creed of man 's said that), but He was in the unseen. Before he went there, He prayed that He would be saved out of death (not from it.) He came to die. Psa. 16:9, 10 is the answer to His prayer in Heb. 5:7. His body was then in the lower parts of the earth, and in going there it was to defeat Satan's power, and to deliver those who through fear of death were all their lifetime subject to bondage (Heb. 2:14). We as believers are those delivered from the bondage of sin and Satan's power,-the freed captives (Luke 4:18, Eph. 4:8).

Ques. What scripture would you give to prove that Jesus was ever the Son of God? E. G. M.

Ans. "In the beginning God created the heavens and the earth." Gen. 1:1. God is Father, Son and Holy Spirit (verse 26), "Let Us" proves it.

John 1:1, 2, 3. He is called the Word, verses 14, 18, 29, 49, 51, speak of the same blessed Son. "In the beginning (before anything was created) was the Word," this declares His eternal existence. "The Word was with God," tells His distinct personality. The Word was God, tells His absolute deity. "He was in the beginning with God. All things received being through Him, and without Him not one thing received being, which has received being." (N. T.)

The Son of God is spoken of as the Creator and the upholder of the universe (Col. 1:15, 16, Heb. 1:3). Unto the Son, He saith, "Thy throne, O God, is forever and ever" (Heb. 1:8; Psa. 41:13; 106:48). He is the great "I Am," the ever-existing One (Ex. 3:14; 6:3; Isa. 6:1-3; John 8:58; 12:41). He is ''the Mighty God„ the Father of eternity" (Margin) (Isa. 9:6). "Whose goings forth hath been from of old, from the days of eternity" (Margin) (Mic. 5:2). When on earth He was "God manifest in flesh" (1 Tim. 3:16). "In Him dwelt all the fullness of the Godhead bodily" Col. 2:9. "He is the true God and eternal life" 1 John 5:20 (N. T.)

When He became a man, He is the First-born (highest) of all creation (Col. 1:15). When He rose from the dead, He became the Head of His Church in new creation (Col. 1:18; Rev. 3:14). "First-born," means Supreme, Highest. Yet, though He was rich in glory from all eternity with the Father, He veiled His glory under a servant's form, and became poor, that we through His poverty might be rich (2 Cor. 8:9).

"Fairer than all the earth-born race

Perfect in comeliness Thou art,

Replenished are Thy lips with grace,

And full of love Thy tender heart.

God ever blest! we bow the knee,

And own all fullness dwells in Thee."

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Questions and Answers in Christian Treasury, Question and Answers: Baptism Saving Us

Ques. Could you please explain what is meant in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us"?

Ans. Peter writes to his own people, Israelites who had been brought up under the law and then professed Christ. In preaching to them in Acts 2:38, 40, he says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.... Save yourselves from this untoward generation."

Through baptism they changed their position as being connected with the guilty nation who had crucified their Messiah to the new position in Christianity. Through baptism (which is a figure of death), they were saved from the judgment of the guilty nation. It is the same in 1 Peter 3 and Acts 2. Ed.

A Few Thoughts on Baptism, Baptism, Few Thoughts on: No. 3

We now propose to examine its meaning as a figure, or type, of doctrine in the epistles.

The flood in the days of Noah is spoken of: 4t While the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, who is gone into heaven," &c. (1 Pet. 3:20, 21.) Now we must admit there is no thought of sacramental grace here, or any inward and spiritual grace, but it is a like figure to the flood. Eight persons passed figuratively through death unto a new existence. There was no sacramental grace in the waters of the flood, but death. It was death to everything behind. The answer of a good conscience is not by any sacramental washing, but by the resurrection of Jesus Christ. Baptism, then, is a figure of the believer's death with Him. The thing signified by this figure is stated elsewhere thus: " Therefore, if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new, and all things are of God." (2 Cor. 5:17.) And is not baptism a striking figure of this? We shall see this same figure wherever baptism is spoken of in the epistles. In Gal. 3:22-29, in order to prove that the Christian is no longer under law as a schoolmaster, the apostle says, " For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek," &c.

A man that is dead ceases to be under the law, ceases to be Jew or Greek. Therefore baptism, being a figure of death with Christ, the believer could be no longer looked at as alive in the flesh, under law, or a Gentile under idolatry.

In Rom. 6 this truth is largely unfolded. The Holy Spirit’s object here is to show that the believer is not to sin, that grace may abound.

Now, bearing in mind that baptism is a figure, or type, of doctrine, nothing could be more expressive of death than burial in water. " Therefore we are buried with him by baptism into death." Dead to sin, dead to law; old things reckoned passed away; all things new, and all of God. The Lord Jesus went through real death for us. Our bodies go through the figure of it in baptism. We are thus identified with Him in death; and if we have thus been planted in the likeness of His death, we shall be also in the likeness of His resurrection. If, however, we mistake the figure—that is, buried in water—for the reality, that is, association with Christ in death and resurrection by faith, through the operation of the Spirit of God, nothing could be more fatal. We are not born again, or made children of God by baptism. Nowhere do the scriptures thus speak. "For ye are all the children of God by faith in Christ Jesus." If we say baptism is a figure of that faith, or birth, there is no objection.

Again, we read, a Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12.) The figure is here most striking. Thus baptism should utterly forbid all return to ritualism and ordinances by those who profess to be dead. Believing God, we are justified in His sight. (Rom. 4; 5) In baptism we obey a type of doctrine, which declares us disciples of the dead and risen Christ.

We have not said a word as to John 3, as it is evident the Lord did not refer to baptism, but to the new birth, as foretold in Eze. 36 As has often been said, Nicodemus could not have understood christian baptism. Baptism is used as a figure of death, but that it is not the new birth is most evident. The sure mark of the new birth is this—that he that is born of God cannot sin, or practice' sin. He has a nature which cannot sin. (1 John 3) He that is born of God has put off the old man, is renewed in spirit, and has put on the new man. If born of God, the new nature will, and must, be manifested. But in the great house of Christendom are there not vast numbers of the baptized who distinctly prove, by practicing sin, that they are not born of God? No one can deny it.

In the beginning the house, that is, profession and reality, were identical, but would not the certain men crept in unawares (Jude) all have been baptized? And also, would not those having the form of godliness, but denying the power thereof (2 Timothy), and the vessels of dishonor in the great house, have all been baptized? No doubt the baptized are in the great house of profession; but let us beware of trusting in the figure, however instructive.

There is another scripture, often quoted as though it meant baptism in water: " Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Lord." (Titus 3:5.) Now, can this mean either salvation or washing by literal water? is it abundance of water that

saves? Let it be observed, the word translated " regeneration" is not the same as the word used for " new birth." It is never so used—indeed it only occurs in one other instance, Matt. 19:28, and there it cannot mean the new birth. Just as Israel will then pass into that new order of millennial things, so now the believer has passed from the old to the new -all new, and all of God. But this is not by water but by the hearing of the word, and faith in God: who raised up Jesus our Lord from the dead. It is the application of the word by the Holy Ghost. No doubt the washing of water is a figure of this, and so used—" the washing of water by the word." (Eph. 5:26.) Is it not, then, a fatal error to put the type of baptism in the place of the great antitype—the death of Christ, by which the believer is-reconciled "in the body of his flesh, through death, to present you holy and unblameable, and unreproveable in his sight." (Col. 1:22.)

What we find in scripture, then, is this—believers were separated from Judaism and heathenism unto Christ. Further, to believers it signified in figure death with Christ; dead to law, sin, the world, and the flesh; and if dead with Christ, risen with Him. Since then, it has been utterly perverted, and made to be the beginning of religious fleshly ritualism. In scripture it is the outward sign of death. As a figure it is most expressive. The Lord grant that we may realize more what it is to be dead with Christ, and alive in Him. Not merely once baptized, and then forgotten not there is one baptism; this is named amongst that which surely continues. (Eph. 4:4-6.) Thus baptism is the continuous figure of that which we reckon ourselves to be. (Rom. 6:3-11.) C.S.

Questions and Answers on Scripture: From the Bible Treasury, 1 Peter 3:18-20

Question: What is the true force of 1 Peter 3:18-20, which some apply to Christ's descent after death and personal preaching to the souls in hades? J. T.

Answer: The first expression important to seize is that Christ is said to have been quickened in the Spirit in which also He went and preached. That is, the words, strictly, do not attribute a bodily going to preach, but that He went and preached in the Spirit. Now this was true, if it was the Spirit of Christ testifying in and by Noah the preacher of righteousness as he is called in 2 Peter 2. It is also confirmed by what is said in this First Epistle of the Spirit of Christ working in the Old Testament prophets; and very directly by the well-known passage in Gen. 6:3. Next, it is not said that He went to their prison and preached there to the spirits; but that in the Spirit He went and preached to the imprisoned spirits (or to the spirits which are in Prison). Not a word intimates that the preaching was in prison or that they were in prison when preached to. Again, the absence of the article before denotes that it is not a mere descriptive circumstance assumed to be known; but the cause is predicated why the spirits were imprisoned, namely, their having been once disobedient when the longsuffering of God waited in the days of Noah, when, as I believe, the testimony of God was rendered to them but rebelliously refused. Therefore not only the flood took them away from the earth, but their spirits in prison are reserved for judgment. Few were saved then. The godly must not wonder if they are few now; nor would temporal judgments cover the doom of those who reject the gospel, for they too, like the antediluvians, will not escape the dealing of God who will judge the wicked and unbelieving. The men of the world, and even the Jews most of all, turned a deaf ear to the voice of Christ's Spirit preaching by Peter and the rest. They only looked for a visible Messiah, present and reigning over the earth and especially over Israel in the land. Hence the testimony of a rejected crucified Messiah, exalted in heaven (with a people indiscriminately called out from Jews or Gentiles, and exposed to oppression, shame, suffering, and death here below), was odious to them. Nothing could be more appropriate than the allusion to Noah's preaching of old and the safety of a few in the ark (who heeded the word, spite of appearances), while the mass who were incredulous remain in prison for the eternal judgment of God. There is the utmost force in adducing that remarkable witness of the value of faith in a divine testimony, and of the solemnity of rejecting it; whereas the supposed reference to a personal preaching to these particular souls in hades is not only without the smallest countenance from elsewhere, to say the least, but seems strangely lame and incongruous for the case in hand. Proclaiming to Old Testament saints there I can understand (though I see not the smallest warrant for the notion); but here it is expressly not the obedient and saints, but a limited class once disobedient to God's word, when His Spirit strove with them in Noah's day before the flood. Bad as the notion of purgatory and its temporary suffering may be, the idea of preaching to disobedient souls in hades in order to let them out, appears to me no better, and directly defeats the serious warning of judgment for unbelief which Peter had in view. For it allows of a hope for some unbelieving ones after death. Bishop Horsley and Dean Alford are quite wrong as to this.

Questions and Answers on Scripture: From the Bible Treasury, Abraham and Christians One?

Question: Will you do me the great favor to direct me as to the reconciliation of your views of the parenthetical nature of the Christian Dispensation with the passages in the New Testament which seem to teach that Abraham and Christians are one in relation to all the benefits that flow from the mercy of God through the Redeemer? If the Scriptures alluded to did not seem so plainly to contradict your distinction of heavenly and earthly, I could adopt your view, But with only the light I have now, there is nothing for me but painful uncertainty.

Lexington, Va., Dec. 30, 1881. F. P. M.

Answer: The passages of the New Testament to which our correspondent refers are doubtless such texts as Rom. 4:11, Gal. 3, and Heb. 11 The reason why they are supposed inconsistent with the special privileges of the believer now, is that the distinctive place of the Christian, and yet more of the Church, is not apprehended. People assume that to be born of God, and to be justified by faith, are the sum and substance of present blessing. But it is not so. All saints are necessarily born of the Spirit. The baptism of the Spirit was never enjoyed till Pentecost; and on this depends the body of Christ. Compare Acts 1:2 with 1 Cor. 12:13. And the gift of the Spirit, as thus over and above the new birth, as it could not be before redemption, was to be the permanent privilege of the Christian. The Comforter or Paraclete was to abide with the disciples forever. Even as to justification by faith, Rom. 4 makes this difference between Abraham and us: he believed that God was able to perform His promise; we believe on Him that raised up from the dead Jesus our Lord, after accomplishing. His work in death for our offense. The Old Testament had promise; we rest on accomplishment; so that there is a grave difference at the threshold. Then Gal. 4 shows that even the true saints of old were in servitude; but that now it is a question of the adoption of sons, the Spirit of the Son being sent forth into the hearts of the sons, crying Abba, Father. The inheritance of promise is common ground; but this quite consists with fresh and inferior blessing consequent on redemption. If we think not of the individual, but of our corporate relationship, the difference is at least as marked. The olive tree of testimony according to promise is not at all the same as the house of God, or the body of Christ. There is continuity in the

olive tree, even if some of the natural branches were broken off for unbelief to let in the Gentile wild olive graft; and the Gentile, if not continuing in goodness, is to be cut off, that God may ingraft again the natural branches no longer abiding in unbelief. “And so all Israel shall be saved” in the depth of God’s wisdom and mercy. But this is quite distinct from Eph. 2, where the two are formed into one man, in which is neither Jew nor Gentile; and we are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone. During the Old Testament the middle wall was not broken down, nor were both made one. Even in the Lord’s ministry here below, “Go not,” said He, “into the way of the Gentiles, and into any city of the Samaritans enter ye not:” dead and risen, He sends them to any or all. How could the house be even begun before the foundation, not of prophets and then apostles, but “of the apostles and prophets” whom the ascended Head gave as gifts? And the body is formed in union with Him by the Spirit sent down from heaven.

Thus, if there are benefits which all saints enjoy from God’s mercy through Christ, which is thankfully owned, there are fresh and unspeakably great privileges which flow from redemption, and the presence of the Holy Ghost, who associates us in unity with Christ on high. In these last lies the peculiar blessings of the Christian and the Church. When Christ comes, the worthies of faith will, no doubt, receive the promise; but God has none the less provided some better thing for us, though we and they shall together enter on glory in that day.

Questions and Answers on Scripture: From the Bible Treasury, 1 Peter 3:21

Question: 1 Peter 3:21. What is really meant here? R. M.

Answer: Christian baptism sets forth, not new birth, but salvation by the work of Christ. We are, as another apostle says, buried therein to His death; the virtue of which was proved by His resurrection. This a good conscience requests and receives. But it is carefully said, to avoid superstitious perversion, “not the putting away the filth of the flesh,” which was all that water could do, but what a good conscience as to God asks for, salvation by the resurrection of Jesus Christ. For He was given up for our sins and was raised again for our justification. Thus have we acceptance in Him.

Questions and Answers on Scripture: From the Bible Treasury, Did Christ Preach to Old Testament Saints After Death?

Question: 1 Peter 3:18-20 What is the meaning? Did Christ preach after death to the Old Testament saints?

Answer: To be understood, this verse must be taken with what goes before. Christ was put to death in flesh, but made alive in the Spirit, in which also He went and preached to the spirits in prison, disobedient as they at one time were when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved through water; which figure also doth now save you, &c. Just as we read in 1 Peter 1:10-12 of Christ’s Spirit in the prophets testifying, so here we learn that His Spirit (i.e. in Noah) preached. Those who heard were disobedient then, and their spirits are in prison now. Christ’s Spirit by Noah went and preached to them when they were living men, before the Deluge came; but they rejected the Word, and now consequently their spirits await the judgment at the resurrection of the unjust. The collocation of the Greek ( ) is decisive, that the true connection is not with the preaching, but between the spirits and prison. They were sinners disobedient to the message, not saints comforted. The preaching was on earth, where the unbelieving rejection was; and because of it their spirits are now imprisoned (the very opposite of paradise) till judgment come.

Things New and Old: Volume 20, 2 Peter 3:17-18

“Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.” 2 Pet. 3:17, 18.

Scripture Queries and Answers, What Is the Bearing of 1 Peter 4:15-16?

Q.-What is the bearing of 1 Peter 4:15, 16, which seems passed over in the exposition we have had?

A.-The text strictly rendered may be thus given with remarks on it: " For let none of you suffer as murderer or thief or evil doer, or as spy on another's matter; but if as a Christian, let him not be ashamed but glorify God in this name." The same excellent witnesses, which do not give the latter half of verse 14 (in Text. Rec.), have here not " part " or " behalf " but " name," which quite falls in with the first half. The moral sense of mankind utterly condemns the first three offenders; yet into what might not a follower of Christ slip if he turned aside? He had learned the hollowness of the world's estimate of evil, and therefore is the more exposed if he cease to walk by faith and constrained by the love of Christ. He had also learned the new and dear relation (with its resulting duties) of the holy brotherhood into which our Lord has brought us. Therefore, if love as well as faith did not guide him practically, who in such danger of prying into other people's affairs? For, if in a bad state, he would be sure to regard others as no better than himself: how wretched an excuse for or justification of his own faults! But if he suffered as a Christian, what an honor I The world gave this name as a taunt to the disciples of a rejected and crucified Christ. Faith knows Him dead and risen and glorified at God's right hand, and looks for everlasting glory together with Him, and that the very world will know Him thus at His appearing. What is the grandest throne on earth but brief and mean in comparison? For, besides the millennial display, we shall live through Him unto the ages of the ages, reigning in life through the Savior.

Questions and Answers in Christian Treasury, Questions and Answers: "Quick" and "Dead" Moral or Physical?

QUESTION: In 1 Peter 4:5-6, is "quick [living]" and "dead" moral or physical? Is it the same in each verse?

ANSWER: In both verses it refers to physical life and death. In verse 5 it is those currently alive and in verse 6 those now dead, who had had the glad tidings preached to them when they were living. As glad tidings were preached, though not in the same way or fullness, in times past to men then living though now dead, as well as to men living now, it was so that they might be judged as men in the flesh if they refused the message, but live (as regards God) in the Spirit if they accepted it. The Jews were apt to slight the judgment of the dead, through their preoccupation with the judgment of the living at the appearing of the Messiah. Hence the Apostle is the more careful to show the believers from among them, not merely, as in chapter 3 the judgment which awaits those formerly disobedient who are kept in prison awaiting their final doom, but the twofold end of the good news in the promises proclaimed to men in the past. It was either judgment as men in the flesh responsible for their works, or living according to God in the Spirit because the word was mixed with faith and issued in righteousness and holiness of truth.

Young Christian: Volume 35, 1945, Fervent Charity

“And, above all things, have fervent charity among yourselves: for charity shall cover the multitude of sins.” 1 Peter 4:8.

The apostle turns to what is very helpful for us who are within. Towards those who are outside, there is to be sobriety and watchfulness, coupled with prayer to God; but now among ourselves, what is there to be? Fervent charity. Why? Because that is the thing that God delights in— “Love covereth all sins” (Prov. 10:12). This is the reason why he presses that this fervent charity should work in them, because it not merely keeps people going on well with God, but happily with each other.

There are no people who have such opportunities of irritating each other, as those who are seeking to walk in faith and in the truth, outside human systems. They are flung much together, all the old barriers broken down, and they are simply brought together on the ground of the church of God. Unless grace thoroughly works, there is no place where people can so pain and wound each other, and therefore Peter says we need this fervent charity, not only for going on together, and for the restraint of what is not lovely, but also for the activity of divine love in the saint of God, and finding the very opportunity for its activity in the naughtiness of someone else!

The worse a thing is in another, the more lovely an opportunity it gives you for covering it up.

“Love covers a multitude of sins.” Not one or two, but a multitude—a thousand little things that the devil would like to tell in every quarter, in order to upset the saints, and thus introduce a dead fly into the ointment, and produce a stinking savor (Eccl. 10:1). What is the cure? says Peter. O, this divine love; you cover it up. Peter says, God has His eye on you, and if you are keeping up another’s fault, you are keeping it up for God to see, and He cannot like that.

But supposing you cover with a mantle of love my naughtiness, what does God see? The reproduction in you of the same love and grace there was in Christ. Peter says, I expect you to go on smoothly with the saints, no matter what other people are doing.

“Use hospitality one to another without grudging.” Verse 9. This is perfectly beautiful, though some people would grumble at you for doing it; not so, says Peter.

“Distributing to the necessity of saints; given to hospitality” (Rom. 12).

First, look out that nobody is in want and secondly, you are to keep an open house free. You are, nay more, enjoined so to do. This is a beautiful divine balance.

God very often not only thus brings His people together, but by these means binds them together. Use your house to get your brethren together, and get to know them, and they you, and that not because you must—not grudgingly, but in love.

Young Christian: Volume 35, 1945, Correspondence: Prophesying; Salvation

Question: I have often wondered what it meant by a woman prophesying, since she was forbidden to speak in an assembly of people.

Answer: Philip had four daughters that prophesied (Acts 21:8-9; 1 Cor. 11:5). The Scriptures were not completed then, and God could and did reveal His mind on certain occasions, such as Acts 11:28; 21:10-11. God made an unconverted priest, Caiaphas, to prophesy (John 11:49-52). In none of these cases was it speaking in the assembly, and these communications of Philip’s daughters could be conveyed to the assembly if it was given for that purpose by their father or by any brother.

Question: Please explain: “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” 1 Peter 4:18.

Answer: The first Epistle of Peter shows the privileges of the saints under the government of God in their earthly journey. Peter wrote to the converted Jews, who, with all the other Jews, were driven out of Palestine and scattered among the Gentiles (1 Peter 1:1) by the Romans. Their spiritual blessings are spoken of (verses 2-9, 18-19, 23; and many other passages), so that their eternal salvation was secured without a doubt.

The Jew had all to suffer banishment, but the Christians had, as well, to suffer for well doing (2:20; 3:17), and also for Christ’s sake (4:13-16), and with this last, a reward of heavenly glory was promised (4:13; 5:10; Matt. 5:11-12). And already the spirit of glory and of God rested on them (4:14).

But they were allowed to go through troubles and fiery trials in the judgment of God's house, upon them in discipline, and in it, they were to commit the keeping of their souls to Him in well doing as unto a faithful Creator, and if this judgment began with the Christian, what would the end be of them that obey not the gospel of God? It is thus, the righteous were saved through difficulties; the trials and judgments which beset them, as of the Jewish nationality; and the poor unsaved had the sufferings, but nothing but eternal woe at the end as Christ rejectors.

Young Christian: Volume 35, 1945, Stewardship

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

When the apostle talks of a gift, it is not only a man being able to preach or teach. He says, "As every man hath received the gift." Then you see that you have a gift, and you are responsible to use it, and the sphere in which you are to use this gift is the church first of all. Whatever you have, it is not yours; you are only a steward. It all belongs to Christ; and you must be a good steward, because you will have to give an account of your stewardship by-and-by.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen" (verse 11).

If you speak, that is a gift for edification. If you minister—that is, carrying perhaps a little soup to some sick saint, or a little money to one who is in need of it—according to the measure of your ability, do it. It is a question of using the temporal things of this life for the glory of God.

How beautiful it makes the acts of everyday life! God is as well pleased with the right use of everyday things, the goods of this life, as with the exercise of spiritual gifts, either preaching, for the conversion of the world; or ministry, to the building up of the body of Christ.

I deny that either you, I, or any man has a right of ministry. No! We have no liberty to speak in the assembly, unless we speak "as oracles of God"; and that is not liberty merely, but bounden responsibility. If you possess a gift, you are bound to use it. Not that a man who has a gift need always be using it; he has always plenty to learn, and can hold his peace, if he be wise, on many an occasion, and profit by listening to his brethren.

If I rise to speak in God's assembly, I must speak, not only according to the oracles of God as revealed in Scripture, but as being the direct mouthpiece of God to His saints at that very moment, giving forth to them exactly what God would have them hear at that moment.

We have in the 11Th verse, God communicating something to those who speak, which they are bound to give forth—something of His mind; just as in the 10th verse, you are to do it simply, if you have anything to give away, and all is to be done for God's glory.

Young Christian: Volume 35, 1945, Suffering for and With Christ

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." (1 Peter 4:12-14).

The apostle brings in the thought of being with the Lord in glory, as the answer to suffering for Christ here. This is the highest kind of suffering that a Christian can go through. The suffering of the 13th verse is different from the suffering of the 14th verse. In the 13th verse, we are partakers of Christ's sufferings; in the 14th verse, we suffer for Christ.

All are partakers of Christ's sufferings—that is, of those sufferings which he passed through down here, excepting His suffering in the way of atonement. The suffering of the 13th verse every Christian has part in, but every Christian has not part in the suffering of the 14th verse. The 13th verse is suffering with Christ; the 14th verse is suffering for Christ.

I ask you, have you never, in going through this scene of death and misery, heaved a groan because of it all? That is suffering with Christ, in sympathy with what He felt. That groan is the groan which the Spirit of God produces in the saint, and is in character like the groan of Christ at the grave of Lazarus. Christ suffered going through this scene as a perfect man, seeing the misery and sorrow that sin had introduced, and how God was dishonored. We suffer in our measure in seeing the same things, and that is suffering with Him.

But we do not all suffer for Christ. If we go on in the ways of this world, and seek to save ourselves, no doubt it can be done; but then there is the missing of all that Peter speaks of here. If we do as Moses would not do, we may escape suffering. You may be called everything that is bad, because of the name of the Lord Jesus Christ.

Well, Peter says, happy are ye; instead of being downcast about it, take it as a privilege that you may be reproached for His blessed name. O, for a little more of the spirit of the apostles in the 5th of Acts:

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

"But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters" (Verse 15).

As soon as I touch the things that do not belong to me, I am sure to suffer. Do not be ashamed to suffer as a Christian; but be ashamed to suffer as a busybody; and if you suffer as a Christian do not forget this, that in all God is letting you pass through, there is a blessed purpose. It is a great thing to remember that He has His own blessed purpose to work out in our souls, and if He lets suffering and trial come in, though we do not like it, yet He sees the need.

Questions and Answers on Scripture: From the Bible Treasury, Quick and Dead - Moral or Physical?

Question: 1 Peter 4:5, G. “Quick and dead:” is it moral, or physical? The same in each verse? G. W. G.

Answer: The physically “dead” are meant in both verses. Christ is, and is ready, to judge quick and dead. Only as glad tidings were preached though not in the same way or fullness) in times past to men (living then, though now) dead, as well as to men living now, it was to this end that they might be judged as regards men in flesh, but live as regards God in Spirit. The Jews were apt to slight the judgment of the dead, through their pre-occupation with the judgment of the quick at the appearing of the Messiah. Hence the apostle is the more careful to show the believers from among them, not merely as in chapter iii. the judgment which awaits those formerly disobedient who are kept in prison awaiting their final doom, but the twofold end of the good news in the promises proclaimed to men in the past—either judgment as men in flesh responsible for their works, or living according to God in Spirit because the word was mixed with faith and issued in righteousness and holiness of truth.

Questions and Answers on Scripture: From the Bible Treasury, Judgment Must Begin at the House of God and the End of Those That Obey Not the Gospel of God?

Question: 1 Peter 4:17, what is meant by the time is come when judgment must begin at the house of God, and the end of those that obey not the gospel of God? R.M.

Answer: The apostle Peter refers to the broad general principle of God, and particularly to Ezek. 9:6. His house is the special sphere of His moral government; and if departure and disorder be allowed there, there His judgment must begin though it will extend to all mankind and the whole earth. If His people dishonor, Him, they must bear the righteous consequences, while grace knows how to save those who are His. Compare 1 Cor. 11:32. Yet the difficulty of the salvation here spoken of is great, considering their own utter weakness, the many trials in a world of sin, and the exceeding danger from a subtle and sleepless foe. Only God’s power and faithfulness could bring His own through the wilderness. Now if this be so with the righteous one who calls on Him as Father and has Him guarding by His power (1 Peter 1:5), if he is saved with a difficulty insuperable save to God; how will it fare with the impious and sinful man? The warning is solemn, the argument plain and forcible, the condition inevitable. We may assuredly apply, as a general maxim, what our Lord said to His amazed disciples of the particular peril for a rich man and his salvation: “With men this is impossible, but with God all things are possible.” It is by grace only that any sinful souls are saved, through faith; and this not of themselves, but the gift of God; not of works, lest any one should boast.

Helps by the Way: Volume 1, Answers to Special Questions.

(5) Who compose “the kingdom of God’s dear Son?” (Col. 1:13.) I read, we are “translated into it.” I cannot see how it can be the church; and if it be Christendom, I should be a member of it before conversion.

