

## Acts - Commentaries by Albert Cecil Hayhoe

Buena Park Conference: 1981, Lord (9:5)

Address—A.C. Hayhoe

Like you, please to turn with me tonight to the book of the Acts. The 9th chapter of the Book of the Acts. And the fifth verse. And he saw said, Who art thou, Lord? And the Lord said I am Jesus. Whom thou persecutest? Verse six. And he, trembling and astonished, said, Lord, what wilt thou have me to do? I would like to speak about that precious and solemn title of Lord. You know the name of Jesus is so sweet. So precious. When we turn back to Matthew one, we find Thou shalt call his name Jesus, for he shall save his people from their sins, and we find that word capitalized there. I don't know just why they did that, but I'm always thrilled to look at that first chapter of the New Testament and see the name Jesus. Stand out from all the other names that are in that chapter. And I know it's true as I look at you tonight, but of all the names that are known in this land. There is one that stands out as dear and precious to your heart, the name of Jesus. And yet we know that this world took that name and nailed it above the cross, showing their hatred of it and their rejection of Him who bore that name. When we see that beloved, and when we realize the grace of God that has made the name of Jesus. Precious to our hearts and turn and look at the world that would nail that name above his cross, that ever repent of it either. Still take that precious name in mockery and in vain. Oh how how privileged we are, beloved. To have that name dear to our hearts, and yet at the same time what a challenge it is to be true to him who bear that. Now I see Saul of Tarsus here, hearing this voice from heaven. Truly the voice of Jesus. But he cries out, Who art thou, Lord? Ah, there is something about that most worthy title that I hope may speak to our hearts and have its rightful claim upon us. The title Lord indicating authority and submission to that authority. Now it is rather difficult to submit to the authority of someone who doesn't care much for you. Perhaps working for someone whose only interest is how much can I get out of him and how little can I pay him, it's rather difficult to submit to that kind of authority. But beloved, to submit to the authority of someone who loves you as Jesus loves you. Loves you enough that he went to the cross of Calvary. To die that you and I might be redeemed. Loves us so much that he's just longing for the moment now, so near at hand, when he's going to welcome us home to be with him. And in the meantime, is he not worthy, beloved of that title of authority over us in all things? Who art thou? Lord, oh what a change took place in the life of Saul of Tarsus. At this moment, on the road to Damascus and beloved brothers and sisters in Christ, I do hope, and I lay my hand upon my heart as I say it. I do hope that you and I not only know Jesus as our Savior who died to redeem us, not only know Jesus as the one who's coming soon to take us to his home, but that we may look up.

And gladly address him by that most worthy title, Lord, and gladly recognize and submit to the claims that are involved in that title. In verse six, he trembling and astonished said. Lord, what wilt thou have me to do? Wouldn't that be a grand statement for everyone of us? Lord, what wilt Thou have me to do? Do you think that would be a good little prayer for boys and girls who want to please Him? Do you think that would be a good prayer for young people starting out in life with so many status symbols and all kinds of fame and honor held out before you to get down on your knees and say, Lord, Lord, what wilt thou have me to do? Wouldn't we be saved from many a mistake, many a misstep, many a blunder if. Words came from our hearts, not just at the beginning of our Christian pathway, but constantly beloved, that it simply might be the pattern of our life continually, daily, hourly. If you wish to say with a submissive heart, Lord, what wilt thou have me to do? Very short prayer, but I believe a very, very significant prayer. If we turn over please to Acts chapter. 26. Verse 9. And we'll read just a little statement of confession by this same one who here uttered this beautiful prayer. Acts 26, verse nine. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. This is the same man. This is the same Saul of Tarsus, now a child of God. Looking back to that time in his life when the name of Jesus of Nazareth had no charm at all for him. In fact, his heart was filled with rebellion and hatred against him who bore that name and against all his followers. But now we see Who art thou, Lord, And then, Lord, what wilt thou have me to do? Suppose we turn back for a moment to John's Gospel. Chapter 20. And verse 28. And Thomas answered, and said unto him. My Lord. And my God, you and I know that there are many such wonderful statements in the Word of God from the hearts of those who so dearly loved Him. Hear the words of Mary at the sepulchre. They have taken away, my Lord. And I know not where they have laid him. All the love in the heart of such as uttered these wonderful words. And beloved, I just trust, as we try to follow this subject a little bit through the Word of God tonight, that it may stir the affections of our hearts in such a way as would make every one of us eager to bow to and to delight in the claims. Of the one who bears that worthy title. For we read in Acts, God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Oh, I tell you, when someone whom you love has been maligned and falsely accused, isn't it wonderful to think of their being vindicated and honored? And now the very one whom this world cast out and crucified is up there. And God has made him both Lord and Christ. And surely it gladdens our hearts to know that this is so. Not only should it gladden our hearts, I say, to know that it is so. It is a fact, it is a reality. But ought there not to be in your life and in mine, a glad acceptance of that title, and a happy willingness to walk under the authority of him who now bears that worthy title?

Our Lord and our Savior Jesus. Christ, you know there are three things mentioned in the word of God, and this is no new thought to any here. And each is only mentioned once associated with that name, the Lord. The Lord's Day, the Lord's Table, and the Lord's Supper each only mentioned once. Why would that be? You know, when you turn to the Old Testament, the Sabbath day is mentioned innumerable times. I've never counted. But again and again and again, the children of Israel were reminded of their responsibility to keep the Sabbath day. And the judgments that would befall them if they were unfaithful in this and over and over again it is repeated. The Lord's day only mentioned once. That's true beloved. And I believe the reason is this to the heart that truly loves. Every request has the power of a command. Is that not true? You know that's true to the heart that truly loves. Every request has the power of a command. If you heard from the lips of someone you dearly love just the hint of a request, wouldn't it be your delight to take that request to heart and if at all possible, to grant to fulfill that request? Oh, it just seems to me when I see in the Word of God. One mention of the Lord's Day. My heart should be glad to read those words and to recognize is there really a day that is entitled the Lord's Day, true to the child of God? In reality, every day should be to us a day in which we are privileged to accept and fulfill the claims of our Lord. Isn't that so? The six days of the week belong to you. And one day belongs to the Lord. Can I wake up on Monday morning and say, now this is Monday, I can do what I like? Today, our beloved, let us ever remember

that the claim of the Lord ought to be upon us every day of the week. To wake up Monday morning and say, Lord, what wilt thou have me do? And likewise on Tuesday. Does that sound difficult? Can I not claim at least part of my time as my own? To do as I like with it? Can I not claim at least part of my possessions as my very own to do what I choose with it? Let me tell you something that happened. I was not present, but I know one or two who were present on the occasion when a brother, possessed of more than usual means, invited some of his friends out to dinner. And when they picked up the menu, they rather gasped, you know, because this menu began in the price area where most other menus left off. And these brothers looked at it and they didn't quite know what to do. And I guess the one who had invited them saw their embarrassment. So this is what he did. He put his hand over the price side of the menu, and he said, choose whatever you like, brothers, it's my money. Now it wasn't easy to do, but one of the brothers who was there said. Is it really, brother, that's not easy to say to your host, but you know, it made all of them think very seriously. And one of them told me about it and it made me think very seriously too. Is it really my time? Is it really my health? Are they really? My possessions, are they really my limited abilities? We're stewards, beloved of all these things, and trusted to us by Him who bears that precious and worthy title, Lord. Yet when I see the Lord's Day, let's turn to it in Revelation 1.