Ans. “The kingdom of God’s Son” is most certainly one which includes all professors of Christianity, whether real or nominal. But it is looked at here as the place of light and privilege in contrast with “the power (or authority) of darkness” (same verse). This the place where Christ is owned is, although men are not actually “in the light” (1 John 1:7, 2:9) until converted. It is no question of the Church, nor of being a member of anything. God has brought you out of the outside darkness of heathenism into the sphere where His own Son reigns and is acknowledged. It is an immense privilege, surely, whether you be converted or not; but of no more avail than any other of the good gifts which men abuse, if, after all, Christ be rejected.

In what manner do we find in the Word, that God chastens the believer? Is being left to himself as out of communion the only way? Can we say that when God deals in judgment with him, allowing him to reap the fruit of his failure, He is chastening him?

Ans. In 1 Corinthians 11:30-32, sickness and death are called both judgment and chastening. Nor is a soul out of communion “left to himself” until after chastening has proved ineffectual to restore him. It is the last and most terrible sentence of all. “Ephraim is joined to his idols” — cannot be sundered from thein, — “let him alone.” How long is it before a Father’s lips can say, “Let him alone?” But even then, when left to find out what his own way is, the chastening he will still get, though now it may be at the hands of the world, or of the devil, because he would not take it directly from the Lord’s. And there is no “judgment” for the believer which is not chastening, and because He who chastens, loves.

(7) What is the meaning of 1 Pet. 4:17?

Ans. It is always a principle, that the judgment of God begins at his own house. It was so with Israel. “You only have I known of all the families of the earth; therefore I will punish you for your iniquities!” It is so for Christians, as in these words of Peter. The whole time of our sojourn, here, that word is made good. “Our God is a consuming fire.” But it is the consumption of the dross, that is in His mind, —the purifying of His gold. Thus the righteous are “with difficulty — (not ‘scarcely’) saved” (verse 18). God has to take infinite pains with us. He has to show his judgment of sin wherever He finds it, and to approve His holiness both as governor of the world, and Father of His own family He has to make us partake of His holiness. Hence His “judgment.” But if God’s holiness necessitate this dealing with His own people, what shall be the judgment of those who obey not the gospel of God? Inflicted no longer in chastening mercy, but when the day of grace and trial shall be over, what will be the pure wrath of God upon sin in their case?

Edification: Volume 7, Answer to a Correspondent.

Will you please give a comment on 1: Peter 4:1 What is the flesh there? — KILKEIEL

PETER wrote to converted Jews who had formerly looked for a Messiah who would appear amongst them in the flesh, and as such be glorified. He had indeed appeared in the flesh, but only to suffer in the flesh. Nevertheless, they had believed in Him, and as His followers they also had to expect suffering. Consequently they were to arm themselves with the same mind—the mind to suffer.

The whole pathway of Christ, when in the flesh among men, was one of suffering. Such was His perfect devotion to the will of God that He was in constant collision with the will of men. His sufferings of course culminated at the cross, where another element entered into them, even suffering for sin at the hands of God in judgment, and for our sakes. We have nothing to do with those sufferings that came upon Him at the cross, but we are committed to a course in the world, that will bring us too into collision with man’s will, and except we are armed with the mind of Christ we shall not get very far on that course.

We too suffer in the flesh. Only there is an element in our flesh which was totally absent in the flesh of Christ. Sin lies latent in our flesh as long as we are in the flesh, and it does not require much for the sin which is latent to become terribly patent. When temptation appeals to us from without it promises gratification to the flesh within. If we gratify the flesh we sin. If we do not gratify the flesh but accept suffering in the flesh we cease from sin.

We believe then that the words, “in the flesh,” have in a general way the force here of “bodily condition.” Only we have very particularly to bear in mind that our bodily condition is characterized by sin and Christ’s was not. His flesh was holy flesh, whereas ours is sinful flesh. This perhaps is where the difficulty of understanding the verse comes in.

Denver Conference: 2009, 1 Peter 4:1-6

Reading

How you speak and how you pray isn't that presumption? I presume that what God has said is what he said and that he messed what he said. What he said and anything else is not fake. My brother referred to Malachi 3 and verse 10. And the last part of the verse says. Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing. And there shall not be room enough to receive it. And I will rebuke to devour for your sake. Someone mentioned that there are felt needs. I dare say every single heart in this room has some need or another belt. Otherwise felt or unfeel, known or unknown. Our Lord, our God, our Savior, He knows. They have that scripture in James that says you have not because you ask them or you ask them. This Father, we just look to the. We have lifted our voice up to the and ask for help. We've asked the thy Spirit would have free reign in direction and we asked now for us here in this room that you would pour out a blessing and open the windows of heaven so that needs no one and unknown fell and unselled. Might be not. And that when we leave this place and go from this place that you leave us here through this weekend, then we might leave change and transform in our hearts and minds, and that these things that are brought before us by Thy Spirit in these meetings might stick. Lord Jesus, we ask it, presume you met what you said in your work in thy name, Lord Jesus. Amen. First Peter, chapter 4. And I'll see why I. We know that Peter was the apostle to the Jews, the apostle who himself had failed rather signally in denying the Lord. And the Lord committed to him the shepherding of his sheep. He knew that one who had himself failed would be perhaps fitted. Even more than others, perhaps to be a help to the sheet. But also we find in Peter's ministry what perhaps brings before us the House of God. And the aspect of the House of God among believers brings before us responsibility in our walk. And yet there is wonderful encouragement in all of that because if there is a pathway of difficulty, a pathway of suffering, a pathway that involves giving up down here. And that was particularly difficult for the Jews who had been, if we could say the word kindly, programmed to expect earthly blessing. Yet God brings before them the wonderful joy of heavenly blessing and. Everything that. Lay ahead of them after this life was over. What would my brethren think of that? Is there a? Reader among us. Likewise with the same mind, For he that had suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in flesh to deluxe in men.

But to the will of God. In the time past of our life makes Isis goodwill, the will of the gentiles when we walked into the previousness of us and excessive wine readily and pudding and abominable idolatry. Well, they think it's strange that you are not with them, with the same excess of rotten speaking evil of you. We shall give an account to him that is ready to judge who quit in the dead. But for this 'cause we could offer a priest also to them that hard end, that they might be judged according to men in the flesh, but live according to God in the Spirit. But the end of all things is at hand. He therefore sold him and watch under prayer. And above all things have heard about among themselves. For love shall cover them over to sin. These hospitality one for another, without prejudice. The Every man hath received the gift, Even so minister the same one to another, and this stewards of the manifold grace of God. Any man speak, let him speak as the oracles of God. Human ministries let him do it as of the ability which God-given that God in all things may be glorified through Jesus Christ, to whom He praised, and dominion forever and ever on them. 11 Thing is not strange concerning the fiery car, which is the tribe, as though some strange thing happened unto you. But rejoice, and as much as ye are partakers of bright suffering, that when his glory shall be revealed. You may be glad also you could see enjoy. Did he be reproached for the name of Christ? Happily for the spirit of glory and the God resteth upon you. On their part He is evil spoken of, but on your part He is your Father. But let none of you suffer. Murder, or as a thief, or as a people do it, or as a busy body, and other men's matters. Yet if any man suffereth a Christian, let him not be ashamed to let him go. Or if I got on this behalf, for the time has come, that judgment must begin if the House of God, and if it first begin at us, what shall the envy of them that obey not the Johnson of God? And if the right should scarcely be saved, where shall the ungodly and the Sinner appear? Wherefore let them that supper, according to the will of God, permitted keeping of their souls to him in well doing it as unto a faithful Creator. So, as we remarked a few moments ago, this chapter is a serious one and brings before us the suffering that is. Part of being a believer. And we find Peter does not shy away from bringing before the believers to whom he was writing. That that was part of the Christian pathway. It wasn't something that could be avoided. But on the other hand, what rejoicing there would be in that path, we might summarize this chapter by saying it's the flesh suffering, but the Spirit rejoicing. And that's a wonderful thing. And as we said also, Peter does bring before us ministry concerning the House of God. And so there is a behavior, there is a walk that is proper and characteristic of those who are in the House of God. And the Lord looks for that in you and in me. And on the other hand, there is the prospect of coming glory, which in Peter's ministry, salvation is looked upon as that which we get at the end of the pathway. That is the full enjoyment, the full realization of it when we get our glorified bodies, when we're both with and like Christ.

And so this chapter is very, very practical, I suggest. It brings before us, for example, that what we read in verse. Ate there or sorry, verse seven, that the end of all things is at hand. And so there is a sobriety. A character of soberness doesn't mean long faces, but a character of realizing the seriousness of the days in which we live and being willing to suffer for Christ. But on the other hand, they're rejoicing and all that he has given us and in that blessed hope that he has set before us.

Peter is preparing the same. Uh, for a pack of suffering, because the very nature of Christianity is that we're going against the grain. This world hates Christianity, hates the name of Christ. If we stand for Christ, then we live for Christ, there is naturally going to result suffering. And so he takes up various aspects of suffering that the believer must be prepared to accept. In taking the Christian testimony in chapter two, he speaks of what is normal to Christianity is well doing, but he shows there that you're, we're going to suffer for that. That's chapter 2, verse 20, a lot of part of that 20th verse. It says that when ye do well and suffer for it and take it patiently, this is acceptable to God. And so as I say, the Christian passes one of doing well, but we must be prepared that there is going to be suffering connected with it. Then in chapter 3 and verse 14 he speaks and suffering against but and if he suffer for righteousness sake, happy are ye. Be not afraid of their terror, neither be troubled. So the Christian path is also one of, of, of practical righteousness. But we must be prepared in our minds that to act in practical righteousness, there's gonna be suffering. And then in our chapter in verse one, for as much then as Christ suffered for us in the flesh, learned ourselves likewise with the same mind, for he that hath suffered in the flesh has ceased through sin. And so the Christian pathway is also. One that refuses the flesh. But to do that, there's going to be again suffering in a different way. And then in the 5th chapter and verse 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after we have suffered a little while, make you perfect, establish, strengthen, and settle you. To Him be glory and dominion forever and ever, Amen. And so here we have the Christian path. This should be marked by. A standing steadfast than what we had been given as far as the truth is concerned. But then again, there's going to be suffering that's going to result from that. But God will use it to protect the believer and to work His graces into him. To the praise of his own glory. And so you can see that the theme throughout the epistle is to establish the believer in the mindset right at the very outset of the Christian path that it's living. The Christian path is one of accepting a path of suffering as rosewood. I should have read the end of chapter in chapter 4 and verse 14. Excuse me, there's one more there. 414 If you'd be reproached with the name of Christ, happier indeed for the spirit of glory and of God rest us on you and on therefore he is evil spoken of, but on your part He is glorified. And in verse 16, if any man something for being a Christian. So again you have suffering there. Verse 17 of this chapter is kind of a key verse to this whole epistle. Uh, I think it helps to see it, uh, the government of God in the House of God. And second Peter, it's more the government of God in this world and what's going to result. In the destruction of this present order of things and the establishment of things according to God in what is called the day of God, that if you can get ahold of that verse 17 time has come that judgment must begin at the House of God. And if it first begin at us, which shall end thee of them which that obey not the gospel of God? It's helpful to. Think of a book like Revelation which is really a book of judgment. God is a God of judgment. But before you get the judgment of this world in the Book of Revelation starts really in chapter 6 on you have the Lord Jesus as a judge standing in the midst or walking in the midst of the seven golden candlesticks and observing in the seven churches which are representative of the test Christian testimony through the ages. He's in our midst, brethren.

He's watching, he's measuring, and we can look like we're all right on the surface, but he sees right straight through us. And so he's working in our mix and he's dealing with us because the time is getting close when he's going to take up the judgment of this world. But before he deals with the judgment of this world, he's going to judge in his house. And that's what's happening, the trials, the problems. Everywhere you go, it's notable that the Lord is dealing with us, dear brethren. Might be that he uses different circumstances, but he judgment it has begun. At the House of God. At us. First Peter chapter 2 we have a model and for how we ought to suffer, how we ought to endure suffering because uh, it says in verse 21 for even here unto where he called because Christ also suffers for us. Leaving us an example of the French translation uses the word model, leaving us a model, a perfect model that you should follow this step, who did no spin, neither with gile found in his mouth. So when he was reviled, reviled not again when he suffered. Not so. There's a right way to suffer and there's a wrong way to suffer. And you present it to us, a previous pattern, perfect model for how we ought to endure, how this world treats those that live for Christ and that reflect Christ in their walk. MMM. So in the first verse of our chapter we have Christ presented as the supreme example of this, don't we? Of course we know, referring to what our brother brought before us, that he never had to suffer. We say it with all reverence because there was anything in his life that was contrary to the will of the Father or anything in his walk that was untoward. But he suffered in doing the will of God, and that was right from the beginning when he was tempted in the wilderness. And the devil said, If you be the Son of God, command these stones to be made bread. And the Lord, we might say, said, well, until I have a command of the Father, I, I won't do that. Was he suffering? I don't believe the Lord used any miraculous powers to sustain himself when he was without food for those 40 days. And you can imagine, if we could say it, how a relatively young man would feel under those circumstances. He suffered in the flesh. And so it is for you and for me. There is suffering involved in refusing that which is not the will of God, and sometimes it may even be in things that are not wrong in themselves. But if I am going to cease from sin if I am, because sin is really doing my own will. And so yes, we can say I suffer in the flesh. For example, if I'm hungry and I'm tempted to steal, and I don't steal in order to satisfy my hunger, I suffer in the flesh and I cease from sin. But in another sense, I can suffer in the flesh from not doing my own will, but simply saying. I am here as the Lord Jesus was, to do the will of God. It's a wonderful pathway, but it's not an easy one. And the world of today would say, put yourself first, gratify yourself, and then if there's anything left over, look after someone else. But the Lord Jesus said first of all the will of God, then the good and blessing of others, and never mind about myself. Well, it's a wonderful path to follow. And were to arm ourselves with that same mind, aren't we? But it's not an easy path, and it will involve suffering in many different spheres of our lives if we follow it. Our dear believers in other lands, of course, in some cases are suffering the physical persecution that comes from standing firm for Christ. They will not sin in denying him. They will not sin in compromising. But I believe in these lands where we don't suffer in that way, yet there still will be real suffering.

If we seek a path that is characterized by the will of God instead of our own will. The subtle thing in art culture is that, like you say, it's self gratification. It's a current of things that is very strong. The whole system of life in this country is based on that, and to not go along with it is going to involve what you say suffering. Not suffering of persecution exactly, but the suffering of denying. Ourselves. That's what you've got to do. If you follow Christ, anyone will come after me. Let him deny himself, take up his cross and follow me. What do you have to deny yourself? Got lots of money in your pocket, don't you? And there's nothing wrong with go ahead and buying it and doing it. Well, are you doing it for your own gratification? Are you doing it in the will of God? That's the real. Uh, challenge that's before us. Arm yourselves with that same mind means don't live a life of self gratification. It's empty. That's what really impresses me to travel from country to country to see how empty so many people in this country are because they live. A life of self gratification that is not Christianity. You want to live a life of fulfillment don't live that way. Remember meeting up with a brother in South America who had. Uh. Giving way to sin in his life. And he said to me when I met him, he said, you don't know how much I suffered all those years and I just couldn't take it anymore. I said yes, all those years

you suffered and you didn't sin, but now you've ceased to suffer and your sinning. So it's a challenge to us. Don't get the idea that just because we live in the land of freedom where you have your personal rights, that following the Lord Jesus is going to be easy. It's not. Christ is an example for us here in this suffering. You read elsewhere in the scripture that He suffered to put our sins away, but the thought here is that that he would rather suffer than to disobey. And that is the example for us. But Scripture is very careful to guard that he had no sin nature in him like we do. And uh, you'll see that in more accurate and more critical translations such as Jay and Darby's. When it says the flesh there in verse one the article though should not be there. It should be he suffered for us in flesh. That is when he was a man and here upon this earth the the article the before flashing usually in the New Testament and almost always if not all losing Paul's writings, he knows something completely different and that is of course the fallen sin nature of nature and the believers which the Lord didn't have. And so it's a very significant here that the article has left off. He suffered for us anyplace in flesh and we're to arm ourselves. Likewise that same mind and the path of the Christian. Is one of self denial. And I'm afraid in this land in which we live, we don't know much about it because, uh, the, the whole risk of life in North America is to let the, uh, flesh go and do what it wants. But that's not normal Christianity. The wood used for mine here is intense for attitude, and we often need an attitude adjustment, don't we? In conferences are wonderful for that. We get online how intense our attitudes set by the things in this scene around us. So we might ask ourselves that question, what, what sound it's, how objective in life. That's going to control the way that you live and behave. Our Christian liberty is not for gratification, but for glorification. We're here to glorify the Lord, not to please ourselves and do things that the flesh wants.

So that it's basically the old nature. That is suffering and we deny those things that really appeal to us and those things that we really would like to do, but we have to realize that we're new creatures in Christ Jesus. And we don't lost after the flesh. And so there's going to be that suffering for the name of Christ because we're denying ourselves with something that the old nature would really, really enjoy and partake of. So there is a cost to go on in a pack of projections for the name of Christ. And to be honest with you, brethren, there are many things that we enjoy to do and like to do. There are hobbies. There are things that. Really turn us on, as they say. But that's when we really suffer and am I really wanting to do what he would like us to do and desire that we do And then we have to take a look at it and say. I'm going to let that old man suffer and I'm going to do those things to please the Father. So it is a real trial. And for the younger ones, there's everything, everything in view that really appeals to us. The technology today is taking over. But if we deny something of one of those things that takes us away from the enjoyment of Christ. Then we're going in the wrong direction. So older or younger, there are things in various stages of our life we're going to find out the state is going to put something in our way to take us away from the things of God and the things of Christ. And so there's going to be a sacrifice that we're going to have to be made of our own lives, and what are we going to do with it? And, uh, and you're going to put, we're going to please that we love and desire in the flesh. Are we going to feed that new nature? And, uh, that, uh, we'll, uh, build us up in his most holy face. So I can, I can speak for myself as a younger, a younger one. And as I get older, there are still things in my life, even as I grow older, there are still those things that Satan will pass us and try us about. I'm not going to let us go. He doesn't want us to let us go. So we have to look to him. Regard us and keep us from those things that are not profitable. As to the Saints of God. And so we do suffer, young and old, we're going to suffer. There's a price to be paid for. And so do we want to place our West of Lord gas? Well, there are many things on a prayer meeting night. There'll be something on a reading meeting night. There might be something on the weekend that we deny ourselves from the members of the Lord in these deaths. And so these things bring us and they're tested. They're testing us. And So what we do for Christ is going to last. We need to be clear too, that in Speaking of all this, we're not talking about a monastic asceticism or something like that, that. In in actual fact glorifies itself by denying oneself the necessities of life and afflicting the body in such a way that everyone can see it. The Lord Jesus spoke very clearly about that how that describes and Pharisees when they fasted. They made sure that everyone else knew about it. No, that's not true Christianity. But if Christ is before us, I will use what the Lord has given me. I'm sure that in a short while after this meeting, there will be a meal provided for us. And I don't think we need to be apologetic or defensive about enjoying it because God says or Paul says in Timothy that he's given us all things richly to enjoy. The whole point is.

Is it an end in itself or is it simply a means to an end? If it's a means to an end, I will eat, uh, good food. I will look after myself. I won't necessarily let my house run down so that it's falling down around my ears so that everybody sees how much I'm giving up for Christ and things like that. But it will be evident that my object in life is not self, but Christ. And that's what it means here, doesn't it? The rest of his time, not to the lusts of men in verse 2, but to the will of God. And God has a will for each one of us. It's not just for a few. There is a specific will for each one of us. Which I believe he will make clear to us if we really are before him. How long is the rest of our time? If you don't know, do it. Lord may come today. Something may happen to us today to cut short our time, but whatever is left, the Lord says. And Peter says. By inspiration it should be lived for the will of God. Verses two and three of our chapters show us that the believers, like every believer's life, is divided into two parts. There is the time passed and there is the rest of his time. Again, when they're both besides fast, if we've given way to the lust of the flesh and our own will in our lives in some way, uh, last year or the year before or whatever, even up to this day hour, we can't do anything about that. It is time past very solid really, when you think of it. But we can do something about the rest of our time. And that's the other part of our life is that Peter is addressing here. What are we gonna do for the rest of our time? And we're gonna continue to live according to our own wills, which is only making us unhappy anyway, or we're gonna do it to the will of God. Verse two, intelligence. There's where real joy is found and satisfaction and fulfillment in life. And so the life, every Christian's life has two parts, the time pass and the rest of our time. There is similarity here with our verses two and three with that found in 2nd Corinthians 5 and verses 15 and 16. He wants to give us some songs if there is a similarity of the thought here. Exactly. We have the two parts of a Christian life again in verse 15. We can live our lives in two ways. That verse tells us you're talking about Second Corinthians 5 verse 15. And he decides for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. There's two ways in which we can live our Christian life. One is under ourselves, and the other is unto him. And the choice is ours. The motive there is that he died for us. I'm thinking of the motive here. He suffered while he was here and then gone, Father. But in the last verse of the preceding chapter, we see where he is and what authority he has. So we might want to ask ourselves, who's in charge here? What is this all about? What can we make as we look around and we look within and see how things function? Where does it all end? What really is our worldview? We're here as believers. What do we believe? God has exalted his Son, exalted him above all authority, given Him authority and power, everything subject to Him, but it's not manifest yet here in this world. But we know that it will be manifest. There are two wills that are exposed here. The Spirit of God speaks of two wills, and one is the will of God. And the other is the will of the Gentiles and their directly their diametrically opposed one wants the things of eternity. The heavenly things want what God wants, the will of God.

But the will of the Gentiles wants everything that has to do with the earth and what we can see, what we can, what appeals to the senses. And so they're opposed. And the only path of fruitfulness is to desire and honestly desire the will of God. Mr. Kelly made the comment that except for the will of God, all would be lost in this cousin's age, in this present world. All seven of the will of God. So some of these things are

very practical for us and those things that are listed at the end of verse 3. Peter says this is what characterizes the will of the Gentiles, not that Israel wasn't capable of those things. We know that God's Word tells us that when they corrupted themselves, they did worse than the nations around them that God drove out before them. But in a measure, through being God's chosen people, they perhaps at least. Some of them had been kept from. Some of this, and no doubt there were those who had sought in their way to live in a godly way for the Lord. And they looked perhaps on the gentile world of that day, the Roman world, which at this point was at its height and characterized by just what we have here. Anyone who has studied history knows that. But it is the natural heart of man. And what is man seeking to do with all those things? On the one hand, to drown the sorrows out that this world brings in? That sin has brought in and on the other hand, to enjoy himself as much as possible in a world that is characterized by sin, but leaving God out. And so man says, I know I had a nurse at the hospital where I used to work say this to me. She said we're not here for a long time, but we're here just to have a good time. And that was her philosophy of life. But the believers can fall into this. The believer can be led to think that. Somehow getting into alcohol and getting into the kinds of revelings and partying and all this sort of thing, this is really light. This is really fun. And it is for a while. It is for a short while. It is a pleasure and sin for a season, but it doesn't last, as a brother back home said one time, he said when you do some of that sort of thing, and he had done a bit of it in his past, he said. You never feel good about it afterwards. It never leaves a good feeling with you that lasts any time. No, you never feel good about it. Nor does the believer, because with the unbeliever there's always been sense longing. That is unfulfilled. And with the believer, there is a conscience that says you're doing your own will instead of the will of God. And so Peter is very specific here, isn't he? Because there's a reproach connected with doing the will of God. Others and maybe even other Christians will say, why don't you do it? And there's a reproach, as it says in verse four, when you and I are not willing to run with them for the same excess of riot. Or if you don't, in that sense, carry on with all of the things they're doing, at least come with us. At least lend your sanction to it by your presence. But the believer has something better. It's not that he takes. Uh, a position of being better than anyone else, He says I have something better. I shouldn't tell a personal story, but I well remember when my daughter was growing up, one of her teachers used to lay it on to her and she was still in the later years of public school. And why didn't she come to some of the parties and get togethers they had? Why didn't she go along with things? One time we had a small Bible conference in our area and she said, well. I'd like to invite you to come to the Gospel meeting. And you please stay for the hymn sing afterward with the young people. You're warmly invited. And he came, came to the gospel meeting, came to the hymns, saying afterward, and you know his remark after that, him saying when he saw the young people having such fun, what doing what drinking and partying and character. Excuse me, carrying on in a simple way, no enjoying the things, the Lord talking around, enjoying refreshments Afterward he came to my daughter and he said, well, he said, I can see why you don't care for anything we've got to offer. He said this.

This sure is a lot better. And he wasn't a believer, but he could see there was a joy there. There was something there, there. He said we can't, we can't equal this. That's what these verses are bringing before. But it doesn't mean that we have to go to a conference every time to enjoy it, does it? Maybe we're in a small assembly. Maybe we don't have the fellowship and all of the get togethers as much as we'd like some of our brethren in other parts of the world. They almost never get what we have enjoy together if Christ makes it up and doesn't. There's another reason too here, Bill. I suggest that I certainly enjoy that which you mentioned, but the solemnity of the days in which we live goes on to stay in her survive. We shall give an account to him that is ready to judge the quick, the living, and the dead. To think just where we are in this world's history, to realize that the day in which we live, this age of grace, is just about over. And when you read the Book of Revelation and the book of Isaiah and some of those other. Prophets and see the awfulness, the abject awfulness of what's coming on this world. Can you and I live lightly and do that? It isn't consistent. There needs to be a seriousness about our lives. Like you say, it doesn't have to be without joy, but like it says in verse 7, the end of all things is at hand. Be therefore sober. And watching the prayer sober means with your wits about you. Don't let anything dull at be in recognition of the fact that we are living right on the edge of the worst judgment that will ever fall on this world. How should that make us when we reflect on that? Oh, the sobriety, the solemnity of the day in which we live. Oh Lord help us, dear brother, not to lose that. Books, hmm. Until I remember something your your father-in-law said one time he overheard two young people talking. Young man was introduced himself to this young sister and he wanted her to go to some function that the young people were going to have. And she said well I'm going to pray about it. And he said. No, don't pray about it because I know if you did, you wouldn't go. And that was two believers connected with Idaho. They were gathered, but they were connected to the assembly. No, don't pray about it because I know if you prayed about it, you wouldn't go. How important it is, isn't it? You have that clear conscience before the Lord. And I should make it clear that. That incident did not concern some, shall we say, young peoples get together that had been arranged AS4 believers and for the Lord's glory. They were going somewhere to enjoy some worldly pleasures. So just so we have that clear, it wasn't that, uh, he was saying don't go to something that has been arranged for the young people in order to encourage and be helped. That's a helpful, helpful story. Countries are very important. We've looked at some now the Lord is in charge. That's one he suffered for us and his wife here, that's why. He suffered forest on the cross, that's why. And all these things should constrain us. Sin has its consequences that should constrain us. Godliness is profitable not only uh, for the life that now is, but as well later Godness is profitable. Then can have a very damaging re effect on relationships. Those are important to us.

They can have a very damaging effect. On our health, that's important to us. Sin has its consequences. Past the time of our sojourning here and fear itself. We don't want to, uh, lose the objective side that there are reasons for these things and they're laid out for us very clearly in the scripture. And the issue of prayer that was just mentioned, even in all of these other things, we're not sufficient for these things. But the little anecdote that was just told, she would pray about it. And if we hesitate or plunge ahead without prayer, we're going to fall into some things that will have its consequence. Where is the strength is the approach to the throne of God with the high priest is and that's how we're sustained, not in our own strength. The other side of that is there are things that we're told to do or not to do rather, uh, I just use the Leviticus 19 to illustrate what I mean. That chapter, if you were to read it. That tells the children of Israel various things that they should not do. And you, you count for your own exercise the number of times it says, I am Jehovah your God. The charter begins by saying ye shall be holy, for I the Lord your God am holy. And incidentally, that's the verse that's quoted in this epistle of Peter. He says in the first chapter, he as he would just hold you as holy, but as he would just hold you as holy, so he was holy. No manner of conversation. So we need to keep in mind that there are things that God has said that are inappropriate because he has said it. The will is gonna tell you exactly the opposite. It's gonna tell you what's the objection to behaving in this particular way. What's wrong with that? And if you reason through it and follows well with this reason, you're gonna arrive at the same conclusion that they do. There's nothing wrong with it that God has said. Now there are. There are reasons and consequences being pointed out, but sometimes they aren't evidence for years in their life. But we have one who has made them, who understands the way that people work and the relationships. And so there are the negative side of things that may appear ultimately in your life, but just remember there are things that God has told us not to do simply because he is God and he is whole. One other point I want to make is that in Regina, sister said to me. Is becoming the attitude that as long as the young people do it together, it is OK? Just

be careful of that. Just because you deranged an activity with a group of other young people, it doesn't necessarily make that active activity OK. Depends on what the activity is. Before we leave this umm, conversation, uh, about young people and college, umm, I just, I want to relate this and I hope it's helpful. I don't mean it to be amusing, but this was recently said, umm, in Minneapolis. I have a granddaughter that goes to the University of Minnesota. She's in second year dentistry, a lovely young lady, and I believe the Lords. I have a grandson who goes to college. In Minneapolis, one of the colleges there, and his purpose is to be a sports medicine guy and, uh, therapy. Sports therapy. And I'm not sure of his salvation, which grieves me greatly. But this was said in jest. About umm, some college students were talking and they were underclassmen and they were older class and senior classman. And one of the. One of the young people said, well, I know I've got a responsibility to go to class. There's a big test tomorrow, but it's Friday night and I want to go to this big party. I'm, I'm struggling with which to do well. Unfortunately, the older classman who should have been a good role model or an example said, oh, by all means, don't worry about the test tomorrow. Go to the party. You can always make up a test, but you can't make up a party.

That was the advice, uh, that was given. Well, what a shame. Now, these people probably were not Christian young people. I don't know that. But there may be college people in this room and there may be those who plan to go to college. But I beg of you, be careful. Who you associate with and what you associate with, because Satan has his, has his claws out there. He, he can OfferUp more enticements and glitter and goodies to distract you from studying for one thing, but also to distract you and how you've been raised and taught by Christian parents in the Christian home. You don't get to just throw that all away because you're away from home and mom and dad and, and wow, I, I, I'm going to, I'm going to try this. I beg you not to before the Lord. Well, as we mentioned, the Lord. Draws out our hearts by a sense of His love. That's what we get in the beginning of this chapter and also in 2nd Corinthians 5. But He touches our consciences, as Bob was saying, by a sense of the solemnity of the day in which we live. And both ought to have a serious effect on us. Shouldn't they? I know I've talked to young men in college when I was going there, and sometimes they would be facing this kind of dilemma. But I've heard some of them say. But my parents really sacrificed in order to make it possible for me to go to college, and they are working hard in order to pay. For me to go here, I have a heart that wants to do the best I can rather than disappoint them. And so there are different things in a natural sense, but the Lord uses both of those, one to exercise our hearts and one to draw our hearts out in an appreciation of His love and all He has done for us, and then to recognize not only what concerns myself, but a responsibility to others. Because as Bob was bringing out, God is going to judge the living and the dead. And why are we in this world? Are we here just to live a good, morally upright life and then go to heaven at the end? That's wonderful, but that's only a half story, isn't it? We're here to be living witnesses of the grace that sought and found us. We're here to be a testimony to this world. Not that we should look out to be a testimony, but we should be following Christ. And we will be a testimony, but we are not here just to say, well, now that I'm saved, I'll just live a good, morally upright life and at the end I'll go to heaven. No, there is much, much more than that in real Christianity. Even though. I was wondering if in the Ephesians chapter 5. Two or three verses and I'm wondering if this would would tie in with with what we've been talking about. First, the first verse it says be therefore fathers of God as their children. And then we go on down to uh, verse UH-14 and I'll read it regarding wherefore he says wake up thou the secret and arise up from the moon with dead and Christ shall shine upon thee. See therefore how you walk carefully, not as unwise but as wise, redeeming the time because the days that are evil and so forth. I was wondering if that would tie in here. What a word of a warning to us. We need to wake up, don't we? We may be sleeping Christians, you know, and I speak personally just to myself. I don't speak to others. I need to wake up. The Lord is coming is so very near, and it might be deeming that time for the Lord. Or am I doing it for myself? Am I living for myself? Or am I living for the Lord? It says wake up and see that thou walk carefully. Oh how I need that in my life. And sometimes we, we forget that, don't we? Satan is so busy to allow us to sleep and to get us occupied with other things. But what's done for Christ is going to last. Everything else is going to be burned up. Are we living for Christ or are we living for self? That's something to speak to my own soul. The secret is to fall in love with him all over again. You know several times that someone has mentioned attitude.

When love is the attitude of the heart towards the Lord Jesus Christ or towards another person if it's difficult. To operate in that relationship with someone when Love's there, it makes it not so difficult. I was reclaiming myself with the The story of James J Braddock, the boxer from. Days gone by during the depression, he became well known. He was a devout Catholic. He may have been even been a believer that during the depression he had become a boxer of renowned and had made some money, but he lost everything in the stock market. He was down to living in a basement tenement with his children and he and his wife had very little. They even turned the power off and, uh, he tried to get work. Sometimes he'd go to the soup lines and food lines and. And there would be nothing there. And you get work at the dock sometimes you've been injured and wasn't able to box anymore. They've taken away his boxing license and he was down, way down. And then, uh, his old manager came to him one day after he'd been going through the depression and through these things and he said, uh, they're going to give your license back for one fight. You said that the number one heavyweight champion contender for the heavyweight championship has been injured and they need somebody to box the guy that's supposed to be in the undercard. And it's tomorrow. No one else will take it because this is a powerful man and, uh, there's no time, he says. I'm not really doing you a favor, but I thought you'd want to know. And he jumped at the chance to take it. And when the the news people were interviewing him, he said, you're an old man, why are you doing this? You're likely to be injured. You're likely to be hurt, he says, what are you doing it for? He said. Milk. This is my children, my wife. And it was the love of his heart for his family that took him as an older man into the ring and fight again. And he was able to get a little bit of money to help his family, but love was in his heart. The story continues later. He won that fight and he won a few more and he was brought up to face Max Baer, who was one of the most powerful and strong heavyweight champions in boxing had ever known. And this man had killed people in the ring. And here's this smaller, older man, really a light heavyweight, and he was going to box it. And again, the news people are interviewing them. This Max Bear is the handsome, powerful strongman, and he's enjoying the wine, the women and the song. Everywhere he went, he wore furs, and he always had several women with him. So his motive was the fame and the glory of this. Once again, James J Braddock is asked, why would you step in the ring with this man? You're likely to be killed. Once again, it was my children, my wife. I loved them and I'm doing it for that. I was thinking about that as we had this conversation about suffering. You know, you can draw back from things that might be painful if you look at them themselves. But even in a natural way, even in, in secular things, people will admire those who press ahead because they love their families and they love people and they sacrifice something. They endure pain or suffering because the motive in their heart is for someone else. And they're able to go forward with it because they do despise the pain. They despise what might come. Recently I read of a a young soldier in Iraq. Who is with his troops and several men about And he was from where I live in Florida. And a grenade came in to where they were. And quickly he put his helmet over the grenade and he threw his body on top of it and he gave his life for the men around there. And these young men were going to the funeral and talking about how this man had suffered and given his life for them. And it sounded like he might have been even a believer from what they said. But he said he was that way in life, that he thought of others first, he put them first, and he didn't give it a second thought because the attitude of his heart was right and his job and what he was doing there, He leapt upon that and saved the life of his friends. It's true with the believers. If we are walking with our hearts in love with

Christ, if we know what Galatians 220 means to live a life yet not I, but Christ, it doesn't seem all that difficult to face difficulties. Some of the pain doesn't seem all that painful when you face it because you're not occupied with that. You're occupied with someone that you love.

And your love grows when that there's greater love that comes back. I don't know how many times I've heard in conferences and, and, uh, all my life, how that if you want to grow in your love towards the Lord Jesus, occupy yourself with his love for you. You know, we can talk about, and, and maybe as a teenager, I heard many times similar things about what we should be doing in the manner of life. You can approach that with religious self too. You can begin to do what seems to be the right thing to do and begin to not do the things that you shouldn't do. In a kind of a religious self, and that will end in failure as well until we graduate from God's school that I call the wretched man's school. That's what we'll keep doing. We'll keep returning to that that we need to, if we drift, if we grow cold or like the Ephesian church in Revelation where we've lost, left our first love, we need to fall in love with him all over again. A lot of these things just take just fall into place. They don't even have to give him a second thought. When your object and you want to do that which pleases him. If you've ever watched a Little League game or, or some game where children are playing and you'll see a little boy or a little girl do something, uh, kick the ball or make a score. They look back where dad's sitting on the bench. They look back to see, did daddy see that? His daddy please. If our thoughts are like that, we would look to our Savior. Is he pleased with what I'm about to do? It takes the pain and the suffering out of some of the difficult choices that removes it because we're occupied with him and that he's pleased with me and that's enough to do it for that reason. That decision is five and verse two and walk in love as Christ also has loved us and has given himself an offering and a sacrifice of God for sweet spending favor. But what she said it for if we're in love with Christ. If these are objects. We can please send and we, the, the herd is gone and it's honor and glory to his blessed name and it makes us rejoice and gives us the strength and the courage to belong because of all we've done for us. You know, the difficulties that, uh, surrounded what my wife has been through in the last year with facing cancer, Somebody said to me, well, that's really put a lot on you, what you had to do. And that must have been really tough. No, it wasn't. I love this woman with all my heart and soul. Why would that be tough? Because I love her. If we love the Lord Jesus like that, it's not difficult, you know, And we're, that's where he is. Just fall in love with him all over again and a lot of these things will fall into place. #288. Oval's birthday card leave all week we will say, and then my people allowing Jesus there is a known display. But I happen to go large us over here below by virtue of Chinese desk blood by virtue collection flow tip #288. All the office mercies for exist. In the market, so I'm getting God anymore.

First John 3. And chapter 3, verse two. Love it now are we the sons of God, And it does not yet appear what we shall be, that we know that when he shall appear, we shall be like him, or we shall see him as he is. And every man that hath his hope in him purifies himself. Even as he is pure, and ourselves for him.

Denver Conference: 2009, 1 Peter 4:6

Reading

We didn't have any comment on verse six, so would it be all right to begin at that, even though we did go a little bit beyond it in some of our comments? At the end of all things is at hand. He therefore sobered and watched under prayer. Some of the old things have fervent love among yourselves. The love shall cover the most favorite sins. Use hospitality 1 To another without refuge. As every man hath received the gift, Even so minister the same one to another. Of Ben Stewart, The manifold grace of God Can a man's feet let him speak as the oracles of God? Any man minister, let him do it as of the ability which God-given that God in all things may be glorified through Jesus Christ. Beloved thinketh not strange, and turned the fiery trial which is to triumph, as of some strange thing happened unto you, but rejoice in as much as ye are for teachers to Christ suffering. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed to let him glorify God on this behalf. So the time has come. The judgment must begin. If the House of God, and if it first began at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly, the Sinner, appear? Wherefore let them that suffer according to the will of God. Their souls to Him, and well doing as unto a faithful Creator. Some were noticing that we hadn't commented on verse six and were wanting to have an explanation of it, so maybe. We could have some thoughts on that verse. In particular, how could, how could, how could those who are dead be preached to? Would that also refer to First Peter 3 and? 20 or 19, would that be related? I believe it's the same thought. All right. Yes. I think the point in the verse is that is was for this cause was the gospel preached to them, which are now presently dead, and he's just showing that judgment, as he said is in the fifth verse preceding verse. That would be executed. Is that there these people that are being judged are not being judged without a cause. And they have, it's not that they have not had an opportunity. God does not judge anybody, uh, unjustly. And so they've had a testimony rendered to them and they're going to be judged according to it. I wonder if, uh, Hebrews 11:00 and 7:00 will give us what is said in juxtaposition 1 to the other. That by faith Noah being warned of God, of things not seen as yet. Mooth with fear compared an ark to the saving of his house, by which he condemned the world. How did he condemn the world? By building the ark, wasn't it?

And had there been those that were willing to believe God's message through Noah, they could have found a place in the ark. The the door was open, wasn't it? And so it was God's desire that man should be saved. And so it is today. And the object of all preaching of the gospel is that men might live according to God in the Spirit, but if they don't pay attention to it, God holds them responsible for the message they have heard. And I for myself don't believe there will be anyone at the Great White Throne. Who hasn't had a clear and definite testimony in one way or another to his or her responsibility toward God and has clearly indefinitely set their will against it. You know, sometimes in the courts of today, people. Can end up in a courtroom, perhaps because they got caught up in something that they didn't really understand. And they say, well, I don't know what's happening here, what I'm doing here. I'm I'm not sure what all what's going on here. Not that it happens that often, but it does happen. But there'd be no such attitude at the great White Throne, will there? Nor will there be an attitude like that with the judgment of the living when the Lord separates the sheep from the goats. Some of them will say, Well Lord, how? How did we not? Uh, minister to you and so on. But the fact is there was a clear and definite will that rejected. But God's definite object and purpose, shall we say, or desire, which is a better word, is that men should be saved. But you and I have a wonderful privilege to preach the gospel. And God is glorified even if men don't believe, but souls are far more responsible after hearing it than if they don't. Euclidean 2. Stop. Excuse me, in Philippians chapter one verse 27 and 28. This is only like your conversation. Be as become at the gospel of Christ, as whether I come and see you, or else be absent. I may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries. Which the gospel is to them an evident token of perdition, but to you of salvation and that of God,

Is it true that the very thing that could have met, and is the means of salvation, the power of God, and the salvation the gospel, will, in that judgment day, be the thing that is brought up and said. This condemns you because you refuse to. And so, as Bob was bringing before us in the meeting this morning, it lends a note of soberness to the day in which we live, doesn't it? Because the judgment is imminent. If Peter could say the end of all things is at hand and of course as far as Israel was concerned at that time. It was the end of their history as a nation, at least in responsibility, before God was at an end, and God was about to destroy that city of Jerusalem and about to take away every vestige that they could look to. In terms of worship according to what they had had in the Old Testament. But how much more for you and me who are living right at the end of the grace, and we can see all of the events forming around us for that judgment which will fall. So it leads into that next verse. The end of all things is at hand. Be therefore sober and watching the prayer. As we were saying this morning. That doesn't mean we are to walk around with a long face, doesn't mean we are never aware of smile. It doesn't mean we are never to have. Joy in our hearts down here, but it is the sober and serious understanding of the time in which we are living and the fact that as the old.

Saying goes that we're all familiar with row, row, row your boat gently down the stream. Merrily, merrily, merrily, merrily. Life is but a dream. Well, that's not the way the Christian life is. It's a life of joy. But as we had brought before us in the address, it's the life of Labor. It's the life of giving up my own things, my own will, my own comfort. What I want to do in order to represent the Lord's interest down here. We will realize the solemnity of the. The changes that are ahead for planet Earth just to think rather than to live in land where democracy is, is, uh, defended to the hill. And they don't realize that it's just about over. It is just about over. The whole system of government is going to be dramatically changed. God is going to intervene directly. Into the affairs of this world and the Lord Jesus is going to take the reins of government. To me, it's so solemn to think that the Lord Jesus, when he was down here in this world, you never have him laughing. He was one who had joy, said He rejoiced in spirit, but he was the Man of sorrows. How could he, when he saw the misery of the people amongst whom he passed, and then experienced their rejection, knowing that it was going to be for a terrible judgment? How could he laugh? Could not and there needs to be that soberness with it. There's there's two things mentioned here in verse seven. Sober and soberness is in connection in contrast with drunkenness. And watching this in contrast with sleeping. And we can be those two things in the spiritual sense. Drunkenness in the spiritual sense is being under the influence. Not of alcohol, perhaps, but of other things to the point where we cannot function properly as Christians. And watching is in contrast with sleeping. Does it mean to be asleep? Means not to be alert. You know, sometimes we're pretty alert when it comes to our own affairs, but when it comes to the Lord's things, oh, how important it is to be alert in every sense of the word. The Lord help us, dear brother, You really believe the Lord is seeking to awaken us right at the end? And I don't think, I don't see how this world can go on very much longer the way it's going today. I don't understand how it can. Others have said that before, you know, and here we are still here. But brother, one of these days it's going to happen. The Lord is going to come and things will dramatically change. The Lord help us to live in the view of that fact. I think that's the expectation of verse 7. For some time, but I believe that we're seeing now the begin, the beginning of the decline and perhaps the eventual fall of North America as a, a power in the world and the, uh, power, the, uh, government of this country and, uh, the country to the north, uh, they, most of, uh, the light that we've had in connection with Christianity is being given up and the word God is being given up in a public way. And so there's, uh, not that watch because they're. As they do from the beginning. But umm, for the Christian, their responsibility now? Because we know these things, because we have knowledge of the will of God and we believe in the absolute perfection of the will of God, We say we do. Then we set aside the will of the Gentiles. We walk and we're responsible way before the Lord.

You know what, sometimes in my own soul, uh, the Psalm 84 and I think it's verse 11, it says no good thing will he withhold from them that walk uprightly. That's the will of God. No good thing is he going to withhold from you or I? If we walk uprightly, we'll have everything that we need in connection with our Christian path, but we need to recognize that this world is just about to end. What we see with our eyes and what we're experiencing in this scene is just both and last night, a Sodom. Nobody in Sodom had a clue that it was the very last night of their existence. Not even a lot. A lot. And his wife and his two daughters had to be drunk. In that song, serious to think about rather than it just seems to me that the Lord is speaking to us that we are giving down to the end. We need to hold on to things down here pretty loosely and be simple in our living habits. Appreciate that Robert in the address, but remember brother. Speaking about the importance of being simple, a Pilgrim is somebody that is simple and is living at this. Lord help us, brethren. There's much to be done, you dear young people. It really is a joy to see you here taking interest in the Lord's things. But I'm gonna challenge you to use your talents. For that which is going to last forever, this world is putting earthly objectives in front of you. The squirrel is not going to last that long. If you run towards those things, what are you going to have in that day when we're taken out of this world? You need to use what we have in view of God's eternity. Lord help you there, young people. Well, one of the big hindrances to believers going on together is found in verse 8, isn't it? Above all things, have fervent love among yourselves or charity. For love or charity shall cover the multitude of sins. That verse should not be used to. Passover. That which is a serious sin, a dishonor to the Lord. That isn't a thought. There are things that have to be addressed and serious sins that have to be taken up, but I believe the thought is here. So many problems and difficulties I speak to my own heart arise from. Slights and misunderstandings and things that perhaps are done that affect me personally, not so much the Lords honor and glory, not so much something which the Lord is going to have to look to the rest of us to take up, but rather things that we can pass over. Excuse me and let them go. Select something, go and to hold those grudges and cause strife among ourselves. I was impressed a while ago by reading a story in a secular magazine. I was sitting in an office waiting for an appointment and I picked up a magazine there and there was a story there about a girl who had found herself in. A Bob Evans or a Cracker Barrel or something like that somewhere in the United States. She was in her early 20s. She was all by herself, had a meal, went to pay your bill, swiped her card there at the cashier. And was reluctantly told, sorry, your card is no good. I don't know whether she overspend her limit or what was wrong with it. But anyway, the card was no good. And there she was with only a bit of pocket change in her wallet and no money to pay her bill. What was she going to do? She said, I don't know what I'm going to do. She said to the cashier, I don't have any money. I have no cash. Well, have you got another credit card? No, I don't have another credit card.

Man standing behind her said Here, use mine. Swiped his credit card through. Of course that one worked. He paid her bill for her. She said. Oh, she said, oh, Sir, thank you so much. Give me your name and address so I can pay you back. No way, he said. No way. I'm not even going to tell you who I am. And she was so impressed that there were still people in America that would do that. But I ask you and me, why could he do that? And why did he do that? It was over the goodness of his heart. But there was another reason, wasn't there? He could well afford it, he wouldn't miss it, and probably many of us here in this room could and would have done the same thing because we wouldn't use it either. $20 or whatever it was, So what? And you know, it's those that are spiritually wealthy that are able to forgive. Are you spiritually wealthy? If you're spiritually wealthy, then you don't take slights you don't worry about. You may let them go. You say that's not worth getting excited about. That's not worth extracting the last bit from my fellow brother and sister as we get the young just servant in Matthew 18 did who was forgiven the huge debt and then went and grabbed his fellow servant by the throat. So I suggest that that's the thought here. It's letting things go that

affect me. And if I can go on for one more moment, we find the Lord Jesus doing the same, don't we? Just one incident that comes to mind. They said to the Lord Jesus, thou art a Samaritan and hast a devil. How did the Lord answer that? What an insult for a Jew to be called a Samaritan. Hard for you and me to understand, but that was a rough insult. The Lord ignored that completely, didn't He? To say he had a devil was a reflection on his father and on the power of the Spirit of God in him. And so he answers that he says I have not a devil. In Proverbs 19, which is perhaps where Peter got that, we have something of the same idea. Perhaps we could read Proverbs 19 and verse 11. Says there the discretion of a man, the prudence is anger, and it is his, and it is his glory surpass over a transgression. MMM beautiful. When there is personal offense, love is able to forgive and to cover emotions in offenses and just. We may, uh, uh, come across as we seek to move together as Christians, but when we hold a person to every last ounce of what he owes us because we feel he said something or she said something shows that we're really not walking in Christian grace and the kind of love that is needed in these last days. And, uh, we need to have this kind of charity or love that he's speaking out here. I'd just like to say too, the beginning from verse seven on to the end of the chapter. We have a series of expectations that pertain to how we ought to carry ourselves because, uh, it is the end of all, the end of all things about hand. And the first one is to, to be sober. And we need to be sober because we have an enemy that is lurking at all moments looking for an opportunity to upset us and to turn us away in the path and trip us up in some way. And there's no time for us to underestimate the power of the enemy. We need to be sober in our Christian lives. And it's the opposite of carelessness, his father has been saying, But also we need to pray. And prayer brings before us the idea of express dependence. We may be, uh, super realizing there's an enemy, but we may, uh, overestimate our own power, thinking that we can handle the enemy and we're sure to fall. But we have prayer as a great resource for us, and that is to express our dependence upon the Lord every single day of our lives. There were no match for the enemy and we're surely going to be swept along by the current of things in the last days, but.

But the Lord would keep us, and then to express this love that we're Speaking of to one another in regard to those who overstepped their bounds with regard to us in a personal way. It is to the glory of a man to pass over transgression. Can we do that? Are we able to have that kind of forbearance? That's what Christian, Christian Love Is All about. Another verse is in Proverbs is uh. Chapter 10 and verse 12. In our chapter it says love covers a multitude of sins where it says love sufferers all sins. And I think it's like you mentioned, Bill, it's not a matter of trying to hide sin. He that covereth his sins shall not prosper, it says. But it is. There be a health to souls when there is sin. Notice in James uh chapter five I think he gives the sense in which way sin is covered. In uh chapter 5 in the actually the last verse of the epistle. 520 Let him know, let's read verse 19. Brethren, if any of you do air from the truth, and one convert him, let him know that he which converted the Sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. So it's a sense to be a help to that person, so that the thing doesn't have to come out into the open. In time, There's another verse in Proverbs 2 That I find very beautiful and I think, uh, flies. Is in chapter 27. And verse 5. Open rebuke is better than secret love. Baseball are the wounds of a friend. But the kisses of an enemy are deceitful. So sometimes. We are wounded, I have to say that in my own experience. There's been words administered to me at times that have left me wounded. But getting into the presence of the Lord about it, I have found that what was said to me was extremely helpful. I needed the correction. We needed bread. None of us are sufficient in ourselves. And so sometimes in that way. Sin is covered, not that it's ignored or try to be covered up. Without addressing it, no sin must be addressed. And I, I really appreciate what was mentioned about this verse. This is the agape love. You know, in our day, it doesn't seem like we understand very well what that love is because we find it very easy to love when we're loved, when people treat us right, but when we're not treated right. We find it a little bit tough to laugh. And it's because we don't understand what this word love means. It's not love. That comes as an emotion, and sometimes I think we think of love as an emotion. It may affect our emotions, brethren. Yeah, but love is more of a decision. And I love to when I'm talking to the young people and the youth village, they're in our area where we go to preach the gospel, I often ask them, why does God love us? The first answer I get is because we're his children. Do I counter that? And I say, well, if you're not a believer in the Lord Jesus, you're not his children. You're not until you accept the Lord Jesus as your Savior. The next answer I get is because we're His preachers. Well, that's true, and I would guess that God loves us because of that. But I say I want to give you another answer that I think helps to understand it better. God loves us because God is love. It's nothing to do with what's in me. He loves me because of who He is in His own person.

And to me, that is so beautiful to get a hold of. It doesn't depend on what he's found here. Even as a believer, sometimes I fail. Does he still love me? Yes, he certainly does. His disposition of love has never changed. He may not be able to show his love sometimes because of what I allow in life, but it's love never changes. And oh dude, get ahold of that, brethren. That's the love we are exhorted. I should say commanded. And in John's epistles, I should say, but John's Gospel and his epistles, there are seven times when we are commanded to love one another. Doesn't say love one another if you possibly can. No, it's a command rather, and it's the love of decision. It's the love of sacrifice, and God loves it cost him. And it cost him terribly. Now that's the love we are told to love one another with. Fervent love to one another. Oh brethren, to me it is exercising. I'd like to hear perhaps some thought. Why does God have to command us to love one another? What did you say about that, Bill? Well, I suppose on the one hand, we're not under law in the New Testament, are we? But God gives us commandments which are the delight of the new life, the new nature in us to carry out. And we get that in John's ministry, don't we? It says love is of God. And in our King James, that verse in first John 4 reads, we love him. Because he first loved us. But if you notice in. The Darby translation to him is left out. We love because he first loved us. But it seems, isn't it true, brother Bob, the way you were saying it, that all too often the natural tendency is to revert back to natural love and to revert back to that which is the response of the love of others, and when that is what characterizes us. Then we will find that all the slights and all the irritations in others, and the way I irritate others too, and all the things that happen among us will take over, and I venture to say they have caused. More difficulty among believers than bad doctrine and things like that. Not that bad doctrine isn't serious, and I'm not making light of it, but far more trouble has come about because of perceived slights. And ways of doing things. I know I talked to a dear brother not too long ago who had left the assembly, and when it came right down to it, he didn't disagree with what was done and what was said. He finally was forced to admit it was. Was the attitude and there was a spirit in which it was done. That's what got to me. Well, God commands us to love, doesn't he? Because that new life will. Will love, but we need to be exhorted to let that new life display itself. Is that, is that right? Yes, and I remember, uh brother AC Brown talking about the difference between the commandments of the Old Testament and the commandments of the New Testament. I really have enjoyed it. He put it this way. The commandments of the Old Testament were do this and you will live. The commandments of the New Testament are. Live and you will do this. And he first gives us the light that wants to do it, and then the commandments are the divine directives for that new life. I remember a sister in South America where there was a problem. Saying there was a problem on some sisters. I don't know what it is, what it was about, but. She said. I hate that sister.

And a brother that heard it made a good comment I thought. He said if you really do hate that sister, it may be that you've never been born again into God's family. And that's true, you do hate that sister. But I wanna tell you, he said. If you have been born into God's family, you have a nature that is able to love that system. But that was a very good answer. We need to be challenged about that brother. And Bill says

they're just sometimes those little things we allow to wrangle in US. Let them loose, brethren. Don't hold on to them because they will hinder you, not anybody else. You hold on to them because you think you're going to make that other person suffer. That's not the case. You are going to suffer. Let it loose. That's what's called roots of bitterness in Hebrews chapter 12. #2. Watch carefully that those roots of bitterness don't spring up and trouble us. There's another verse I'd like to read in first John chapter 2. In connection with that, she mentioned I'll and I have found such a blessing. First John chapter 2 and verse. Then he that loveth his brother abideth in the light, and there is none occasion of stumbling. In in isn't that beautiful? You really love your brothers. There won't be any occasion of stumbling. Another verse in this song. I'm 119, it says. Great peace, as they which love thy law and do nothing, thou offend them. Do I get a pen then? Because there's something in here, my old flesh, that gets offended. Rather than it's not the spirit that's been offended, it's a flesh. Lord help us brother, and this is really important. Question of our law at the bottom of every division, every divorce, every rec friendship are held offensive. How can those of us who've been forgiven for so much hold some minor insignificant thing against our president? It's true this admonition would solve a lot of things because all of these things you said, it harms you first. It does. But though that verse you quoted about a root of bitterness, it says it will trouble many. It grows there and it destroys the person and the Lord has to bring that person under judgment. In that parable about the unjust servant that was turned over to the tormentors, I believe the Lord does that. If we hold on to something and we will not forgive our brother, our sister, He will turn us over to the tormentors. He will allow the enemy to come in and tear at the flesh because we won't listen to his, his quiet pleadings. He will allow things to come in our life that will turn us. In the in a government, a way of government into into our lives. This admonition. I once did a study on that word charity why the King James translators chose that word at its time and the what it meant at that time. In the English language, it's closely associated with the word cherish and if you cherish something. You prize it. If you prize it. There's an idea of protection in that. It's it's prize. We only get that if we're gonna prize our brethren. Sometimes people say love is blind and you may look at somebody and boy, that sister loves that brother. Love is surely blind, or vice versa. What do they see in that person? Well, somewhere along the line they chose to love that person. And even when the age brings wrinkles and they don't look so pretty anymore, and there's even love that was greater than the beginning, it's because a choice has been made and they prize them. They prize them. You mentioned how that we can't really love until we are first loved by Christ. He says we have his love shed abroad in us. There's the pool, there's the resource from which love can go and flow out. It's there already. So when he tells us to, well, I can't love that person. They did this, they did that. They're like that. Oh yes, you can. You can love it out of the new creature that you are in Christ and he can do that. And if we see them, I remember Ron Reeves doing the thing with the the lettuce, the head of lettuce, peeling away the outside and saying that we need to find Christ in our brethren. Peel away the outside, look for it in there.