Revelation chapter one and verse 10. I was in the spirit on the Lords day, you know, having been in lands where Christianity as you and I know it is practically unknown. It makes us very, very, very thankful that in these favoured lands to most of us is given the happy liberty and opportunity to realize that on this. Day, this privileged first day of the week, we do have the opportunity, shall I say, especially to recognize and to respond to the claims of our Lord Jesus in being gathered round Himself and remembering Him as He has lovingly requested of us. Could there be anyone here that's not even interested in that? And you belong to the Lord, and yet. The Lord's Day, with all its wondrous privileges. Has no particular attraction for your heart. I hope this is not so. I hope, beloved brothers and sisters, as that first day of the week rolls round, you just look forward to it as being the Lord's Day, when those necessary responsibilities of life perhaps don't claim you as they do the other six days. And the liberty is yours and mine in a special way. To answer to the wondrous request of our Lord Jesus Christ, the Lords Day. Oh just let me speak faithfully about this. I think many of you know how I was brought up. Some of you do remember my father. And I think you remember that the claims of the Lord meant a great deal to him, and the claims of the Lord's Day, the Lord's Day we're very, very significant in our home. I remember one day after Sunday school had a piece of paper and some crayons and I was drawing a little picture on this paper with my crayons and my dad came and looked over my shoulder. Honestly, I think he was just a little disturbed that I was coloring a picture on the Lord's day. Now mind you, I dare not to point my finger at my dad as though he were too strict. He was so filled with loving kindness that his strictness was very easy to accept. I can see him yet looking at that picture and saying. What are you doing, Albert? Well, I, I'm drawing a picture. And he kind of looked at me and I said, but I'm not finished yet. And I wrote God is Love across the top to turn it into a text and he was satisfied. But I'll tell you, the Lords day really meant something in our home and I don't want to treat it lightly. I hope, I hope by the grace of God, that it is so in your home, too. I see fathers and mothers here bringing up children. I see young people here who are facing decisions. Beloved, let us remember that it is a privilege, a joy, to say this is the day when those other responsibilities are laid aside and it is the Lord's Day. All the opportunities to recognize this and to accept the claim and the authority of him who is so worthy ought to have very real meaning to every one of us. Now I don't say that as though the challenge of the other six days had nothing for the Lord in it. For I do believe this, that every dear sister who fulfills her responsibilities in the home to please the Lord. Is serving the Lord just as much as the brother who might stand on the platform from time to time? I think of that, beloved, when I read 1St Corinthians 15 verse 58. Be therefore steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord, what kind of Labor is that? The one who's.

To go some far away place to preach. No you at the shop, you in the neighborhood, you at school, you in the kitchen can be engaged in this just as truly as anyone else. And if you're engaged in something concerning which you can't recognize the claims of the Lord and ask His blessing, you'd better get out of it. Isn't it a wonderful thing to be able to start our day's responsibilities on our knees, asking the blessing of the Lord upon it? Now I tell you. Excuse these personal references. But when I was a boy, there was a particular sport that I was very, very fond of. And I guess I have kind of a competitive spirit and I really wanted to be good at this sport. And I began to compete with others and. I thank the Lord with all my heart. I thank the Lord that we just grew up with the habit of praying about everything. And I was facing a particularly stiff competition and I wanted to win. And I know what I'll do. I'll ask the Lord to help me win. And I just couldn't do it. I just somehow, I just couldn't get down on my knees and say, Lord, I'm going out to play that game and I want to win. Will you please help me win? I just couldn't do it. And I felt within myself. Be careful, be careful. You're getting involved in a way in which you cannot ask the blessing of the Lord. Beloved brothers and sisters, beloved young people, can you truly? On your knees, ask the Lord's help, the Lord's blessing on those plans that are before you right now. It's really a precious thing, and yet it's a very practical and searching and solemn thing, and I beg of you to make that the habit of your life. Permit me just to repeat. What was mentioned in the presence of some of the young people on Saturday night? At the home of our brother Bob Connor. I mentioned the fact that as a young fellow in Ottawa years ago, I was too young to be involved in the planned activities of the young people, which was very distressing to me. I was always left out because I wasn't yet in their age group. And this particular evening after meeting I heard them planning something for the following evening. They were quite enthused about their plans. And I heard one young man. Come up to one of the young sisters and he said I'd be glad to call for you. Tomorrow evening and take you there. Now I knew from what I had observed that she wasn't averse to his company. And I wondered what would happen and I heard her pause and say. I'd really like to pray about it tonight. I really don't know but I feel free to go. But I want to pray about it. Now his answer makes me shudder to repeat, but this is what he said. Don't pray about it. If you do, you won't go. She is to this day a godly happy sister gathered to the Lord's name. He has not darkened the door of the meeting room for many, many years as drifted and has had an unhappy life. Isn't that an awful answer? Don't pray about it. If you do, you won't go. Oh beloved, let me. Because of the claims of him who bears that precious title, Lord. Let me urge upon my own soul, and upon yours, He is so worthy. That we should bow before him and say, Lord, what will thou have me to do? And if by the grace of God there is that day set apart, called in this word of God, the Lords Day, let us thank him for it with all our hearts. And as that day dawns from week to week, let us wake up with Thanksgiving in our souls, that this the Lord's Day, this the first day of the week, it is my special privilege. Set free from other responsibilities to be found in the presence of the Lord Jesus Christ. I suppose we turn, please to 1St Corinthians chapter 10.

And verse 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Or we, being many, are one bread and one body, or we are all partakers of that one bread? Behold, Israel after the flesh, are not they which eat of the sacrifices? Partakers of the altar. I believe we have here, as we find in verse 21, the Lord's Table. I believe that is what is being presented to us in First Corinthians chapter 10, the Lord's Table. But that's a solemn and precious statement, the Lord's Table, and I believe that is why we have the cup. Mentioned here. Before the loaf, because our title to be there is the precious blood of Christ. Because having been redeemed by the precious blood of Christ. Having been cleansed from our sins by that precious blood,

we are made members of the body of Christ, and privileged, and invited and at liberty to be found at the Lord's table. What is my title to be there? The precious blood of Christ. And as a member of the body of Christ, cleansed by that most precious blood. It is my privilege and the privilege of every other member of that body. To be at the Lord's Table now we will. Enlarge upon that presently. But I do believe, brethren, that is a good thing for us ever to remember. If we forget it, if we look upon ourselves as a group of people who adhere to certain doctrines and conduct our services in a certain way, we are nothing more than a sect in Christendom. And that is a sad confession to have to make. Beloved, as we meet together to remember our Lord Jesus Christ in death, as we sit together at the Lord's table, as we see that loaf on the table. It speaks to us of the precious, wondrous reality. That we, being many, are one loaf. We are one body who is represented in that loaf, the few who meet together in this certain place and in this certain way. No, beloved, I'm sure you and I realize that the truth of the Word of God is this, that every believer in the Lord Jesus Christ is represented in that loaf. Let me give you a little illustration. Let me take you back to Rideau Ferry near where we live in Ontario. There was, and still is, by the grace of God, a happy assembly there, and not far down the road there are two little churches, and in one of them there was a dear born again man of God as minister in that church. And 1:00 Monday morning this dear minister was walking down the road, and a brother gathered to the name of the Lord. Met him, stopped and shook hands with him. Brother, I'm so happy to see you. And he in turn said, And brother, I'm happy to see you too. And the dear brother gathered to the Lord's name said, And I was so happy to see you at the breaking of bread yesterday morning. I wasn't there. I was in my pulpit preaching my Sunday sermon. He just smiled again and said, Oh brother, I was so happy to see you at the breaking of bread yesterday morning. He turned again with the same answer. Look, you are mistaken. I was in my church preaching to my flock. And he said, the third time, brother, I say again, I was so happy to see you at the breaking of bread. Look, you'll have to explain yourself. I don't know what you're talking about. Well, the dear brother said on the table where we met together, there was a loaf. And that loaf represented not the few of us who were gathered there, but every member of the body of Christ. And brother, I can truly tell you this, that as I looked at that loaf, I thought of you.