If we see someone in Christ being prized by our Savior that he prizes them, He's chosen to set His love upon them and it has nothing to do with their behavior. I can choose then to love them and prize them and cherish them because God values them and I can learn to value them as well as them as well. And if I look with my new eyes and I look that way, I will find in them Christ. And if I can't prize that, then maybe I'm not born again. Like the brother warned the sister, I need to look at myself and find out where my heart is. But if I do. I will find in them the same thing that Christ does, that He prizes them. He set his love upon them, not because they're special or there's something about them that comes out of them, but because He chose to. It is possible to be, even as believers, injustice collectors. Sign of a poor state of soul. A poor Christian if he's a injustice collection. I believe. I believe he is. The problem with the Corinthians was that they were taken up with knowledge and the display of gift and so on, and so Paul tells them all about gifts and how it was to be regulated and so on. But then he points out that which was supreme over at all, and that all the gifts and all the knowledge that there might be, even in a right sense, was no good if love were not practically explained. And as we've already heard, every believer has the capacity to. Display divine love. But if we're not careful, we can get away from it. And I say again, the Corinthians were taken up with things like knowledge and gifts and a public show of things, all of which really ministered to the flesh and wasn't love at all. And So what love does is what we have in First Corinthians 13, isn't it? And Paul brings before them the practical display of love. That if they really were walking in the good of all that Christ had given them, then that is the way that the knowledge would be used, that is the way that the guest would be exercised, rather than to, shall we say, accredited, distinguished themselves. Another word that's used in the New Testament that is translated love, and it's bileo. It's, uh, brotherly love, and it is something that is encouraged as well in Scripture. It's interesting to see that it is often connected with this agape love, but it is more the thought of the mutual cultivation of appreciation of one another. Bill, I've known you for quite a while. I think I really appreciate you. I don't know if you do the same to me, but if there is then that means that that brotherly love and scripture tells us in Hebrews chapter 13 verse one, it says let brotherly love continue. It's to be cultivated, isn't it, that mutual appreciation?

But sometimes we need to go beyond that even that. You notice how it puts it in, uh, First Thessalonians chapter 4. And I'll read you a few verses that puts the tube together. And it's interesting to think about it and I think it's profitable to meditate on. I don't know that I understand it that fully. But not as that through Thessalonians chapter 4 and verse 9. As touching brotherly love, as filial. Ye need not that I write unto you, for ye yourselves are taught of God, the love that's agape one another. Notice then. Second Peter chapter. 1. When we are exhorted to add to our faith. Different qualities. Verse five starts the list. But the last two things on the list. The end of verse 7. Add to godliness, brotherly kindness, that that beloved and the bride. Charity or luck? Agape luck? So if I would do something deliberately, Bill? To offend you. There might be a suspension of the brotherly law. Could you still love me? I believe I could, brother Bob. And I want to say for the record that in the other category the feeling is very mutual. But that's a good point though, isn't it? We don't want to belabor it too long, but even if there has sometimes occasion arisen when that brotherly love. Can't be shown out if a brother is offended with me and I pretend that there's nothing wrong. That's not gonna solve the problem. But Divine Love ought to be operative in spite of anything that happens like that. And they say that because I often heard. In different places where I've gone the complaint, there's no love in this assembly. When I hear that, I say the person that's complaining is the first one guilty. Because of coffee. Love in its own character. Love that loves when there's nothing lovable. So if there's no love in this assembly, you start. You start loving. And love provokes love. Brother Bob, when you were talking about being wounded and how the scripture talks, the faithful are the wounds of the friend. When somebody has already shown that they really care about you, they really love you, and they come and correct you and there may it may hurt, is it a lot easier to swallow? Is it a lot easier to take when you've already had it proven to you they really care for you? Our brother was talking about an older 1 putting the hands on a younger one and like shooting the arrow and so on. There it is again. If somebody who really has already shown they love me, they care about me and they come alongside to do that. Boy, it's a lot easier to take when they're, I have a sense that they really love me and there's a sense of grace in this love towards me. Well, I, I then I can take that. And it's, it's much, it's applied much more readily when there has to be some wounded. Which you said Sam, is Romans chapter 15 and verse 14 and I think that is a very good point to think about. Laying the groundwork so that we can be helpful in correction when there's necessary, when it's necessary. One of the ways Roman. Let me go ahead. Excuse me, just read this verse. Romans 15, verse 14. I myself also am persuaded of you, my brethren, that ye are #1. Full of goodness. #2 filled with all knowledge and then #3. Abel also to admonish one another.

Go ahead Bruce, I was just going to say one of the ways in which we can manifest love, show love to one another is what we have in the next verse and that is in using hospitality. And this means to open our homes to one another and to bring them in. Have you ever, am I the only person here that has that feeling or experience? But have you ever? It's a little bit of coldness between you and another brother or sister, a couple. Bruce, can you speak up a little? And then what happens is you. You get the notion to invite them to your home for a meal and you spend an evening with them and after they go home, you see them. I really enjoyed that. And you feel closer to them. You feel like, uh, whatever there could have been developing between you, they seem to have, have, uh, been just just anticipated. So I think that, uh, there's a reason why the, the expectations flow on here. And he talks about using hospitality. In fact, you'll see it elsewhere in the Hebrews 13. Just turn to Hebrews 13 real quick right here. That says let brotherly love continue verse one. Then what's verse 2? Be not forgetful to entertain or strangers. So the same idea of using hospitality flows on after an exhortation to love. There's a reason why the Spirit of God puts these two things together. And so let's open our homes to one another in a regular way. I think it will build those bonds, strengthen the bonds that we so desperately need to have strength in among us. Please Bruce uh, comment on the last, uh, words that verse 9. Without murmuring, it should be translated. I suppose that would come up when couple so and so has invited me and my wife to their house and we had a nice time and a month or two go by and we kind of feel like we all them to have them over too. But I don't like them. I'm too busy. I don't wanna that would be doing it with murmuring or grudging. It should be because I we have an open heart toward one another and not because we feel we have to repay the kind of that's not the kind of Christian love that should be seen amongst them. My father taught me a good thing in this regard, and I'll be here forever grateful for it. He's home with the Lord now, and I remember seeing him. In situations where maybe it was pointed out to him that a certain person was upset with him. My dad, when that happened, he would make a special effort to go and be more friendly, more kind and spend more time with that person. And it worked every time. It just all the stuff went away. And I learned from that that it didn't give Satan an inroad there. It didn't give him a foothold. At all. It was gone. And I, I watched him do that over the years. Just go after that and uh, you know, that's a good lesson to see. Number 84 in the appendix. Number 84 in Atlanta.

Denver Conference: 2009, 1 Peter 4:7

Reading

Let me continue. If any other brother has something for us or a suggestion. You don't have to stay in First Peter 4. With every man hath received again, Even so minister the same one to another, as good stewards of the manifold grace of God. Any man speak, let him speak as the Oracle to broad. In man minister, let him do it as of the ability which God-given it. The God in all things may be glorified through Jesus Christ, whom He praised, and dominion forever and ever men. I love it thinketh not strange, and turning the part of the child which is the Bayou, as though some strange thing happened unto you. Look at joy as much as you are for takers of Christ suffering. And when this glory shall be revealed, he may be glad also with exceeding joy. Did he be reposed for the name of Christ? Happy are you, for the spirit of glory and of God resteth upon you. On their part He is even spoken of, but on your part He is glorified. But let none of you suffer as a murderer or as a thief. Then if any man suffer as a Christian, let him not be ashamed, and let him glorify God on this behalf. And the time is calm that judgment must begin at the House of God, and it first began at us, until the envy of them that obey not the gospel or God. And if the righteous scarcely be saved, where? The ungodly and the Sinner appear. Wherefore let them suffer according to the will of God, amidst the keeping of their souls to Him in well doing. Creators. Beginning at verse seven of this chapter, we have this expression. The end of all things is at hand. And then falling, falling from that, we have a number of exhortations that we are to, uh, take heed to in view of the fact that we are in end times and that the end of all things is at hand. We've already spoken of the need to be sober and then the need to be in prayer for dependence upon the Lord. And to love one another fervently. And to use hospitality. And now when we began reading today verses 10 and 11, we have another thing, and that is the need to use our gift to minister to others that God would be glorified in their souls. And then in verses 12/13/14 we have another thing, and that is the need to rejoice in trial. In the trial of suffering, for Christ's sake. And then last but not least, the last four or five verses of the chapter to be on guard against misconduct, because there is a Father's hand dealing with us in government if that be the case. So verses 10 and 11. Bring out an important thing, and that is the need for ministry in these times. There's never more time than now to be found together and getting our souls built up on the most holy faith. And here he tells us that every man has a gift, says the gift that should be translated, a gift. Every one of us have a gift and we are to use that gift for the profit of our brethren and for their good and for their blessing. And that's an important point to get ahold of. Every Christian had a gift. There's three verses in the Bible, at least that I know of the New Testament, that indicate this. One I think is in Matthew 25. Let me just turn to that Matthew 25. By way of the parable that the Lord gave.

Matthew 25, verses 14 and 15. But the Kingdom of heaven is like unto a man traveling into a far country, who had called his own servants, and delivered unto them his goods, and he gave unto 1. UH-5 talons into another, two into another, and every man according to his several ability. The word I've been focusing on now is every man. Seasons 4 gives you another place. Ephesians 4/7. But unto everyone, notice everyone of us is given grace according to the measure of the gift of Christ. Each one of us has been given a gift and grace to carry out the service of that gift for the blessing of God's people. Then we have it again in our chapter verse 10. Every man has received a gift and isn't interesting. Yeah, when it speaks about receiving a gift, there's no mention anywhere in the New Testament, not here, not in Ephesians, not in Matthew, nowhere that you get the idea that if you discern that you have a gift, that you should go to a Bible school or seminary to be ordained before you can use it. They'll learn to have a gift, or the possession of a gift is the warrant to use it, rather the very fact that one has a gift. This is warrant to use it so it goes on and says. If any man minister, let a minister according to the ability which God-given. No mention. That we need to be trained in some school or something like this. So we all have a gift, but I would like to also say that this does not mean that we all have a gift to minister the Word. That's only one area where gift is used. We do not believe in every man ministry of the Word. We do believe that every man has a ministry, but not every man has a ministry necessarily and publicly giving the Word to the Saints of God. Many gifts are not for that purpose, but some are. Perhaps you could tell us the difference between ability and gift. I recall at a conference you made the distinction. I found it very helpful. OK, well you have it in two places here in verse 10 and 11. You have gifts mentioned first in verse 10 and then in verse 11 you have the word ability used. And then back in that passage in Matthew 25 again it says the same thing. He gave a talent according to their several abilities. You have the giving of the gift and the talent and the ability. There are two different things, uh, ability is to do with what we have, uh, received from God naturally from birth. Our natural powers to, uh, our capabilities that we have naturally, but then, uh, we have, when we're saved, the Spirit of God gives us a spiritual gift when we receive the indwelling spirit and we are to exercise that gift. And God is wise in the way he gives it, that he gives it according to the ability that we have. And so he, since he gets spiritually that we've been given to what we are naturally, what he's been forming in our personality. In other words, he would not necessarily

give the gift of an evangelist to someone who is very, very reticent and is frightened of talking to people. It's more rather a person that is more outgoing and rather, uh, interested in souls in that way. So he matches the spiritual gift with what he's already been doing in the soul, even before the person is saying, informing his natural powers. That would be an example, and I remember you brought out the converse. Just because you have a natural ability to say a very strong right arm, it doesn't mean to say you should become a quarterback and uh, uh, think you're going to use a spiritual gift in that in doing that case. MMM. And so we get all three things, I believe, brought out in the word of God. Begat thee. Vessel fitted for the gift. That's the natural ability we get. The gift given of God, which is Bruce's brought out suits the natural ability of the individual. And then there's the development of the gift and the exercise of it. And I I like that comment. It's not by going to a seminary or a Bible school. Again, I'm not saying that God doesn't use them. He does.

But God would have you and me to develop that gift within the framework of the assembly and with our own exercise, meditation, reading of the Scriptures before Him. And I suggest if we are really before the Lord, there won't be a difficulty in discerning first of all, what our gift is, secondly, in what direction He would have us to move in developing it. And so all three are brought before us in Scripture. I enjoy the old thinking, Uh, I've had sometimes young people. Uh, ask how do you know what gift you may have? I'm not sure that we need to. Think about that and try to determine that I enjoyed what one brother said. He, uh, used what the Mary said to the servants at the wedding face. She sat. Whatsoever he says unto you, do it. In other words, my right hand does not say, Do I have the gifts of feeding this man? No, it just simply obeys the head, picks up the board and starts to feed me. And I think that's what we need to be exercised about. Be responsive to the directions that the Lord gives you and I think in time. You say the Lord may show us what our sin may be, but specially since gift is something that is developed, you do not get gift. But I can say by studying you get gifts because it's given. But I'd like to point out something else that you mentioned Bruce and Ephesians chapter 4 where it says unto everyone is given. Umm, they read it here. Ephesians 4 and verse 7 Unto everyone of us that's given grace according to the measure of the gift of Christ. Not everyone has the same measure of gift. God knows what major he may have given you. And it says is given grace and even though he may have a gift, we should always use it in the sense of looking up to the head who has given that? Yet if you don't get a continual supply of grace, sometimes very gifted people have been a great stumbling block and the people of God. And so we need grace. To use that yet, there's another verse that I'd like to mention in Romans 12 where you get the body of Christ mentioned and also the gifts. Yeah, verse 3. He said, I saved through the grace that is, 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 hath dealt to every man the measure of faith, there it is connection with the gifts that follow every man. But it's here it's in connection with the measure of faith. And the faith is not always the same in every individual, so it needs to be exercised. In faith, with a sense in the soul. That the Lord has given something to me that he means for the prophet of his people. And look at you young people here. I know the Lord has given you a gift when we get to the glory did the judgment seat of Christ. And the Lord says I gave you something, how did you use it? What are you going to respond and say, I didn't even realize I had a gift? Scripture is pretty clear that everyone has a gift and so you need to be exercised before the Lord. It's not always the same gift for everyone, but being the presence of the Lord, seek to seek His face as to what you might do for Him. Don't be occupied too much with what your gift is, but be responsive to the Lord Jesus has had as He guides you. In whatever way He may guide you, He lays something on your heart.

Do it hardly for him. Well, that's very good, Bob. I just, uh, following on with that, it's very instructive to see in verse 10 that we are stewards of what of the truth of God. No. Call grace of God. Why does it say that? Because everything that I have is on the ground of grace. Whether it's the truth that God has given to me, the gift to receive it, the gift to give it out, whatever measure He may give to any of us, whether in a public way or a private way, whether it be an evangelism or it be in the truth or in pastoral work or anything that the Lord may give me. It's all the grace of God, and I'm only a steward. And to me, verses 9 and 10 go together here because I'm a steward of everything I have. If God has given me the ability for you to show hospitality. Then I am only a steward of what God has given me. How do I use it? If He has given us a measure of gift and an appreciation of the things concerning Himself, I'm a steward of it. How do I handle it? As someone has said, I can use what I have from the Lord in two ways. I can use it to seek to accredit and distinguish myself, or in a collective sense, ourselves. Or I can seek to use it wherever the Lord opens the door, whether it's for the gospel in terms of unbelievers, or whether it's the truth of God in terms of the whole body of Christ. As Bruce brought before us in the address, there's a right way and a wrong way to do that. I don't compromise. I don't. Build again the things that once I destroyed, But I recognize that I'm only a steward of what God has given me. But I agree 100% with that, Bob, that even though we don't have a sufficient sense in our souls of what our gift is, the Lord put something in front of you. Go ahead and do it. I think verses uh, 10 and 11 go together too, and I think it's. Very, uh, important to if we're going to speak. To speak as the oracles of God or as the mouthpiece of God. Your kids a message to be delivered. We need to be faithful in seeking to deliver that message. As the Lord gives it to us. But you know, sometimes, brethren, I think. And I. I have to point it myself as being guilty here, brother. We are good talkers and we talk on beyond the message that the Lord has given us, and that is. Not good. Remember a brother who got up and gave a message one time and a brother who was close to him. And in confidence said to him, Brother you really had a good message the 1St 20 minutes. For the next 10 minutes, you're just shoveling coal. And I think you know what I mean. It's just that sometimes we have something from the Lord. We're so controlled by the clock in our country that we think we have to fill out the hour. Maybe the Lord has somebody else that wants to say something too. Are we sensitive as to the direction of His Spirit to leave it open so that the Lord can use somebody else? Tell a story and myself that happened to me in Bolivia that really wasn't rebuilt to me. And Oaxaca, Mexico, and they say it's not in Bolivia, it's in Mexico. I wish Brother Eller Cohn and and Doug Buchanan. And after the conference we would usually go around to the different assemblies and we would have a reading meeting in the afternoon and in the evening we'd have a gospel meeting in. Ramon was a senior brother. He usually took the lead in preaching the gospel.

And then we too would follow on. That particular evening, because I followed on and when it was about 10 minutes left, I thought, ma'am. They're expecting me to stand up and say something that I really don't have anything. Since since they're expecting, I'm going to get up and say something. And it was not the Spirit of God. And while I was speaking. My brother I saw got up and walked over and talked to in brother Ramon's ear and then went back and stepped down. Brother Ramon is very functional in the end of the hour arcade, he always closed the meeting, and after he closed the meeting, he said too bad. Uh, Brother on Hill had something to say, but there was no time for him. What do we do to me, brother? We don't have anything to say. Let's keep our mouth shut. And I say that because, brother, I feel I'm guilty of that, of quenching the Spirit and other. My brethren. Lord, give us sensitivity. If we're going to speak, speak as the oracles of God. Say what the Lord has given you. Leave it there. Some of us know our brother John Wilhelm Senior, and he used to exhort us younger brothers when we would preach the gospel or stand up for ministry. And he would tell us, he said. You, younger brother, should be like electric motors. When the power is turned off, you quit. This probably works both ways though, and sometimes the person has something to say and doesn't say it. And sit there. And then everybody is sitting there and nothing is set. This happens especially in the breaking of bread, especially in small meetings.

And it's discouraging. It says here in verse 10 that, uh, this gift, uh, as every man has received the gift, Even so administer the same one to another. And so we oftentimes get the idea that this, uh, is really for a crowd, an individual. Uh, but that's not so often times the gift of shepherding is an individual and working with another individual, uh, teaching is sometimes one-on-one. And, uh, there's a need to see individuals as God sees them and to recognize the need at the time in the field that need. I would just, uh, point out something else that, uh, my wife, uh, told me of, uh, how she was in the hospital and perhaps you've heard me give this illustration, but I think it's helpful. She worked in the hospital with nine doctors and, umm, she said that they were, umm, in that hospital. They come in, they do their medical records and she worked in medical records department and they were, there were, umm, three or four doctors that were very gifted doctors. They had a good diagnosis. Uh, The cases that came before them, they made their proper diagnosis, they were happy, they got their charts done. They just work that was just smooth. And then there were five of them or six of them that were in it for the, for the money. And she said, you never saw such miserable people that didn't like to go to work, didn't like to fill out their charts, had wrong diagnosis, lawsuits on their hands, all those sorts of things. And so I just point this out as an encouragement to us to exercise our gifts. Post was exhorted by the apostle Paul to umm pick up that ministry, pick up that Commission that he'd received with the Lord could use it to use that gift for the prophet of God's people. No one else had been given the gifts that Arpanthus had. He was the only one that was called a fellow soldier. He was the only one that perhaps God had fitted in that day to be able to properly defend the hill of assembly there in Colossi and umm, he needed to be stirred up. So it just say that that if you exercise your gift.

Then, uh, when I add it, it's actually a breaking of bread there we're not referring to yet. It doesn't take yet to stand up and say thank you. Or to praise his name. I just got it there. We sometimes think, Robert, that the gift is to be used in assembly meeting, but that is only one place for use of gift. It's to be used at all times in whatever circumstance the Lord may, uh, give you to, uh, circulate it. I was thinking, uh, first and second Timothy. When Paul has addressed him to Timothy, what he says, and I think it's helpful. Timothy was a young man raised the apostle Paul speaks of his you and I like to read what he says to Timothy in First Timothy 4IN connection with the gifts. I don't know that we know what Timothy's gift might have been. But it says in First Timothy 414. It was not the gift that is indeed which was given thee by prophecy, with the laying on in the hands of the Presbytery or the Elderhood. In other words, each one has a gift and Timothy had a gift, but he was Tim, he was timid and he had to be encouraged. We need to be sensitive, brethren, as to our younger brother that are coming along. To encourage them also to use that gift, Don't neglect it. God has given that to you for the good of all, and if you neglect it, not only you will suffer, but all the people of God are going to lack in something that He wants to give through that means. But it's interesting, I said it was given to him by prophecy, and I suggest a thought here I'd like to hear. Some brother has some other thoughts. Bust up perhaps? The Apostle Paul or perhaps someone other? Sense that God has given Timothy a particular gift and holy Timothy the Lord has given you something that is very helpful for the people of God use it. That's prophecy and then with the laying on of the hands of the elderhood. In other words, he was had the full fellowship of his local brethren when Paul. Uh, it says in chapter 16 of Acts one is Timothy to go with him. He was one who had a good testimony of the brethren in his locality. Oh how? Helpful. That is when that is the case. But like Chris was mentioning, First Timothy is when things were in order. But now notice Second Timothy chapter one when there was ruin in the public testimony. And Hurst. Six Therefore I put the in remembrance, that thou stirred up the gift of God, which is in thee, by the putting on of my hand. Not here of the elderhood any longer. We're in days when we don't name elders. We don't have a process to do that. But the apostles, but umm, also Paul had laid on his hands, he had given Timothy his full fellowship to go forward and to be a help amongst the people of God. And he says, uh, to, not uh, to stir up the gift of God. Spanish translation, it says wake up the gift of God. It was dormant in him. And I fear brother, that there is a lot of dormant gifts amongst us. May the Lord help us. You dear young people, older ones too. Yeah, that God has given for the good of his people. That is not being used. May the Lord help us. Are there gifts that come from exercise? Is there a I remember a bird saying earnestly desire the best gift? Is that related?

This Corinthians 13 that is. Stop. 31St verse of chapter 12. Excuse me? It says, but covet earnestly the best gift. Yet show I unto you a more excellent way. That's referring to the assembly, uh, being in prayer to God that there would be a good plentiful supply of ministerial gifts so that his assembly would be, uh, blessed. Not referring to individuals desiring to have a certain gift. And I look at my brother Bill, the gift of teaching. I like to be like that. We don't, uh, covet one another's gift in that way. It's more the thought of being in prayer before God and desiring. Him. That he would supply the assembly with a good uh. Number of ministerial gifts such as that would be prophecy and build up the Saints in the most holy faith. So it's a collective desiring here. Did you agree with that 100%? Yes. I think we would all agree to that in the sense in which Bruce is mentioning that Timothy was also told in Second Timothy 4 to do the work of an evangelist. Now we don't need to argue about whether he had the gift of an evangelist or not. Some would feel that he did. And that it simply ended stirring up, uh, personally, I prefer to think that perhaps he was having to do something that maybe he wasn't altogether gifted or qualified for. And we may find that. To me, it's significant that that remark is in Second Timothy because in the days of ruin in which we are, we may find that the needed gift because of the confusion and ruin that has come in is not immediately available to us. And we all know the old story about the wife that was sick in the hospital. And what does the husband do? He does his best in the kitchen, not because he's trying to compete with his wife. Our husbands can be good cooks. I don't mean that, but if it were me, I wouldn't compete with my wife. But the point is, if the children are hungry, the husband does his best and he may improve with time, as Bruce says, simply because. He is working at it. And so there is that sense, I believe, in these last days where I do something because the Lord, as Bob says, puts it in front of me. And maybe I say, well, I'm not. I'm not that gifted, I must confess. To use Bruce's analogy, more than once in our local assembly I've said, Oh, if only we had so and so here, or if only we had so and so, and I'll throw the ball back at Bruce. I've said more than once when? Brethren were pitching difficult questions about prophecy around. I've said I wish we had brother Bruce here, but he's 2500 miles away in Richmond, BC. So what do we do? We do the best we can. And is there a sense of that in these last days? I believe there is. And so it's not that we're trying to pretend to be something, but it's that we do what the Lord puts in front of us to the best of our ability. And we will improve with time. So was that the case possibly with Moses? The 5th chapter of Exodus when God gave me the permission to make the children of Israel out of Egypt and he puts up his protest, even saying that I'm not elegant, I can't talk and God even gets angry with him as to his excuses and his. Defer this Commission, perhaps. And then I wonder, what was Moses, you know? Did Moses have again or did God just say you're going to do what I meant to do?

His ability to do it really. Read later that he was Tamika of all men. An interesting answer must be the use of God for what he accomplished there in Egypt brings that people out. And then there's the Apostle Paul. He says there in Prince. His second Prince is, I believe, something about. When God has a purpose to accomplish, he uses such creatures as we as a marble. We need to begin with, but then he would take pictures, Moses and friends, the apostles fall to him, perhaps others. Purposes and so, uh, there may be in the beginning for each of them in a way that apparently shows no gift but. I think it has to do with the when a person receives a gift by the Spirit of God when he's saved, God gives it an embryo, so to speak, and it leaves it for the individual to exercise that and to develop it so that it becomes. Uh, E efficient with it

and where I would, uh, turn you to, to show you that in the life of, uh, the ministry of the Lord Jesus would be in math. No, it's in Mark 4. When he speaks about the, uh, the growth of seeds and it's, uh, 60643060 and then 100 showing that because that lessons with regard to service in Mark's gospel. And he's showing there that as the serpent goes forth in the early use of his gift, he may produce 30 fold, but as he goes on and develops that gift is 60 fold until 100 fold. And that's the normal order of things, whereas he and Matthew, it takes it. Then the numbers go in reverse because he's not talking about the exercise of gifts and service. He's talking about dispensational things. And in dispensational truth with regard to God's ways, everything diminishes as the dispensation comes to the close of its, uh, time. And so it's completely different than Matthew. And so God gives us a gift in embryo. We are responsible to exercise it and to, uh, use it in dependence upon the Lord. And we will be more and more, uh, effective with it. A number of you older brethren will remember Armistead Barry. Mr. Clark told Wayne and I that, uh. Mr. Hayhoe Senior Hayhoe Mr. Harry Hayhoe used to sit in his front room and say when he first started ministry we thought I have a gift and he said we had a proof it was painful. But he says, you know, after he got going, he would he would got better and better. Now it's so good. I just love it. Well, what happened? Did he acquire a gift along the way? No, he didn't. He had it all alone, but it needed to be developed. And those of us who know of Mr. Barry's ministry, it was good ministry. Very sound and and full of the grace of God. So I would just say for the younger ones that are here that God has given you a gift. If you're saved, you may not know what it is, but as you do those things that are before you, it will become evident as you go along in your Christian pathway. And the reason why I say this is because that's the reason why we don't take, let's say, let's say there's a 15 year old boy that's here. He's been saved. He's got to get and it's a gift of teaching. Well, why don't we get him to sit here on this chair here and teach it. He's got a gift of teaching. Well, there's more to it than that. It needs to be developed. He needs to learn the truth, take it in and then be exercised about how to give it out. And in time he will be useful. But at 15 it, it's not effective yet. And I would be out of place for him to to be teaching in in that state. And so there is, as we were saying, there's ability, there's gift, then there's the development of the gift. And then there's also that the exercising it independence upon the Lord. Maybe some brother and I know there are, but here in this room this afternoon. To have a gift that could explain these things as good as any person here. But they, there's the Spirit of God that leads and they carry it out in dependence upon the Lord. And maybe the Spirit of God is not leading at this time with regards to certain ones. So we need to realize and take into consideration that, uh, it is, it has to be carried out independence upon the Lord. Would you agree with it that way?