For I love you, and I saw you represented in that loaf. I do wish you had been sitting there with us. But I saw you in that loaf, you know. His head went down. He had no answer. Isn't it true, beloved? Isn't it wonderfully true that when we are found gathered together in the presence of the Lord Jesus, sitting together at the Lord's table, we look upon that loaf and what do we see? Every member of the body of. Yes, thank God, all equally dear to him. Yes, thank God, all privilege to be found there. Yes, thank God. But now I must pause, beloved, because you and I know that in the days of Israel, every circumcised Israelite was invited and privileged to partake of the Passover, and it was a very serious thing if he ignored it. A very solemn thing in the sight of the Lord, if he just didn't bother. If he was clean and not on a journey, God held it to be a very solemn thing. If he simply neglected, but there were many, many ways in which a true Israelite was hindered from partaking of that Passover, and those who bore responsibility in Israel had to be very, very careful that those claims of Jehovah. Were most carefully carried out. Let me use an illustration. It has been a help to me. And it might be help to someone here, let us picture in the days of Israel. There are 4 tents, 4/10 of four Israelites in a row, number 123 and four intent #1A man dies during the night, his dead body is still lying there in tent #1 and Israelites comes along, enters tent #1, sees what has happened, remains there for a little time, expressing his sympathy and his. Stress at the passing away, this fellow Israelite. Then he leaves the tent. And approaches tent #2 and they say, come on in. Isn't it too bad what happened in tent number one last night? Yes, it is too bad. I was just in there sympathizing with them. Sit down with us, they say, and have, I don't know, a cup of tea. We'll have to say, though, it wouldn't have been that in those days. And so he enjoys a little time of fellowship in tent #2. Then he approaches tent #3 and the same thing happens. He's welcome there. They speak of the sorrow intent #1 Then he goes to tent #4 and they stop him right at the door. They stop him. I'm sorry, but we can't let you in here. And why not? I'm an Israelite as much as you are. I know you are, But did I not see you coming out of tent number one? Yes. Is there not a dead man in there? Yes, but I'm not the dead man. I know. But you were in that tent. Yes, but I didn't even. Touch that dead man. Yes, but you were in the tent with him and according to the law of Jehovah, you are a defiled Israelite. We'd love to welcome you here. There is a process of cleansing from that defilement. But the law of Jehovah says that though you are an Israelite, you are a defiled Israelite. Now that man might get quite upset. He might say you're far too narrow, you're far too strict. He might even go to. And say, what about these laws? Don't you think they're too severe? Moses would say they're not my laws. They are the laws of Jehovah who would guard against all that would be defiling. Now, beloved brethren, I do say again, and I do feel that it is important that we are found on the Lord's Day, gathered together at the Lord's table, our title to be there, the precious cleansing. Power of the blood of Christ as members of his body on Lord's Day, we are found together at. The Lord's Table and every member of the Body of Christ. Is welcome there unless, and this I believe, is something we do well to remember, unless there is that which would hinder according to the faithful and clear language of the Word of God. And I do say this, that the longer I live and the more I see the pitiable conditioners christened them around us, and the defilements that are found everywhere, the more I.

Thankful for the faithful and beloved brothers and the praying sisters too that are careful in these matters and would guard and preserve the tale of the Lord from that which would introduce defilement. Do you know what scripture even says concerning a man who touched a grave? If an Israelite touched a grave and then touched a fellow Israelite, he too would become defiled. I can imagine that some of. Israelites might have objected to the severity of those arrangements, but they were the arrangements of Jehovah. And any giving in would have brought defilement to the camp of Israel. Oh, beloved, I say once again with joy, we should thank God with all our heart for the liberty of the Lord's Day and all the claims that that precious title bring upon us. Should we not be thankful to accept those claims? Than to recognize the lordship of him who loved us and died for us. Then when we consider the Lord's Table, shall we be any less thankful? And on the other hand, shall we be any less careful in that which concerns the name, the authority, the honor, the holiness of the Lord? When I say these things, beloved, because I do fear. That in turning away from looseness. We might fall into sectarianism, and may the Lord preserve us with the joy of recognizing that it is the Lord's Table and that the members of the body of Christ are privileged to be there, unless the Word of God would caution us against their being thus received. It says here, you notice, are not they which eat of the sacrifices partakers of the altar? What would that mean to an Israelite? I would have very real significance. You remember in the days of King Hezekiah that dear and large hearted king sat upon the throne in Jerusalem, looked around and saw 2 tribes there rejoicing in the privileges that God had given them. So what did he say? Oh this is fine, 2 tribes are here. Too bad about the other 10 but. I'm real glad that there are still 2 tribes here. I thank God for the largeness of heart of that dear man. He sat there in Jerusalem where he belonged, but his heart yearned for his dear fellow Israelites who were off there in false positions, and he sent them a message of faithful invitation. He didn't say, well now I will go 1 Lord's day to Dan and one Lord's day, pardon me, one Sabbath day to Dan and one Sabbath day to Bethel, and the third Sabbath day back here in Jerusalem. And perhaps that will make folks see that I'm broad minded. And maybe some of them will come to Jerusalem. No, he wrote a very faithful letter. You'll read it in Second Chronicles, chapter 30. And he sent that letter to them, begging them to return to the House of the Lord at Jerusalem. There were three altars, one in Jerusalem, one at Dan, one at Bethel, only three. But today, beloved, as we look around, what do we see? Are not they which eat of the sacrifices partakers of the altar? It's very, very, very vital, beloved brothers and sisters, that you and I search the

Scriptures before the Lord, that we might, with God's help, maintain that which can yet be called by His matchless grace, the Lord. Lord's Table. The Lord's table. We look around and we see so many who would make such a claim that I do believe this. With all my heart, I believe it. That anyone of us on our knees before Him would say, Where wilt thou? He will not lead us astray. But I don't believe I need a whole file of correspondence in the mind of a lawyer to wade through it all to discover where my feet rightly belong. I believe with a submissive, yearning, seeking heart, He will never fail to answer the prayer of one.