I remember, uh, your father-in-law kind of Bill who was encouraging his younger brothers one time Albert Hagel and. So the first time he got up to give the gospel, I guess it must have been in Toronto, and there were quite a few senior brothers and. Said he was trembling so bad that his mouth went dry and to pick up the glass of water and his hand was trimmed and so that he had to hold it with both hands get it up to his mouth. That didn't have us to remember hearing Albert Hale preach the gospel. What a tremendous gift he had in that particular area. It shows that gift has to be developed so. Don't get discouraged young brother, if you make your mistakes. Get more dependent on the Lord and continue on in our military, in the Special Forces, it's interesting to notice, I forget how many there are in their teams, but let's say there's ten. They train everybody to do all the jobs of everybody else. But there's one guy who's very good at each job. There's a sniper, there's a medic, but they all are trained how to do triage. They're all trained and do how to do sniper work. They're all trained in the individual talent. Somebody is an explosive expert and so on. But there's one guy who's really gifted at it, but they train everybody to do it. And I thought about this, that. If you look at all the gifts that are in the Bible, to some extent those things should show up in every Christian's life. Like let's say the gift of health, which shouldn't all Christians be helpful? The gift of faith. Should all Christians manifest faith? The gift of teaching sent all Christians bell to explain, even if it's to one person, the truth. If all the gifted teachers are away in an assembly, they're all sick or something and you, you come together. Should they sit in silence and no one say anything? I think the Lord can lead if, uh, one of those guys in special forces is wounded and falls by the way, or killed, someone picks up part of that job because there's a need to. I like the, some of the thoughts that were expressed about the times that we're in. And it is not that somebody that has the, a lesser ability would step up and say, well, I can do that too. I'll just take over here and, and take care of it. No, maybe they stepped into that fight. Then I had another thought in this regard about the mentoring. When we look in the New Testament, no, we don't see clergy and we don't see seminaries, but we do see mentors. We do see older brethren mentoring the younger ones. Timothy and Titus would be examples of that, wouldn't it? Well, when you went, if those who went to public school and went to gym class, gym class, you played volleyball, you ran, you did all kinds of things. Well, often the gym classes. Uh, were run by coach and they will notice things. They'll notice the kid that can really run and they may come to him and say, you ought to cry for track and I'll notice the kid that can really kick the soccer ball in gym class. You know, maybe we need you as a place kicker on the football team. That something is seen as they watch them go about exercising what they do and somebody who has an eye for the talent is watching and saying, you know, maybe you should try out for that because you seem to have an ability. Well, you may see some kid may throw the football and be pretty good with these little buddies and he's a short little guy. You may not tell that guy to try out for the quarterback position, but the guy that's big and tall and can throw it half the length of the football team, uh, the football, uh, field, You may, the coach will say, you know what, you ought to come try out for the football team. I've thought about it in that way that when somebody comes alongside and says, you know, brother. Uh, I've noticed something about you. You seem to be, whenever there's a need, you seem to be there to be helping somebody. When I was in the assembly in, in Des Moines, there were, there was a couple there that if anybody ever asked me who has the gift of health, I named them right away because they're always there. And that was the subtle it, Mr. and Mrs. Sutherland, I said, man, they're always there. Whenever there's a need, they're there. They're always doing it and just quietly and behind the scenes. That may be somebody's main gift. There may be somebody that has several, but older brethren can come alongside and say, you know, I've noticed something. Perhaps you ought to look to the Lord about it. Maybe you should pray in regard to this. I've seen this in you.

I like what is at the end of the 1St 11 is about to get. We've been speaking up for a while. It gives the end of it or the purpose. That it's not to exult ourselves. It's one that I've often heard said Christensen, is a vast arena where men are striving to put themselves forward. Well, this is the contrast of that and the purpose of gift, the end of it that God in all things may be glorified through Jesus Christ, to whom be praised and dominion forever and ever, though be A and in that way, brother Steve, I think that partly explains the. Bodily presence of Paul being weak and his speech contemptible. Sometimes when God gives a gift, yes, He does prepare the vessel for it gives the ability. But sometimes, especially with a prominent gift, the Lord may deliberately make the vessel. Less appealing in the natural sense. In order that Christ may be exalted and in order that God may be glorified, man must be more in the background, I believe. And so if that happens sometimes. Well, the Corinthians were right there. They they wanted someone that looked very good and so on. Remember someone remarked to me, you said, have you all, have you noticed how that it's usually tall men, good looking men that get to be president of the United States? There's a reason for that. Sure, that doesn't mean that they've got everything between the ears, but people like that kind of a person. And I don't say that to pick on the United States. It was just a statement that was made. But sometimes God deliberately makes the vessel less attractive in the natural sense in order that Christ might be more honored and glorified. And so we should seek to attract to Christ, not to ourselves. When God gives the gift, you don't thank the gift, you thank the giver of the gift. Yeah, and I think we need to be, umm, careful in how we encourage not

to puff up rather, but that's the Lord would be glorified. Let's say that I feel Lord has had to deal with me very strongly at times to make me feel when I. Terrible dependence on Him at all times. There's going to be any blessing from your life to your young people or older ones to it's because of the Lord using you and if you get clocked with your own importance. You won't be a vessel that the Lord can use. I feel that happens sometimes. Look to the Lord at all times. He is the one that gives the blessing, uses human instruments, but if we think we are important then he may not be able to use this like he wants to. Lord help us that's in verse 7 Bob at the end of verse seven is the safeguard, isn't it be ye therefore sober it is we want their thoughts. What are we about and it's by watching undue prayer. That's twice of defense. That's what that's where we're found in that place. It's a tenants. It's been fair. Well, we probably should go on a bit if we're going to finish the chapter. Well, we have two more things here that are brought before us. In verses 1213 and 14. We have the reproach for the name of Christ. And that is a very real thing in this world. It's a very direct thing in many parts of the world today. Perhaps we're not so much aware of it, but they tell me on good authority that. Probably it's a conservative figure that close to 200,000 people as believers give up their lives for the name of Christ every year. In the world of today, you don't hear much about it. You may hear about the odd one, but it goes on. The name of Curtis is not wanted and you and I live in lands where we don't have to experience that for the moment. But there is a reproach for the name of Christ, And if we can. Play a little emphasis on what was said in the address this afternoon if we're going to be faithful to Christ in the true sense of the Word and walk according to His precious Word.

There is a cross to be born that will not be popular, even in some cases among fellow believers and in the House of God. Scripture now calls it a great house in Second Timothy 2 and in the Great house, sad to say. And we're not here, as Bruce said, to throw rocks at other believers or speak I'll of any particular group. But merely to say that the devil has done a good job of bringing Christianity down to the level of the world, mixing it with the world so that it has an air of respectability, an air of tolerance that was never intended in the first place. And if you and I seek to follow a rejected Christ with a full heart, we will find that these verses will apply even in these favored lands. But I say to you, and I trust that I say it to my own soul, remember the truth at verse 14. Never fear the reproach of Christ that someone has said. It will make your face shine like an Angel. And it will, because you will realize that the Spirit of glory and of God rests upon you. And so if we're spoken I'll of in the pathway of faithfulness, it's a wonderful thing. The next few verses, and we'll get to them in a few minutes, speak of our speak, someone speaking I'll of us because of wrongdoing. That's a serious thing for a believer and we have to be careful not to mix the two. I've seen believers pretend that it was the reproach of Christ when they were being reproached for letting the flesh show itself in their lives. But if we're truly reproached for the name of Christ, there's a special glory, isn't they're connected with it that nothing can match? Virus. In what way do the liver partake of Christ's sufferings? You know well we could never partake of the atoning sufferings in that way, can we? That was only in the three hours of darkness on the cross. But I believe in the sense that we suffer in this world for following one who is rejected. We partake of his sufferings, but we don't have time to develop it. But there's a difference between suffering for Christ and suffering with Christ. Suffering for Christ, perhaps, is what we might. Mention as active persecution against the name of Christ that we bear. Suffering with Christ is what we experience perhaps more inwardly in suffering from within all that he felt in the pathway of faithfulness to God his Father in this world. And that in one sense is sometimes a much deeper thing because it's not outward in the way that suffering for Christ is. But I believe both are in view here. And in that sense I would suggest. We're partakers of Christ's sufferings in the sense that we not only share. That place of rejection that he shared, but we feel everything according to how he felt. You get a little bit of a bit of in First Corinthians 11 There where Paul would say or Second Corinthians 11, sorry. Where he would say who is well, better read it. Someone else could quote it right off and I'm going to stumble over it, but. 2nd Corinthians Chapter 11 and verse 29 he says who is weak? And I am not weak who is offended and I burn not. Paul could have said them O Come on, get off it. Don't be offended. His only retort was, well, don't bark your shins on the way down. He didn't have any sympathy for her at all. Hall felt that even though it was wrong to be offended, but he felt for the individual who was offended. Because they were one of Christ's sheep. I don't know. Does that, does that commend itself, Bruce, or is there something else there that we're missing? Romans 8, I think speaks of, uh, suffering with Christ. And perhaps it's an additional thought to what you mentioned, Bill, but uh, I've enjoyed it. He says in verse 17 of Romans 8, if children then heirs, heirs of God and joined heirs with Christ, If so, they that we suffer.

With him that we may be also glorified together and in that chapter it takes a lot of the groaning of this present creation. When you follow the pathway of the Lord Jesus through this world, you find that oftentimes he groans. Why did he groan? Because he found everything here in such disorder and. Out of the current of what God's purpose for this creation was, that there was nothing else you could do but wrong. And we grown too, it says in Scriptures. And I think when we look around and see such disorder in the world around and even in Christian circles, we can groan and in a certain way is suffering with him. I have a question. Is there any thoughts when you stay with him? Well, we have. He's touched with the feelings of our infirmities that when we suffer, we don't suffer alone. Is there any thought in that, that he feels it? And with. Hi, Kurt. I think so. I think so. I believe so, yes. I believe that's the same thought. The Lord suffers in that sense with us. There isn't one bit of suffering that you and I go through, but what the Lord doesn't feel it with us. Because we are His own. But then He calls on you and me to have that same spirit so that we suffer, as we said a moment ago. Because we ought to feel what others are going through, even though we are not going through it. But we ought to feel the fact that our blessed Lord and Master doesn't have His rightful place, and that all the unrighteousness that is present in this world. Is an affront to the one who is the rightful king, and he doesn't have his rightful place. Maybe I could just add that, uh, we, we all suffer with Christ because we have a life in nature and because of the Spirit of God is with us. We have the Spirit of Christ that we've seen what he feels as we see the groaning creation and persons suffering because of what sin has brought in the creation. And so we all more or less suffer with him. But suffering for Christ is a definitely an elective thing. We can, we can get, we can get rid of that one by just being unfaithful. Suffering for Christ comes because we put ourselves in the, in the path of testimony, suffer as a result of rejection, reproach and that sort of thing. Well, I have a Christian friend that was blind and he asked me the question and he was born that way. So sometimes I wonder about the suffering that I that comes from it. N. When you see him in that state and you try to sympathize with what he must be feeling, you are suffering with Christ because Christ himself feels it when he sees his own creatures suffering as a result of what sin has wrought and we suffer with him because we have the spirit of Christ. That's what Romans 8 about. Well, that's, that's me. But he was asking me about him himself, the suffering that he feels prominent how he can relate to Christ in his suffering. Now I, I, you know, I feel for him. I'm amazed at him. I, I walk with him. I walk with him outside his house and nailed a sign to the to a fence out without any help from anybody. I mean, it's amazing. What he's able to do. But he asked me about how he sometimes suffered because of his disability, how he could relate that with suffering with Christ and those thoughts. And uh, I, I don't think I gave him a good answer. Well, I just suggest the thought that as our great High Priest, we know that according to Hebrews 4, we have not an High Priest which cannot be touched with the feeling of our infirmities. We are yet without sin, and some might say, and I say it with all reverence.

Using your man as an example of the believer you're talking about, he might say, but the Lord was never blind. So how could he identify with me? Let me use an illustration. We won't name any particular country, but I visit and others here do, two countries in the world where

conditions are very different to what they are here in North America. And in some places things are downright, shall we say, filthy and downright in disorder and confusion. And I've asked myself sometimes as I watch people in those countries, I feel for them the misery, the sorrow, the heartache, the things they have to go through. And in one sense I can say, yes, I'm here, but in a matter of a few weeks I can get on the plane and go home again. But who notices it the most? The person who lives there and who gets accustomed to it? Or the person who comes from something that is far different? You know the answer to that. The one who visits feels it, sees it, is affected by it much, much more, even though in himself he doesn't have to be part of it. Now, we do sometimes partake of it in a practical way in the Lord Jesus did too. But I don't believe, to put it straightforwardly, that the Lord was ever sick. I don't believe he ever had the flu. I don't believe he ever had a migraine headache or some of the things that we have. He wasn't subject to all those effects of sin because he never did sin. But from without, he felt it all, and in seeing it all, and in walking through this world. I believed he felt it in a way that makes him a merciful and faithful high priest, and so I believe he can and does enter into all those things. Even though we could say practically the Lord never had cancer, the Lord never had a heart attack, the Lord never was blind or something like that. But in coming down from those heights of glory to walk and live in all of the things that sin had wrought, he could weep at the grave of Lazarus and feel it as none other could. What I told him was that don't despise it. He called you as a blind man. He saved you as a blind man. God has purposed in you being a blind man for him. In something in there, whether you understand it or not, God has good from that, in that you're blind. And I've watched how he can help other people, how he teaches other blind people and so on. I said there's redemption in that and identifying it with it. God has a purpose in you being a blind servant for him. And that that was the thought that I had suggested to him, that there's something in that if you see it that way, that I'm a blind man for Christ and if I suffer in some way. Then it's for him. I wonder if the 9th of John would bring go ahead. I I wondered if the 19th verse wouldn't be an answer to your question and I puzzled over that verse many a time in the sense it doesn't say as unto a faithful Redeemer or anything else like that, but as unto a faithful Creator. And I think the last verse of the book of Jonah gives you an example of that, the care that God has over his creation. I'll read it. You should not ice bare Nineveh, that great city wherein are more than 64000 persons that cannot discern between their right hands and their left hand and also much catalyst. God is concerned about that. Hmm, it's interesting Ernie, because her 17. Speaking of the judgment that's beginning at the House of God, even these persecutions God can use in his own dealings with us in his house for his own purposes. I remember brother Speaking of that last verse of our chapter one time and he made this comment. He said I believe that there were many martyrs burnt at the stake that never felt the force of the flames. He is a faithful creator and he knows what it means to be burned, and He puts the sensibilities into our bodies and He will sustain this in whatever situation he may call it to pass through. I thought that was very helpful. Before we leave the passage, could we have a bit of a word on verse 18, just so that we.

Have it clear, because it could be understood if the righteous, scarcely or with difficulty, perhaps it could read, be saved. Where shall the ungodly and the Sinner appear? What is the sense of that, so that we don't cast aspersions on what the work of Christ has done for us? What does that verse mean? Jewish folks and that he writes to a remnant saved and they had it hard. That's the thought, Bruce. There are many difficulties in the pathway. That's why you quoted Janjardi's translation. If the righteous, uh, was difficult, is saved. And so there are many difficulties in the pathway and we need, uh, practical salvation in those things. And if we are going to make it through without being overcome and taken by the various, uh, things that we have to face as Christians, how much more the ungodly understanding. Because they are going to. Isn't this encompassing salvation in its total Not not just about being saved from hell. It's a saved life that has saved everything. That's right. I've seen faith in the powers and. And so we shouldn't, shall I say, be dismayed. Sometimes we are by God's judgment in his house. Sometimes believers can think and we have a song that brings it out while there are others living so wicked, it says year after year, and the Lord doesn't seem to interfere. God isn't dealing with the world at this moment, is he? Yes, he's looking after the whole situation and accomplishing his purposes, but his time to judge this world has not come yet. Not that he doesn't on occasion as we have. For example, in Luke's Gospel chapter 13, where he allowed the Lord, Jesus remarked on the tower of Siloam that fell on some, and they told him about those that pilot had mingled their blood with their sacrifices. The Lord may use some as examples of judgment that is coming, but for the most part, the Lord isn't there now publicly to judge this world. But he's intervening in his house because we belong to him, and he's going to have the last word with everyone of us. And if we could make this practical comment, sometimes we see a dear brother or a dear sister who is used in real blessing to others. And perhaps others under the hand of God have found that dear brother or dear sister a tremendous help and a tremendous encouragement. But if you and I have ever been used in that way, there's a danger of our getting to think, well, I don't need correction. I don't need straightening out. I help others when the Lord's dealing with them. I help others when the Lord's straightening out things in their lives. But I don't need it. And then if the Lord puts his hand on me, Ouch. I may resist it, I may pretend I don't need it, and I may make real shipwreck. Of the faith in my life. And so let's not be unwilling to listen to the Lord's hand, whether it's directly his hand or whether it's through the instruments of others, because God intends it for our good. He intends it for our blessing. And there is government in the House of God. In one sense, thank God that there is, because it would not be God's house if he just allowed everything to go on the way we would like it. But he intervenes for our good and our blessing, and not an order that he may cause us pain, but in order that we might be more useful to him after having passed through the trial.

#168.

The Gospel Messenger: Volume 19, End., The

“The end of all things is at hand.”—1 Pet. 4:7.

A VERY great deal of interest is at present being centered in that far away country Manchuria, where an enormous expenditure both of lives and money is taking place, and where the two great nations are endeavoring to secure by the force of arras what they failed to accomplish by diplomacy; and I suppose the question uppermost in the minds of most people as they think of the conflict is, “What will the end be?”

Whether this is the first link in the great chain of events very soon to take place upon the earth, to which allusion is made repeatedly in the Scriptures, or not, it would be folly on the part of any one to say. But it is quite within the range of possibility, dear reader, that before the end of this great struggle comes your end may have come.

All the things around us, of which we are able to take cognizance, have had a beginning, and will, sooner or later, have an end, and man is no exception to this.

Now in this little interval known as Time, and in view of Eternity, there is something to get and something to lose.

Let me pause here and ask thee, friend, Is it well, is it well with thy soul? If not, “Let thine eyes look right on, and let thine eyelids look straight before thee” (Prov. 4:25). Never mind the present, but make sure about the future. Think of the man in the twelfth of Luke, in the very zenith of what the world would call happiness—eating, drinking, and making merry. In his reverie he left God out altogether, and God calls him a fool. You cannot be happy, friend, without the knowledge of God, with your sins unforgiven, and with death in front of you.

Again, the Lord Jesus in the sixteenth chapter of Luke draws aside the curtain and lets us see the end of a man who made the most of the present, and neglected the future. Fool you say. Yes; but is it not exactly what you are doing? “For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” (Matt. 16:26).

How is it then that people on every hand, having such a keen eye for seen things-temporal, have neither the heart nor the eye for unseen things—eternal?

The reason is, that “the god of this world (the devil), hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4).

Now, though the enemy is working, busily working, bent upon the destruction of souls, blessed be God, He, too, is working in all the activities of His love and grace, and desires to bless you.

Listen to what Peter says. “Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities” (Acts 3:16).

Ah! iniquities and sins! These are the things that hinder souls from getting blest.

How did the five thousand of that day get forgiveness? They repented before God. They acknowledged their guilt. And that is just the way the man in the thirty-second Psalm got forgiveness. He said,” “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 forgavest the iniquity of my sin” (vs. 5).

Then why should you remain unforgiven, unblest, unhappy?

For whom did the Lord Jesus die? Clearly not for good people.

Can you say “for me”? Thank God if you can. That is the language of faith. I can say, “For me, Lord Jesus, Thou hast died.”

Now, if all your sins were laid upon the Lord Jesus, and He has suffered the judgment of every one of them, and more, has glorified God about them, how many remain? You cannot tell by looking within. Look right away from yourself and from things material right up to the place which no human eye can see nor any telescope of man’s construction can reach, but which is reached by faith, and see Jesus seated and crowned at God’s right hand, proof of His complete victory and triumph over every foe—Satan, Death, and the Grave; and of God’s good pleasure and delight in Him, the Son of His love. Then hearken to the words of the Spirit of God in Acts 13:38, 39, “Be it known unto you... 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 ye could not be justified by the law of Moses.”

Is the blessing limited to this? No. If you are left on earth to await the coming of the Lord Jesus from heaven, you will prove not only that God’s salvation is a salvation of the soul, but a present salvation from the difficulties and dangers with which you will find the path so thickly strewn; whilst you await the moment, fast approaching, when “the Lord Jesus shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall vise 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: and so shall we ever be with the Lord” (1 Thess. 4:16, 17).

Let me ask, in closing, friend, will you participate in this bright and blessed hope, and be amongst the number of those who sing the first recorded song in heaven, “Thou art worthy to take the book, and to upon the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation? (Rev. 5:9).

If not, then what shall the end be of them that know not God, and obey not the gospel of our Lord Jesus Christ?

A. V. P.

Girdle of Truth: Volume 1, 1 Peter 4:7

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Pray always, and faint not because of the difficulties by the way; for it has been said, "that all in the way is a mere circumstance; but God is above it all, and faith knows Him to be a very present help." "Be sober," and cast off the "works of darkness," for we are "children of the light," and "in his light we shall see light." "Be sober, and watch unto prayer," for the master is coming, and looks for faithfulness in service. "Be sober," for "the night is far spent, and the day is at hand." Remember the words of Jesus, "Behold, I come quickly." May our hearts reply, "Amen, even so, come, Lord Jesus."

Present Testimony: Volume 6, 1854, 1 Peter 4:14-16

PE 4:4-4:16" As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."

But for simple faith in God and the consciousness that the Spirit of God is still guardian in the church, one would not know how or what to speak in these days. If you speak of grace, and dwell upon the fullness, and freeness of it, there are so many hearts that will delight in it after a carnal manner, and use it as a cloak for evil; not merely those who do, as Jude says, "turn the grace of our God into lasciviousness," but who will cover over a deep spirit of worldliness, excuse themselves much obedience on the ground of grace. Indeed, this is the prevailing leaven of these days. It is the root of that latitudinarian spirit which is tolerant of many evils and much disobedience. On the other hand, if you speak of holiness of walk, many souls put themselves under legal bondage, which robs them of their joy and peace, or at the best makes them the slaves of their own frames and feelings, or promotes that self-righteous spirit which fills the heart with intolerant pride.

Still the truth must be told; and it will have its fruit in some hearts. In the passage above we see the most touching appeal to the heart of a saint; and these two principles, grace and holiness, exactly in unison. The appeal is not to bondmen or servants, but to children. "As obedient children;" and it is from "Him which hath called you." Grace has brightly shone in these two facts, "He hath called us," and "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" (Rom. 8:29). That is, He hath called us, and has made us His children. The appeal is this, seeing He who has thus acted in such grace, and brought us into such relationship, is Himself holy, so should we be holy. And there is grace in this appeal, for He desires that we should be before Him in joy and love; which could not be without holiness. This our God has secured to us in Jesus, "having chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4). But God has now separated us unto Himself from an evil world, and from our own evil too, hence the present appeal to be "as obedient children." The principle is this, the children should be as the Parent. God is holy; hence His children are to be holy. As holiness is a characteristic of the Father, it should also be a characteristic of the children.

Now, if this principle had more weight in our minds, our chastenings would be found much more fruitful; for surely that soul that longs after holiness will profit more than the careless soul, by the varied chastenings of the Father's hand. " For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness (Heb. 12:10).

Many are apt to contrast grace and holiness, but there can be no contrast between any of the attributes of God. All His attributes express Himself, and He is One. Grace, indeed, shines most in this, that we sinners of the Gene tiles should be reconciled unto God, and built up with the Jews a holy temple in the Lord, etc. (see Eph. 11-22; see also same chapter all through, especially verses 4, 7, 10). "Grace reigns through righteousness" (Rom. 5.21).

I am sure of this, if we would serve the Lord, we must be holy. Not in self-righteousness, but "as obedient children." As those that wish to be as He is. Every exhortation to His children, and every recognition of them is full of this principle-holiness. As, "To the saints," "holy brethren," "redeemed from all iniquity, to be a peculiar people," etc.

One could dwell very much upon this important subject; and I trust the Lord may lead our souls more into it. For it is evident, from the Word, and from past experience, that God's work is accomplished by means of holy and godly people. A true position and clear knowledge of truth will not suffice; holiness is what God looks for. The reason is evident, since to do God's work he must have the soul walking with himself; in communion with his mind. Witness the contrast between Abraham and Lot.

Let brethren in Christ everywhere look well to this, for there is lack of power: much truth abroad; but it seems to have little power in separating souls from evil. For when we see light spreading, if that "light in them be darkness, how great is that darkness." There seems to be lack of power for obedience to the truth when it is seen. Why is this? 2 Tim. 2:21 implies there is such a thing as meetness for the master's use. And this is the meetness "being purged from these" (vessels of dishonor) not having knowledge.

Let us remember this, " the Lord knoweth them that are His; and let every one that nameth the name of Christ depart from iniquity." I doubt not the Lord is doing a work among souls; and if we would share the rewards of such a work, we must see to it that we are found " in all things approving ourselves as the ministers of God." " As workers together with Him, giving no offense in anything" (see 2 nor. vi.)

The Remembrancer: 1907, "The End of All Things Is at Hand"

PE 4:7{

Here, observe, Peter presents, not the coming of the Lord to receive His own, nor His manifestation with them, but that moment of the solemn sanction of the ways of God, when every refuge of the flesh shall disappear, and all the thoughts of man perish forever.

As regards the relations of God with the world in government, the destruction of Jerusalem, although it was not " the end," was of immense importance, because it destroyed the very seat of that government on the earth in which the Messiah ought to have reigned, and shall yet reign.

God watches over all things, takes care of His own, counts the hairs of their heads, makes everything contribute to their high est good; but this is in the midst of a world which He no longer owns. For not only is the earthly and direct government of God set aside, which took place in the days of Nebuchadnezzar; but the Messiah, who ought to reign in it, has been rejected, and has taken the heavenly place in resurrection, which forms the subject of Peter's Epistle.

The destruction of Jerusalem (which was to take place in those days) was the final abolition of even the traces of that government, until the Lord shall return. The relations of an earthly people with God, on the ground of man's responsibility, were ended. The general government of God took the place of the former; a government always the same in principle, but which, Jesus having suffered on the earth, still allowed His members to suffer here below. And, until the time of judgment, the wicked will persecute the righteous, and the righteous must have patience. With regard to the nation, those relations only subsisted until the destruction of Jerusalem; the unbelieving hopes of the Jews, as a nation, were judicially overthrown. The apostle speaks here in a general way, and in view of the effect of the solemn truth of the end of all things, for Christ is still " ready to judge " (ver. 5); and ff there is delay, it is because God wills not the death of the sinner, and that He prolongs the time of grace.

In view of this end of all that we see, we ought to be sober, and watch in order to pray. We ought to have the heart thus exercised towards God, who changes not, who will never pass away, and who preserves us through all the difficulties and temptations of this passing scene until the day of deliverance which is coming. Instead of allowing ourselves to be carried away by present and visible things, we must bridle self and will, and commune with God.

This leads the apostle to the inner position of Christians, their relations among themselves, not with God's general government of the world. They follow, because they are Christians, Christ Himself. The first thing that He enforces on them is fervent charity (' love'); not merely long-suffering, which would prevent any outbreak of the anger of the flesh, but an energy of love, which by stamping its character on all the ways of Christians towards each other, would practically set aside the action of the flesh, and make manifest the divine presence and action, "for love covers a multitude of sins." (Rev. Ver., and Trans.)

The Remembrancer: 1909, "As Oracles of God"

" If any man speak, let him speak as the oracles of God."—1 Peter 4:11.

One is quite right in thinking that the apostle's word goes far beyond speaking according to the Scriptures, for a man might say nothing but what was scriptural, and not speak " as [the] oracles of God " (hoslogia Theou). The passage implies that one should only speak when one has the certainty of uttering what one believes to be the mind of God for the occasion. If there is not this confidence, one ought to be silent. It may be an artless message, possibly like that of Peter and John, displaying the speaker to be humanly ignorant and unlearned, and yet just the mind of God, suitable to the present need. This is to speak " as oracles of God." Another might speak a word true in itself, but applicable to wholly different circumstances, warning where comfort was needed, instruction where the Spirit was rather calling out communion, or vice versa. To speak thus is not to speak as oracles of God.