Who says where wilt thou? Just permit me to digress a little here. Because it's all so fresh in my memory. But I think, dear brethren, we have just seen such prayers as those answered in India. You might say, where would they find such a thing as the Lord's Table? Saved and exercised through the pages of this precious book. Saved from the darkness of Hinduism and other situations that exist there. And they read the precious word of God. And they said to us so plainly, how is it that missionaries come here to this land? They bring a book which they claim to be the word of God. They preach to us the gospel. And when we're saved, they gather us all together. Hope I won't hurt anyone's feelings. But they gather us all together and say, now don't forget you're all Presbyterians. And then another missionary will come. Same book, same gospel souls are saved. Don't forget, you're all Lutherans. And they were very plain about it. They used these words. They said, how is this that with the same book, the believers now find themselves gathered in groups bearing names that we can't find in this book. What should I tell them? Well, just look around, you know, and choose the one you like the best. Now, beloved, they had on their knees before the Lord truly cried. Where wilt thou? And we're just so happy to be able to tell you that he has answered that prayer. While we were there, a fresh testimony began in the great city of Bombay. True, not many, but seeking hearts, willing to say Lord, and willing to bow to the claims of the Lord, eager to be found at the Lord's Table. When we passed through Bombay on our way inward, we, Steven and Miriam and myself, Steven Maxted and Miriam and myself remember the Lord together there in Bombay. And some of these dear exercised souls came and sat with us. I can still see the look. On their faces as they saw those precious, precious emblems. And observe the remembrance of the Lord. And their hearts, when it was all over, so stirred. This is what we have been praying about. This is what we have been waiting for. Toward the end of our journey, we were privileged to go back again there to Bombay. Steven Maxted, Miriam and myself, brother Jesus back then of Madras, brother Johan and brother Abraham of Tenali. 4 different languages represented. But the meeting was conducted in English with this precious Little Flock hymn book, which made us very happy. And they were privileged to share with us that day in the remembrance of the Lord. And I just got a letter today telling of their joy in the continuance of that happy remembrance and of one other brother now seeking to share that happy privilege with them. Beloved. Just know that you will not forget to pray for them because. It brings mockery, it brings persecution. One of them was a convert from the Zoroastrian religion. I think perhaps you've heard of that. Fire worshippers. They were. And she is the only believer in a family of this Zoroastrian religion. Or Parsees. You sometimes hear it, my beloved. There is. Perhaps you're well aware of this. A happy testimony in Denali, where there are many, by the grace of God, now gathered to the precious name of the Lord Jesus. With an eager outreach in the gospel from village to village, they go proclaiming the glad tidings of the grace of God. I didn't intend to digress this much, but I wish you could see it to go to a Hindu village. To see them gather there, sitting cross legged on the ground, willing to listen for two solid hours.

To the gospel of the grace of God. And then to go back again, for we had that privilege 3 years ago to go back again to those villages. And find by the very wonderful grace of God. Souls born again, baptized and gathered now to the name of the Lord Jesus. Beloved, here in this land where we see that precious title, the Lord, does it really have that sweet and precious claim upon us? Does the Lord's Day mean to us what it ought to mean? Does the Lord's Table sound like a very precious place of privilege to your heart? I hope it does. With all my heart, I hope it does, but let us ever remember. The significance that title the Lord. It is the Lord's table, beloved, and I say to my own soul. It's a very solemn thing to sit down at the Lord's Table. Careless in our ways. Let us remember then that our title to be there is The Cleansing Power of the Precious Blood of Christ. As members of His body, we are invited to be gathered together there. Now let's turn, please, to Chapter 11. And verse 23 for I have received of the Lord. There is that precious title again, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when He had given thanks, he break it and said, Take, eat. This is My body which is given for you. This do in remembrance of Me. After the same manner also He took the cup when He had sipped, saying, This cup is the New Testament in my blood which is shed for you. This do as often as you drink it in remembrance of me. Or as often as you eat this bread and drink this cup, he to show the Lord's death till he come. This I believe we could call the Lord's Supper, as we see mentioned in verse 20 of the chapter. And here we see that precious, simple, wondrous order in which he would have us share together. The Lord's Supper. On the Lord's Day at the Lord's Table, to share together the Lord's Supper, what degree of understanding or of intelligence is required? In order to be found at the Lord's Table, partaking of the Lord's Supper. Shall I just tell you of my own youth? I was brought up never having seen anything else, never having set foot inside any other place of religion, as men would call it, except the meeting room in Ottawa where my parents always took me. But having accepted the Lord Jesus Christ as my Savior. Having sat back and observed those emblems being passed from one to the other. Having heard such scriptures as these being read from time to time, having heard in the home the expressed joy of remembering the Lord because He loved us and asked us to, it stirred my youthful heart and I thought He loved me too. He died for me too. Someday I'm going to see Him in the meantime. As he asked me to remember him. Yes, I believed he truly had so I will admit it took a long time to get the courage to do so. But after meeting 1 Lord's day morning, I asked dear brother Hume. I said Brother Hume. I would like to be able to remember the Lord in his death. Now, if you had said to me, Albert, on your way to meeting you passed two other places, you know where they're going to be breaking bread in much the same fashion, Why don't you go to that one or Yonder? I just know what my answer would have been. My answer would have been, well, this is where my father and mother go. This is where I've always gone. It looks right to me. That was all I knew. Perhaps, perhaps, maybe. I know just a little bit more now, but I do want to say this. I believe, I said with thankfulness. The longer I have lived, the more I have shared and known the wondrous joy and privilege of being gathered to the name of the Lord Jesus, the more sure I am, by the very wonderful grace of God, that long ago He directed these footsteps to the Lord's Table.

50 years next month. I first shared that precious privilege. And I look back to thank God with all my heart that He directed my youthful footsteps by no choice of my own to that place. And you may be sure of this, that during those years there has had to be a great deal of searching. I have encountered many a problem, many a question. Particularly in going hit her and thither where some of these questions are put before you and your answer and the scriptures presented are going to have a very long lasting effect. And I can only say thank God with all my heart as I look back upon it that now reading these scriptures concerning the Lord's table and the Lord's Supper. I say with a heart overflowing with Thanksgiving, it is my privilege. It is your privilege, beloved brethren. Coming here to California, why am I found here in this place in Buena Park? Because I feel thankfully convinced in my own soul that the very wonderful and matchless grace of God has wrought in your hearts, beloved brothers and sisters, to share together and to maintain together. The precious and wondrous truth of the Lord's Table and the simple and unaltered wonder of the Lord's Supper. The breaking of that loaf, symbol of the precious body of our beloved Savior, the

Lord Jesus Christ, and the partaking of that cup, a symbol of the precious shed blood of him who shed that blood, that you and I might be redeemed. For a long time it puzzled me. That the Lord's Table should be mentioned in chapter 10 and then a number of quite surprising. Intervening verses before we find the order of the Lord's Supper in Chapter 11 and I thought to myself, that is strange. I would expect that we would read of the Lord's table and then immediately. The proper order of the Lord's Supper, and look what comes between. I believe we find there those things which would give evidence of obedience and submission to the claim and authority of Him at whose table we sit, and whose supper we hope to share together. It would do us good, beloved, our time is gone, but it would do us good to read these verses, and to allow them to search our. Arts. Do we look at these verses and try perhaps try somehow or other? To suggest, well, maybe they just don't mean what seems to be so clear on the surface. You know very well we've seen people do this well, you know Paul wrote that but times have changed. Don't dare say such a thing. Beloved brothers and sisters, this is the word of God. It bears the authority of the word of God and those things which bear the authority of the word of God are not altered by. Public opinion or the fashions of the day? We know as we look around that these things are being set aside or explained away. But isn't it wonderful that on the Lord's Day privilege to be found gathered together at the Lord's table? We share together the preciousness of the Lord's Supper. I trust with a due sense of that submission, that obedience to Him in. We are. That's a solemn thing to think about, beloved brothers and sisters.