Of course, there is the other and equally imperative obligation on the part of those who hear, of examining all by the word of God.—" Prove all things; hold fast that which is good."

Young Christian: Volume 11, 1921, True Grace of God Wherein Ye Stand, The: 1 Peter 5:12

God is made known to us as the God of all grace, and the position in which we are set is that of tasting that the Lord is gracious. How hard it is for us to believe this—that the Lord is gracious! The natural feeling of our hearts is, “I know that Thou art an austere Man.” There is the want in all of us naturally of the understanding of the grace of God.

It is sometimes thought that grace implies, God passing over sin, but, no! grace supposes sin to be so horribly bad a thing, that God cannot tolerate it. Were it in the power of man, after being unrighteous and evil, to patch up his ways and mend himself, so as to stand before God, there would be no need of grace. The very fact of the Lord being gracious, shows sin to be so evil a thing, that man being a sinner, his state is utterly ruined and hopeless, and nothing but free grace will do for him, and meet his need.

We must learn what God is to us, not by our own thoughts, but by what He has revealed Himself to be, and that is “The God of all grace.” The moment I understand I am a sinful man, and yet it was because the Lord knew the full extent of my sin, and what its hatefulness was, that He came tame, then I understand what grace is. Faith makes me see that God is greater than my sin, and not that my sin is greater than God. The Lord I have known, as laying down His life for me, is the same Lord I have to do with every day of my life, and all His dealings with me are on the same principles of grace. The great secret of growth, is in looking up to the Lord as gracious. How precious! how strengthening it is to know that Jesus is, at this very moment, feeling and exercising the same love towards me, as when He died on the cross for me. This is a truth that should be used by us in the most common, everyday circumstances of life. Suppose, for instance, an evil temper in myself, which I feel it difficult to overcome. Let me bring it to Jesus as my Friend. Virtue goes out of Him for my need. Faith should be ever thus in exercise against temptation, and not simply my own effort. My own effort against it will never be sufficient. The source of real strength is in the sense of the Lord being gracious. The natural man does not believe Christ as the only source of strength and every blessing. Suppose my soul is out of communion, the natural heart says I must correct the cause of this before I come to Christ. But He is gracious, and knowing this, the way is to return to Him at once, just as we are, and then humble ourselves deeply before Him. It is only in Him, and from Him we shall find that which will restore our souls.

Humbleness in His presence is the only real humbleness. If we own ourselves in His presence to be just what we are, we shall find He will show us nothing but grace. It is Jesus who gives abiding rest to our souls, and not what our thoughts may be. Faith never thinks about that which is of ourselves as the ground of rest. It receives, loves and apprehends what God has revealed, and what are God’s thoughts about Jesus in whom is His rest. It is knowing Jesus to be precious to our souls—our eyes and our hearts being occupied with Him, that they will be effectually prevented from being taken up with the vanity and sin around, and this, too, will be our strength against sin and the corruption of our own hearts. Whatever I see in myself that is not in Him, is sin, but then it is not thinking of my own sin, and my own vileness, and being occupied with them that will humble me, but thinking of the Lord Jesus, and dwelling upon the excellency in Him. It is well to be done with ourselves and to be taken up with Him. We are entitled to forget ourselves; we are entitled to forget our sins; we are entitled to forget all but Jesus. There is nothing so hard for our hearts as to abide in the sense of grace, to continue practically conscious that we are not under law, but under grace.

It is by grace that the heart is established, but then there is nothing more difficult for us really to comprehend than the fullness of grace, “that grace of God wherein ye stand,” and to walk in the power and consciousness of it. It is only in the presence of God we can know it, and there it is our privilege to be. The moment we get away from the sense of the presence of God, there will be certain workings of our own thoughts within us, and our own thoughts can never reach up to the thoughts of God about us, or to the grace of God. Anything I had the smallest, possible right to expect, could not be pure, free grace, could not be the grace of God.

It is alone when in communion with Him that we are able to measure everything according to His grace. It is impossible when we are abiding in the sense of God's presence for anything, be what it may, even the state of the church, to shake us, for we count on God, and then all things become a sphere and scene for the operation of His grace. The having very simple thoughts of grace, is the true source of our strength as Christians, and the abiding in the sense of grace in the presence of God is the secret of holiness, peace and quietness of spirit. The grace of God is so unlimited, so full, so perfect, that if we get for a moment, out of the sense of God's presence, we cannot have the true consciousness of it. We have no strength to apprehend it, and if we try to know it out of His presence, we will only turn it to licentiousness. If we look at the simple fact of what the grace of God is, it has no bounds. Be what we may (and we cannot be worse than what we are) in spite of all that, what God is towards us is love. Neither our joy nor our peace is dependent on what we are to God, but on what He is to us, and this is grace. Grace took into account all the sin and evil that is in us, and is the blessed revelation that through Jesus all this sin and evil has been put away.

A single sin is more horrible to God, than all the sins in the world are to us, and yet with the fullest consciousness of what we are, all that God is pleased to be towards us is love. In Romans 7, the state described is that of a person quickened, but whose whole set of reasonings center in himself. He stops short of grace, of the single fact that whatever be his state, let him be as bad as he may, God is love, and only love towards him. Instead of looking at God, it is all "I," "I," "I." Faith looks at God as He has revealed Himself in grace. Let me ask you. Am I, or is my state the object of faith? No! Faith never makes what is in my heart its object, but God's revelation of Himself in grace.

Grace has reference to what God is, and not to what we are, except indeed, the very greatness of our sins but magnify the extent of the grace of God. At the same time we must remember that the object and necessary effect of grace is to bring our souls into communion with God to sanctify us by bringing the soul to know God and to love Him. Therefore the knowledge of grace is the true source of sanctification.

The triumph of grace is seen in this, that when man's enmity had cast out Jesus from the earth, God's love brought in salvation by that very act—came in to atone for the sin of those who had rejected Him. In view of the fullest development of man's sin, faith sees the fullest development of God's grace. If I have the slightest doubt, or hesitation about His love, I have lost the sense of God's grace. I will then be saying, "I am unhappy, because I am not what I should like to be." That is not the question, the real question is whether God is what we should like Him to be; whether Jesus is all we should wish. If the consciousness of what we are, what we find in ourselves, has any other effect, while it humbles us, to increase our appreciation of what God is, we are off the true ground of grace. Is there distress and distrust in your minds, see if it is not because you are still saying, "I," "I," and losing sight of God's grace.

It is better to be thinking of what God is, than what we are. This looking at ourselves, is really pride, a want of the thorough consciousness that we are good for nothing. Till we see this, we never quite look away from ourselves to God, who indeed is worth all our thoughts. Is there any need of being humbled about ourselves? We may be quite sure that will do it. Beloved, if we can say as in Romans 7. "In me, that is, in my flesh, dwelleth no good thing," we have thought quite long enough about ourselves. Let us then think about Him who thought about us, with thoughts of good, not evil, long before we had thought of ourselves at all. Let us see what His thoughts of grace are about us, and take up the words of faith— "If God be for us, who can be against us?"

Christian Treasury: Volume 9, Hand of God upon His Own, The

How little there is among the dear saints of God of bowing in heart to that word in 1 Peter 5:6,7: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you."

In how many ways does God, in the exercise of His government among His own, put His hand upon us in sickness, in infirmities, or it may be by bringing us into tight places. But our hearts are slow to lose sight of second causes, and to own Him in all that comes into our lives. Why are we so slow? Is it because we cannot trust Him?

It is not the hand of a judge smiting me that brings me down, for notice the sweet connection: if I own that mighty hand of God upon me, I own also the effect. It is not to drive me from Him, but rather to draw me closer to Him-so close that with the consciousness of His hand upon me I can cast all my care upon Him and rest in the everlasting arms of the One who assures me, "He careth for you." What a sweet lesson to learn that the hand that brings me low, at the same moment draws me near!

Listen to the remnant cry again: "For Thy sake we are killed all the daylong; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us."

The following heart-stirring words are ascribed to the French Huguenots in the days of their bitter persecution: "If perish we must under Thy justice, we shall perish adoring Thee. Thy wrath, would it extinguish us? Then we shall flee to Thy heart. Is extermination Thy design for us? We shall make that new cause to fear Thee. In spite of life, in spite of death, we shall bless the stroke Thy hand applies. They are the blows of a tempest, but they bring us into port." Surely this was a verification of the concluding verses of Rom. 8 "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."

Echoes of Grace: 1939, Lean Hard

"Casting all your care upon Him, for He careth for you." 1 Peter 5:7.

What shortsightedness in refusing to cast all our cares upon Him who is so tender, so wonderfully efficient, so wise, so all-seeing, so large-hearted, so compassionate!

It is possible to fuss and fume and fret until the hair turns grey, and yet, at the end find that no progress has been made whatever. But those who really learn to cast all their care upon Him will be the happiest people that can be found on the face of the globe.

Des Moines Conference: 1973, 1 Peter 5:1-5

Reading

General Meetings, Des Moines, May 1973. Third reading meeting. Rather than feel about picking up the 5th chapter of First Peter. I think this is. If this is good, because so often we take up just the first chapter and we need what's in the last chapter, and of course all the sweet well. Here is the thought of all grace. First Peter, Chapter 5.

The elders, which are among you I exhort, who am also an elder and a witness of the suffering of Christ, and also a particular of the glory that shall be revealed. These of luck of God, which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy looker, but of a ready mind. Neither is being large over God's heritage, but being in samples of the to the flock. And when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourself under the elder. They, all of you be subject 1 to another. And be clothed with humility, regard resistance of proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon him, for He cares for you. Be sober. Be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour whom resist steadfast in the faith. Knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who has called us unto his eternal glory by Christ Jesus after the Jesus suffered a while, make you perfect, establish, strengthen, settle you to him, be glory and dominion forever and ever. Amen. By Sylvanus, a faithful brother under you, as I suppose. I have written briefly exhorting, and find that this is a true grace of God, wherein ye stands the church that is at Babylon, elected together with you saluted you, and so do Marcus, my son, greeting one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen. Peter being an elder doesn't mean that he was an official elder such as apostles ordained and their delegates like tigers. Is because he was a man of security, a man of the years. That he speaks of himself in this way, or in the moral sense than an official sense. Elder, that is an official elder doesn't necessarily mean that he was an aged man because he was to have a family and subjection under him. So it's simply the amount of. Maturity. And then quality devotion and faithfulness. But here Peter has a has a man up in years. With any experiences? Mature can now exhort. The elders which are among you who also am an elder and the witness of the sufferings of Christ. Elders by Titus and others who were told to. And hear very little of elders in the Epistles. But we do in Philippians, don't we? And perhaps there's a special reason, because the apostle in Philippians no doubt was preparing the Saints for his absence, or the absence of the apostles, and so the Saints were to learn. To notice that which God had set up in responsibility in the assembly. Not official appointment, merely because even that would leave with the apostles, but that they might learn to discern. Those who? Were qualified and took the lead among the Saints, and oftentimes the one who does so perhaps doesn't even know it himself in a way, because. If Grace is upon him, he he certainly wouldn't.

As Peter says, be Lord over. The Saints but would seek to be an example to the flock, and I believe that if the Saints are walking in communion, they will recognize those that the Lord has set up to to take and guide the Saints, and I believe often times in an assembly. With a spirit of independence comes in. Those who really should take the lead have been set aside by some because of that independent spirit. And then we find trouble coming into the assembly. And I believe Peter here brings before us the importance of recognizing what God has set up and to take our place, each one of us in subjection to this, but to recognize it. With that spiritual discernment that we. Learn in Corinthians the 1St and 2nd chapter, I think a second chapter where he's given us discernment, spiritual discernment to recognize those that God himself is appointed. I'm sure we all understand that we have today no official elders because we have no authority for appointing them, the only ones who had authority to appoint elders. Where the apostles and their delegates like Titus. But as you were saying, we do have men today who morally fill that place and exercise that responsibility. And if you turn to the fifth chapter of. First Thessalonians. You'll find that class mentioned there 5th chapter of. First Thessalonians. And. The 12Th verse. Now you'll notice nothing has said about. The the one spoken of here being appointed. But it says, We beseech you, brethren, to know them, which labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly and love for their work's sake and be at peace among yourselves, Well, that's important to observe that the result of a steaming very highly such men for their works sake is a brings peace among yourselves, showing just what you were saying, that when those that God provides for the care of his people. Are ignored and their advice and judgment is refused. It leads to disorder and the lack of peace among yourselves. A Bishop or an eldest as the spiritual welfare of the Church, do they not deacons to the material welfare of the Church? And we get in Acts 6 and the elder of the the Bishop or elder to get mentioned in Max 20. Isn't that correct? I suppose that what our brother read in Thessalonians would especially fly to that assembly. Although the principal. Might go further, but it is particularly the the local office in the assembly rather than the gift, isn't it? We do find mentioned in Hebrews as leaders. They are not necessarily. Official elders, perhaps? We all understand that an elder and Bishop and an overseer are one and the same. All for the elders of the church at Ephesus to meet him at Milito, and then he speaks to them as overseers of the flock of God. So that there could be many in one assembly. But when you read in the book of the 13th chapter of Hebrews you have this in the seventh verse. Remember them which have the rule, It's better translation is remember your leaders who have spoken unto you the word of God, whose faith follow well now those mentioned as your leaders, there are those who have been among the Saints, and the Lord has called home.

That they have left behind their teaching and their godly walk, their consistent ways, and their devotion to Christ, so that it says. Considering the end of their conversation or manner of life, Jesus Christ the same yesterday and today and forever. So we do have the writings. Are those who instructed God's people in their time and day, and that is very valuable for us and we need to be careful not to get into other pastures as. Ruth was said not to glean in another field. We have abundant ministry. Beloved Dad was preserved and has been handed down to us by those that God raised up. To recover the truth that has gathered us to the precious name of the Lord Jesus. And I believe that that character of things, especially in that seventh verse, and then we have further down in the same chapter. It says in the 17th verse Obey them that have the ruler over you are again obey your leaders. And submit yourselves for they want for your souls, as they that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you. Now those are the present leaders among God's people. At the time when? Around the epistle was written, and there are still those of that character that we find among God's people today. And there they were not necessarily. Elder sense that Timothy is tall to reminded of a desire to good work. There might be an unmarried man. You take our brother. Old brother Cloud was really a leader, but he was a he was an unmarried man. So God does have leaders that aren't necessarily are men with families. Three things were to be characteristic. One, there they spoke the word of God, their own lives were consistent, and that they had a love for the Saints of God. They watched for your souls as they that must give account. And I believe if one is in the position of

seeking to help the people of God, those three things will be characteristic, and there will be noticed by those who observe them, because they were to esteem them highly in love, not for their position's sake, but for their work's sake. In other words, they it was a moral character, as you said. I believe that's very important because the early church fell into making a great deal of the position and the godliness, the knowledge of the word, the love for the flock had waned. But the position remains, and there's always a danger of this, that we have to watch against. We have to watch against it in this day too, because only these, the moral characteristics will be used of God and blessing among the Saints of God. For the that 13th chapter of Hebrews and the 17th verse again, for they want for your souls as they that must give an account that they may do it with joy and not with greed. Now it isn't that they're going to carry a report to the Lord and tell how naughty or how. Badly. Some of his children are walking that they'll have to go and tell the Lord how they have failed and not rightly guiding the clock. That's the what would grieve them to think? That they had not been concerned enough, or been unfaithful, and had been responsible in any way for leading. Some of the the Saints of God astray and brethren, that is a very important thing to consider.

For you know that in every division that has ever taken place among the gathered Saints, it's been some gifted leader that was the one who was most responsible for that division. I heard Brother Potter say that he never knew of a leader who led the Saints astray in division that was ever restored back to the place again, he said. It was too solemn, too serious the matter. For God to ever permit one like that to come back. So you could look right down the line and think of very, very gifted man whose writing we esteem today is setting forth the truth. And yet because of some personal reason, something that had to do with family connection, why they they refused to take the right stand what was for the glory of Christ. For some personal reasons and. Led the Saints astray and sadly broke up and scattered the deer flock. Brother Baylor told me that in London he had known a meeting there where there was much blessing in the gospel. But he said after the Kelly Division, that poor little meeting went all to pieces. The last time he was there, it was nothing left there. Far as sad and solemn record that awaits the day when everything will be manifested at the judgment seat of Christ. I was attending the other Night to the Bible written in Richmond, IL and I know that we have that this chapter before us is a Bible reading and some of the things that were mentioned there touches our heart. In connection with the Apostle Peter that we have here presented before us as an elder, as he one of the elder and the Apostle Peter, he was witness of the suffering of the Lord Jesus. And he had a sense of his own failure, and ho how without must have been tender towards Harvard as he realized his own failure and what the Lord Jesus did for them, for the clock there at the clouds. He was the witness of the suffering of the Lord Jesus. And I believe that that made the the heart of Peter very tender towards the other, the other of the flock. It's interesting to note that in false later writings and he mentions himself as the chief of sinners. Well, we have here too, Peter. In this epistle he speaks of God as the God of all grace. He discovered this as he grew, grew older, and in more experience than the things of God. You'll notice too in the first chapter there are manifold tribulations, but Peter counters it in the 4th chapter with manifold grace. And so Peter is one who has learned grace. As our brother said. There was a time in Peters life when he was in the presence of Jesus before all the other disciples. Because remember, as an apostle he was restored before the other apostles. There's a principle there, isn't there Mr. Berry? And and I was thinking in that connection that. In that restoration, Peter felt that the Lord was the only one that knew that his heart was right towards him. He felt that the other disciples. Had seen his, his failure, and they, they, they really wondered about Peter. But the Lord knew his heart, and he knew now that he could say, feed my sheep. Notice of all these two things. Here also the he was a witness of the sufferings of Christ and also a partaker of the glory, as our brother remarked with Paul and with the opposite too, wasn't it? He was a partaker of the sufferings and a witness of the glory. But I was thinking of these two things that should particularly characterize one who serves the people of God. He should realize what it cost the Lord Jesus to purchase his flock. The sufferings of Christ. We just think of what the Lord had to go through in order that he might have his own. And this would make us think how dear they are to Him. It would teach us, too, that any way in which we might be put out or have to suffer for the good of the flock would be very, very small in comparison to what the Lord suffered because his people were so dear to Him.

And then the second thing. It's lovely to see the apostle Paul. When writing to their Corinthians, he looked on to the time when they would be glorified together. Now, that is, he raised us up. He'll raise you up, he said, and present us with you. I think this is a very lovely thought. He associated himself with the Saints even though they were failing, but looked on to the time when they would be together with Christ in glory and like him. And this is what encourages the one who seeks to help the people of God. He first realizes what it costs the Lord to redeem them, and how minimal anything we could do is in comparison to what the Lord has done, and then, in times of trial and difficulty, enables us to look on to the time when the Saints will all be presented there with and like Christ. Believe, these two things being brought together here in connection with Peter, and his exhortation to others who sought to serve, are very, very important in this day in which we live, because we need that which sustains us to go on so easy, as Paul said in 2nd Corinthians 5, As we have received this mercy, this ministry, we faint not, and again in the end of the same chapter for which we for which 'cause we faint not. Why didn't he faint? Well, he said, We look not at the things which are seen, but at the things which are not seen. And may the Lord enable us, because there are trials and difficulties among the Saints, and in many assemblies. I believe these two things will enable us to go on and to be made a blessing among our brethren. If we have these two things before our soul. We find that when. Forgotten the name of the judge? The first one who took Ax to be his wife. He was given the Upper and Nether Springs, and I believe they represent to us those two things. You know, the Lord in humiliation, The down here and the upper springs, the one up there. Now those two things are so necessary for us if we're going to be a deliverer among the people of God. I was thinking of the upper and another springs this morning. That was Caleb, wasn't it? Yeah, And his daughter and. Yes, perhaps you could also, in the line you've been bringing before us, just mention the expression here, the flock of God. We have something very important, do we not, in that expression. It's not any one man's flock, is it? It's the flock of God, and I believe that. There's a special responsibility connected with one who realizes this that. He's he's one who is being used, perhaps. In a very important place. Because it's the flock of God. There's nothing connected with himself, It's simply that he's. Serving. The the Lord is the flock of God. It's not his. But he is associated in the Scripture with his service. And so when John spoke about the Saints going on, well, he said, And now little children abide in him, that when he shall appear we may have confidence and not be ashamed before him, it is coming. He's not talking about them being ashamed, but he said that we may have confidence and not be ashamed, that is, having assumed that place of seeking to be a help among the people of God. Now he looks unto the manifestation, and as our brother Barry remarked in connection with that. A verse in Hebrews chapter 13. It's his own work that will be displayed. Has there been that loving care as being placed in that responsibility? You find the same with the apostle when he spoke about the Corinthians. What is our hope for joy, our crown of rejoicing? Are not even me in the presence of our Lord Jesus Christ and his coming? What was Paul's crown of rejoicing?

The blessing of the Saints in that day of manifestation. And just like a teacher looking on her class and thinking, well, wouldn't it be grand if everyone of my class passed with honors? So she puts a lot of effort into the work, thinking of the time when this will take place. Well, we ought to serve the Saints in that way, brethren. We ought to serve them in such a way that we look on to the time. When all will be manifested, and that will be our joy, to see them blessed, to see them rewarded. Otherwise we'd be ashamed that our work was really for self

and not for their good and for their blessing. Sometimes. Is it not so that if this Scripture is not before? The heart, the flock of God, There's the spirit of Diotrephes comes in and. Basically, in a small gathering, there's a danger of one assuming a place that does not belong to him at all. It's the flock of God. And he should always remember that and may I suggest that the word feed. Doesn't necessarily mean what we use the expression for a feed it. It includes the thought of guiding and shepherding, does it not? In fact, I believe another translation would say shepherd, but it also includes the thought of guiding as you get it in the prophets. You'll notice the same expression is used in the Old Testament He and guide. So that it's not the thought of taking a place of lordship. And that always brings sorrow. I'm reminded of a remark of our Brother Lounge. As to the danger of ministering over the heads of the Saints, he said, the Lord didn't say, feed my giraffes, he said. Feed my sheep, feed my lambs. And he made this remark about it, that we could put the fodder and the hay so high that the poor sheep and lambs go hungry. Well, we need brethren to remember that, to get our ministry down to the level of. Of the Saints, for all times we take it for granted, they know more than they actually know because we're familiar with those who minister are often familiar with with truth and take it for granted. Others know are as familiar as they are. May not have a similar thought in First County Chapter 4. 12 Within the computer is talking about the elders with the agent, whereas Paul was speaking to Timothy and he says. In verse 12 of the 4th chapter. But no man despise thy youth, but thought is but be thou an example of the believers. Example is brought first, then inward in conversation, that is manner of life. In charity, in love, in spirit, in faith, in purity. In the goddess of. God of order, and he has given an order. In the assembly. And where the confusion comes into the assembly, it is not of the Spirit of God. It is the lack of that which we have in our chapter and a good many, especially the younger ones today. Believe that the assembly is something like a democratic situation, every man doing that which is right in his own eyes. But that is not the truth. When I come into fellowship, when I'm Protestant, gathered in the name of the Lord Jesus Christ, I come under the discipline of the assembly, the discipline of the assembly. And let us not forget that. And there is an order, And God has given us that order and his word for the glory of our Lord Jesus Christ, the head. Well, sorry about feeding on the giraffes or the sheep.

I suppose that's why the Lord says to Peter, first of all, feed my lambs. His anxious and the laminar prepared. Then, he said, speaks of the sheep, but not giraffes. This afternoon the Lambs will be fed. It's nice that there is that provision and these meetings of having young people's meetings. And this morning, the meeting for the children. Well, I think that encourages us that the work among the children is important and not to be neglected and to just expect the children to grow up listening to. Deep truths in the reading meetings and nothing especially brought out us to instruction for them is a sad mistake. That's the way I feel about it, because I remember as a child sitting in meetings like this where Brother H Rule was ministering and Brother Potter and. Brother Hayden, I just wondered what they were talking about. I couldn't. I couldn't understand it. But as I continued to go on in meetings where there was deep truths and it was ministered, I began to see what they were bringing out. And I didn't lose anything. But I'm attending meetings before I was able to to understand. We don't want to just go the other extreme and say, well, we just got to bring everything down. So that the children can understand it, just make a children's meeting out of it. But I believe where families are brought up in the truth, they they gradually enter into the things that. Are ministered by. At the instructions from the word that perhaps are little over their heads while they're young. Statement made concerning a certain brother that he was well taught. And the remark was he was rather well read. Brethren, it is better to be a weak voice than a than a strong echo. And OFT times we do go over the heads of God's dear people. That is one thing that's so very happy among the Latin. It's the simplicity there. Oh, how we need to. Remember that limbs need just. You know that Gen. that care. I don't know of anything so precious as this chapter. Peter was, as their brother mentioned, a witness of the sufferings of Christ. Well, that made him a very apartment elder. Of course he could sympathize with the lamb. He had a heart for them and he was able to lead them and to guide them. According to the proof, but there's a difference between the calls ministry as our brother mentioned, Paul was a witness of the glory as brother God mentioned, and a partaker of the suffering. Now we do find in the service of the Levites something that's very interesting in this connection. There are three families of Levites in numbers. And Gershon. Gershon is 1 and the mayor rights of the others and the coercites Well, this is nothing new but sitting under old Mr. Ch your other Barker, HP Barker and Mace. They used to say there is a difference here between service concerning elders. Gershon really means a stranger there, or a stranger here, if you will. And so we have Peter EIN Ministry. Now this is Peter Iron ministry. Gershon Gershon teaching is Peter Iron and in connection with with Gershon there were heavy things to be carried around. There were heavy things of the Tabernacle. And the mirror right mirror area speaks of bitterness and they had cots and to carry the furniture and so on. But when we come to the Coed, which means an assembly.

You get particular ministry from the Apostle Paul, but here we get Peter iron ministry and there's a care that is manifested beloved. Here concerning Peter, he could feel for these sheep. He could feel for them. Now it was mentioned here a crown of glory. This is that's in verse 4, just for a moment. When the chief capital appears, you'll receive a crown of glory. Well, this is that incorruptible crown which fade a thought away. And it is really for a wholly practical life. I believe this corrupt, this crown that we get here in Peter 5. It's for a holy, practical life. Can the Saints see In those of us who try to minister Christ to them? Can they see? This holiness and practical Christian ongoing among us. One day, her brother said to another. I can't hear what you say because of what you do. Well, that was a real rebuke to that dear man, and he took notice of it and corrected a great number of things that were stumbling his brother. Well, here is something that is very important in the assembly, this question of being an elder. It's a responsible position. It's not a very happy task, beloved some of us who were born. The heat of the day among the Latins for many years, we found. That we've had to take it. From them take it, and then take it on your knees to the Lord. This is something that is necessary too, concerning an elder. He's able to take it from his brethren and take it to the Lord and leave it there. It's a great secret. Beloved. Now this is called the cause of a lot of trouble we notice, and we're not going to dwell on that. Rather we're going to hang our heads in shame and sorrow. But Mr. Darby said, never defend yourself. Never defend yourself. Take. And take it on your knees to Christ if this were done. In our assemblies, beloved, we would have very little trouble. The very little come, the moment I begin to write and the moment I begin to discuss. And quarrel and contradict, even though in sincerity. Then the trouble begins. Oh, may we? Some of us are growing old in the service of Christ, and we just feel our nothingness, beloved. But this is something that has been on my heart for a long time concerning the care of the flock. Just to be able to take it and take it to the Lord Jesus on our knees, There was a time in Bolivia pardon of of a little trouble. It wasn't a little trouble, in fact 5 meetings went with that trouble. And instead of writing and scolding and talking to my own spiritual children, I left it with the Lord. But how long? Five years, beloved. The trouble went on in five assemblies. I never visited those centuries. Never discussed anything with them but told the Lord on them. Told the Lord on them by his grace alone. One day a letter came signed by 9. And said Brother Smith, will you come? They've been turned aside through this trouble, you know, of writing and discussing things. Talking and will you come? Well, that meant four days. Ride on, riding on on mulebag Beloved and the rainy season up to the saddle of the mule. The water I got there, there was a little.

Fold. The last day before I arrived, it was a government form. I sent a telegram to one of them saying, dear brother, I hope to arrive at such and such a time, and I got there at five, 5:30 in the afternoon, and the nine of them were waiting. And they said, Brother Smith, we are no

longer gathered. We are scattered, We are scattered. We are no longer gathered. And we talked it out until 2:30 in the morning. And they said, brother, this is Lord's day and there's a breaking of bread. I said, well, I couldn't break bread, dear brethren. Would you like to do something? Would you like to write all those other meetings and tell them what you've done? Tell them just humbly and quietly what you've done. And they did. They did. God arranged that we left it with the law and all, beloved. It's a very important matter to leave these things with the Lord. Leave it with him. Let him fix it. Who are those men today? Lee O'Brien, who is 1? Dominguez, Chalky, the other chira is with the Lord. 10 years is the other These were the men who were opposed and who were discussing and causing problems. What happened? They learned their lesson, the Lord taught them. And I believe it's a great secret to let the Lord. Settle these matters that we are troubled with today. I just mentioned that as an old man. And trust that you will take it, because it comes from my heart at this time. I think there's a contrast drawn here too between the third and fourth verse. Neither is being Lords over God's heritage. And then when the chief shepherd shall appear, he shall receive a crown of glory that fadeth not away. I believe that all the crowns that are spoken of are contrasts. That is the martyr. Be thou faithful unto death, and I will give thee a crown of life. The crowd of rejoicing, he that draweth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. And I believe in connection with what our brother Smith remarked, that most of the troubles come because we want the crown of glory here. We want to be considered somebody here. But the important thing Are we willing to give that up? Are we willing to be misunderstood? Are we willing to let all the glory belong to the Lord? And wait till the time that he makes it right. And then in that day the crown of glory won't fade If we sought it for ourselves down here we may not only lose it, but we may bring sorrow on ourselves and others. But if we're content to leave it and wait till that day when the Lord will manifest it, then there is that which is to his praise and glory, and that won't fade away. So it seems to me it's the contrast. And that so many of the problems and trials are that we want, we want to be recognized, We want the crown of glory now, instead of being content to wait for the chief shepherd to show his approval or disapproval as he sees right in that day. Of encouragement to these under shepherds. For himself feed the flock of God which is among you. It isn't those who travel about to preach the gospel who are known as teachers. But it's those who quietly, humbly are seeking to lead on their brethren in a local way, visiting their homes when there's any problem trying to show them what is most pleasing to the Lord and. Just going on in a humble way that no one would know anything about. Among the Saints but. When the when the day of rewards comes, we find that they're the ones that get the crown of glory. They didn't get any crown down here, but they'll get their crown up there.

Most interesting, which will not take up. I like your comment on that, brother. It helps me. I used to think perhaps I've been too neglectful and not visiting those five meetings, but the Lord fixed it up. Leave it with the Lord, beloved. He'll he'll, that's his prerogative. To arrange all our problems. That's his very prerogative, a brother said to me. What am I going to do, brother? Can't you give me a little word? I said. The only word I can tell you, dear brother, is to get on your knees and leave it with the Lord. Leave it with him. Well, that's a victory. I'd sooner leave the affairs of the of the Assembly in the hands of the Hidden, then leave them in my poor old control. I would make an awful mess of it. What about that first brother Smith, the 4th chapter in the eighth verse? Yeah. Well, above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Never behaves itself unseemly. Desert brother love does not behave itself. Nothing. It takes the low place, takes the low place. Will I remember a case, you know, where there were 11 souls brought to Christ in a mountain section of Bolivia. They lived in this high altitude where I just couldn't make it. But a brother got there, got the gospel to them. Eight of them found themselves with this newfound joy and were spreading the good news. Suddenly they were behind the bars for eight days, behind the bars, without any bed and without food. And I saw a major in the army. And I said, Sir, can't you do something for those dear ones? They're only preaching the glad tidings, he said. I certainly will. Well, we had a reading on chapter four and five when these dear fellows got out of prison. And one old brother is now with the Lord, I said. How did it feel behind the bars? Brother, do you know what he said? He turned to his spy when he read this verse 14 of chapter 4. If he be reproached for the name of Christ, happy are ye? For the Spirit of glory and of God rested upon you. On their part he is evil spoken of, but on your path he is glorified. He said. The Spirit of glory and of God rested on us there in that old jail. On that old jail. Shepherd. And the. In the 10th chapter of John's Gospel, it's the Good Shepherd. Says There I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. Then in the 13th chapter of Hebrews. You have the great Shepherd. It reads like this. Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen. Here in this chapter in Peter, it's the Chief Shepherd. Well, say there are three psalms that correspond to the three different ways that shepherd is spoken of. In the 22nd Psalm you get. The cross the Lord forsaken begins, my God, my God, why is thou forsaken me, and carries us through the sufferings of Christ. On the cross at redemption work. Then in the 23rd Psalm that begins, the Lord is my shepherd. I shall not want there we have the great Shepherd in resurrection there we have the one that.

Leaves the flock. To the dark valley, the shadow of death, and provides for them, so that they spread the table before me in the presence of my enemy, and leads right on until he says a nice I will dwell in the House of the Lord forever. Well, in the 24th Psalm you get the chief Shepherd. And there it is. You get lift up your head though ye gates, and be lifted up the everlasting doors, And the King of Glory shall come in. So how lovely it is that we get the Good Shepherd giving his life. We get the Great Shepherd caring for his flock, now that he is risen and gone back to glory. And then, as the Chief Shepherd, he will reward. Faithfulness to those who have cared for the flock. Well, you could say widen out the as a chief Shepherd, he will reward whatever has been done in faithfulness to him. 30 and seven, Brother Barry, what character of the shepherd do we have? There? Away goes sword against my shepherd, against the man that is my fellow Seth, the Lord of Hosts. Might the shepherd the sheep shall be scattered. Isn't that the same characters we have in John 10? Gladdy flying for the sheep. If the shepherd had not been smitten, the sheep would have to be. So how thankful we should be this morning to think that the shepherd has been smitten instead of the sheep, we the sheep and gone astray. Puts his hand over the little one, doesn't it? And I struck by the language of this verse. It's a very solemn verse too, Says away, goes sword against mine, shepherd against the man that is my fellow Seth, the Lord opposed who is God's fellow or his beloved Son? The one who went to the cross of Calvary and bore the judgment due to me. The shepherd was smitten to save the sheep. Connection with this First you called attention to Brother Lundeen. Above all, have firm charity among yourselves, for charity shall cover the multitude of sins. There is a certain sense in which sin must be dealt with for God's glory, and that would be acting in love for the good of the person. But when it says here that love covers the multitude of sins. We might each ask our own hearts, why do we bring out the failure of another? We can do it sometimes to vindicate ourselves, and that's not love, and that's a great snare among the people of God. I believe that when we want to vindicate ourselves, why, it's very easy to find a fault in someone else in order to set ourselves up. And that's not love. Love would rather hide it, rather be misunderstood, misjudged oneself, than bring to light the failure of another. How beautiful to see in the Lord Jesus as the servant. How he said, even when they had failed. Here are they, which have continued with me in my temptations. And I appoint unto you a Kingdom, as my father has appointed me, so we can each ask ourselves, when we do speak of the failure of another, are we doing it to make people think less of them and more of ourselves? Is it to vindicate ourselves, or is it with tears that we feel it's

absolutely necessary? For their good as well As for God's glory. Well, I believe that's what it means about love covering the multitude of sins. Wouldn't you see in that too, in that first above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Where there is true love among the Saints, there are many things that. Otherwise would develop. Jealousies and hard feelings and frictions and things that divide the effect the hearts of the Saints and maybe lead to serious trouble, but when there is that?

Fervent love among the Saints. There are many things that never develop at all. They stop right there. And as God looks down, instead of seeing Saints all divided among themselves and going on in an unhappy state, why, he sees the exercise of love among them, and that covers up anything that otherwise would arise. I think that's the that's the the really the thought in this word. Keep suppressed, I believe, is a thought in it. Keep suppressed. I was thinking of it in connection with the word we have in Timothy. He says, Paul says to Timothy, then the sin rebuked before all that others also may fear. Well, when this rebuking is done in love and in faithfulness to the Lord, it has that effect of causing others to fear, and in that way sin is covered up too, as you were saying. Keeps it from developing in others. They begin to fear and perhaps get before the Lord about it and judge this thing that if it were not judged, it would eventually come out and be manifested, and would have to be judged by the assembly. But then, on the other hand, love thinketh no evil and just to pass on some report because we've heard it. Is a very bad thing. There must be witnesses, and even then, if there's real fervent charity brethren, we would hesitate until it was confirmed before we would ever. And perhaps not pass it on at all, but as our brother says, take it to the Lord. There might be some things, however, that may have to be taken up for the moment to to verify them, but. To pass things around is a very dangerous thing, especially in writing. So that love thinketh no evil, is a good principle. For us to remember in Scripture how perfectly these things were seen in the Lord Jesus. The verse was quoted a moment ago concerning his disciples, even after they had been so inconsistent and so evidently filled with failure. Here are they which have continued with me in my temptations, and I think the same thing is seen in the. Words of the Lord in the Old Testament. In Jeremiah 2 he is about to have to speak very, very faithfully to his people through Jeremiah, but he begins by saying go and cry in the ears of Jerusalem. Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Well, if we were to read the account of the children of Israel going out from Egypt into the wilderness, we searched long before we would find anything that could be referred to in such beautiful languages, that and yet the Lord before He, has to bring to their attention. That which was so grieving to him, he said to Jeremiah. Tell them I still remember the love of their espousal, the kindness of their youth, and even in Malachi, the very last of the prophets, when things had become so indifferent and so cold, the very first thing he says is. The burden of the word of the Lord to Israel by Malachi, I have loved you, saith the Lord. Now I I really believe that if in an attempt to serve the Lord and his people. He puts this love in our hearts toward our brethren. And there comes an occasion where perhaps faithful words are necessary, for we need to receive them, and perhaps at times need to minister them to they should surely come from a heart that. Recognizes how dear they are to the Lord Jesus, and how dear they ought to be to us when we have to correct our own children. How careful. How cautiously? How we watch for a suited occasion when perhaps the correction will be received, and should it not be so, in an attempt to shepherd among the Lords people, I have wondered too. From what has been said, surely the suggestion is not made that when there is a problem of one sort or another in an assembly. I know this was not suggested, but I I simply raised it lasted be.

Perhaps pictured by some. That such an assembly should be avoided until all problems are solved and removed. There certainly would be a great restriction in visiting among the Lord's people, if we only visited in areas where there were no problems and no difficulties. I feel that as land of the Lord we can perhaps knowing that there are problems, sorrows, difficulties be directed of the Lord to that very place. To minister Christ among them, is that true? When they're required special caution and waiting upon God, though in some cases. Indeed, I suggest not necessarily avoiding any area where we know that there are sorrows among the people of God. There would be a danger that we would have to watch of getting involved in it ourselves. If we're asked for counseling advice, well, that may be all right. But as to making any decisions that that wouldn't be our responsibility. That's the assembly's responsibility. My brother it says here in Matthew 18 and 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. Do you know, beloved, I have never yet had to go beyond this first point in this portion. Never have had to take witnesses, but if there's been something between two brothers. I've told them, brethren, you go to that brother, oh, he's guilty, he said. Never mind, go. And nearly always it's settled right there. The trouble is settled right there. Now I remember a case where a brother thought I was riding him as he said. Ministry, Well, I never did think of such a thing. I love that brother. So one of the elders said you better not go. He's pretty fiery. Well, I said brother, I'm going to go and going to fulfill this first point and I went straight long journey was went to him and he received me rather coldly and I said, brother, have you anything against me? And he broke down in tears, put his arms round me and kissed me. Said brother. There's nothing, he says. I'm having trouble with the family and I've been taking it out in you. Well, it was all over in less than one minute. The whole thing was finished. It was settled, if my brother had thought, against the gold. How many troubles would be solved, beloved, if we just do that Go. He can only kick you out of the house. But go anyway. Go back again. Go back again. Brothers meeting, spread it around. That's the last thing. That that first, though I know it's not in our chapter, but I think it's a very lovely verse and pardon me for referring to it once more. This may be an encouragement to those who preach the gospel. This eighth verse of the 4th chapter. I know it refers particularly to the Saints, but there's an application that's general. I love covering a multitude of sins. Some years ago it was my privilege to accompany our brother Alarcon down the Peninsula Ways in Lower California, and as we neared a certain place, he said. I don't know about that house, he said. The man drove me away with a pistol last time. Let's pray about. We prayed about it and he said, well, let's go. So we went to the door, knocked on the door.

And the man said, come in, we went in, he said We'll arrange a meeting. And they got their soap boxes together, no chairs, And the women put coverings on their heads. And as Alarcon our brother Alarcon presented the gospel to this man who had driven him away with a gun. I could see the perspiration standing on his forehead as he reasoned of righteousness and temperance and judgment to come. Now that was love covering a multitude of sins, wasn't it? This man was ready to to kill him, but he went back. With the gospel and he was received, and this man received the gospel. Now whether he was saved or not, I don't know. But I believe that this verse can apply even there. I don't think there are any rules about these things. Now the scripture says though it says that the discretion of a man defereth his anger and it is his glory to pass over a transgression. And sometimes it's better, instead of trying to settle the thing, to just drop it. Don't say a word about it, Forgive them in your heart and let it go. Because very often when you try to discuss it, it leads to a very unhappy instead of a happy consequence, and the person seeks to justify himself. The flash is liable to be stirred in you. But as our brother said before, if you take it to the Lord, I think there are many cases of personal trespass that you just passed over it. There's another verse that says. Take not heed unto all words that are spoken, lest thou hear thy servant curse thee. For thou thyself not that thou cursed him in times pasture. I haven't just quoted the last part of it accurately, in other words. Just to pay attention to every little word that's spoken and everything that said. Remember, we've said things out of turn ourselves too, and if we were called in the carpet about everything, we might be in some problems as well. So there are times if

The thing is festering and growing into something, when it's a good thing to talk it over and get it settled. But I believe rather and in the light of Scripture, that in nine times out of 10, it's better to drop it and forgive in your heart and forget it. And the second thing in connection with what was said about going to the assembly, we do have to remember that Paul said in Second Corinthians one and 23 Moreover, I call God for a record upon my soul to spare you. I came not as yet unto Corinth. There are times when the Lord might lead one to go to a place. There are times when he might be before the Lord and feel he should not go. And that it wouldn't be the mind of the Lord at that time for him to go. So we can't make rules about these things. The scripture gives us principles. But this wonderful alight and instruction there is, And God looks on the heart, and love for the Saints is the important thing. And so it says, if you will hear thee, thou shalt gain thy brother. That's to be the great point in our souls, to gain the brother, not just to justify ourselves. And so it was with the assembly of Koran. Paul's great desire was to gain those Saints, and that they might go on for the glory of God. And he didn't feel at that point that it was wise. I believe he was giving them space to be exercised, and before he went there and laid it faithfully before them. Policy was gold, but they felt it that he shouldn't go either. Maybe because of their feelings towards the Apostle Paul, he didn't feel it would be an opportune time for him to go there when there was that feeling there in Corn. In connection with spreading evil around. Our old brother that's gone to be with the Lord brother-in-law, who was here in our gathering on more than one occasion, he reminded us. Which something which he had heard and learned from someone else. Keep evil in a smaller area as possible and use the illustration of a boil. When you have a boil developing, what do you do with it? You just leave it alone because if you begin to press on the tissues and squeeze it and irritate it that way, it spreads it around into the other tissues and perhaps you get a large pestering ulcer out of it.

Just leave it alone until it comes to a head, and I believe this is a principle just to leave the evil in a smaller area as possible. And just look to the Lord, see before the Lord to ripen it, to bring it to the head that it might be judged. Perhaps it might be judged by the person himself before it really is fully manifested. But it's not well to stir up in matters until they are fully manifested. And sometimes we have only suspicion of certain evil, but we begin to talk about it and spread it around. Oh, this, this isn't. This is really a very bad thing to do and it's defiling. And we just need to be more before the Lord. I think the ministry we had yesterday just to be before the Lord, look to the Lord have Jesus before us. This is what we need. Next, first, Brother Anderson, I believe. Does it not give us the way in which we receive grace at the end of the verse? God resisteth the proud and giveth grace to the humble. So now we have the thought of humility before us in this verse, and it says to be clothed with it. That's a marvelous expression, isn't it? Be clothed with humility. Words clothing would suggest, would it not character. This is something that it doesn't happen overnight. It's the result of this humility. Which isn't developed. It's something that is the result of being before the Lord and. Now the result is being clothed and then grace. Is the way of receiving grace. In order to act properly at the right time. Otherwise we wouldn't. Ye that are spiritual, restore such in one and the spirit of meekness. Considering thyself, lest thou also be tempted that the spiritual brother is the brother who habitually judges a place in himself, That's the one that God can use to. Restore one who is out of the way. Say more than once. Oh, how do I speak to my own conscience? Be very hard towards yourself, very severe, but very easy towards the rocket, the others? I think it's a very good principle, isn't it? And how would I speak to my own conscience? Be very severe towards yourself, waste and easy towards the others. Is that a good principle? Thinking about being closed, think of something that was I heard of John Leslie. Someone asked him once, and what were the three 2-3 greater Christian graces? And he put humanity first. We have to move the second well, he said. That was humility. The third was humility, too. Speak and talk so much about humility. But a little we shall. Isn't it quite remarkable here that we have first feed the flock of God, and then we have these exhortations following? Because I believe, rather than that many of the difficulties come up amongst us, because the Saints are starved but they haven't been fed. If they were enjoying the Lord very often these difficulties would pass away. But perhaps we could speak to our own hearts that when the Saints come together. As we do in the meetings, isn't the first exercise of our hearts that they should be fed, that souls should be occupied with the Lord Jesus and fed with the living bread? And I believe that very often where our souls are enjoying Christ, that these difficulties pass, they they don't come to be mountains. But if we're not enjoying the Lord, then we get on hard questions, we get on problems, we get after one another, because thoughts don't fully agree one with another.

And first thing you know, we're not fed sometimes said we're just about going to have our dinner. Supposing that when we approach the dining room there, brothers stood there. And he said, now I have AI want to tell you for about 10 minutes how long it took to prepare this food and how many pounds of meat there is and how many pounds of potatoes. And I went on with quite a discourse. Well, this was all quite important to the person that prepared it. But I think we'd be saying, well, I don't know why he's wasting our time. We want to eat. And I think we can get occupied with a lot of details in our meetings that are not food for the soul. We can get so occupied that when difficulties come up and then we are feeding upon them. Oh, may the Lord grant that when we come together we feed on Christ and that each one who takes part. Our brother remark, not a special class of people, but each one who takes part would think, is this for the good of the same? Is it for the glory of God and for the feeding of the Saints? I think many of the difficulties would disappear. We took heed to the first exhortation. The flock of God. Now we're seeing 172 #172.

Des Moines Conference: 1973, 1 Peter 5:5-10

Reading

General Meetings, Des Moines, May 1973. Last Reading Meeting.

96. Love divine all praise, excelling joy of heaven to earth. Come down, Bless us with thy rich indwelling, All thy faithful mercies, Ground 296. Long divine. So we go on with First Peter, Chapter 5. I think you're nice. Where should I? First Peter Chapter 5, verse 5. Likewise the younger submit yourselves unto the elder. Ye all of you, be subject 1 to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober. Be vigilant, because your adversary, the devil, is a roaring lion walketh about, seeking whom he may devour whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who has called us unto his eternal glory by Christ Jesus. After that you have suffered a while. Make you perfect, Establish, strengthen, settle you to Him. Be glory and dominion forever and ever. Amen.

By Sylvanus, a faithful brother unto you, as I suppose I have written, briefly exhorting and testifying, that this is the true grace of God, wherein you stand the church that is at Babylon, elected together with you, saluteth you. And so do it, Marcus, my son, read you one another

with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen. There is divine order. That God expects to be maintained in the assembly. And this is a very important word which saved lots of sorrow if it was observed. Likewise the younger mix yourselves unto the elder. We've seen some sad cases of younger brothers who refuse to take the admonition of older brothers. That have gotten very far away from the Lord. Although it took years before the full outcome of their. Disobedience was manifested, but they took the wrong road. And whenever you refuse to yield to any Scripture that God has given us. You're taking the wrong road. And if you're unwilling to judge. You are not yielding to His word. Only God knows how far you may go astray. You go up on a tangent, and the farther you go, the farther you're away from where you started. It doesn't mean that the younger person has no responsibility in the assembly, doesn't. If he feels that there's a certain matter that. I should come to the attention of his brethren. He has the responsibility of bringing the Scripture and presenting it, but he must leave it there. He mustn't press it. He must leave it. Unless it has of course, to do with something very, very vital as to moral evil or doctrinal evil. But I mean. Many things have come up that are pressed that it'd be better to just leave it with your brother. You have the responsibility of presenting what you feel to be the mind of God, but if one person. Oppresses this. He might lead to division in the assembly, especially if he's a leader of some kind. But when it comes to ordinary things, I think we do well to present them to our brethren and then leave it for their consciences. Is that right? I agree with that this is true because. We speak of the assembly conscience and if the Assembly as such hasn't been reached in its conscience. Well, it doesn't make for unity. The conscience has to be reached 1St and then there will be a working together to do what the Lord wants done. I suppose the elder could lose his moral weight in an assembly. By worldly or disorderly conduct. But a brother that goes on steadily and consistently and seeks to please the Lord. Well, his very presence and his very his very age and maturity. Gives weight and should not be ignored. Because maturity and comes through age, no matter how devoted one may be. That devotion and love for the Lord doesn't give maturity. That takes time for one to go through some maybe trying experiences, Hard Knocks and so on that. Immaturism and the things of the Lord and in the ways of the Lord. Respect to AIDS, because the scripture says thou shalt rise up before the hoary head, and if there is something given for a younger person to do, even a correcting one who is older, there's a certain spirit in which it's to be done, isn't there? Rebuke not an elder, but in treatment of the Father. And then I was thinking too, in the book of Job of the patience of this young man.

Named Eli, you. Now there he was, and there were three older ones than him that were answering Job, and they tried and tried over 30 chapters to try and set before Jehovah was right and they entirely failed to do it. And yet they were all older than Elihu, and all through this whole discussion they lie. You never opened his mouth. He waited until they had done, and they were unable to help Joe or to set before him what was right. And then we find that in the 32nd chapter of Job this is what Elihu says, 30 seconds of Job. So these three men cease to answer Job because he was righteous in his own eyes. Then with kindle the wrath of Elijah, the son of Barack, of the kindred of Ram. Against Job. Was his wrath kindled because he justified himself rather than God, also against his three friends? Was his wrath kindled because they have found no answer, and yet had condemned Job, now a lie, who had waited till Job had spoken because they were elder than he? When, Eli, you saw that there was no answer in the mouth of these three men, and his wrath was kindled, and a lie, who the son of Barakal abuzz, I'd answered and said, I am young, and ye are very old, Wherefore I was afraid, and there's not show mine opinion. I said they shall speak, and multitude of years shall teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise, neither do the aged understand judgment. So we see that there was a certain spirit that was proper and right. And if we look back in the history of the Church, we find that when God raised up the disciples, they were all comparatively young men. When he raised up those whom we honor today, Mr. Darby and Kelly and Macintosh, they were very young men in their late 20s and 30s. But there was a certain spirit and manner that was seen in them and a recognition of the authority of the Word. And never any disrespect for age, I think it's important that we see the order of things that God has set before us in His Word. Thought that he might use whomsoever he will, but in the right spirit. To be according to the word of God. An older brother might advise what is contrary to the Word of God. Well, then we'd have to. Although we value his age and maturity if he's telling us something, that's not according to the word. Well, we we shouldn't yield to it, but we must be very sure that it isn't just our own decision, our own thoughts about the word that it is clearly a word that. Governs the case before us. That's the meaning of the expression that Paul uses in addressing Timothy. What you were Speaking of Gordon, let no man despise by you. That is Timothy had no right to go around and say, Now I know I'm only a young man, but Paul said you weren't to despise me. I think we are intended to read what immediately followed. Isn't that right? Let no man despise by you, but be thou an example is the suggestion there that the. Conduct of youth at all times ought to be such as would not bring that which would be the occasion of there being despised. That is, that if a younger brother has a message, even perhaps a message that we could well take to heart of admonition, that. The behavior, the manner of that young man ought to be such as would cause a respect for what he has to say. Let no man despise thy youth, but be thou an example. That is the the measure of moral weight that anyone bears is not entirely a matter of years, but of the behavior in the fear of the Lord. Very good. There's this about it though, that it was Titus who went to Corinth.

About with that letter about the matter of discipline that was to be exercised there. And he was an older man, was he not? Now this was of God, I'm sure that that a man like Titus, who was firm no doubt in his convictions and. Steadfast and had experience. He was the one who went to Corinth about that matter. It was said, no doubt, but the letter was enough. Translation. In the race we're considering, likewise He Younger. This is the new translation. Be subject to the elder, and all of you bind on humility toward one another. For God resisteth the crowd, but to the humble gives grace and. Instead of being subject 1 to another and all of you bind on humility one toward another. That covers a large field, doesn't it? No humility. No matter what mom's position or what mom's age or once one's maturity might be, whether young or old, he's to bind on humility. The spirit of subjection with the older one is a wonderful spirit to have, isn't it? As well as the yogurt. 61 And verse 10 I will greatly rejoice in the Lord. My soul shall rejoice in my God, for he have clothed me with the garments of salvation. He hath covered me with a robe of righteousness. Well, this is something Christ has done for us, isn't it? But now here we close. The humility is something to do with our responsibility as Christians, isn't it? We already clothed with the garments of salvation, the Rover righteousness, standing before God, and all the wonder value of the work of trace. But now here's something which is our responsibility to be closed humility, to manifest it before one another. Oh, that is something that covered one so that his parents manifest. Nor are we in action. That doesn't just for one occasion, but it's the character. Day by day, in the meeting or out of the meeting and conversation, or having personal dealings with one another, there's always that spirit of humility taking the low place, being willing to submit to. Yeah, wherever it wouldn't dishonor the Lord. Wherever. When anything is just matter of one having his own way. How much better to yield and to submit than to always be insisting on having ones own way. I know a brother that's in years out of fellowship because he wouldn't agree to the brethren passing the box around. On Sunday morning and rather than than submit. He left the meeting. Fellowship today? Well, that was just simply a matter not having his own way. He really thought that that was best, but he had no scripture for it. In fact, I believe it's scriptural order to pass the bus. But he got that thought, and some of the older brethren had given that idea years before in the meeting, and he wants to hold on to the tradition and sisted on it. So there he goes out. I suppose it would depend much on the exercise and the service rendered. When the Saints of Antioch took up

that collection for the poor Saints in Judea and Jerusalem, they sent the Mounties by Barnabas and Paul. Well, you might say, well, that's a that's a meager service, but there's responsibility in connection with it. It was the Lord's money. It was the Lord's bounty and for the poor in Judea and Jerusalem. So it much would depend on the character of the exercise and service, wouldn't it? Some require a older brother and in other cases a younger brother could fulfill the exercise. That's a solemn word. There God resisteth the proud and giveth grace to the humble.