Conference: 1965, Breaking of Bread (20:7)

Address—A.C. Hayhoe

Like you to turn with me tonight, please, to the book of the act. To a very familiar. Little account in the 20th chapter of the book of the Act. Acts Chapter 20. Verse 7. And upon the first day of the week. When the disciples came together to break bread, Paul preached unto them. Ready to depart on the Morrow and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together, and there sat in a window as certain young man named Utica being fallen into a deep sleep. And as Paul was long preaching, he sat down with sleep and fell down from the third loft, and was taken up dead. And Paul went down and fell on him. And embracing him said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed, and they brought the young man alive, and were not a little comforted. I believe considering these verses slowly we might see in them. That which could be a very, very needful lesson to all of us, and that which perhaps I hope may direct us and encourage us. You notice that it says upon the first day of the week when the disciples came together to break bread. I feel sometimes we become accustomed to certain privileges and forget how much we owe to the very wondrous grace of God that has established these privileges for us. The first day of the week you and I wake up, I trust with gladness of heart to realize this is the Lord's Day. But I'm sure there's not one of us that realizes as we ought, to the wonder and the privilege of that first day of the week and the triumph that it really represents. For it reminds us, does it not, of the end of that which once held \*\*\*\*\* over guilty men by the matchless grace of God, by the finished work of Christ? You and I have been delivered forever from that which held us in captivity and in \*\*\*\*\*. And as we look upon that open grave, that empty tomb, and realize that on that first day of the week our Lord and Savior Jesus Christ rose from among the dead, I hope it makes that day very, very real and precious to every one of us. Living as we do in a land where the first day of the week is called Sunday and is set apart, perhaps perhaps doesn't give to us the significance that it ought to have to us. I remember quite a good many years ago. I was. In another land and I was confronted with a group of Muhammadan. And having a little time to converse with them, I asked them if they prayed. Yes, they said promptly. Indeed we do. Where do you pray? Over in Yonder mosque? To whom do you pray? To the Prophet Mohammed? To the Prophet Muhammad, is he dead or alive? Oh, he's dead. How long ago did he die? And they promptly told me, and I said, does it not seem strange to you to pray to someone who has been dead so long? Well, it didn't seem strange to them at all. But I know it sounds strange to you, and it did to me. And I tell you it came before my soul with a fresh delight and a real gladness that it is our privilege, yours and mine. To know that our Savior who lay in that grave rose from among the dead, and on the first day of the week we see him living triumphant over death. And on that first day of the week, we here see the disciples coming together to break bread. This is the day that the Scripture calls the Lord's Day.

Now, I'm sure you've noticed that there is but one mention in God's Word of. The Lord's Day there is but one mention in God's Word of the Lord's Table, and there is but one mention of the Lord's Supper. I hope those three things are very precious to you. I hope they mean a lot to you. The Lord's Day, the Lord's Table, the Lord's Supper, and yet each of them is only mentioned one. You know, if we were. Back to the Old Testament, we would find that God had to remind His people over and over again other restrictions and responsibilities of the Sabbath day. How many times? I have no idea, but you and I know that over and over and over again they were reminded of that solemn day. But you and I are told once and only once of the Lord's Day. The Lords Table and the Lords Supper. But when someone that you love very much makes mention one of something that would be very, very delightful to them, you really don't need to be told the second time, do you? It registers immediately. You recognize that once here is something that would bring joy, delight, gladness to the heart of One whom I love. O beloved brother, beloved sister, young or old, isn't there something sweet about the fact that He just makes one mention of this and leaves it to your heart and to mind to respond promptly to the glad and sweet claims of the Lord's? First day of the week. What a wonderful privilege it is to be able to come forth on that first day of the week to break bread. Now, I want to be careful in what I say. I don't want to be in any way critical, but I believe this is important. They came together not to worship the Lord, but to break bread. That was the purpose of their coming together. I'm quite sure that it's proper. It's in order. There would be something wrong. If our coming together in the presence of the Lord Jesus, with the privilege before us of breaking bread in response to his request. There would be something wrong if this did not produce that worship of which He is so worthy. But, beloved, I believe that God's Word would suggest to us here that the purpose of our coming together on this first day of the week ought to be to break bread. It ought not to be a secondary thing, but rather the delight of our hearts as we leave our homes and come to this or that place. Where he has said his name in order that we might share together the glad and happy privilege of breaking bread, well, there is a second thing that I think is indicated here. Paul preached unto them. I believe there's a significance here, for I believe it sets them apart as a company of people who appreciated, who valued, who had an ear for the ministry of the Apostle Paul. Now I think you and I realize that in the religious world around about us, the particular ministry entrusted to the Apostle Paul has. Very little claim upon the hearts of so many. And when that which was specially entrusted to Paul is presented, they turn a deaf ear to it all. That was Paul wrote that or Paul said that, and they find various excuses for turning a deaf ear to the marvelous truth. That was entrusted by a risen and an ascended Savior to his servant Paul. Paul did not know the Lord Jesus after the flesh here on earth. His first meeting with the Lord Jesus was

the sound of that voice from heaven that addressed Paul on the road to Damascus. And Paul was caught up to the 3rd heaven to receive that special communication of truth that I hope, beloved, means.

A great deal to you and I hope also to me. Why was he caught up to the 3rd heaven to receive such a revelation of truth? Oh dear fellow believer, that's the origin. That's the source of the sweet and blessed truth entrusted to God's beloved people that I, I feel, should lift us from this poor world through which we're journeying and called us to rejoice in the wonder of being already. Citizens of that land to which we're traveling. Fellow citizens, with the Saints and of the household of God, From whose pen do such words come? The pen of the apostle Paul. Where did he hear such things? Not from his fellow disciples, not from the lips of the Lord Jesus while here on earth, but from that One who was up there in the 3rd heaven. Is there not a danger that we become accustomed to these statements and fail to think about them? The 3rd heaven. Where is that? While you read in Genesis chapter one, I believe of the creation of the 1st and the 2nd heaven, the starry heavens that challenge the search of man, and the atmospheric heavens or the firmament as it is called in Genesis chapter one. We read both of those heavens in that first chapter, but where do you read of the origin of the 3rd heaven? You will search your Bible and you will not find it I believe. That it's beyond the boundary of all that is created, beyond the 1st and 2nd heaven, Beyond all that has been created, is the eternal dwelling place of a God who knows my name and loves me. Beyond all that has been created is that home of uncreated glory in which the Savior, the Lord Jesus Christ, has been received and from which He communicated. His servant Paul, the precious and significant truth that I hope means a great deal to your heart and I hope also to mine. I was just meditating and enjoying the other day the three distinct mentions of the ascending of the Lord Jesus and. What shall I say the significance of the wording that is used? He is spoken of as having passed into the heavens. And in connection with this, he has control over all that is taking part in this world, angels and principalities and powers being made subject unto him. All that goes on in this world as regards the authorities and principalities and powers are all under the control of Him who not only rose from among the dead, but is passed into the heavens. That's the language, I believe, of Second Peter. But then we also read that he passed through the heavens. Doesn't that sound a bit more exalted still through the heavens, And for what purpose? In order that you and I might have a merciful, faithful, sympathetic, understanding High Priest up Yonder in the glory. I believe to my heart, it would suggest that that which concerns you, my dear brother, that which concerns you, my dear sister. Calls for a greater term of exaltation. The man which concerns the control over all that is going on in this poor world. He passed into the heavens as the one who has control over all principalities and powers, but He passed through the heavens in order that as a merciful High Priest, he might care for you and me from day-to-day. But then, far above all heavens, For what purpose is this language used? There He sits as head over all things to the Church. Which is his body. Oh, when I think of that place of supreme exaltation, when I see the Apostle Paul not caught up into the heavens or through the heavens, but up there into the 3rd heaven, in order that he might receive this marvelous communication of truth, it thrills my soul. And at the same time it saddens me. It thrills my soul to realize. That it concerns that which unites me together by God's matchless grace, in bonds of eternal relationship with every other believer.

For together we are living stones in the Church of God. Together we are made members of the very body of Christ. These things were communicated to the apostle Paul. And I say here I see a company of people on the first day of the week gathered together to break bread, listening to and enjoying. The precious ministry and trusted to the Apostle Paul. But then the third thing significant about them is this, that they met together in an upper chamber. We know from having read the story that it was the 3rd loft. And I might pause here to remark that as far as I know, there are only two hints of description. As to the kind of place in which the Lords people met. One is a large upper room and the other is 1/3 loft. Neither one seems to suggest anything that you would point out to your friends as being this is the place where I meet. There's something about it that has sort of a Pilgrim character, a large upper room, the third loft, the third loft, that indicates a very real degree of separation, does it not? I think perhaps in this connection we might consider it as a picture of death and resurrection. 1/3 lot leaving behind completely and absolutely all the religious activity that was going on around them. And dear fellow believer. You and I who know the joy of being gathered to the precious name of the Lord Jesus Christ. Know that the enjoyment of His sweet and happy privilege involves separation. Separation to the person of our Lord and Savior Jesus Christ, bearing His name alone. Now I know that the very sound of the word separation causes some folks to shudder as though it were a restricting term. And it were going to involve some very, very difficult steps to take. But I believe when it comes to the claim of a heart that really loves and a heart that responds to that love, separation is not difficult, but very, very, very precious. We read in the 43rd chapter of Isaiah. I have redeemed thee. I have called thee by thy name. Thou art mine. Does that sound? Awkward. Or does that sound sweet and precious? Oh, I don't want to say anything that would sound out of place, but I know if you could just picture someone that you love very, very, very much. Reaching out and taking your hand and saying thou art mine. Would you find that difficult to listen to? Would you consider that that involved a claim that was going to be awkward for you to recognize? Dear young people, dear brother, dear sister, let me tell you this. There's someone who loves you with a love that shines far above any human affection that has reached out a Pearson hand to me and said to me. I have called thee by thy name. Thou art mine. Who said that to me? None other than the one who was nailed to the cross in love to me, the eternal Son of the living God has said to me, Thou art mine. Should there be, should there be some response in my heart to this, to be separated to the one who said that to me and paid such a price in order that he might claim me as his own? Should there, I say, be a response in my heart and yours also to such a claim? And is that response difficult? Forgive me for repeating what I know you have heard before, but I think every time I attend a wedding I experience this same feeling over again as I see a couple stand side by side and turn and glance at one another with that happy look of love. And then I hear a challenge like this addressed to one and then the other. Do you promise that? Forsaking. All other you will cleave to him only so long as he both shall live.

You've heard that, and I've heard it pretty often too over the years. And I've never heard any hesitation in the reply. I've always heard the reply. I do, I will. There's no hesitation about it. There's no thought in the heart of either one or the other. This is going to involve separation. This is going to involve a kind of \*\*\*\*\* of some kind. Not for one moment. The claims of love are recognized, hands are joined, and those bombs are expressed there in the sight of all others, all beloved. There's One who loved you and me, One who went to Calvary Cross to redeem you and me. He has claimed us as his very own, and now I believe we see in this picture. A company of those who have responded to those claims. They're called disciples. And on the first day of the week, we see them gathered together in that third loft, leaving behind all that was going on around them, separating themselves, I believe, with gladness of heart. To the person in the name of the Lord Jesus Christ. And there they met. But there was a sad, sad interruption that entered into this picture. And in verse seven we read ready to depart on the moral. Now those words used to trouble me, ready to depart on the Morrow. And in reading them I used to think, why does it say on the moral, Are we waiting for tomorrow to go home? Are we not ready to leave right now? I couldn't quite fathom the significance of those words. Ready to depart on the moral? But I read it again and again, and it began to present to me a picture that I want to try to present to you tonight, for I feel it might be helpful, it might be encouraging. Paul continues his speech until midnight and there were many lights in the

upper chamber where they were gathered together. Now comes verse nine and the sadness of it. There is sat in a window. A certain young man named Utica is being fallen into a deep sleep. And as Paul's long preaching, he sunk down with sleep and fell down from the third loft. And was taken up. I'm going to digress here a moment to introduce a practical thought in connection with this experience before we try to fit it into the picture. And the thought is this. Here was a young man who had the spiritual energy. To go up those flights of stairs, to be found within the company, to be under the sound of the ministry of the Apostle Paul, to be numbered among those who met that day, to break bread. But the first thing he did that was rather questionable was to seat himself. In the window. I wonder if this would perhaps? Perhaps suggest a certain responsibility that I ought to feel and perhaps we all ought to feel. Have you ever seen this happen? Have you ever seen among those with whom you meet someone whom you feel is in danger of a fall, someone who perhaps seems to want to keep one eye on that which is going on out there in the world? And one eye, perhaps directed toward the people of God. One ear tuned to what's going on out there and the other ear halfway listening to what Paul is saying in the 1st place. It's a very, very dangerous position, a very, very dangerous attitude. And I have wondered as I read this story, I have kind of wondered why there wasn't someone there who moved, who moved over and said Uticus, come and sit by me. You're in a dangerous position. This is a challenge to my own soul, for over the years I have seen those who have fallen out the window. I have seen those who once enjoyed this happy place and privilege and they're gone. But it didn't happen suddenly. You know very well it didn't happen suddenly. And I feel myself solemnly chargeable with some of those occasions when I think of those whose faces I saw at the meeting and I see them there.

Why didn't someone go and put their arm around Euticus and say Uticus, come and sit by me? That's a risky place for you to be. Furthermore, I doubt very, very much if Utica was wide awake one moment and sound asleep the next. It doesn't happen that way. You found yourself dozing off and meeting, I suppose. I know I have. And it doesn't happen all at once. The voice kind of fades out, and then it comes back, and then it fades out again, and you find your head nodding and you try so hard to stay awake. You don't fall asleep suddenly. And I quite expect, as Utica sat there in the window, his head may have nodded a few times. And I doubt not. There may have been those present who saw it happening, maybe even nudged the person next to them and said, look at that young man, he's going to fall out the window if he's not careful. But no one did anything about it. No one got up and went over and said, you, Dickus, watch out, you're going to have a fall. Don't you think it would have been a kindness? Maybe it would have disturbed things a little bit, but I'm sure you'll realize that it would have been a kindness. There was a dear old brother in the meeting back in Ottawa. Who loved the young people with a very, very watchful, careful, prayerful love. His name was RJ Watson. And I can remember from time to time when the arm of that fear, faithful old man, would be laid on my shoulder, and a faithful word would be addressed to me. Why? Because he loved me, that's why. Oh, you'll excuse one occasion. It doesn't sound like much, for in those days it was considered quite the thing to have a white handkerchief sticking out of your pocket, and I'm afraid I was one of the first ones to do it. And brother Watson. Knew very well that this was just a sign. That I might be heading in the wrong direction. Sure enough as I might expect it after meeting, that dear man, because he loved me, came up and reached out his hand with a big broad smile. And as he grasped my hand with one hand, he tucked the handkerchief in with the other, and said, Glad to see you at meeting Albert. And away he went. Why did he do that? He wasn't trying to be rude, he wasn't trying to be funny. He loved my soul and every little thing that he thought about us that he felt might lead us in the wrong direction, he loved and he cared enough to speak to us in such a wise and loving way too. I love the memory of that brother. I remember one day he come into where I was working. And he had tears in his eyes. I said, Brother Watson, what's happened? Well he said I just saw sister so and so passed by on the street and I said but what happened? Why do you look so sad Albert? I'm afraid, I'm afraid I saw she passed by the 1st signs of trying to make herself. Appear as those who do not love the Lord. I was so surprised that young sister that he was speaking about wasn't even gathered to the Lord's name, nor was anyone in her family. She was just someone who, from the Sunday School effort, had been attending the meeting and attending them faithfully and rejoiced in the Lord. But he had seen, and he discerned rightly, he had seen the first sign of turning towards those things which would lead her astray. And she was led astray. She wandered away. She missed the path. She's with the Lord now. But I Revere the memory of that brother. He was the kind of man who would have gone over and put his arm around Euticus and said, Uticus, sit by me. And then when I see this man fall out the window and they go down and find him their lifeless. Or how would you feel? How would I feel if I had seen the signs of it coming and failed to be faithful in shepherding? Dear young people, just let me pass this message on to you. If some dear brother, If some dear sister. Comes to you with such a word. Don't resent it. Don't resent it. Perhaps they may not present it to you in a way that would make you recognize love, but take it from the Lord and remember Utica. I believe the incident here is more than simply a warning of how very, very easily any one of us can slip from this place of precious privilege.