Doesn't need too much comment on it. It's something for our consciences. Is there pride in our hearts? How much sadness and sorrow has been brought in by one being just too proud to own that he was wrong, rather than if we make a mistake in our ministry? You must be willing to own it. And if we are not, to just set ourselves up to be always right. That is home when we're wrong. That spirit of unwillingness to own when we've made a mistake or when we're wrong can lead to disastrous consequences. And that's really a part of humility, isn't it? Take the low place one wants to have his way on is nothing concerning the Lord's glory. Or let him have his way and submit and give in. Still give in. Isn't that all right? If you're not wrong and still give in, isn't that all right too? If it's something that isn't vital, that doesn't concern the Lords glory. The what who deserves the highest place is the one who took the lowest place, and we don't deserve any place at all. So we need to relate it to him. That helps us, doesn't. I thought of the advice of the old man in three of Ohm's time, so they suggested to reel bomb that he would deal gently and kindly with the people for as the younger men suggested, Harshness said. My father chastised them with whips, but I'll chastise them with scorpions. That was the advice of the young men. Well, it's sad when we get older that we become more harsh. It ought to be the other way. The advice of these old men was kindness and gentleness. May the Lord grant that as we grow older, that this will be so. Because as we look back on our own lives, this should humble us. There ought to be enough in any of our lives to make us humble. As we grow older, the older we are, the more failures we can look back on. And so I think it's very important as we get older that we watch that it doesn't turn to pride and and shall I say, being unkind and thoughtless, but rather the other way. So nice to see what those older men suggested to read a bomb, isn't it? Way Christ can be detected is a haughty spirit. It may be hidden away in the heart, but. A pride cometh before destruction, and it may be hidden in the heart, but a haughty spirit before a fall? And that's what it comes out, isn't it? And so that could be detected. But you can't detect crime. We all have it. It's a question of the grace of God that keeps it under. Building up the thought which we have in Philippians 4 where the Apostle has to. Beseech you, audience and syndicate, to be of the same mind in the Lord. Then it goes on, Let your yielding us be known unto all men, yielding us humility. How? How much the Saints can be spared from sorrow where there is humility displayed. The humility is something that we try to attain to because that can be a very sad thing. It can be pride in disguise, wanting to impress people that we are humble. True humility is the result of being in the presence of one who is far superior to ourselves. I might think I was a good Carpenter, but if I got with someone who could really do very much better than myself, I don't need to be told to be humble. I just don't want to show my work because His is so far superior. And brethren, true humility is not something that we strive after or pretend because that's a bad thing, Just pretended humility. It's the result of being in the presence of God. No one could truly be in His presence without being humble, because when we think of who He is and what he has done for us, that his patience with us. It produces that without effort within us. And Isaiah chapter 66 I like to read the just a part of a verse very precious. I often have read this works. I say at 66 and the middle of verse 2. But to this man will I look, say the Lord, even to him there is a core of a contrite spirit, and tremble at my voice. To this man will I look save God?

Even to him that is a poor and our contract spirit. And tremble at my word, I have, I have heard someone say, and I'll pass around to your dear bread. And here this afternoon, I suppose there's nothing new, that through humility consists of making everything of Christ and nothing of ourselves. Through humility consists of making everything of Christ and nothing of ourselves. And that's why we have to be friends, isn't it? Visiting a brother in France for a while so. And he said, Have you ever noticed Jehovah's 2 Thrones? And I said no. Whatever do you mean? So he read to me this first I'll just read it the 57th of Isaiah. For thus that the high and lofty one that inhabited eternity whose name is holy. I dwell in the high and holy flakes. That's one throw. With him also that is of a contrite and humble spirit. To revive the spirit of the humble and to revive the heart of the contrite one. I thought it was most interesting that he should notice that in that one verse there were the two Thrones of Jehovah. As he put it, a high and lofty one that inhabited eternity finds it his delight. To enjoy the fellowship of those who are humble and contrite in heart, in spirit. Oh, it is, I'm sure. Such a deceitful thing. We perhaps are guilty of wishing for a reputation for humility. Isn't that an awful thing when you put it in plain English? What a what an awful statement that is a reputation as a humble. Brothers. God forbid if we ever sought for such a reputation, we would be unfaithful. We would never. Never. Shall I say, take part in any activity that might attract a little bit of attention? Because we would say this would damage my reputation for humility. But to be in the presence of the Lord Jesus, who was meek and lowly in heart, will, I believe, produce it without it being sought after at all. When he was reviled, he reviled not again the Blessed Lord. When he suffered, he threatened not, but committed himself unto him the judges righteously. Who his own self bear our sins and his own body on the tree, that we being dead unto sins not sin, but sins might live unto righteousness. By whose stripes we've been healed. There's another thing that comes to me, brethren. The the question of subjection. I think we would do well to have a little word, perhaps, as the Lord enables, on this question of subjection. Peters ministry doesn't deal with the assembly in the same way as Paul Paul's ministry was to the assembly. But. Concerning discipline. May we ever learn to bow to the decision of the Assembly. Here is where we sometimes go wrong, and where OFT times a great deal of strife is the result of it. And assembly decision holds. Now we have to subject ourselves to the decision there This was asked our love Brother Brown. When his mind was clear, it was asked must an assembly decision hold and he said it hoped. Now we may not see this, we may be, we may have a different conception of it. But there again is the need of humility to leave it with the Lord and let him work this problem out.

Now sometimes we are in the midst of a lot of in subjection in the Assembly. We do not have this trouble in Bolivia, for which we thank God. Now take for instance in the case of putting away dear Philemon. His own. Children in the faith did it in tears. I asked a brother concerning trouble in a meeting. What was the trouble there? You know what he said. Brother Smith is parental affection. This is the trouble here, parental affection that we would even slur over divine truth just to please some younger or older brothers. We would slur it over now. God doesn't bless that. Doesn't bless that. Well, I just mentioned this, by the way, because Satan is making inroads among us. And as an old man, I just feel that there perhaps is a danger in our midst of parental affection governing the actions of the assembly instead of the spirit of God. The Holy Spirit, Beloved, never leads country to this boat. In all the actions that are taken in the meeting. There needs the gentleness, there needs the moderation or the yielding Ness and the gentleness that needs that, but there needs to to be faithfulness. Faithfulness now. I know of certain meetings where the younger men, we love them, but they are imposing themselves upon the elder. And the result has been confusion, confusion. Now this is not always the case. We cherish our young brethren, and we cherish their interest in the things of the Lord, and especially if they have a seal to serve the Lord and to please him. But there is a subjection required in the assembly that's very urgent just now. The Word of God is the authority for all action, though, and while we submit to the action of the assembly, we must also bear in mind that the assembly has no right to set aside the Word of God. Now, That is, if we place the authority of the assembly above the Word of

God, it's from the Word of God that they receive their authority. And if the assembly in a certain place was to condone something that denied the deity of Christ, we couldn't respect the authority of the assembly above the word of God. So that the time where we're told to hear the Church is in the case of deciding whether a person is guilty, but not in deciding matters of truth and doctrine. The word of God is the authority for that, brethren. Let us remember them absolutely true, dear brother. The assembly is not the truth. The word of God is the truth. So that all that I mentioned in love was that the Spirit of God is He who guides. There. And if we are not careful, we sometimes Passover, a very important matter in the assembly. I think that's what I was trying to make dear brother. Yes, I'm predicting, I just qualifying, so we would all be clear. The assembly brethren is not. The truth it is taught. The assembly doesn't teach. It is taught. And as our dear brother has brought to our minds again, and of course, which I desire to emphasize too. The word of God is the truth, not the assembly. We read in Timothy that the Church is the pillar and support of the truth. And. When the apostles were here. If the apostles could go about and could make decisions because they had the authority of the Lord, but now where is the authority they have given us their writings? Well, that's how the authorities passed down, the authorities in the word now. And so we must bow to the word of God. And that's why it's so important that planning assembly makes a decision, It do. It makes the decision in the fear of the Lord according to the Word.

And if it's done in the fear of the Lord, and it's backed up by the word of God, there's the authority. We have a very common example of where Lords claims come before the claims of nature in Exodus 32. It says in verse 3026. And Moses stood in the gate of the camp, and said, Who is on the Lords side, Let him come under me. And all the sons of Levi gathered themselves unto him. And he said unto them thus, that the Lord God of Israel. Could every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother? What a solemn thing. And every man his companion, and every man his neighbor, And the children of Levi did according to the word of Moses, and the fellow the people that there about 3000 men. Here surely we have a very solemn example of where the Lord's claims must come before the claims of nature. Don't you think that the spirit of God is referring back to that in the 33rd chapter of Deuteronomy? In this 33rd of Deuteronomy you get the blessings of Moses, the man of God, and he takes up the different crimes. And we are. What you are reading about was about Levi, the time that they came forward and drew the sword and they were to sleep every man, his brother, and so on. Now here's what it says this to that. And of the eighth verse and of Levar, he said, Let thy summon and the Urim be with the holy One, whom thou didst prove it, Master, That's the place where you were reading about, and with whom thou describe at the border of Meribah, who sat unto his father, and to his mother. I have not seen him. Neither did he acknowledge his brother, nor know his own children. For they have observed thy word, and kept thy covenant. Now notice this. They shall teach Jacob thy judgments, and Israel thy law. They shall put infants before thee, and hold burnt burnt sacrifice upon thine altar Well those who were faithful, and would not recognize human relationships when the. Honor of God was in question. They're the ones that God can use. To to minister to his people. And to present whole burnt offerings and sacrifices. We allow human relationships to have an important place that sways our judgment. We're putting ourselves in a very serious position. That's a timely word, brother. We are feeling this matter. We are just feeling this very keenly just now. And. We just have to watch out. Lest Satan gets an advantage of us below. He is attacking God's dear people as never before. He is really attacking the Lord's dear people and how he loves each one. But he's attacking the the the truth of the one body. And what is the one body but the ground of the assembly? He's attacking. The assembly in that sense, and we sometimes are liable to Slayer over truth in order to pacify matters. Now we need grace in all this, of course. But. I just mentioned this, by the way, as one who has labored many years among different Saints with different languages.

From the very beginning of the work, we sought to teach the native Christians, and there's no one so rebellious as a Spanish American. We've taught them to subject themselves to the assembly decision and to respect those who are, shall we call them Overseers or bishops or Elmers, to respect the decision that they make. Now, there's never been one case during the 50 years of my little life where the Assembly decision has been refuted. Not one case so far because of this they it has been imposed upon them in loving language. The the necessity of allowing nothing to interfere with the decision that is taken. Well, there's a great responsibility upon elders and it's a very, very difficult position as those. Among you, beloved, who take the burden of the assemblies, it's an unthankful thing, But oh, it's a very great honor and a very great privilege. And those of God's dear people who have been used of the law. Have been the most humble, and those who are just nothing have felt their own nothing. I know one brother is with the Lord now. He very seldom opened his mouth, but he's very presence. There was a power for God. We knew that he would stand by the word. Well, nothing turned him away from that. Well, I just mentioned this. It's upon my heart, beloved. And these are reading meetings. We just would humble ourselves in the presence of God just now because of our state. We should humble ourselves as regards our state and as regards the ongoing even of the children of the Saints and so on. We humble ourselves before the Lord about. Now dear Raul Valderrama has had one of the greatest tests of his Christian life. His eldest son at the table of the Lord has failed. He's gone into fornication. That dear man has written me, You see the drops, the teardrops on the paper. What has he done? He has. Stood by his brethren in putting that wicked man away. Putting him away. And isn't that something that's shaken our dear brother Valorama to his very soul? Nothing would prevent him from standing by the book. Well, that that young man is going to be restored. You certainly will. He's feeling how cold this poor old world is out in Satan's world. Well, brethren, just forgive me for stressing it a bit, but I really feel it in my own soul. Or I wouldn't say so. Since we're Speaking of assembly decision and owning the assembly decision to speak a word concerning what if we feel that the assembly may have made a mistake because we know the assembly is not infallible. But in a case where we feel that the assembly has made a mistake. He's the one to rectify it. Leave it to the Lord. Our troubles would end if we would just cease, beloved, from dealing with things where the scriptures are silent and letting the Lord work out our problem. Who is more able, beloved, than that risen, glorified man to do? We can count on him, absolutely. We believe that he can do it, so we leave it with him.

And he can guide his own house. Say Amen to that. Could you tell us about the man in Bolivia that was put away strongly and sat back? Yes. There was a dear brother. He was accused of adultery. I knew him, my own spiritual son. He was put away. There are cases where the assembly could go wrong. He was put away. Never missed one meeting, he sat back, he and his dear wife and his three little children. For one year and a half, he never missed one meeting, the prayer meeting. The breaking of bread. He was there with his little family. At the reading meetings he never missed for one year and a half. One day in reading First Corinthians 5A, brother broke down. Stood up with the tears flowing down his face. He said My brother is innocent. The guilty man. I'm the guilty man. Well, that was just like a bolt with the blue. I'm the guilty man. What was that brother going to do? He never let on that there was anything ever happened. He took his place at the table again. He never said one word against the decision of the assembly. Not one word against his dear brother or against anybody. Wasn't that a victory? No revenge, if anyone had. A cause to cause a dissension and the trouble in that meeting. That man was he was the best taught brother in the meeting. He'd been saved many years. But he never said the word. And I've said to him after, dear brother. The Lord bless you. He said Thanks, Brother Smith. He said the Lord is able, the Lord is able. That's all he said to me. The Lord is able. Remember, it says the last. The verse we're considering that he may exalt you in due time. When I mentioned my brother. Because it's just an example for us, isn't it?

And it's been an example for us ever since. Now this took place years ago. Of course that dear man is in is with the Lord and so is the other. They're both with the Lord. But what a happy ending. Those men went home to glory shouting. They did, both of them. The poor fellow was a he was a lame priest. Of course he couldn't minister anymore. They wouldn't allow him to minister in the in the meeting he was a lame priest. But he took part in the gospel outside and showed to the people around him what God could do with the poorest St. restore to commute. Yes, God is able, Beloved. Let us trust Him. He's able. I thought it was such a good example of an assembly making a wrong decision, but waiting on the Lord, and the Lord sets it right. That I had. Will you be permitted to just give you a little experience that I had in my own life when I came among the Gather Saints about 20 years ago? I went to a year, brother, that I love very much. And I say to him, dear brother, I can't say this is very personal. I hope you don't mind. And I say, dear brother, I won't be able to stay with you another moment. The Lord has shown me the place and I'm going to go there and I went and sit back. But you know what this brother told me? I want to speak aloud so that everybody can hear me. And this is very vital in connection what we have before us this afternoon. He said to me, brother, I know why you leave us. And I say to him why, brother, because you believe that when an assembly passes a judgment, everybody must bomb to it. But we don't believe that. We believe that people present another assembly. They should get together and judge the case of his right. Then we're accepted. That will not be rejected. I say, brethren, that's exactly the reason why I'm leaving your dear brethren, and go to those who are gathered through the precious name of the Lord Jesus.

I thought I'd give you this a little personal experience in my life, and I have treasure and appreciated the place that the Lord and his goodness and love has brought to me. I come out from that confusion, but I was better. I come out from that confusion because of that. I just wanted to mention that at the time of the Tunbridge Wells division. My father was very well acquainted with Brother Lo, and loved him and esteemed him. He was a he was a laboring brother of weight had been much used of the Lord. And here was a case where a laboring brother was put away and brother Lois letter. It looks like it was unrighteous and the meeting was divided there in connection with it and others were put away. At that time, nearly half the meeting, so that it looked like it might not have been an assembly action. And my father and I were almost ready to go the wrong direction. And I went to Saint Louis at that time. And I visited Brother Armand. And Brother Potter was there. And what they told me, you bow to the action of the assembly and wait on the Lord to clear it up? Well, I came back with that conviction. And so we did. We we just waited on the Lord. And in time it came out that the very ones that had refused the action of Chambers wealth had to put this labouring brother Mr. Strange away themselves as a liar. Well, showed that the decision of the assembly was right. But really the important thing is just what they told me. Wait on the Lord and brother, Brown says that, Brown said to me at that time too. And I was. Undecided, He said, Suppose you are walking down the street and the policeman stops you and says you're under arrest. You say I haven't done anything. He says it makes no difference. You're under arrest. He says, what are you going to do about it? Well, he said you have to submit his authority there. And he says that's the way it is with this case. We have to submit and then wait on the Lord to come in. And it may, it may be like in this case, only about a year before it was cleared up for those who wanted to walk in the Truth. Or it might be many years. But all the important thing is don't get in a hurry, don't take a false step, don't try to start anything. Leave it with the Lord, wait on the Lord and the Lord can come in in his time and wait. And his ways are always best. And then? Once your brother we were together, and there was one that was able to not God with us, and he was trying to process to what went on and the ground in which we took by the grace of God. You know what your dear father told him? He say, brother, the father has the authority and the family has to be. I'll never forget that. And the young man answered, Yes, he say, do you think that the father sometime can make a mistake in his judgment? He say yes, he can make mistakes. What the Son is going to do is going to rebel against the Father, you say, Oh no, no, I can't do that. There is that The thing is seeking the help of another assembly, which has been done, as we know recently in a matter that has risen amongst us. And God has honored the help of another assembly and coming in and taking the case and seeking to act for the Lord in it, We mustn't forget that any action taken in the assembly is to be taken. Representing the whole testimony. And therefore it tells us, you know, that that endeavoring to keep the unity of the Spirit and the bond of peace, we submit and wait on the Lord. But there are certain principles in the word of God which have been acted on amongst us, and which God is honored. And difficulties that have arisen. I just mentioned this because I think many of us are aware that there have been such a thing taken place, and that the Lord has come in and honored the ones who seek to act in the fear of God in such cases, not setting aside the assembly action as such, but seeking to consider it in the light of God's word.

I personally feel this Mr. Strain Brother Barry after he was put away. He came to our meeting in Ipswich, England, and I was president at the time, and he caused an awful trouble. He tried to get into our meeting after being put away. And the dear brother there, oh, they wept over him, pleaded with him to go out and he wouldn't, So they would give hold of him, forcibly take him out. And the sisters were crying, the brothers were crying, we all crying. It's the saddest thing. He's such a man who went to the determined spirit. He was not going to be put away. And brother Henderson, nine, met of man at the same time in the West Indians. Alexander Peters. When he was put away, he shook his first. He said, I'm not going to leave this meeting. You're not going to put me away. I'm not going to leave. You're not going to put me away. Didn't he stand? He created an awful disturbance, Rebellious, not subject to the decision of the assembly. And if we judge the decision of the Assembly, we're constituting ourselves as judges, are we not? And the most helpless and keep us very low down, beloved, very low down indeed, he loves his people. I remember a case when I was arrested as an officer. Drew saw it and he said March, I said. Why March? He said. Well, I went into the dungeon, had not a word to say. Who was ever going to Take Me Out of that place? Just to rot away, beloved in that dungeon where over 1,000,000 poor things have rotted during the conquest of the of the Spanish. Rather the way in that those dungeons, oh, who would ever Take Me Out of them? There was one up there who knew all about it. And I said, Lord, geez, while I'm in here, I'm going to preach all day to these poor convicts who were 1400 of them in there. Some into life and he gave me grace to preach. A Roman Catholic Colonel came to the police station and sent for me to be brought up out of the dungeon. And he said I knew him. He'd warned me beforehand, but that by preaching in the open air there were people who would do violence unto me. And he warned me. He said, Hello, Smith, He said, what are you doing in here? I said, I'm a prisoner of Jesus Christ. Make my Colonel, Me Colonel, they say. He said, you just go home and I look after you. A Roman Catholic Colonel. Oh, the Lord lives, Melanie. And he kept his word. He looked out to me. Nobody ever touched me after that and he went over the head of the chief of police of the city to do it. Well how it's wonderful to leave it with the Lord now we appreciate the comments of our love brother always it's these are the joys of of reading meetings president to have these things talked over lovingly and. Subjectively to one another. But is there not something that we have to listen to this afternoon, beloved, just as we are in this actual state that exists? Leave it with the Blessed Lord. I've received a pile of papers like this about trouble in these meetings. They write to me because I'm an old worker. I've never answered one, not one, but I prayerfully put it away. Where it belongs. Ask me all your care about me, and that's the next verse. For he careth for you, and then it asks to be sober. Be vigilant. Now that's necessary too, isn't it? As was brought out sobriety connected with our own personal state. And walk, but then also vigilant.

We always should be vigilant just the same because the enemy may trip us up too. But I go back to this other question just to if I really may raise a question that is in my own mind, and I would like to have help on it. I have wondered if there is perhaps a danger in our abhorrence of what we see concerning independent testimonies that reject such a thing as the authority of the Lord. In the midst we have seen this, and we have seen the pitiful results of it. We have heard and it is found teaching. That we accept decisions made by assemblies with the authority of the Lord in the midst. This I thoroughly agree with. I have wondered if in our. Horror of independence, whether there could be the danger of we as local assemblies perhaps acting a little bit independently in making a decision which we know is going to be binding on all other assemblies and we expect them to bow to it. And refuse the prayerful concern and appeal of our other brethren. I'm raising it as a question that has stirred a bit in my own mind. I hope by the grace of God we may always accept the binding character of decisions made in each assembly, with the Lord in the midst. But this very fact, brethren, makes me feel that. That one gathered to the Lord's name. As one who I trust love the truth of the one body, and as I see it displayed and as I experience it in going from place to place, yet I am a brother that is in a local assembly Smith Falls, and I feel that when any assembly decision is made at Smith Falls, it is going to be binding on all other assemblies. Therefore should we at Smith Falls not bear this in mind at all times when? A situation develops in our midst and we realize that we must make a decision. Which will be binding on all assemblies, should we not, because of this various fact, and in an attempt, an endeavor to keep the unity of the spirit proffered by benefit by the prayerful counsel of our brethren from elsewhere, shall I say? Right in feeling that there should be this spirit with us in our home assembly when we realize that what we enact in the presence of the Lord is going to be binding, should it not be made. As. A local representation of the truth of the one body. This is a question that I would like some comment on. I hope that you've answered the whole matter yourself, that you're right in what you say and I trust it will lead to exercise among the Saints and because there are many meetings represented here, that it will cause real care and concern. And considering the whole body, I fully agree with what you say that there's one thing that when the matter has caused trouble among God's people. And when you find that there has been a definite attack on the person or the work of Christ, why it makes the matter? Clear to understand that here's a serious matter, an attack on the person of Christ like Raven ISM. Or an attack upon the work of Christ in any way. Well then that makes the matter clear that those who have taken action, that they had godly concern about it. And even though their brethren elsewhere may not be clear about it, they have acted before the Lord. And I think you'll find in most every case of division that has ever taken place, that if you trace the thing down to its. Up to the bottom you'd find there was something there that was serious. That had to be considered. Aside the that deal with the Raven situation was actually involved hanging aside of an assembly where that evil wasn't judged, didn't it? I only mentioned this because we should be very clear as to the limits of the authority of the assembly never to go beyond the word of God. Any condoning of evil would cause it to cease to be an Assembly of God, wouldn't it?

And so we have to be faithful. In this I fully agree with the remark that Albert has made that every assembly should remember how it's its actions are going to be binding upon others, and so should act in the fear of God, and realize that to cause disturbance and sorrow among the Saints just to carry out some action is really a great loss to the whole testimony, and we should be exercised to act in the fear of God. And to seek to continue in this which is so dear and precious to us, that we are gathered as members of the body of Christ on the ground of the one body. To that brethren, we can say Amen to that. However, it's just the danger of us flaring over things, and God would have us watch out in this matter. Lest anything would deter us from following what God has to say in His word about it. That's the point that comes home to my own soul that are we in any danger of slurring over truth? Just to satisfy perhaps some affection that we may have. That is always a danger of that, I'm sure there must be. We all feel that, especially you, dear ones who have children, have been privileged to have a family. We'll tell here that the enemy is on the loose in this next verse, the enemies on the loop. We only have a few moments left, but we want to remember that that the enemy is at work and he's very busy today. And so it says, be sober. And be vigilant, because your adversary the devil. As a roaring lion walketh about seeking whom he may devour, whom resists steadfast in the faith. That is, whenever you speak of the faith, it always includes the thought, doesn't it, that whatever we do must be subject to the word of God. In the faith, knowing that the same afflictions are accomplished in your brethren, they're in the world. So we have here the enemy at work and our part then. As our brothers just said, to be vigilant. But sober to and then we're to resist the enemy. And we're to be steadfast in the faith. We're to resist the enemy, and that whatever his attacks are, would you resist them. But that's quite different from sowing discord among our brethren, isn't it? My face we may will. By his grace alone, beloved, we can maintain the honor. And the glory and the authority of Christ in our midst by his grace. By God's grace. Yeah. But the God of all grace, I would like to have an interview with Peter for that by you such a secular expression and ask him say Peter what do you mean the God of all grace, He say. Brother, you read about me what I did in the gospel there many mistaken. How would Whitley sometime I have spoken and how the God of old age has always blessed me and restored me. Would you say? I was thinking here to how it says, humble yourselves, therefore under the mighty hand of God. That he may exhaust you in due time. So that is, we've been Speaking of many things in connection with the difficulties that arise amongst us. But should we not be exercised about why and to humble ourselves under God's mighty hands? Affliction doesn't spring out of the ground that God has allowed it. Maybe He sees something amongst us that needs correction, and so He allows it. And before we are able to cast our care upon him, we have to recognize His hand upon us before we can actually have the wisdom how to meet these attacks of the enemy. First of all, taken the low place about why this took place, and I believe that there's an order here, a moral order that is very important for US1 is sometimes commented that it's important to notice that verses 6 and seven are part of one sentence. We often hang up on our wall at verse, casting all your care upon him for a careth for you. And yet we've all had the experience that we just couldn't seem to cast our cares upon him.

The verse was very lovely. It was very inspiring. But we wondered why we were unable to leave those cares there. But have we submitted to his hand as to why he allowed that care? Why did it come? Have we really submitted to it and said, well, he's allowed it because of something that he has seen, that it was needed and one could speak for oneself whether it has to do with the assembly. It has to do with our own personal lives. I don't believe that we can actually leave our cares with the Lord until we have submitted to His hand and what He has allowed. And when we do, we'll find that it's much easier than to commit the care to him. I sometimes had to challenge myself like this. Well, now the Lord has allowed this circumstance. If you had the planning of it, you think it would be different, but the Lord and His wisdom has allowed this. Would we really want the Lord to change the circumstance, or do we see His hand in it and the wisdom of His hand in it? I believe that when we just down say, well Lord, it was necessary, it's been allowed for a purpose which I would seek to learn. Then the Lord enables us to cast the care upon him. Then he gives us to be able to meet this, for the enemy's work is always to use the flesh within us. He has no power over the one who is walking in obedience to the Word of God. It says by the word of Thy looks have I kept me from the path of the Destroyer. So Satan had no power over the Lord because he ever walked to please his Father. But he has power over us when we depart from the path of obedience. When we step into something of self will, and then the Lord has to deal with us, and we wonder at our inability to meet its attacks, have we really been before the Lord as to why is allowed it, why we can't seem to cast this care upon Him? And when we have done this, I believe, then He enables us to know how to meet the situation in the fear of God. He enables us to, as it tells us here to resist steadfast in the

faith. James. A similar thought. God resisted the proud that gives grace to the humble. And then he says, submit yourselves to God, resist the devil and he will flee from you. Well, he joins those two things together, submitting ourselves to God and then resisting the devil. But how can we resist the enemy if there's not submission to God? This means going on in communion with him. And fellowship with him in self judgment, being in a proper state of soul, and perhaps. This is why the the enemy is coming in and he's doing the work or he's able to do the work that he is doing. Because we're not in the proper state of soul. We don't have discernment. We've gotten out of touch with the Lord, out of tune with him, and we don't have discernment and when there's that state. Their confusion comes in, and the enemy is able to increase the confusion, and it gets right back to a matter of our own personal state of soul. The Assembly is no stronger than we are individually. If we're not going on with the Lord individually, well, how can the Assembly be going on with the Lord if we're losing discernment individually, well, in that measure, the Assembly will be losing discernment too. So these two things are important to link together and keep together, submitting to God that we might be able to resist the death. Passing through a deep exercise whenever we visit him and I believe Brother Tanner will confirm this. Whenever we visit him for the past year, once or twice a week, going over these things in connection with the assembly and the various things that are taking place, he refers to 1St Corinthians Chapter 11, verse 30 for this cause. Many are weak and sickly among you, and many sleep. He is going. Brother Brown is passing through a very deep exercise regardless.

Of this 4 miles, and this verse is very much before him as to the conditions that we see existing amongst us and the Lord speaking here and there, not only amongst the older brethren, but also the young. #318. Oh, Lamb of God, still keep us close to thy Pearson sign #318. Be the First First Corinthians First Corinthians 13. Verse 1213. For now, we see through a glass darkly. But then face to face. Now I know in part, but then shall I know even as also I'm known?

And now about its faith. Hope Charity. These three, but the greatest of these is charity or love.

Present Testimony: Volume 9, 1857, 1 Peter 5:7

LORD, it belongs not to my care,

Whether I die or live;

To love and serve Thee is my share,

And this Thy grace must give.

If life be long, I will be glad,

That I may long obey;

If short, yet why should I be sad,

Since God appoints my day?

Christ leads me through no darker rooms,

Than He went through before;

And he that to God's kingdom comes,

Must enter by His door.

Come! then, since grace has made me meet,

Thy blessed face to see;

For if Thy work on earth be sweet,

What will Thy glory be?

Then, then, shall end my sad complaints,

My desert pilgrim days, -

End—in the triumph of the Saints, -

In endless songs of praise.

My knowledge of that life is small;

The eye of faith is dim;

But 'tis enough that Christ knows all,

And I shall be with Him.

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