Back down to the level which we once had left. But I believe it's a picture also of a history of the testimony from the day of Pentecost until that glad moment so near at hand when we're going to see the face of our Lord Jesus Christ. Notice that the story begins with a company of disciples gathered together in that upper room. 3 things characterize them. Complete separation from that which was going on around them religiously and in every other sphere. They were separated from it. Then also they were listening to and valuing them. And they were breaking bread. Both three things characterize this original testimony. But then there comes the darkness of midnight. That testimony seems to be interrupted by a dark midnight and by a fall right back down to the level that they had left, and such a tragic fall that it says he was taken up dead. Now what a picture. Instead of this happy testimony continuing, there is this grievous interruption. The darkness of midnight, a fall back down to the level that had been left. And an apparent lifelessness. And isn't this the way it has taken place? Is it not sadly true that that testimony which began so brightly, and we read of it in the book of the Act, we read the letters addressed to the gathered believers in the epistle, and we see the privileges that they were enjoying and the separation that they experienced. But there came and it came too soon. A darkness. A very sad and real and long period of darkness during which to the natural eye, there was nothing but absolute lifelessness. There's a dead body lying on the level of the street and the midnight darkness is upon them. Hall embraces him and says trouble not yourselves, for his life is in him. And I have no doubt that during those dark ages the eye of God could see a very real evidence of life which was not observed perhaps by the historians who wrote about it. But the eye of God could see the light that continued through the whole years of darkness. But thank God, the story didn't end there. The story doesn't end. A midnight. The story ends, as we notice, with a break of day. Beloved, this was God's purpose from the very beginning. And I'm sure you've noticed that the very first day of recorded time is written in these words. The evening and the morning where the first day. I remember inquiring of my Sunday School teacher in Ottawa years ago. Mr. Warricker, that's backwards, is it not? The evening and the morning were the first day, wasn't perhaps the right way for me to put it to my Sunday School teacher, but that's what I said. Is that not backwards? Why we would say in the morning and the evening were the first day and Mr. Warrior couldn't answer the question. But I believe you know the answer. God's intention, beloved, is. And it will be gloriously realized that his timetable is going to end with a break of day. And the first recorded day of time was an evening followed by a morning. Man has chosen that his day begins at midnight. And of course it ends also at midnight. But not so with God. I say again, the first day of recorded

time ended with. A morning. Break of day and so does this happy picture we're looking at. Notice now in verse 11 when he therefore was come up again by the grace of God, there is a restoration now to that same place of separation which was enjoyed at the beginning before the midnight hour came. Come up again, oh beloved, can we not thank God for this, for His grace and His faithfulness? That has restored a testimony by which we find ourselves called, according to the pages of this precious book, to know the wondrous joy of being gathered outside of that which man has arranged away from all his boasted names and efforts. To know again the wondrous, precious, sweet privilege of being gathered around a person, and unto the precious name of our Lord.

Savior Jesus Christ. Is this something that we profess with a little bit of embarrassment? I hope not. If you ever feel embarrassed to tell anyone that you're gathered to the name of the Lord Jesus Christ, surely that name has lost its wonder, its worthiness, and its charm to you. Surely it ought to be a joy to your soul to confess that name, even if it's adored to Him. You confess it, don't expect it to be a popular confession in this world, because you and I know that the confession of that name and the joy and wonder of being gathered to that name is that which in itself condemns the systems of men. I remember one time being called to the home of one of the highest church dignitaries in Ottawa. He was a man greatly looked up to by all his fellow clergymen because he had a title that to excel them all. His wife was an invalid and was not able to come to the office and so I went to the house. And after I'd done what I could and the man had proven himself to be one of the most polished gentlemen I had ever met, oh, he was just continually bowing. And he was so grateful for all that I had done and this kind of thing. And I thought I must not leave this house until I say something for my blessed Lord. And I looked around for something that would give me an opening without annoying this gentleman. And I spotted a Bible, so I pointed to it and I said, Sir, I love that book. Right away he looked at me with suspicion. And he picked up a prayer book and handed it to me and said, here's a good book. You know, I had never had a prayer book in my hand in my life and I didn't know what might be in it, so I didn't say anything. And again he looked at me with deepening suspicion, and he said, What church do you belong to? How should I answer that? How would you answer that? Should I feel embarrassed? Should I feel humbled? I tell you, beloved, it was a joy to my soul to answer that question. I said, Sir, I belong to the Lord Jesus Christ and I'm gathered to his precious name. And you know what he did? I'm sad to tell you what he did. He turned immediately to the front door of that fine home and just held it open without a word. And I walked out the door and I heard it closed behind me and I was out to stay. And I stood on the porch and said to myself, What did I do? What did I say? To change that man from a polished gentleman to one who would act so rudely? And I recall the words that I had spoken, and I've repeated them to you. I belong to the Lord Jesus Christ, and I'm gathered to his precious name. Oh dearly beloved brothers and sisters. Let us thank God for the privilege of such a confession. Let us thank God for His grace and His faithfulness that has restored to you and me in these last days of waiting the marvelous, the wondrous privilege of being gathered thus. Some of us, and I'm numbered among them, and thank God for parents and grandparents who paid a price for such a step. And some of us have come into it so easily. I'm numbered among them. I was brought up to know nothing else, nothing else in all my life. In all my life, I've never sat down in a church and heard a sermon. Missed something, beloved, I stand here to say by the matchless grace of God, that I thank Him forever, picking me up and redeeming my unworthy soul. But oh, how I thank Him for the joy of being gathered to His precious name when I was a young fellow and sat back there in the meetings in Ottawa and saw that company passing the loaf and the cup among them. I looked upon them and longed that I might be numbered among them. But I knew there was a hindrance. I was not worthy. Oh yes, I was the Lords. I knew I was forgiven. I could give an answer to anyone that asked me on that score. But I was not worthy to sit among those who were remembering the Lord. And so I sat and watched from week to week and began to think within myself, How long am I going to have to wait? What am I going to have to do before I am at last worthy?

I said to myself, will there ever come a day? When I will say now I am worthy to sit up there. And take of that loaf and of that cup, if I were to ask any of those who are sharing in this privilege. Would they say to me, yes, there came a day when I felt worthy. I knew very well, as I considered it, that such a day would never, never come. And I knew, as I knelt before God in this precious book and thanked Him for having redeemed my soul at that infinite cost, that He who had loved me and died to redeem me had not only made me worthy. But had invited me, had invited me. And I thank God that the day came at last. And I'm surprised at the courage it took. Yes, I am. I'm surprised at the courage it took. I went first to my own father and said, father, I would like to remember the Lord. Well, he said, son, I'm thankful for your desire. I think it would be well if you mentioned it perhaps to some other brother in the meeting. I would sooner not bring your name, my son's name, before my brethren. And you know, it took many months before I had the courage to go and ask one of those other brothers. I don't say this dear brethren, I trust with any other thought than to encourage perhaps the heart of any here who may truly love the Lord Jesus but feel a timidity in this matter. The time is short, the moment of our Lords return is so near at hand, and the wonderful privilege of remembering our Lord Jesus in death is that which cannot be fulfilled up there in the glory. It's a privilege that many of us are going to look back upon with deep, deep Thanksgiving to the Lord when we see Him face to face and hear the worshipping host of the redeemed praise His name forever. Don't you think that there will be just that sweet and special understanding between your heart and His that while you were yet here in the place of His rejection? You bore his name. You remembered him in death. I don't want to make a comparison that perhaps is a bit out of place, but I sometimes think of dear married who brought 1 LB of ointment. And poured it upon her beloved one, the Lord Jesus. And the Scripture says of that ointment that it was very costly, and it speaks of the sweet and precious odor of that ointment that filled all the house where they were sitting. How much ointment was there? 1 LB. And you remember, after he was gone, there came Nicodemus and Joseph. And what did they bring? £100. Was it very costly? No mention is made of the cost of it. What about the odor? The perfume of it? No mention made. He was gone. He was dead. £100 No mention as to whether it cost a lot. No mention of its odor. O beloved, excuse the illustration, but it touches my heart to think that there's something so sweet, so precious about being gathered to the name of the Lord Jesus right here and now, where he was cast out and rejected. And in a world that has never, never changed its mind nor repentance. There has been restored by the grace of God, as I believe we see in this precious little picture. The wondrous privilege of being in that place of separation. And let me repeat it, if you truly love him, you'll be glad to be separated to him and to him alone. It will be no problem to turn away from that which would not be suited to the one. Whose name you bear and whose love has stirred your heart. You wouldn't want to be found in the company of those who don't love your precious Savior. Oh, just let me say one more word about this happy privilege and challenge of separation. Dear young people, I have a wife at home whom I love very, very dearly. Now I'm going to ask you to suppose that during my absence from home.

The neighbors break into that home, brutally beat my wife, drag her outside the town and put her to death. And I come home. And I see absolutely no evidence of sorrow or repentance with anyone of them. They know what they're they've done that. There's no sign of repentance. And after some time they decide to get together and have a little party. And their procedure at the party hasn't anything about it that would perhaps be considered wicked or wrong. And they invite me to be a guest with them. At their party. Would it be a difficult decision for me to make? Would I wonder whether I ought to go or not? And if they laid down to conditions? One was this. We don't want you to say anything kindly about your wife while you're here. We might put up with it once, possibly twice, but that would be it. If you mention your wife

with love, we'll have to ask you not to come back again. And while you're here, you might hear us say some pretty rude things about your wife too. But we're in the habit of talking that way, so you'll just have to excuse it now. And enjoy the evening with us. But I consider separation from such an invitation to be any great difficulty. Would there be any hesitation? Would there be any question in my heart as to whether I ought to go or ought not to go? That wouldn't be the point. Loyalty to what I love would answer that immediately. Beloved young people, as I look around in this world, I see the friendly hand of invitation stretched out towards so many of you and that which they offer you. Not seem to be that which is in itself wicked or sinful or wrong, but in loyalty to the Lord Jesus Christ, in whose face they spit, in hatred, whom they nail to the cross of Calvary. Can you, can I reach out and join hands with those from whom loyalty to our blessed Savior would cause us to walk in separation? Well, I say, I see this company restored again to the place of separation. Breaking of bread is mentioned again too. I don't suppose they remember the Lord on these two successive days. I really feel that in verse 7 the remembrance of the Lord is referred to. I expect that in verse 11 They partook of some food together. However, I believe the Spirit of God chose to use the term breaking bread. On both occasions in order that this picture might be complete. Now, I don't say there's anything unscriptural about breaking bread on two successive days. I've done it more than once. I've broken bread more than once in the same day and enjoyed the sweetness of it too. But I believe that this picture presents to us a restored company in that place of separation, once again breaking bread, once again listening to the faithful ministry of the beloved Apostle Paul. But it says nothing. Now about ready to depart on the moral, it says until the break of day. Oh dear fellow believer, is this not where we now stand? By God's matchless grace, By God's matchless grace, I say, restored to that place which was established long ago outside the camp, gathered to the name of the Lord Jesus Christ. In separation from that which is contrary to the word of God. Privilege to break bread in remembrance of our blessed, precious Savior. Listening to and I hope valuing the voice, the ministry of the apostle Paul. And the picture ends with the break of day and it's going to end with that picture at any moment. You remember that when the children of Israel long ago built that glorious temple, and then their temple was destroyed and they themselves were carried away into captivity by the matchless grace of God, a remnant of them were restored again to that same place where once they had been gathered. The foundation of the House of the Lord was laid. There. The prophet Haggai encouraged them as the Lord promised His presence in their midst. But there was one thing lacking. And I wonder if I might make mention of this. In the days of Solomon's glorious temple, there was a visible sign of the Lord's presence among them. That cloud of glory dwelt there over that temple, and anyone could take a look and see the visible outward sign of the presence of the Lord in the days of Solomon's glory. But after the captivity and the restoration again.

To that same place, and there the House of the Lord is built, and there the Lord says through his servant Haggai. With you, saith the Lord. Yet that visible sign of the Lord's presence was not restored, was not granted to them. I believe that if we look back to the time of Pentecost, we see not only those things which we have spoken of, but I believe we also see the outward and visible sign of the Lord's presence. Healing tongue. And such things as marked the presence of the Lord. But when the midnight has passed and the grace of God has restored a testimony, it is entirely false and wrong and dangerous to expect to look for, to pray for, to ask for a return of that visible sign which existed at Pentecost. I believe, and I know you will accept this word of warning. I believe that we see all around us today that which is a dangerous, very dangerous effort to look at those outward signs that existed long ago. I believe it's an entire mistake and a failure to recognize that we are about a restored remnant. And I trust that the Saints of God may be spared from tampering with any such thing. Doth permit me to say I had no notion of saying such a thing when I stood here, But permit me to say, dear brethren, and particularly perhaps the dear young people who are faced with this, that anything? Anything that is supernatural that does not have the full and complete support of the Word of God, avoid it as you would avoid the devil himself. Avoid it, don't tamper with it. Don't even out of curiosity try to investigate it. Leave it alone. Anything that is supernatural that does not have a full and complete support of the Word of God. I am not surprised to see Satan openly. Revealing himself in his last days. You remember that it was the last of the three presentations in the temptation to the Lord Jesus that Satan came right out and revealed who he was and demanded worship from the Lord. Now over the years Satan has been leading his deluded followers down the broad road to destruction, and he has been deceiving them all the way. He has been offering them one form of entertainment and attraction after another. The kind of hiding himself, but it seems to me to be a very significant evidence that we are at the end of our journey. When I see that Satan no longer is trying to hide himself, why should he? He's right at the end of the road, and he knows it too. I believe he knows that he's at the end of the road, doesn't need to disguise himself any more. He doesn't need to take any further steps. I believe he's led his deluded followers to the very brink of hell, and now he has come right out in the open, has revealed himself, identified himself, and demands worship. Again, I say, dear young people, this may seem like something way over Yonder that you and I would dread to have anything to do with, and I hope it is. But in the meantime, I believe the devil has a very cleverly disguised staircase from the very truth of God to the very darkness of his own Kingdom. And I believe you and I do well to stick to the precious living Word of God and not tamper with any of these things. Can we not thank God with all our heart then for the precious and wonderful privilege? Of enjoying together that restored and wondrous delight being gathered in separation from that which this world boasts. Of breaking bread, listening to, and, I trust, valuing and walking in the ministry of the Apostle Paul and waiting together for that glad and wondrous moment, the break of day. Shall we just look to the Lord in prayer?

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